

VOLUME 14

NOVEMBER 1, 1964

NUMBER 1

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THE ORPHANAGE: HUMAN OR DIVINE

Alvin O. Raney

Many of our institutional-minded brethren are incensed at our reference to orphan asylums as "man-made organizations": Yet this reference is in no way intended as an epithet, or to be insulting. It is simply an accurate and factual designation. If they are not man-made, just who DID make them? Did God? Where is the record of it? Did Christ? Where is it revealed? Did the Holy Spirit? Where is it written? Did Satan? Surely, none of us hold this to be true. Who, then, is left as makers of them? Only man. But WHY is this so hard to admit? They are not necessarily evil because they are man-made. Men have made things which are both good and useful. Why so fiercely deny that which is undeniable? Of course they are man-made.

It is urged that orphanages are but "homes restored", and that as a self-evident fact, "THE home, THE church and THE government are divine institutions." We beg leave to challenge this statement. Use of the article "THE" makes each reference specific. WHICH home is divine? Yours? Mine? The orphanage? Where does God say that ANY of them are divine? Mine certainly is not. It is completely natural in origin, organization personnel, activity and productivity. We know which church is divine; we can read that in the Bible. WHICH

government is divine? Lyndon Johnson's socialistic government? Kruschew's atheistic, communistic government? Jumo Kenyetta's bloody Mau Mau, anti-white government? WHICH is "THE" divine government? Both a government and an orphanage may sometimes be sub-natural, but neither is ever super-natural.

It is admitted that God both recognizes and sanctions homes as needed social units in the advancement of a beneficent civilization. He also recognizes and sanctions the necessary principle of civil government in the interests of lawful and orderly mass conduct, just as He recognizes the uses and responsibilities of individuals in promoting the general good. These facts, however, in no way indicate that any of these are divine. No human, no human agency, no human institution is divine.

The problem of the liberalist is not to prove that his institutions are divine, but to find authority for a church to do the work of the Lord THROUGH any human institution or agency on earth, under any circumstance whatever. This they have never yet done.

9307 Presa St.
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EDITORIAL

Stanley J. Lovett



ABLE TO TEACH

Much has been said and written about Bible teachers. Some of it is very good and useful. Other is not worth the paper it is written on and some of it is actually harmful.

The New Testament itself furnishes the simplest, briefest, most practical and best "how to do it" instructions in the art of teaching divine knowledge. One instance of a brief and concise pattern is found in 2 Timothy 2:2. "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Content

First the Apostle is concerned about content or subject-matter. Had it not been for this particular content he would have had no interest in the matter. The subject is "the things which thou hast heard of me among many witnesses." It was the gospel of Christ, the one faith. Often Timothy had heard Paul declare these great truths. Many witnesses also could confirm the content of his teaching. Timothy was so well informed he could commit them to others and put the brethren in mind of these things. This teaching was always the same; it was undeviating. The same thing was taught in every church. The gospel Paul taught was the power to redeem from sin and to keep the redeemed redeemed. They were the commandments of the Lord.

The able teacher must saturate his mind with the oracles of God. This is a fundamental requirement of the Bible teacher. But there is no easy way to acquire such knowledge; no magical short-cut. It is hard work and he who would successfully teach the word must reconcile himself to laborious effort in obtaining the knowledge necessary to teach. With an abundant knowledge of the Bible and with precise knowledge thereto, there is less temptation to consume precious time in discoursing on pretty speeches, entertaining anecdotes and things other than the word of God. There will be no time nor inclination to indulge in human speculations and opinions.

WATCH FOR THESE NEXT ISSUE

Authority of Elders — J. N. Beard

Indirect Responsibility — Bryan Vinson

(As well as other good articles)

Fidelity

The next requirement of the Bible teacher is the faithfulness of the person who teaches. He must be a believer, a faithful Christian. An unfaithful teacher may declare the facts of the gospel and a sinner may be saved by his teaching since the gospel and not the character of the teacher is the saving power. But such would be the exception. The unfaithfulness of a teacher is a powerful deterrent to the acceptance of the gospel. On the other hand a faithful life is an incentive and an encouragement to its ready acceptance. Sincerity, zeal, and godly behavior on the part of the teacher has a powerful effect upon the beholder's readiness to learn. Such a teacher knows the gospel not only through the word with its great facts, commands and promises

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Published Monthly
at
Beaumont, Texas

Entered as second class matter, at the Post Office
at Beaumont, Texas, under the act of March 3, 1879

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\$2.50 PER YEAR IN ADVANCE
Foreign subscriptions, \$3.00 per year

Address all communications concerning subscriptions and changes of address to THE PRECEPTOR, Box 187, Beaumont, Texas. Owner and Publisher, Stanley J. Lovett; Office of Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas. Ave. no. of copies each issue during preceding 12 months, 2,133; paid circulation, 1884; Ave. no. copies each issue for free circulation, 101; no. of copies in single issue nearest filing date, 1887.

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SEEKING AND LOVING TRUTH

Roy E. Stephens

One man who loved the truth would have saved Jerusalem! "Run to and fro" (Jeremiah 5:1) "and see now . . . if there be any . . . that seeketh the truth and I will pardon it."

But Lord, said Jeremiah, maybe the poor and the foolish know not the way of the Lord, but the great men, they know the way of the Lord, I will speak to them. (vs. 2-5).

"But these have altogether broken the yoke and burst the bonds." (5) —

The sad condition spoken of by Jeremiah has often been repeated in the history of God's people. Never in all history did the Lord's people remain faithful to Him for 100 years! Every few decades men have allowed an untaught "clergy" to lead them into another departure. There is no need for us to have to travel that anemic denominational trail every few decades! As influential men become more and more lax and careless in their attitude toward the authority of the word of God; more and more careless in opposing that which has no authority in God's word, more tolerant of error and departures, and more intolerant of those who sound a warning and plead for the "old paths" (Jer. 6:15) . . . as these conditions are repeated (See Jeremiah above) departure is bound to follow. Let no one say it can't happen again. Unless congregations wake up to the fact that sometime truth will cause trouble. (Acts 14:1-2), if they muzzle the mouths of those who earnestly contend for the faith it not only can happen, it shall happen. He who warns brethren about accepting some of the delightful looking delicacies offered by ambitious promoters in the church, is not always an anti looking for a church to split . . . he may be the one who has learned something from history.

Six years ago the first part of this month, I came to work with you in the gospel. You have accomplished much in that time. You have seen all records broken in numbers and contributions. You have placed three gospel preachers in the fields of Arizona, Wisconsin and Illinois preaching the word. Never one single instance has there arisen a need or cry of the widow or the fatherless that you have not answered. The homes of many of you are now brightened with the faces of fatherless children whom you took in because you, and all those who helped, believed in "visiting the fatherless" (Jas. 1:27). I believe the good you have done in all areas is because of your unwavering devotion to truth. Note carefully, and as briefly as possible, some thoughts concerning our attitude toward truth. This is basic, fundamental, and lies at the root of every work for Christ.

Truth must have priority over everything else. Lovers of "our party" place that above love for truth. Never have we sought to build something big meeting on the corner of 3rd and Dwight. We have preached truth, depending upon it to cut its way and accomplish what the Lord wants accomplished. If truth builds the group meeting in our building, fine. If truth

empties the building on this corner, then preach the truth! Brethren, only in this way can we "grow up into Him in all things which is the head even Christ" (Eph. 4:15). Like the pioneers of old, let us seek to learn truth and if necessary, change as we learn. These old soldiers of the cross who salvaged so many souls from denominational in the restoration, studied and aimed at being Scriptural . . . not necessarily being consistent with what they believed yesterday. How could a man ever learn truth if he did not so believe and practice? If a man thought more of being consistent today with what he believed yesterday, he could never learn truth, for it would not be consistent with his former practice! Brethren, subscribe to truth, and when any new truth is learned, believe it and practice it. "Grow up into Him."

The party spirit says "lets make the party grow" (Matt. 23:15).

The spirit of Christ is "make the truth grow." (Acts 6:7).

The party spirit says "peace above all"

The spirit of Christ is "truth above all" (Jn 8:32)

The most vicious idea in the world is we must have peace at any price. Let's have the truth at any price! Peace and unity are most desirable, but how sad we cannot see that they are results, not goals at which to aim. Peace and unity and fellowship follow obedience to truth . . . walking in the light (I Jn. 1-7). If we obtain peace, unity and fellowship on any other grounds it is not the genuine article. It would be far wiser for us to preach truth and loyalty to God, and let peace and unity come in their natural order. The idea that we must sacrifice truth in order to keep peace in the family is a vicious false idea. We must continue to fight every error with the sword of the spirit, or become a denomination like the rest. "But will not truth bring about unity every time?" one might be asking. Truth will unite men if it is believed and obeyed. How difficult it seems to be for some Christians to realize that truth will also bring division if some obey it and some do not obey it.

To the scores of you who voiced their appreciation of the above thoughts in weeks past, let me express my deepest and heartfelt thanks. May the number increase in days to come.

Christ is prince of peace (Isa. 9:6) gospel is word of peace (Acts 10:36) church a kingdom of peace (Rom. 14:17) we follow the things that make for peace (19) the Holy Spirit in us bears the fruit of peace (Gal. 5:22) partaking of the divine nature causes men to seek peace (I Pet. 3:11) but it can be possessed only by those in whom God is well pleased. (Lk. 2:14) RV.

Now just one other thought before we leave this grand subject dealing with truth. If we seek and love truth above all else, there will be again, as there once

(Continued on page eleven)

SOME PREACHERS WERE ELDERS

Dean Bullock

Many religionist of our time think that every elder is a preacher or that every preacher is an elder. They cannot conceive of one being a pastor in the church without being a preacher of the gospel or of one being a preacher without being an elder. On the other hand, some of our brethren think that a preacher cannot be the "regular preacher". I have been embarrassed more than once by some brother arguing with a non-member that a preacher cannot be an elder because he is a minister of the gospel. Denominationalists have taken an unscriptural position in one direction and a lot of our brethren have taken an unauthorized position in another direction. This "position in another direction" plagues the church in various and sundry communities. It ignores church government as set forth in the New Testament. It prevents numerous congregations from being organized scripturally; leaves the guidance and direction of the church in the hands of the uninformed, inexperienced and novices. It stands as an obstacle in the way of spiritual progress and the growth of the church.

Sometimes, one will say to me: "The church where I am has no elders, only one man is qualified". Knowing the congregation and the preacher, I will ask: "What about brother _____?" There is usually a silence, a surprised look, and the response: "Why he's the preacher he can't be an elder!" Of course, he cannot be an elder unless scripturally qualified, but if qualified he can serve as one of the overseers of the congregation. In fact, in the early church preachers were often elders or elders were often preachers, either way you desire to look at it. Paul wrote Timothy:

"Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching... And, The laborer is worthy of his hire." (I Tim. 5:17-18)

So, some elders do not "labor in the word and in teaching" They are not preachers. Others "labor in the word and in teaching" or as some versions render it "in preaching and teaching". They are public proclaimers of the truth, preachers of the gospel of Christ.

Some poor situations could be helped if the principles here were applied. Congregations, handicapped for years for lack of leadership could be organized scripturally. The leadership of their churches could be strengthened by "putting in" preachers equipped to serve as bishops. Of course, this suggestion does not comport with conventional ideas among us, will be looked upon as unwise by some, but it stems from the wisdom of Almighty God.

Peter was an apostle, a preacher of the gospel, and an elder in a congregation. Look at the language of I Peter 5:1-2:

"The elders therefore among you I exhort, who am a fellow elder... Tend the flock of God which is among you, exercising the oversight, not of con-

straint but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind..."

Overseers were supported financially by the congregation in the work in which they were engaged. Sufficient support was available to make the work profitable or lucrative. As a fellow elder, Peter issued words of warning because there was a possibility that some would use their position in the church for base gain. But I have cited the passage to point up the fact that it is right for a preacher to serve as an elder or bishop. Why is it that such is so rare among churches of Christ of our generation? Is it that these matters have not been duly emphasized for fear that somebody will think some preacher is "trying to make himself an elder"? Is it that we have preached so loud that the preacher is not the pastor that we have left the impression that he cannot be one of the pastors? Is it that some members have become so obsessed with "getting rid of the preacher" that they have lost sight of church government as presented in the New Testament? Is it that brethren have come to look upon a preacher as an "outsider" or as some sort of "transient" member? Is it not time we take a careful look at Bible doctrine respecting church organization and the practices of modern churches of Christ in the light of it?

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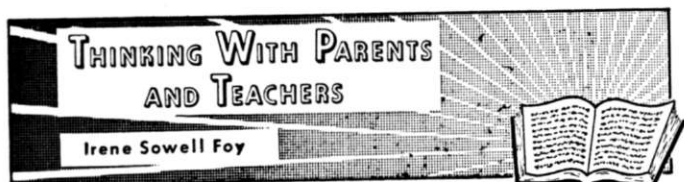
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THE POWER OF THE IDEAL HOME

The ideal home is one that is pleasing to God, the Creator and the Designer of the home. Such home is in that area where are father as the head, mother as his helper and children in cooperation with and in obedience to their parents. In the home is determined the future weal or woe of the nation.

The first worship was within the family with the patriarch as leader. The first school was at the mother's knee. The first hospital was in the home with the mother as nurse on twenty-four hour duty.

THE MOTHER IN THE HOME

The mother in the ideal home "looketh well to the ways of her household, and eateth not the bread of idleness". The heart of her husband doth safely trust in her."

She has the "unfeigned faith" of Timothy's mother, Eunice, and of his grandmother, which she will instill into her children by feeding them daily on the Word of God. From childhood they will be taught the Holy Scriptures.

The mother in such home, not only teaches her children daily the Book, but she is careful to manifest it in her behavior.

JOINT PARTICIPATION OF FATHER AND MOTHER

In the ideal home the parents will work together to bring up their children in "the nurture and admonition of the Lord". They will do, as did Manoah as recorded in Judges 13. "Then Manoah intreated the Lord and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child which shall be born."

If the husband and wife are "unequally yoked", joint participation in the training of their children in **The Way of Life** is impossible. "Except the Lord build the house, they labour in vain that build it,

The first line of defence against Satan with his vast army is the home, ruled over by the father, strong, manly and God-fearing and ably aided by a wife whose adornment is that of a "meek and quiet spirit", who trusts in God and is in subjection to her husband. In building this line of defence, such man and wife must be diligent in equipping their children with "the whole armour of God that they may be able to stand against the wiles of the devil." When this is done, one may rest assured that when our boy become a man and far from the family hearthstone, the girdle of truth will enable him to stand. His breastplate of righteousness and his shield of faith will withstand the fiery darts of the wicked. If you have shod his

feet with the preparation of the gospel of peace, he will follow in the path of the Prince of Peace. Be sure, when he leaves home, that he has on the helmet of salvation and that he is carrying the "sword of the spirit, which is the Word of God". He will then, as did Mary's son, the Son of God, use that sword effectively when attacked by the devil. Each time Jesus met Satan's attack with, "**It is written**". What a sad commentary on a home when a child goes forth unequipped into a world where the prince of this world is waging a relentless warfare! Does the United States government send soldiers into battle without preparation and without equipment?

A young man on leaving home soon learned that the way to be popular with his fellows was to renounce God and to become an atheist. He found it difficult, in fact impossible because ringing in his ears was his mother's oft-repeated prayer, "O Father in heaven, bless and keep my boy." He also remembered the many lessons from God's Word which his mother had taught him that his responsibility was to respect and obey the Word before he could expect God's blessings upon him. When your child leaves home, what will he be able to recall from teaching in the home by his parents? The writer once heard the president of The Association for The Advancement of Atheism say in a public address, "I once believed in God. My mother taught me as a child that God is. When I went to university and took a course in evolution, "I learned better." His was a pathetic case because it meant his mother did not teach him enough. Perhaps she "was busy here and there", or, she may have left most of the responsibility to others who were not prompted by love for the youngster's soul: How ever that may have been, she sent her son forth malnourished spiritually and unequipped. Today that mother's son is spending his time spreading the poison of atheism to other mother's children. He is a tool of the devil, so prepare your child to say, "**It is written**".

It is well and good for a mother to have a pediatrician check and re-check her child to see that he is fit physically. It is of far greater importance to check with the Physician of the soul to see that he is "fit for the Master's use."

THE POWER OF THE HOME

Not often does a child rise above the spiritual level of the home in which he has been nourished and influence for about twenty-one years. Therein he got his attitudes toward life, whether he looks upward to God and eternity with Him, or, whether he looks down to the earth and the "pleasures of sin for a season". Therein he got his sense of morals and his evaluation of the material versus the spiritual. Therein he got his concept of God and the way of life, or, the unfortunate concept that if he be a conformist he would be popular and successful in this life and "What matters after this?

Students of childhood have said that more learning is crammed into the first five years of one's life than any other five years of his whole life. How carefully then must parents who are Christians study, plan and

(Continued on page eleven)

WHAT DOES BROTHER BAXTER MEAN?

Edward Fudge

I have just finished reading the booklet, "Questions and Issues of the Day," by Brother Batsell Barret Baxter. Brother Baxter has had many years experience in studying, reasoning, and preaching. I am a young preacher just starting out. That probably explains why this booklet was confusing to me at times. Some things he says seemed to be mere assertions. Other conclusions he drew seemed to me to be unwarranted. However, that was not especially confusing; I could have failed to follow his logic to a conclusion. But there were several times that he made a statement which seemed to be teaching one thing, but about the time I understood them, he would say something which seemed to mean something else. The result was my confusion. Perhaps some of you older more experienced brethren can straighten me out. I would like to see clearly. Here are my problem texts.

Principles of Scripture or Matter of Opinion?

"Within the church today there are differences of opinion concerning such matters as the proper methods of caring for orphans, congregational cooperation, the use of the church treasury and similar matters (page 1) "Since others may also be concerned and since I feel a responsibility to be ready at all times to state my convictions and the reasons for those convictions, I want to set forth what I believe the Bible teaches concerning these questions." (page 1)

"If these were matters of indifference, we would gladly defer to the conscience of our sincere but mistaken brethren, but since such yielding would mean that the gospel would be less widely preached with fewer souls saved, we dare not defer to their weaker consciences." (page 11)

From the first statement, I could see clearly that these are matters of opinion. But when I read the other paragraphs, it seemed that these are not matters of opinion, but matters with which the Scripture deals. I am confused! WHAT DOES BROTHER BAXTER MEAN?

Who Received the Aid, Paul or the Church at Antioch?

In the area of evangelism we find the apostle Paul and his co-worker Barnabas sent out by the church at Antioch. (Acts 13:1-3)" (page 8).

"It is obvious that the apostle Paul received help not only from the church that sent him out but from other congregations along the way. This is cooperation in mission work." (p. 9).

"There are some works too big for a single, local congregation to do. This was true in the first century when Antioch had to have help in assisting Paul to carry the gospel throughout his missionary circuits." (p. 11).

I was glad to read these first statements. Brother Baxter pointed out that the churches sent help to the

apostle Paul, and that this is cooperation in mission work. This is the way I had believed was scriptural. PAUL received help from the churches. But I was confused when I read the other statement. Here I am led to believe that it was the church at Antioch who received the help. I am confused! WHAT DOES BROTHER BAXTER MEAN?

It's Been Done, But It's Impossible

"To my knowledge, there are at least six different ways in which conscientious brethren have discharged this responsibility." One of these ways is "(5) orphans' homes under the direction of elders;" (page 15).

"On the other hand, when we come into the realm of benevolence and face the responsibility of caring for orphan children, it is not possible for the church in its organizational framework to provide the care that is needed." (page 16).

Brother Baxter said that one way the church could fulfill James 1:27 was by an orphans' home under the direction of elders. He points out that the missionary society is wrong because the church can do its own work in that field, and then turns around and says that it is not possible for the church to do its own work in benevolence in its organizational framework. Can the elders of a church supervise a home and thus fulfill their benevolent responsibilities or not? I am confused! WHAT DOES BROTHER BAXTER MEAN?

Does the Orphan Have a Home and Family or Not?

"Notice that the home is simply a replacement of the original home that the child had when he came into the world." (page 16). "After parents were no longer in a position to care for their children these Christians stepped in and acted in the place of the real parents." (page 19).

"It might be added that orphans by the very nature of the case do not have parents who can care for them, so they obviously are to be cared for by the church." (page 17).

Brother Baxter points out that orphans are to be cared for by the church because by the very nature of the case they do not have parents to care for them. This sounded to me to be a humanitarian idea. But I wonder if the church has any business supporting an "Orphans' Home," because he says that it is the replaced home and those who run it are acting in the stead of parents. If they have a home and parents again, why do they not support the orphans? Does the orphan in a "home" have parents or not? I am confused! WHAT DOES BROTHER BAXTER MEAN?

(Continued in Next Issue)

—503 Chandler Drive
Athens, Alabama

THE BIBLE IS ENOUGH

Tom Bunting

Recently an advertisement published by the Knights of Columbus, appeared in the local paper entitled "Why The Bible Is Not Enough". This article contained a number of misleading accusations. It could not go unchallenged by God fearing people.

I have several objections to its teaching. First the title itself was contrary to the scriptures. Anyone who believes the Bible to be the word of God must of necessity believe in its all sufficiency. It is sufficient to produce faith in Jesus Christ as the Son of God. "And many other signs did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:30-31). See also Rom. 10:17. The Bible is sufficient to provide man with all things that pertain to life and godliness (II Peter 1:3). The scriptures are sufficient to furnish a man completely for every good work. "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" (II Timothy 3:16-17). The scriptures are sufficient in making one wise unto salvation. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Timothy 3:15).

I also object to the charge that religious division is caused by the Bible. This charge is totally erroneous. I know that the religious world is divided, but this division is not over what the Bible says but what the Bible does not say. Men are able to agree on what the Bible says. The Bible is our only source of real unity. The religious world can only be united upon the words of Christ, not on the opinions of men. There will be unity when all men will accept the Bible and the Bible alone as the only rule of faith and practice. We will never be united on the traditions of men. Man's traditions have long been in opposition to the commands of God. In Matthew 15:3, Jesus answered and said, "Why do ye also transgress the commandment of God by your traditions? In verse 9, "But in vain do they worship me teaching for doctrines the commandments of men." Reading Colossians 2:8 he says, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." The Bible is not the cause of religious division. The cause is man's unwillingness to accept the instruction of God in the Bible.

My third objection is that this theory casts reflection on the wisdom of God. They are saying that God is not wise enough or not good enough to write a book that man can understand. Then men have the audacity to suggest that they can do what they say was not possible for God! Who can believe it? This is to place man before God. Advocates of this false doctrine would lay all blame for religious division upon God. They say that the Bible causes religious division and God gave us the Bible; therefore, God is the cause of division. This sort of reasoning shows a complete lack of know-

ledge of the word of God and a misunderstanding of the division in the religious world. What a shame that so called "Christian people" would bring such an accusation against the wisdom and knowledge of God.

Finally, I object to the contents of this article because they are a direct contradiction to the teaching of God's word. Some people say that man cannot understand the Bible. This is not so. We have already seen that to say this would be to cast reflection on the wisdom of God. It is also a contradiction of Bible teaching. One passage of scripture should be sufficient here. "Now that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." (Ephesians 3:3-5). Notice what it said. The apostle Paul received a revelation from Christ through the Holy Spirit. This revelation was written down in words. And when we read (not when someone interprets), but when we read we may understand! The Bible was so written by the apostles under the guidance of the Holy Spirit that we may read and understand!

The Bible is enough. All mankind needs to turn his attention to what God says to us in his Book. Don't be deceived, it can be understood (Eph. 3:3-5). Remember, it pertains to all things of life and godliness (II Pet. 1:3) and it will furnish a man completely (II Timothy 3:16-17). To believe otherwise is to reject the word of God.

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Mike Coward, Evangelist

THE MUSIC QUESTION CONSIDERED - (5)

The fifth category of arguments considered is stated in the following proposition: **INSTRUMENTAL MUSIC IS ACCEPTABLE IN CHRISTIAN WORSHIP ON THE GROUND THAT IT IS EXPEDIENT, USED ONLY AS AN AID.**

AID EXCLUDES PSALLO. If the instrument in worship is defended on the ground that it is only an aid, then the arguments that it is commanded in the verb **Psallo** are given up. The use of the instrument cannot be only an aid and be commanded by God at the same time. The person who makes the argument on **Psallo** cannot make the aid arguments and *vice versa*. We are contending that the instrument is not an aid but an addition!

ARGUMENT I. The instrument is justified on the law of expediency. The use of the instrument is a matter of convenience and not of worship. It is only a matter of opinion based on an expedient.

ANSWER I. There is no such thing in the Bible as the "Law of Expediency." The first qualification of an expedient is that it be lawful, i.e., authorized by the law of Christ, thus being within the bounds of divine law. (I Cor. 6:12-13; 8:13; 10:23,33). Where is the passage in the New Testament that authorizes the instrument in Christian worship? It does not exist and since it does not, the instrument cannot qualify as an expedient for it is outside the law of Christ.

An expedient must also edify, instruct and improve. It must not occasion the destruction of others. (I Cor. 10:23, 33; 8:13). Anyone familiar with the history of the introduction of the instrument into the worship of the churches of Christ knows that edification and improvement was not the result but rather the wounding of consciences of sincere brethren, bitter feelings and the destruction of peace and unity in the churches. Those who introduced the instrument in the worship of the church are responsible for the division that resulted from its use. Instrumental music in Christian worship meets none of the Bible requirements for an expedient.

ARGUMENT II. Instrumental music aids the singing like a cane aids one in walking or glasses aids one in seeing. Aids to performance of a command are included in the command. Instrumental music is an aid to the singing which is commanded. Therefore, instrumental music may be used in the doing of that which is commanded.

ANSWER II. The simple rule of grammar on the coordination of words will show the sophistry in comparing instrumental music to walking canes and eyeglasses as aids.

Walking and riding are coordinate ways of going. Seeing and hearing are coordinate ways of receiving impressions. Instrumental music and singing are coordinate kinds of music. Walking and cane are not coordinate ways of walking. Seeing and glasses are not coordinate ways of receiving impressions. The man who uses a cane is doing one thing—walking! The man who uses glasses is doing one thing—seeing! The man who plays an instrument in worship is doing two things—

playing and singing! The New Testament only authorized one—singing. Instrumental music is not an aid but an addition.

ARGUMENT III. God commanded Noah to build an ark. Did he use any tools with which to construct the ark? The tools that he used were only an aid. We are commanded to sing, but can use the instruments as Noah used the tools, to aid us in what we are commanded to do.

ANSWER III. When God commanded Noah to build the Ark that excluded every other kind of boat or sailing vessel. He could not build a rowboat or a raft. All other types of boats were excluded. God commanded Christians to sing; when He did so, He excluded all other kinds of sailing vessels, so singing excludes instrumental music in worship. Tools and ark are not coordinate kinds of boats but instrumental music and singing are coordinate kinds of music.

ARGUMENT IV. God has not said not to play an instrument. We play to aid our singing by keeping the same pitch, tempo, etc. No proof given.

ANSWER IV. This argument actually affirms—"Everything not expressly forbidden in the New Testament can be used in worship." When God specifies a thing that excludes all other coordinates. God specified "gopher wood" for the ark. That excludes all other kinds of wood. Abraham was commanded to offer up Isaac for an offering. This excluded every other member of his family. He could not offer an animal until the first command was revoked and a second one given.

The commission to do a thing authorizes only the doing of the thing specified. The expression of one thing is the exclusion of another. God specified bread and fruit of the vine on the Lord's Table. This excludes water, buttermilk, meat etc. God specified a penitent believer for baptism and this excludes infants. He specified singing and thereby excluded playing.

ARGUMENT V. The instrument gives time and harmony to the ear as musical notation in a song book gives time and harmony to the eye. What one does through the optic nerve the other does through the auditory nerve. Therefore, the instrument and song book are parallel and if you can use the book, the instrument can be used by the same argument.

ANSWER V. The worship of God in song does not consist in time and harmony but in the expression of praise to the Lord. The song book furnishes the words of praise and the rhythmic movements but the instrument does not. The instrument must get the time and harmony from the song book just as the singer does.

The instrument and the song book are not parallel. The use of the book results in nothing but singing... which God commanded. But the use of the instrument results in another kind of music—instrumental... which God did not command.

A PARALLEL. If the instrument can be used as an aid to singing, and is no part of worship, then other aids may be employed to help in other parts of the worship. Admittedly, the aid argument is based on

(Continued on page eleven)

ALONG THE U.S.-MEXICO BORDER

Charles F. House

TECATE, B. C. MEXICO:

During my regular visit Bro. Santos Gomez preacher here, informed me that they are still in need of further funds to complete their building.

FALLBROOK, CALIFORNIA U.S.A.:

Gabriel Ortiz is the faithful Spanish language preacher here and is doing an outstanding job for the cause of Christ. I also visited these brethren this month. Gabriel informs me that he has just lost \$165 per month support.

NATIONAL CITY, CALIFORNIA, U.S.A.:

ONE BAPTISM & FIVE CONFESSIONS OF FAITH HERE DURING AUGUST in this English speaking church. September 8th, 1964 completes our work here since July 8th at which time we will return to our trailer home in San Luis, Arizona, U.S.A. During our two month's stay here, we lived in our truck-camper, so we'll be glad to get back to our 8 ft. X 32 ft. trailer so we can "stretch our legs" for a change. During Aug. we had ONE BAPTISM plus FIVE CONFESSIONS OF FAULT. This made a total of FIVE CONFESSIONS OF FAULTS during July and August. This little church is on fire for the Gospel of Christ. Their love for one another and for the souls of lost humanity is a beautiful thing to see. They are truly an example to the entire brotherhood. While we were here, a total of six services per week were carried on by the church, which included women's Bible classes. These services were well supported by many outsiders (alien sinners) in addition to saints here at National City. This church carries on a regular, vigorous program of house to house canvassing and invitation to services and Bible

classes. In addition to my regular work here, my wife Marvel assisted in teaching children's classes.

The brethren here have never had a regular preacher since they started, but have used their contributions to help support six Gospel preachers in Mexico. One of the men of the congregation preached here for a while before he left. While I was here, I encouraged them to engage a full time preacher, who is interested in the Mexican work. He begins regular work here September 8th, but will support himself with his hands since the church here can do little more at present than supply rent for a house, which they are doing.

Other guest preachers invited to preach here during July and August included: Santos Gomez of Tecate B. C., and Alejandro Hernandez of Valle de las Palmas, B. C., Mexico. Although these brethren preached in Spanish, their lessons were interpreted into English. Don Walker and Gabriel Ortiz, both of Fallbrook, California USA and Charles Degenhart (who is presently in between works), all of whom preached in English.

I have been invited by the Montebello, California church to preach for them on September 1, 1964. Brother Copeland is the faithful preacher there.

I recently received word from a brother who prefers to remain anonymous that he will not be able to continue his \$30 per week personal support after this year. He has been helping me to pay for my truck-camper plus my house trailer for about three years. I need the prayers of all my brethren everywhere.

—P. O. Box 641

San Luis, Arizona
USA—85349

EDITORIAL

(Continued from page two)

but he has also experienced its power and blessings in his own life as well. He is a living demonstration. His faithful life shines out as a flaming torch in the darkness of sin. On the other hand it is difficult to sell to others what one will not purchase for himself. Faithful men will be solicitous also to teach only the true gospel.

Ability

The last requirement is ability. The gospel is to be committed to men "who shall also be able to teach others also". It requires, at least, a measure of ability to impart the precious words of life. This concerns the "how" of teaching. This art can be acquired only by study, observation and experience. However, it would be a mistake to suppose that only formally trained instructors have ability requisite to teaching. Formal training is fine and can be wonderfully effective. But some of the most impressive preceptors are those who have had little formal training in the schools. The "how" is the ability to get across to the hearer the message he so urgently needs. The concern of the able teacher is how

best to transmit the message to his auditors. But just introducing the word into the mind of the hearer is not enough. The objective is to elicit a favorable response with reference to the ideas communicated. The test of the teacher is to obtain the desired results from his teaching.

Thus the three requirements of able teaching are (1) proper Content, (2) Faithfulness of life and (3) Ability to elicit favorable response. Each of these must be present. An atheist may have familiarized himself with the content of the Bible as some have. But this alone cannot make him a good Bible teacher. An unfaithful Christian may know the word as they often do and yet his unfaithfulness will deny everything he attempts to teach. A gifted and able teacher may have great powers to communicate but his "how" is of little value unless it is accompanied with the original gospel and a godly life.

Every teacher should evaluate himself in the light of these three divine requirements and should seek to strengthen each feature to the greatest degree possible in his life.

Stanley J. Lovet



HITHER... THITHER... YON

Jim McDonald



... **Ed Furr** is the new preacher at Judson Road in Longview... Two were baptized in Greggton... **Elmer Moore, Jr.** held an August meeting for Southside in Mt. Pleasant... **M. Roy Stevens** held a recent meeting at Central in Pampa... **James Adams** has moved to work with brethren in Henderson, Texas

W. L. Wharton held a September meeting at Southside in Hobbs, New Mexico... **J. A. Wooley** held an August meeting for Central in Roswell... **Paul Price** and **Derrel Shaw** held an August meeting in Springfield, Colorado. Two were identified with brethren meeting there... Two were restored and one baptized in a recent meeting in Forest, Mississippi... **James Trig** did the preaching... **James E. Cooper** has moved to Gulfport, to work with brethren there... **Jimmy Tuten** held an August meeting at Greenwood, Arkansas... Two were baptized, one restored... Two were baptized during August at Second and Walnut St. in Paragould... **Leonard Tyler** held an August meeting for the Argo Chapel church... Northside in Conway had a late September meeting... **Jimmy Tuten** held a September meeting in Harrisburg, Pennsylvania... **Andy deKlerk** held a late October meeting for the Snapfinger Rd. church in Decatur, Georgia... Six were baptized at Snapfinger Road during August... Two were restored and identified and two others identified during August at Downtown church in Lawrenceburg, Tenn... **Jimmy Thomas** held an August meeting for the Shores church (Giles county)... One was restored during August at Locust St. in Mt. Pleasant... **Bill Cavender** held a September meeting at Westvue in Murfreesboro... **William H. Lewis** held a late October meeting at West Main church in Woodbury... **John Iverson** held an August meeting at Fowlkes. One was baptized... Nine were baptized in August and September at Riverside Drive in Nashville, seven were restored, one was identified. **H. Howard** held a September meeting at Bellshire (Nashville)... Other meetings in the Nashville area during September and October were at Shacklett—**Guy Roberson**; Almaville—**Robert Jackson**; Millersville—**Rufus Clifford**; New Hope—**D. W. Claypool**; Hol's Chapel—**Billy Ashworth**; and Franklin Road with **Harris J. Dark** At Franklin Road in August and September two were baptized, one identified... One was baptized at Westside in Torrance, California during August... One was identified at Mt. View in San Bernardino during the same month... **Robert Atkinson** held an August meeting for the Marysville church... One was baptized at Fairview in Garden Grove... A note from **Roy Tinnin** in Hemet tells us that **Ted Beever** rather than **Kin Sterling** (as we had reported) held their June meeting... **Glen Lovelady** held an August meeting at Norwalk... **Cecil Willis** held a September meeting for Pleasant Valley in Wichita, Kansas.

...**W. C. Hinton**, whose new address is 5-90 Nakamura-cho, Nakamura-Ku, Nagoya-shi, Japan, reports, "In the three-day meeting with the Osoka church, a young man

and a young girl expressed their belief in the Lord Jesus Christ and were immediately baptized into covenant relationship with our Lord. We were very thankful for this success in the Lord."

Milton L. Anderson moved early in the summer to work with brethren in Garden Grove, California... **James Rury** held a November meeting at Mt. View in San Bernardino... One was restored and identified in September at Fairview in Santa Ana... Main Street Church in Ventura had a late September meeting... **David Tant** held a late September meeting at Division Street in Oceanside... Two were identified, one restored and identified at Mt. View in San Bernardino in September... One was restored, one baptized and three identified recently at U Street church in Sacramento... One was baptized and one restored and identified during September at Southern Oaks in Lake Jackson, Texas... A new church has begun meeting in Conro... **Herbert Thornton** is now working with the church in Humble. Eleven have been identified, one restored and one baptized there the past two months. Eight have been identified and six baptized at Red Bluff Road church in Pasadena during August and September... Four were baptized and six identified at Southside in Pasadena during September... **Ardie Brown** held September meetings at South Houston and at South Park—also in Houston... **Gary Scott** held a meeting in October at Alta Loma... Six were baptized, two restored during September at Greens Bayou... Seven were identified at Oak Forest during September... **Bryan Vinson** held a late September meeting at Bellaire, **Ernest Finley** was in Damon in early October and **Jack Gilliland** held a meeting for brethren in Brazoria during September... Four were identified, two were baptized during August at South Houston... **Edgar Furr** held a September meeting for Main Street in Dickinson... **Paul Foutz** held a recent meeting at North Street in Victoria. One was identified there in past weeks... One was restored, two identified during September at Pear Ridge in Port Arthur. **Robert McDonald** held a mid-October meeting there... **Donald Collins** writes: "After more than three years of work with the West Orange church I will begin working with the Page and Cumberland Sts. church in Dallas, Texas about the first of October... The West Orange church is one of the best congregations I have ever known and my work here for the most part has been very pleasant. The future of the congregation looks encouraging. In the last six months there has been 34 responses; 3 baptisms, 16 placed membership and 15 confessions of error. Some of those that placed membership also confessed unfaithfulness..." Two were baptized in a September meeting at Rockdale... **Earl Dale** held a September meeting at West Orange... **G. W. Patterson** is the new preacher at Osbourne Road in Bridge City... Three were baptized in September and October at Major Drive in Beaumont... Three were baptized and one restored and identified during September at Woodland Heights church in Brownwood... Bro. **J. G. Savage** writes "Oscar Ellison of Springfield, Missouri will do the preaching in a gospel meeting for the church of Christ in Lewisville October 25th—November 1st. We will be worshipping in our new building by the beginning of the meeting and to those who have worshipped

(Continued on page eleven)

SEEKING AND LOVING TRUTH

was, firm uncompromising, Bible filled God honoring, Christ exalting sermons coming from the pulpits of the land. You know as well as I, that recent years have seen a dearth of such preaching. Now it seems men are more concerned about the proper method of approach, or popularity. Business affairs, or social affairs have neutralized the spirit of conquest which was peculiar to the early Christians. "If the proper method of approach is applied, the unsuspecting victim may wake up to realize he has been made a Christian unaware" seems to be the idea. Shall the church of the Lord which owes its very existence to controversy, which in times past braved the combined forces of denominationalism and won now adopt the supine attitude of our vanquished "foes" and cease controversy? If we do, our religious bones will be left to bleach on the shamed pages of religious history and no faithful Christian shall think enough of us to preach our funeral or give us a decent burial.

Read the New Testament . . . read of the pioneers of the restoration movement and try to imagine what they would have accomplished had they merely stammered out a feeble apology for their existence . . . sort of like a cricket chirp . . . timidly assuring everyone they were not going to get in anybody's way . . . shutting their eyes to error and wrong lest they see them and give offense. Brethren, if we are not going to return to the militant attitude which characterized early Christians, it will be better for us to give up all at once and cease even contending that we hold a distinctive position, and go ahead and take our places among the denominations of men, and lessen by one at least the half hearted, shilly-shallying, luke-warm men pleasing "denominations" claiming to be the New Testament church. To tolerate error, or wrong, or departures from the faith, and to compromise truth because of influential men in the church or the power of money, has in every age proved fatal to New Testament Christianity.

We must continue to fight error and departures from the faith or become a denomination like the rest. The strength of the church has always been found in its defense of the truth. The weakness of the church has always been seen when truth is compromised. Standing for truth we have nothing to fear. Compromising truth, we of all people become the weakest.

Seeking and loving truth above all else will instill courage in preachers of the word, and we shall cease being concerned too much about the results of preaching. What preacher has not felt the pressure of the world and been led to think, "Wait, if I preach this what will the results be?" It is evidence of general weakness when we begin to think too much about the results of preaching. No preacher has to analyze his audience, for God has already analyzed it and said, "Preach the word." When we invite human psychology in to sit with us, about all it does is do harm to the what of the preaching. Let preachers maintain their

connection with the Lord and preach the word, and it will fit the audience and it will have the proper method of approach, and will have in it the psychology God wants in the preaching. The gospel has its own psychology.

—Monohans, Texas



THE POWER OF THE IDEAL HOME

work for those first five years! If he is trained in the way he should go, no child will forever get away from the influence of his Godly parents. This is an eternal truth. "Train up a child in the way he should go; and when he is old, he will not depart from it." (Proverbs 22:6)

May God bless our homes with fathers and mothers who are faithful Christians.

1104 Caldwell Lane, Nashville 4 Tennessee



THE MUSIC QUESTION CONSIDERED - (5)

the opinions and preferences of people. I submit the following practice solely as an aid to the Lord's supper.

Jesus was the Lamb of God slain for the sins of the world. The Lord's supper is in memory of his body which was given for us and his blood which was shed for the remission of sins. As an aid I suggest that we bring a lamb into the worship service and before we observe the Lord's Supper, we hang it up by its heels and slay it before the congregation. The slaying of the lamb would indelibly impress our minds and we would be aided in remembering the Lord's death.

There is not a person who uses the instrument as an aid to singing that could object to slaying a lamb as an aid to remembering the death of Christ. If he objects, then he has condemned his own practice.

3223 Montrose St. N.W.

Huntsville, Alabama 35805



HITHER . . . THITHER . . . YON . . .

with us through the last 45 years at 233 West Main, you will now find us about one half mile west of our present location at the corner of West Main and Manco Rd. We are 1/4 miles west of the West Main Street Overpass on Interstate Highway 35 E. Visit with us during our meeting and worship with us when passing our way..."

—1011 Johnson,

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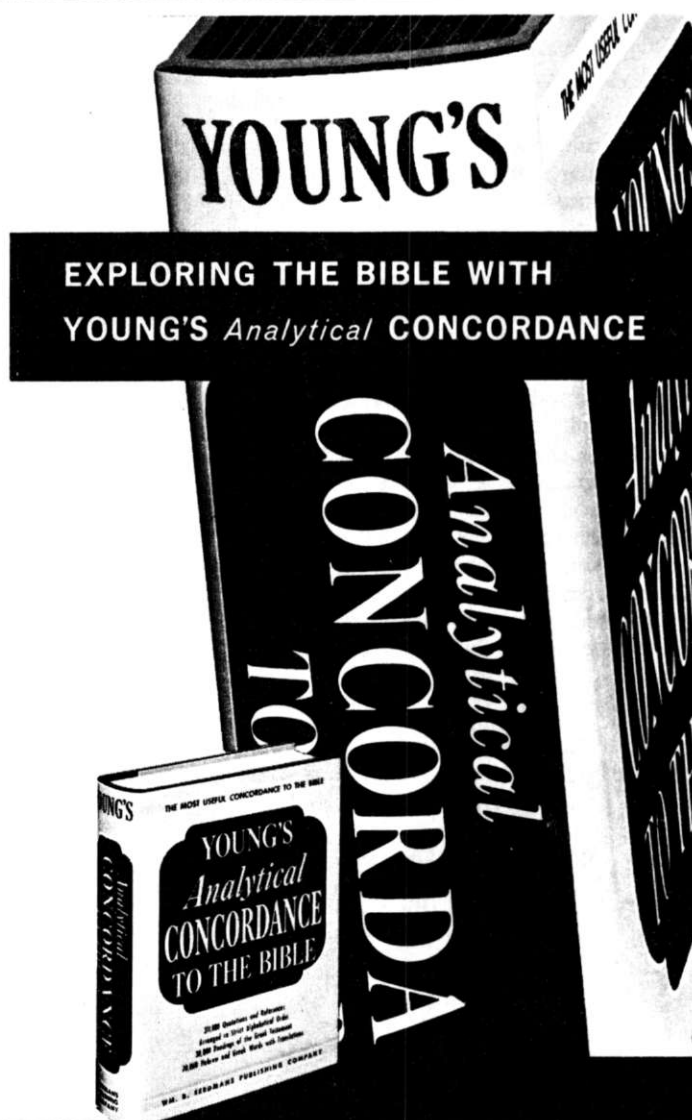
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The PRECEPTOR

"Through thy precepts I get understanding..."

VOLUME 14

NOVEMBER 15, 1964

NUMBER 2

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SEARCHING THE SCRIPTURES

PROSPECTUS

A. Hugh Clark

A series of articles under the general caption "SEARCHING THE SCRIPTURES" is scheduled to make its appearance in subsequent issues of the PRECEPTOR for a time.

The general caption under which these articles will be written implies the strict nature of the subject matter contemplated by the author. The articles however, will not consist of quotations from the Scriptures only. But, no conclusions will be reached, no doctrine will be taught which is not explicitly asserted in one or more passages of the Bible fairly and contextually examined.

Your personal, careful reading of the subject matter discussed in these articles therefore, is sincerely solicited. And if, after you have carefully read and considered what has been affirmed, you have questions you would like to ask or further study and consideration is desired, please contact the author by letter, Killeen, Texas,

Route 1.

Teaching God's word is our ONLY objective; knowing that it alone will save the souls of men, and that by it we shall be judged in the great and final day. (Heb. 9:27; Rev. 20:11-15).

There has been a CHURCH OF CHRIST established in the new and beautiful Forest Hills Addition to the Killeen area in Harker Heights, and the author of these articles is the regular preacher for this new congregation of the disciples of Christ. The congregation will be known permanently as the Forest Hills church of Christ and the church property is located at 1406 Comanche Drive. Grounds have been bought at that location, and a small but new and beautiful building has been erected.

The Forest Hills church of Christ is, in the strictest sense, a church after the New Testament order and it

(Continued on page nine)

EDITORIAL

Stanley J. Lovett



CHARLES ELIAS WEBB DORRIS

C. W. E. Dorris passed away October 3, 1964, in Nashville, Tennessee. Funeral services were held the following afternoon in the Central (downtown) church building in which church he had served as an elder since its beginning.



Born in Portland, Tennessee, April 17, 1871, he was in his ninety-fourth year at the time of his death. Lacking less than seven years his life had spanned a century of time. For about three-quarters of this time he engaged in gospel work, preaching, teaching, writing and serving as an

elder in the Central church in Nashville.

A student in the old Nashville Bible School, he sat at the feet of both James A. Harding and David Lipscomb. Of Lipscomb he said, "he had the best insight of the principles of Christianity of any man I have ever known."

Of his preaching life, thirteen were spent in evangelization in eighteen states under many varied conditions. He relates the pay for a two weeks meeting was usually twenty-five dollars or less.

Brother Dorris was a prolific writer and wrote much for the gospel papers until recent years. At one time for about thirteen years he edited and printed his own gospel paper. For much of his life he wrote for the **Gospel Advocate** but not in late years. He was possessor of one of the very few complete sets of the **Gospel Advocate** known to exist. He prized them highly and, perhaps, knew what was in them as much as any man living. With the writings of David Lipscomb he was especially conversant. Several years before he ceased writing he contributed a number of articles to **The Preceptor**. At one time it was said his library contained 3,500 volumes. In 1910 he published **An Interesting Correspondence** which is a collection of a series of letters exchanged between a young lady, a former Methodist whom brother Dorris baptized, and a pastor, presiding elder and bishop of the Methodist church on infant baptism and other points of Methodist doctrine. Among other writings he authored commentaries on **Matthew** and **Mark** in the **Gospel Advocate** Co. series. He cherished the desire, but never realized it, to publish some of the writings of David Lipscomb in such a way they would constitute a commentary on the Old Testament.

When the cooperation issue broke he was not long in expressing his convictions. He claimed the modern cooperatives not only violated the New Testament but also were counter to the beliefs of the original editors of the **Gospel Advocate** and especially David Lipscomb. About

the middle fifties he published "The Direct and Indirect Method of Cooperation. A Discussion Between C. E. W. Dorris and G. C. Brewer." This is an exchange of letters between the two men on the subject. In the March and April, 1961, issues of **The Preceptor**, he joined issue with J. W. Roberts in denying the latter's claim that David Lipscomb endorsed the principle of modern day cooperatives.

He had the misfortune to live through two divisions in the church, the present one over church cooperation and the earlier one over cooperatives and instrumental music.

This writer's personal acquaintance with him was quite by undesigned circumstance. His home in Nashville stands directly across the street from that of my late father-in-law (Mr. Oscar Foy) and his wife (Mrs. Irene Sowell Foy, Staff Writer for **The Preceptor**). No visit to the Foy's was complete without a visit across the street with "brother Dorris." These visits were informative and enjoyable but were always too short. The recurring theme of our visits was the church and her welfare. He would ask question after question about the churches and preachers in Texas as well as elsewhere. He was keenly interested in the progress of

(Continued on page nine)

WATCH FOR THESE NEXT ISSUE

"The Tragedy That Befell The Restoration Movement"—Bill Crews

"Three Things To Avoid"—L. R. Hester

"Pure Religion and Undeified"—Robert F. Turner

(As Well As Other Good Articles)



Published Monthly
at
Beaumont, Texas

Entered as second class matter, at the Post Office at Beaumont, Texas, under the act of March 3, 1879

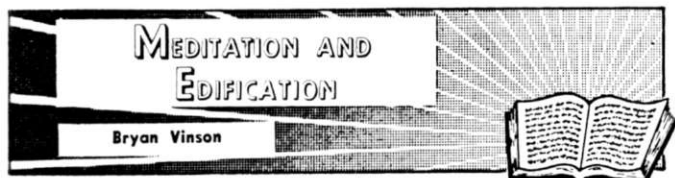
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\$2.50 PER YEAR IN ADVANCE
Foreign subscriptions, \$3.00 per year

Address all communications concerning subscriptions and changes of address to **THE PRECEPTOR**, Box 187, Beaumont, Texas. Owner and Publisher, Stanley J. Lovett; Office of Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.



INDIRECT RESPONSIBILITY

In the preceding piece on the general theme of sin, I considered the principle of complicity in sin. This principle has equal force and application in the opposite character, that is complicity of merit in that which is meritorious as opposed to that which is wrong. In this I desire to further consider this theme with a notice of its application.

Not only in matters identified as religious but in moral actions and criminal conduct is this principle recognized. For instance there is what is known as "party to the crime" in our courts. Should I knowingly aid and abet the commission of a crime performed by another person, then I would be regarded as guilty of the crime committed. A phase of this principle is also reflected by the expression, "guilt by association." It is a common saying that one is known by the company he keeps. Understandably we all cherish a desire to be identified with actions and works that are clearly virtuous and beneficial, whereas we strive to disassociate ourselves from all identification with that which is censurable. To correctly and justly accomplish this it is necessary that we individually determine the character of that with which we allow ourselves to be identified.

A recognition of this necessity pin-points and emphasizes the peculiar and prime importance of self-determination, the inalienable right of personal liberty in forming decisions and choosing a given course of response to the decision reached. The development of an atmosphere which stifles the incentives and longing to think and act for one's self will destroy political freedom for its citizens, and equally—and more disastrously—the freedom in Christ for His followers if they become the victims of such an environmental influence. Apathy and indifference are nurtured by an underlying sense of irresponsibility, and personal responsibility however much it may be ignored is inescapable. Herein lies the gravity of becoming indifferent toward those things which imperiously cry out for attention, study and decision in the lives of all accountable men. Ambitious men, both in politics and religion, are enabled to further their purposes most successfully where a climate of apathy prevails.

A statement that an informed electorate of America is the only safeguard against the loss of our political freedom is no more true than this: an informed citizenry of the Kingdom of Heaven is the only safeguard against a corruption of the faith, and an endangering of the perpetuity of the church of Christ. But information involves teaching, and teaching implies attention and interest in that which is taught. This is provoked by the underlying sense of responsibility consciously possessed by the individual child of God. A former Governor of Texas once said that the citizen who failed to exercise his right to vote had no just ground to

complain against the way the government functioned. Correspondingly, those in the church who allow themselves to remain uninformed and thereby indifferent to the decisions to be faced by God's children forfeit the right of protest against departures from the truth. But what is far more serious they cannot escape the responsibility which they face for the guilt of indifference towards things which are essentially not matters of indifference.

Christians can and should have that mutual interest whereby they endeavor to teach and admonish one another, but standing between the individual Christian and Christ there is no one on earth, or in heaven, which can assume the right and responsibility of deciding and acting for that Christian in his relation and duty to Christ. We must all appear before the judgement seat of Christ, and when we thus appear we shall be called to an accounting in our own proper individual capacity. This sobering truth as looking to the inescapable future confrontation with the Judge of the living and the dead should assert a force in our hearts to recover us from every vestige of indifference. Further, it will rescue us from the deceptive and delusive error of assuming someone else can think, decide and act for us. It will destroy the inclination to follow the course of least resistance in acceding to the philosophy that elders of the church have the prerogative to form the policy and chart the activities of the congregation, with the members obligated to blindly and unquestioningly acquiesce in their decisions and actions.

This attitude toward the shifting of one's responsibility is reminiscent of one reflected in the discussion of a Christian's responsibility to his country in time of war. It was suggested that in bearing arms against an enemy, and the taking of human life, the individual soldier is not accountable for his action, but the responsibility rested with the heads of government who conscripted him for military service. This is fallacious because we shall be individually judged and thus individually justified or condemned. There will be no "passing the buck" in that day. If it be a sin to take human life under any and all circumstances, then the guilt is inescapable for the one so doing, as well as for all who aided and abetted the act of murder.

If it be a transgression of God's law to employ instruments of music in the worship of God, then who

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AUTHORITY OF ELDERS

by J. N. Beard

A great deal has been said of late about the "authority" (or lack of it) of elders and also, I believe, some extreme positions taken on the subject. It seems that in refuting the error of "supreme authority" of elders which is prevalent among some of the liberal group, some preachers and teachers have taken the other extreme; that is that elders have no authority of any kind. They have none delegated to them in the realm of expediency, and since Christ has **all** authority that just doesn't leave any for anybody and therefore in making decisions relative to the work of the church, such decisions must be made by **all** the faithful brethren in the congregation. These brethren are led or guided into the right decision, of course, by the elders but it is the decision of all and not just the elders.

Now there are variations of the position stated above. For instance there is the theory taught by some that the elders are not "over" material matters at all. The construction, furnishing, and maintenance of a church building, they say, is not a part of the work of the elders, and they have no jurisdiction over such matters. It is not my purpose in this article to deal with all angles of the subject, but I have done a good deal of study and research on the subject of authority in general and have drawn some conclusions therefrom. These conclusions may be wrong. They may not stand under the weight of further investigation and study. If so, then they're just wrong and I would not be offended in the least if someone should point out wherein they are wrong.

Since I have already referred to the fact that Jesus has **all** authority, we may as well have that as a beginning point. After making the claim that he had such authority, he gave his apostles the commission to preach the gospel to every creature. (Mt. 28:19, 20; Mk. 15, 16; Lk. 24:45-49). In Luke's account of it in Lk. 24:49, the Lord said: "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Vine's **Expository Dictionary of New Testament Words** tells us that the Greek word here for "power" is DUNAMIS, which means "power to work, to carry something into effect." To my mind this idea goes right to the heart of the matter of "authority." Among men, that is. The apostles themselves made no claim to authority residing in them. They were given a Divine mandate to make known the will of God and to confirm, back it up with the performance of miracles. Paul refers to this mandate and calls it **authority** in 2 Cor. 10:8 and 13:10. The same writer makes it quite clear that he had no authority in and of himself in 1 Cor. 2:4 when he says: "And my speech and my preaching was **not** with enticing words of **man's** wisdom, but in the demonstration of the Spirit and of power."

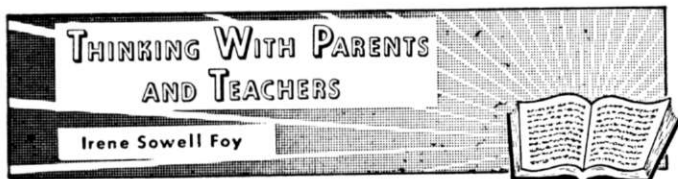
We see then that the only way the apostles and prophets could lay claim to authority of any kind was that which they had received of the Lord. Titus was commanded to speak the things Paul had written him about in chapter 2, "and exhort and rebuke with all **authority**." I'm aware that the footnote on this verse in the American Standard Version has "commandment" instead of "authority" but that doesn't change the meaning of it in the least as I see it. A commandment to do a thing is "authority" to do it. But what did Titus do when he spoke, exhorted, and rebuked with all "authority?" I suppose he did the same thing that Timothy did when he was told to "preach the word" in 2 Tim. 4:2. If then preachers

had "authority" to preach (and they did) why did not elders have "authority" to do their work of "eldering?" Suppose a preacher is invited to preach in a congregation where there are elders and he begins to preach error. During a sermon the elders become aware that he is preaching a false doctrine. After it is over they have a quick huddle and one says, "don't you think we ought to try to refute this false teaching and stop this man's mouth as the Bible says in Tit. 1:11?" Another says, "yes I know the Bible says that but you know we don't have any **authority**, and so we'd better call a meeting and discuss this with the other brethren first?" Bosh! I don't believe such even comes close to being what the Lord expects of genuine elders.

This matter of "decision-making" needs further study and consideration, it seems to me. Some argue that when elders exercise their God given right to make decisions regarding the function of a local congregation it is parallel to the exercise of a local lordship and dominion by the Gentile rulers in Mt. 20:25 and Mk. 10:43. I disagree. I believe there is a difference. The Holy Spirit qualified the bishop's rule in 1 Pet. 5:3 when he said: "neither as being lords over God's heritage, but being ensamples to the flock." Their rule is not a lord and servant relationship. They are not lords but leaders; not of force but of persuasion. Jesus said in Mk. 10:42 that the Gentile rulers exercised LORDship. Their power was absolute. They exercised their power over their subjects just as **their overlords exercised authority over them**. No, I don't believe "overseer" means one who sits in an elevated position and says to one, "you do this" and to another, "you do that." On the other hand he is not to be just a chairman of the business meetings and a "yes" man for the brethren. Again quoting from Vine's the Greek word for "over" in 1 Thess. 5:12 is PROISTEMI, which means "to stand before, hence to lead, to direct, to attend to, is translated 'rule' with reference to the family in 1 Tim. 3:4; 5, 12; with reference to the church in Rom. 12:9 and 1 Thess. 5:12." I fail to see how a group of men can exercise **leadership** and **direction** unless they are allowed to make decisions regarding such. Put just as a man cannot exercise arbitrary and absolute rule over his household, just so he cannot exercise such rule over the house of God with approbation.

It seems to me that the problem of "ruling elders" and overlords in the church stems from the practice of elders in abdicating their God given responsibilities as shepherds and pastors. Ezekiel was commanded to prophecy against the shepherds of Israel in this manner; "The diseased have ye not strengthened, neither have ye healed that which was sick; neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with **cruelty** and **force** have ye ruled them." Ez. 34:4. You will note here that the rulers of Israel first began to leave off that which they were Divinely appointed to do then came their despotic rule. So elders today begin to default in their duties of **tending** and **mending** and eventually, if the trend is not halted, become "rulers" or else let the preacher be the "pastor." The tendency toward pride and an over inflated ego is not new. It is almost as old as the human race itself. Thus one of the qualifications of an

(Continued on page ten)



"He Climbs Highest Who Helps Another Up"

God in his wisdom equipped man with a hand. He designed that the hand be used to work that which is good, a tool to serve as man wills. He can choose to use the hand for good or for evil. God created all things for man's use, not for his abuse. Since God overlooks nothing, he has given man instruction for the use of his hand.

Worthy Work for Hands To Do

A painting shows two boys climbing a high cliff. One boy is reaching down to help the other up. In climbing the pathway of life, there are steep and rough places, where one may need help. When we put forth our best effort to go onward and upward, there always seems to be a stretched-out helping hand in time of need. Is yours such helping hand? Robert Browning said: "A man's reach should exceed his grasp, Or what's heaven for?"

It was written of the worthy woman, "She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; Yea, she reacheth forth her hands to the needy." (Proverbs 31:19, 20).

Pity the woman who has never developed skill with her hands so that she can do the necessary work in the home, training her children to cooperate with her in the lowly work that is the necessary part of any household. There may be two fine results: development of the efficiency of the hands that they may do more and better work and encouragement of feelings of responsibility and togetherness. These feelings will in turn tend to build unity in the family, so necessary to happiness and successful living. The mother who teaches her daughters to use their hands to prepare wholesome meals for the family and to make their own clothes and to enjoy doing those things, is doing a good work.

A woman with skilled hands should not be selfish in their use. "She stretcheth out her hand to the poor." She does not wait for the poor to knock at her door. She is alert to the needs of others, especially to those "of the household of faith." She does not wait for them to come to her but she goes and "reacheth forth her hands to the needy." It may be making clothing that is needed, as did Dorcas, or, receiving a sister in the Lord, "as becometh saints," and assisting her in "whatever business she hath need of you."

What a happy privilege it is to use one's hands to prepare the bread and fruit of the vine to be used on the Lord's Day "in remembrance of him," and, "to shew forth the Lord's death till he come." It is also a wonderful opportunity for a mother to teach her children of this wonderful memorial by answering their question, "Why are you preparing this bread?"

Needs Greater Than Material

The greatest heights to which we are climbing are not material but spiritual, if we hope for heaven as our goal.

People can starve for want of kindness, love and spiritual food just as they may hunger for physical food. One does not thrive on loneliness and isolation. We must have others who

are interested in us, who can feel our needs with us and lend a hand to lift us up. Material help is the least for which we can wish. The spiritual uplift, encouraged by our friends, means more than anything else to lift us to higher ground. You may be surrounded by rich people who are poor, those who are starved for spiritual food, those who are cold because of being deprived of the warmth of the love of Christians, those who are groping in darkness because they do not have the light of truth. Are you stretching forth your hand to them?

If you have been blessed with the light of truth, you can not climb highest unless you help another up. The satisfaction of serving others is open to every Christian. Jesus said: "My meat is to do the will of him that sent me, and to finish his work. Say not ye. There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." (John 4:34, 35).

Whom Shall We Help and How?

"Lift up your eyes." As you drive along almost any residential street, notice the children aimlessly playing, fighting, or ganging up, because no one has held out the helping hand to lift them up to see a worthy goal in life. Maybe you taught them many facts in Sunday School but did you show them heights to which they could climb in reaching down and lifting others up to see the Lamb of God and to feel his love for them? See their mothers as they are going here and there never realizing there are diamonds in their own back yards.

Whom shall we help? The answer is, "All who are in need of spiritual uplift."

How shall we help? We will have to lay aside the traditional method of, "Come be with us in Sunday School," and follow Jesus' plan of, "Go teach." Be alert to every open door of opportunity. Always be ready to talk about the most important thing in the world, the salvation of one's soul. "For what will a man give in exchange for his soul?" If they will hear and heed, you may save yourself and them. If they will not hear, you have saved your own soul by giving them the opportunity.

Try going into the poorer sections, into a housing project. Many in such areas welcome interest shown in them. Try going regularly into one such home, open the Bible and teach God's Word. Many people in such areas are starving for some one to manifest an interest in them, to sit down and listen to their many problems. Then will follow the opportunity to let them know that God, in His Word, has told us how to prevent or to solve all of life's problems. In many cases the door will then be open for one who will, to feed the bread of life.

World conditions are such that it is imperative that we, as women who are Christians, must use more of our God-given power of influence by reaching out our hands, not only to the poor in material things, but to the countless thousands who are starving for spiritual feeding.

—1104 Caldwell Lane,

Nashville 4, Tennessee



COMMENTS — — —

"You are doing an excellent work to help turn the tide of digression. May God help you to keep up that good work."—Alabama.

WHAT DOES BROTHER BAXTER MEAN? (2)

Edward Fudge

The Case of The Disappearing Treasury

"I should like to point out as the first observation that the scriptures contain no commandment, or other instructions, concerning the church treasury. There are, however, indications that at least some of the New Testament churches did have treasuries, or common funds." (Page 19).

"The scriptures give no instructions or commandments concerning the treasury." (Page 23).

"In most, if not all of the scriptures cited above, pertaining to the church treasury, the funds were gathered for benevolent purposes only." (Page 23).

"A careful reading of the entire New Testament leads us to the conclusion that the treasury of the church, can be used for anything that carries out a purpose or function of the church and that is consistent with scripture principles." (Page 24).

It is very hard for me to comprehend some things. That probably accounts for my confusion here also. From the first statement by Brother Baxter, I can see that the treasury is not in the New Testament, although there are indications that such was in existence. I can also see from Brother Baxter's statement that the Scriptures give no instruction concerning the treasury. Maybe that is simple enough for me to understand. But when he says that some scriptures do pertain to the treasury, that the funds were used in a certain way only, and then draws a conclusion concerning the use of the treasury from a careful reading of the New Testament! My head is beginning to swim. Is the church treasury in the Bible or not? I am confused. WHAT DOES BROTHER BAXTER MEAN?

For There Are Many Members, And Each A Body.

"There have been mistaken efforts which endeavor to draw a line between Christians when in the public assembly, or functioning as the church, and when these same individuals are in their home or work activities. Such demarcation is not to be found in the scriptures. Christians are Christians everywhere and all the time." (Page 22).

"Any 'good work' which the individual, as a Christian, is obligated to support financially, the church is equally obligated to support financially." (Page 23).

"Christians have responsibilities to government, to employers, to friends, to community, and to others. This means that the individual Christian can use some of his funds to meet obligations which any of these relationships legitimately place upon him. Because he has a stake in maintaining health he could give to the Heart Fund, for example. These personal, private, responsibilities would not be the responsibility of the church as a congregation." (pp. 22-23).

"There has been a great deal of talk about what the individual can do in supporting good works and what the church cannot do in supporting the same good works. No such distinction is taught in the scriptures. If it is a good work, which the Lord wants done, the obligation falls equally upon the individuals and the church, **for individuals are the church.**" (Page 23).

Surely I cannot misunderstand Brother Baxter's first statement. There is no difference in Christians functioning as the church, and the same individuals functioning as individuals in their home and work activities. Surely this is what Brother

Baxter means. But then I read the statement about the Heart Fund. I must have misunderstood the first one. I was sure that Brother Baxter meant that there was no difference between the church and the individual. But now he seems to say that while the individual Christian can help the Heart Fund, it would be out of place for the church to do so. Maybe he can enlighten me in his next paragraph. No!, he says that any good work which the individual, as a Christian, is obligated to support financially, is equally the obligation of the church. So now the Heart Fund does get church contributions. I think that I am beginning to see the light. The church and the individual are the same, but they are not the same, but they are the same. I am hopelessly confused! WHAT DOES BROTHER BAXTER MEAN?

Authorized Until Proved Wrong, or Wrong Until Authorized?

"It is true, however, that all matters of faith and practice must have authorization in the scriptures either by direct command, approved apostolic example, or necessary inference." (Page 3).

"On the basis of what command, what apostolic example, or what necessary inference is this position wrong?" (Page 30).

I was glad to see Brother Baxter's opening remarks concerning authority. I had always believed that we must have authority for every practice of religion. Until we had authority for some practice, it was automatically wrong. But I must have misunderstood Brother Baxter, because in his concluding chapter he asks for book, chapter, and verse to show that he is wrong! So apparently my local Methodist preacher was right all along. We don't need authority to do something. Everything is authorized unless it is **forbidden** in Scripture. Do we need authority for a practice or not? I am confused! WHAT DOES BROTHER BAXTER MEAN?

There are many statements that are made by Brother Baxter which are confusing to me. At times I have trouble understanding just what he means. In all this, however, I can understand very plainly one statement that Brother Baxter has made. I am sure that anyone can see without any difficulty what he is saying in this case. On Page 29, Brother Baxter says, and we can all see the truthfulness of it,

"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.**"

—503 Chandler Drive,
Athens, Alabama



COMMENTS — — —

"I want to tell you that the PRECEPTOR is very useful for me because it brings very good 'solid food;' (I am finding very important lessons) and it help me in the practice of the English language which I am studying."—Ojinaga, Chih., Mexico.



THE MUSIC QUESTION CONSIDERED (6)

Arvid McGuire

The use of mechanical instruments of music in worship is without divine authority. The New Testament reveals at least five reasons why it is wrong to use them in worship.

DOESN'T RESPECT SILENCE OF SCRIPTURE. If any man speaks, he is to speak as the oracles of God speak. (I Pet. 4:11). This means that God has spoken; His oracles have been revealed. (Heb. 1:1; Rom. 3:2; Heb. 5:12-13.) **A man must speak as the oracles of God speak.** He must speak all they speak. If the oracles do not speak then he cannot speak. The New Testament nowhere speaks of the use of the instrument in worship. Those who employ it in worship are not respecting the silence of the scripture.

VIOLATES THE LAW OF FAITH. Christians walk by faith, not by sight. (II Cor. 5:7). Faith comes by hearing the word of the Lord. (Rom. 10:17. Without faith one cannot please God. (Heb. 11:6). The word of God commands Christians to sing in worship. (Matt. 25:30; Acts 16:25; Rom. 15:9; I Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; Jas. 5:13). Since the word commands singing, not playing, one cannot walk by faith and play an instrument in worship to God. If no word from God, then no faith. If no faith, then one cannot please God by playing an instrument in worship.

VIOLATES THE LAW OF WORSHIP. God has declared that He can only be worshipped "in spirit and in truth" (Jn. 4:24). Truth is the standard of worship; the word of God is truth. (Jn. 17:17). The word of God authorizes singing in worship. It does not authorize playing an instrument without violating the fundamental law of worship.

All forms of worship unauthorized by truth are vain. They belong to the doctrines and commandments of men. (Matt. 15:9; Mk. 7:7-9; 2 Jn. 9). The belief and practice of doctrines of men result in religious plants which God did not plant. These shall be rooted up. (Matt. 15:13; Psa. 127:1).

VIOLATES THE LAW OF UNITY. The New Testament commands Christians to "speak the same thing, and that there can be no division among you; but that ye be perfected together in the same mind and in the same judgement." (I Cor. 1:10). To speak the same thing means to speak as the oracles of God speak. (I Pet. 4:11). To be of the same mind requires every Christian to have the mind of Christ. (Phil. 2:5-11). Every person will be judged by the gospel in the last day. (John 12:48; Rom. 2:16).

ESSENTIALS OF WORSHIP CLEANSSED WITH BLOOD. By obedience to the gospel, one is purged from his sins and comes under the blood of the eternal covenant of Jesus Christ. (Matt. 26:28; Heb. 13:20). He is redeemed by the blood of Christ. (Eph. 1:7; I Pet. 1:18-19). His body is dedicated as a living sacrifice in the service of God. (Heb. 10:22; Rom. 12:1-2. The worship which a Christian offers up is spiritual sacrifices. (I Pet. 2:5; Heb. 13:15). The essentials of Christian worship are cleansed with blood. (Heb. 9:22).

The instrument in worship has not been cleansed with blood. It has not come under the blood of Christ. It is, therefore, profane and unholy in the worship of God. No wonder Martin Luther called it "an ensign of Baal."

Let every person learn to respect the silence of the scripture, to walk by faith, to obey the fundamental law of worship, to keep the unity of the Spirit and to recognize that acceptable worship must be cleansed by the blood of Christ. If we are unwilling to be so governed, then let us make no pretense,

but kick the Bible out of our lives and be a law unto ourselves.

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HITHER... THITHER... YON

Jim McDonald



Six were identified during October at Inglewood Park in Grand Prairie...Seven were identified, three restored and three were baptized during September and October at Westside in Irving. **Arnold Hardin** preached in an October meeting at Westside...Three were identified during September at Westside in Ft. Worth...**Bill Crews** held an October meeting at Westside...Westwood church in Sherman held an October lectureship...Three have been added to the local force of the Southside church in Huntsville along with the addition of several college students. The first Sunday in October brethren at Huntsville had 53 in attendance... Their attendance continues to grow... In Lufkin **Hoyt Houchen** held an early October meeting at Fourth and Groesbeck. Three were restored there in October... At Union Road one was baptized, two identified and one restored during September and October. **Danny Brown** held a late October meeting at Union Road... **Gary Scott** held an October meeting for the Twin City church in Bryan... Brethren there are making progress... **Foy Layton** held an October meeting at Burkeville... One was restored and identified and one baptized at Greggton during September... **E. Paul Price** writes: "Oliver Murray conducted a gospel meeting with the Franklin and Juniper church (Borger) September 20-27. There were two baptized and eleven restored. Two more have been restored since the meeting. The church is at peace and loves the truth dearly. In the first 11 months of our work here there have been 65 answering the invitation. Along with this we have completed a building program by adding on to the old building. I am to be with the church in Tucumcari, N. M. October 25-November 1. Jessie G. Jenkins is the faithful preacher there. When this way worship with us."... **Bill Reeves** held a September meeting for Woodlawn Hills in San Antonio... Four were baptized in a recent meeting at Caprock in Lubbock... One was restored at Madisonville during early September... **W. R. Jones** held a September meeting at Burnet. One was baptized... **Robert Turner** held a November meeting at Wonsley Drive in Austin... Three were restored in Dumas during September at Sixth and Meredith... **A. C. Grider** held an early November meeting here... **Roy E. Cogdill** held an October meeting at Pleasant Valley in Amarillo... **Derrell Shaw** held an October meeting at Poplar Street in Cleburne... **Bob Craig** held an October meeting at Floral Heights in Wichita Falls... Two were restored here, one restored and identified in September.

"Luther Blackmon will be preaching in a protracted meeting October 25-November 1 in McMinnville, Oregon. The church meets at 210 Lincoln Street in McMinnville and Choice L. Bryant is the local preacher."... **Dudley Ross Spears** is the new preacher for Tenth and Francis in Oklahoma City... One was baptized and one restored recently at Pleasant Valley in Wichita, Kansas... Two were baptized, one restored and one identified during September at Grand Ave. in Chicago, Ill... **Bryan Vinson** held a September meeting at Eastside in Aurora; **Thomas Nelson** at Zion during October; **Gordan Pennock** was at Westside in Aurora and **Sam Binkley** was at Engleside in Chicago... One was baptized at Hyde

Park in Jacksonville, Fla. during August... **Charles Holt** held a late October meeting at Lake Shore Dr. in Jacksonville... Two were baptized, three restored at Par Avenue in Orlando... **Quentin McKay** held a September meeting at Eau Gallie... Four were restored, two baptized during an October meeting at McDillin Tampa... **Ward Hogland** did the preaching... **Don Bassett** held an October meeting at East Hills in Pensacola... **Claude Wilsford** held an October meeting at Oak Grove (Pensacola) and **Conway Skinner** was at Vernon during the same month... One was baptized, four were restored during August at Highland Street in Hammond, Ind... One was baptized in August at Evansville... **Harold Tabor** is helping brethren at Belmont in Indianapolis in teaching and visitation work... Three were baptized, one restored and identified at Belmont in September... **Earl Robertson** held an October meeting at Gadsen; **Ande deKlerk** at Southport (Indianapolis)... Three were baptized at College Street in Lafayette, La. in September... Two were identified, two restored and one baptized at Linwood Ave. in Shreveport in September... One was baptized at Second and Walnut in Paragould, Ark. in their recent meeting... A new church is meeting at Hardy... Two were baptized in Oct. at Sixth Ave. in Pine Bluff... Two were baptized at Steele, Missouri during September... Two were baptized at Southside in Kansas City in September... Two were baptized, four were identified recently at Hazelwood... **Jimmy Tuten** held an October meeting here... **Donald Willis** held an October meeting at Kirkwood... **Roy Cogdill** holds a meeting in late November at Butler... One was restored and identified there in September... One was baptized, two were identified with the East Harrisburg, Penn. church in September... **Wendell Wiser** held a September meeting for the West Irvine, Ky. church... One was baptized, one was restored recently at Lebanon... One was baptized, one was identified at Wendell Avenue during September in Louisville... **Donald Townsley** held an October meeting for the Manslick Road church... Three were restored at Park Blvd. church in October... One was baptized at West End in September... **Forrest Hurst** held a September-October meeting in Gilstran... Eight were baptized during August at Fultondale, Ala... In Birmingham one was baptized in September at 77th Street... **James Shear** held an October meeting at Crumley's chapel... Nine were baptized and two restored at Muscle Shoals in the past five months... One was baptized in Lawrenceburg, Tenn. during September at the Downtown church... In Nashville two were identified at Franklin Road during September... **Martin Lemon** held a meeting that ended October 4th at Joseph Avenue in Nashville... **Robert Jackson** held an October meeting at Hilltop... One was baptized and two restored in September at Riverside Drive... **Jimmy Thomas** held an October meeting at Ewing Lane... Latest reports from Nigeria tell of 130 who have been baptized there recently.

—1011 Johnson, Lufkin, Texas



COMMENTS — — —

"Thank you for your paper, the Preceptor."—Mexico.

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

"We are still enjoying the Preceptor as much as ever."—Florida.

SEARCHING THE SCRIPTURES — — —

(Continued from page one)

is, and will be, dedicated to the accomplishment of the mission of a local church of Christ, as that mission is assigned in the New Testament.

We propose to be and to remain, **SOUND** in doctrine, **CLEAN** in life, and **DILIGENT** in service. This is the standard to which we shall direct our efforts.

When you are traveling in our area, plan to visit with the Forest Hills church. We meet on Sunday mornings for Bible classes at ten o'clock, and the regular worship follows at ten forty-five. The evening service is at six o'clock. We meet also for a devotional service and Bible class on Wednesday at 7:30 P.M.

—Route 1,
Killeen, Texas

CHARLES ELIAS WEBB DORRIS — — —

(Continued from page two)

the cooperation controversy. In turn he would inform me of the state of things in Nashville and round about.

On one occasion he presented me with his copy (one of only two in existence) of the minutes of the deposition of David Lipscomb in the famous Newbern, Tennessee, church trial of almost half a century ago. Also some old and yellowed copies of two gospel papers conducted by Tolbert Fanning, **The Christian Review**, "Conducted by T. Fanning," issue of 1846 and **The Religious Historian**, "T. Fanning, Editor," issues of 1872-74.

It was good for me to have known brother Dorris. I appreciated him and esteemed him not only as a Christian but as a friend also. I have reason to think the feelings were reciprocated.

He was one of the fast disappearing breed of rugged and able gospel preachers of the past that by the standards of the liberalist would be considered reactionary. But of his type were the early gains of New Testament Christianity made. The influence and inspiration of such men has had no small part in making possible the present fight against departures from the New Testament standard.

He is gone but his influence for good will remain. We cherish our limited association with him. To his loved ones we extend our sincere sympathy.

—Stanley J. Lovett

INDIRECT RESPONSIBILITY — — —

(Continued from page three)

worship God where such use of musical instruments is employed, the guilt attaches to all those participating in singing to the accompaniment thereof. So we have all believed, and so we have taught and been taught. However, those who use the instruments have sought to escape their culpability by saying if such be violative of God's will, then the guilt attaches only to the one who plays the instrument and by no means is identified with the others who worship. Paralleling this approach and defense is the current one to the effect that should it be contrary to God's will to disburse the Lord's money in the treasury of the congrega-

tion to support a human institution, benevolent, educational or otherwise, then the elders of the congregation are solely responsible and therefore answerable to the Lord for so doing. Should this be true, which isn't and cannot be, what of those congregations having no elders which so spend the Lord's money? Who is responsible and accountable in such instances?

Now, on the assumption that such a practice is wrong, and the elders of a congregation so do, if they are the only ones guilty in the violation of the law of Christ, why cannot the elders introduce the organ into the worship and only they be guilty before God? This solution would be but a variation of the above mentioned shift to the organist, by becoming a shift to the elders.

The design in leading the readers thoughts into this area is simply to show the simple but practical and wide-spread application of this article of indirect responsibility.

If the individual member of a congregation is immune to all blame for that taught and practiced by the local body of Christ, then equally is he empty of all praise and merit for the scriptural accomplishments of the congregation. The elders, if such they have, would be entitled to all the credit for the truth taught and good wrought by the church. Consequently, where will the individual Christian stand in the last day with respect thereto? So then let us be careful that while endeavoring to divest ourselves of all responsibility for that which is or may be found to be wrong in the last day, that we thereby do not deprive ourselves of all credit for what we may have contributed toward the righteousness of truth the Lord approves as identified with the faith and practice of the congregation.

"Through thy precepts I get understanding, therefore I hate every false way." No man can love the truth without hating the false, and a love of error will not reside in a heart except as truth is despised and condemned. The only warrantable position of opposition toward error is one born of love of the truth. To oppose error, therefore, solely as provoked by an antagonistic spirit and disposition, and attachment for controversy, does not afford a just basis for opposition. This love of the truth is engendered and nurtured by the persuasion that "ye shall know the truth and the truth shall make you free," and this knowledge of the truth and the salutary effects thereof are contingent on "continuing in my word," says Christ. For this reason, then, we must stand strong and adamant against all going beyond that which is written, and should others thus do stop ourselves where divine revelation ends. Paul wrote to the Corinthians that "These things, brethren, I have in a figure transferred to myself and to Apollas for your sakes, that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another," or as otherwise rendered, to not go beyond that which is written. In learning to not go beyond that which is written I must also learn to distinguish between that which is written and that not written.

To the Ephesians Paul stated the reason for writing that which he had written afore in a few words concerning the mystery of Christ was that they might understand his knowledge in this mystery of Christ,

the gospel of revelation. While freely acknowledging my indebtedness to the assistance derived from the learning of others, whose teaching, both written and oral I have received, yet in the final analysis I must recognize my own obligation and severe duty to read and study the language of Paul and other inspired writers for my understanding of the scriptures. To me it would be both discomfoting and painfully disturbing to be led to the conclusion that ordinary folks such as I am are unable to study and learn the will of God in our vernacular. If such were true we would be forced to the corollary conclusion that we are not responsible for learning by our own study and investigation the truth in all its bearing on our duty to God. This responsibility would be restricted to the relatively few superior minds among us.

There resides no unanimity among so-called scholars on what the will of the Lord is among the religious teachers as evidenced by the conflicting voices in the land. Further, we can restrict our survey to our own ranks, within the church of Christ, and this same discordancy exists. This fact is viewed by the Papacy as an argument in support of their claimed authority to interpret the word of God and as the voice of God. Ours is the contrary claim that authority resides in the scriptures, and if this be true there must be an acceptance of the principle of the individual ability and responsibility to study and learn what the Word of God teaches, for it authorizes that which it teaches. Consequently, as accountable creatures the urgent demand is for each one to face up to his own obligation in learning, believing and obeying the Word of the Lord, free of any undue reliance on or improper influence of the character of duress from another or others.

—P. O. Box 746,
Longview, Texas



AUTHORITY OF ELDERS — — —

(Continued from page four)

elder is that he is not to be "a novice lest being lifted up with pride, he fall into the condemnation of the devil." I Tim. 3:6.

One more point on the subject of making decisions. In Mat. 24:45, 46 there is a lesson on stewardship and preparedness relative to the Lord's second coming. He said, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." While this is a lesson on stewardship in general, I don't believe we would be doing any violence to the passage to make some particular applications of it. Who are the faithful servants whom the Lord has made rulers over his household, the church? Who are those who must give an account of the charges allotted to them? Why, the elders of course. What is the application then? At the time Jesus was upon the earth, the custom was that when a householder was to be away from home for an extended period of time and there was not a son who was old enough to be placed in charge, this householder would call in a faithful servant and give him instructions to take care of his family while he was away. He was "in charge." He had "authority," even to the "buying

of groceries" as we would say. Did this authority and responsibility require him to "make decisions" relative to caring for this family? I believe that it did. And I likewise believe that the elders have been given the rule over God's house "to give them meat (food) in due season;" that is, tend, feed, and pastor the flock and to make the necessary decisions concerning that work.

The supreme need today, as it has always been, is for **qualified** men who are willing to sacrifice themselves in the difficult and often thankless task of shepherding the flock of God in a manner prescribed by Him. The church is God's husbandry His "tilled land." I Cor. 3:9. As such she requires, not "bosses," but dedicated men to do the nurturing and "watering" so that she will produce fruit to the glory and honor of her head which is Christ Jesus our Lord.

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away my reproach: 24 and she called CHAP. 30 the flocks conceived
his name Joseph, saying, 'Jē-hō-vāh' g ch. 35. 17 and the flocks bro
'add to me another son. h ch. 24. 54. streaked, speckled,

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Lord, save me. 31 And immediately Jē'sūs stretched forth his hand, and took hold of him, and saith unto him, O thou of little entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. 12 Then came the dis-

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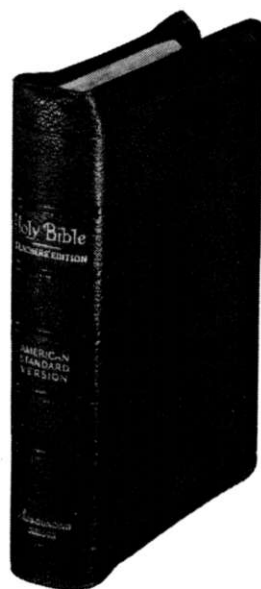
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REVELATION 5:7

The Opening of the Seals:

and seven eyes, which are the seven Spirits of God, sent into all the earth. 7 And he taketh it out of the hand of him that sat on the throne. And when he had taken it, he said aloud, Worthy art thou to book, and to open the book, and to open the seals thereof: for thou wast slain, and didst purchase us with thy blood men of every tribe, and tongue, and nation, 10 and thou hast made us unto our kingdom and to our priests, and they shall reign upon the earth. 11 And I saw, and I heard the voice of many angels round about the throne and the living creatures, saying, Blessing be thou, O Lord God the Almighty, who art, and wast, and art to come. 12 And the four and twenty elders fell down before the throne, saying, Worthy is the Lamb to



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VOLUME 14

DECEMBER, 1, 1964

NUMBER 3

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SEARCHING THE SCRIPTURES

AIM AND PURPOSE

The aim and purpose of the articles that shall appear in this space in subsequent issues of the PRECEPTOR are fully set out in the general caption under which they shall be written, i.e. SEARCHING THE SCRIPTURES.

Bible readers will remember the connection from which these words are taken. Paul and Silas were fleeing from the wrath and prejudice of the Jews which they encountered in Macedonia, and they came by night unto Berea. And, "Coming thither, went into the synagogue of the Jews." And then it is said of these Jews of Berea, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and "SEARCHED THE SCRIPTURES" daily, whether those things were so." (Acts 17).

Having spent some time "From my youth up" in searching the Scriptures, it shall be the AIM AND PURPOSE of these articles to supply the readers with an intelligent and diligent leading and direction in a constant searching of the Scriptures upon the various questions and topics which shall be chosen for discussion.

And bear in mind please, that it shall not be the purpose of the writer to present the prevailing views of the popular mind upon any passage or topic, but ONLY to present what

the Scriptures teach. And if any have divergent views of the passages and problems treated, please write the author. He alone is responsible for their content.

Your questions and observations, if you have any, must be presented to the author in a SIGNED instrument. Address them to A. Hugh Clark, Route 1, Killeen, Texas. You may be sure they will be gratefully received and courteously treated if courteously presented. Otherwise, they will promptly be consigned to the waste basket where they belong. These questions and observations, if any are received, may not be treated at all in this space. It is the intention to write with some measure of continuity and sequence.

Controversial subjects will not be courted for the sake of controversy, and neither will they be evaded through fear or favor. No man of conviction regarding the teaching of the Sacred Writings could possibly express himself upon any religious topic, in view of the confused and divided condition obtaining in the realm of religion, without finding himself immediately involved in a controversial field. The writer does not believe that the BIBLE is responsible for this condition, but that human wisdom and personal prejudices are responsible. It shall be our aim to avoid both, as far as it is possible, in these writings.

—Route 1, Killeen, Texas

EDITORIAL

Stanley J. Lovett



MOBILITY

"Mobility" is a term that has been used to describe the moving out of people all over the United States and even the world.

The changing culture in which we live is largely responsible. Governmental agencies in ever expanding numbers send their employees everywhere. Servicemen are ordered by the Military to countless places for training and service. Ever increasing and expanding businesses constantly and widely scatter their employees to both establish and manage their enterprises. The families of these moving people frequently accompany them. Then there is the constant movement of people who are seeking greener pastures. The ever increasing affluency of modern society has given a boost to those who travel widely for pleasure or other reasons. Truly we are a nation on wheels.

From one view this has been a good thing. We learn more about our own country as well as the world in general. A broader perspective of and sympathy for men in general is possible. A better understanding and appreciation of the differences in the manners, customs, habits and racial origins is possible. Communities are helped in various ways by the arrival of newcomers into their midst. They bring new and improved ideas with them. Often times some of the greatest boosters of community enterprises are newcomers. Economically they often make a very substantial contribution. Likewise there is the reciprocal benefit to them by what those native to that community have to offer them.

But this mobility also has the potential for evil as well as the opportunity for good.

The people who constitute the churches of the Lord are of necessity in a very real sense involved in this mobility characteristic of our times. Thus, the churches are exposed for good or for ill in this greatly accelerated mixing of individuals everywhere.

One of the disturbing effects of mobility with reference to Christians is its power to disrupt and even to destroy the individual's responsibility to serve God in connection with the local congregation. The more constantly on the move the more likely this is to happen. Preoccupation with getting settled, unfamiliarity of strange places and, sometimes difficulty of both locating and reaching the meeting place all combine to interfere. A weak Christian, far removed from familiar faces and places, is especially susceptible to drop out of sight. On the other hand, the church in the new place may not even know they are there; the brethren back home suppose they are faithful. Consequently they are out of fellowship, do nothing about it and no one knows to do anything.

Another needless adverse effect is the friction that is sometimes generated by the mixing together of brethren from diverse places. For a long time it has been recognized that brethren when coming to a new place frequently find fault with procedures in incidentals of worship and work in the new place because they differ from the way it was done "back home."

Again this movement of brethren has sometimes resulted in the newcomers bringing false doctrine with them: or, of brethren being exposed to false doctrine in a new congregation. There have been instances in which small congregations have been so changed in persons by the influx and exodus of members that a conservative group has become liberal and, perhaps, a liberal conservative.

But on the other hand the advent of people from afar can and often does make a real contribution for good to a local group. More able, energetic and devoted brethren sometimes come. They help push the work far beyond anything accomplished in bygone days. Financial contributions by these newcomers is sometimes not the least of these benefits. Likewise apathy and even error in a church is thus helped to be corrected.

We must take advantage of increased opportunities provided by this "moving about" of people. It presents opportunities to preach the gospel to people who have not heard the gospel. To both those coming from other parts as well as by brethren going to different parts. Churches should welcome the presence and help of faithful brethren from other places who by their abilities and gifts can contribute to the progress of the local church. A determined effort to be understanding and patient with one another should be made. There should be a closer interest in those moving to new locations.

(Continued on page five)

WATCH FOR THESE NEXT ISSUE

Aged Women Teach The Younger Women—

Irene Sowell Foy

The Precious Blood of Christ —

Roger M. Hendricks

Reasons For Rejecting The Apocrypha—

Donald R. Givens

(And other good articles)



Published Monthly
at
Beaumont, Texas

Entered as second class matter, at the Post Office
at Beaumont, Texas, under the act of March 3, 1879

STANLEY J. LOVETT, Editor
Box 187, Beaumont, Texas

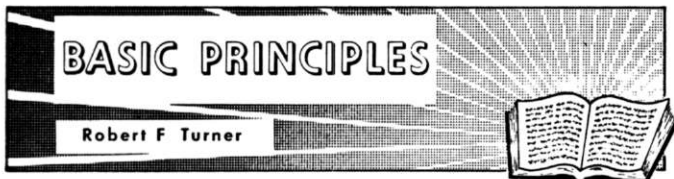
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\$3.00 PER YEAR IN ADVANCE

Foreign subscriptions, \$3.50 per year

Address all communications concerning subscriptions and changes of address to THE PRECEPTOR, Box 187, Beaumont, Texas. Owner and Publisher, Stanley J. Lovett; Office of Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.



PURE AND UNDEFILED RELIGION

A letter from North Carolina poses this problem: "In Acts 6: we have passages where the church took care of widows from the common fund. Since there is no support one way or the other that these were widows indeed, it could be and is probable that the church at this time cared for widows not widows indeed. In doing so, was the church practicing pure and undefiled religion like that in Jas. 1:27?"

"If the church took care of widows not widows indeed (Acts 6:); and in so doing practiced the pure and undefiled religion of Jas. 1:27; then Jas. 1:27 can be applied to church action as well as to individual action."

"Further, if these widows of Acts 6: were not widows indeed, and the church cared for them but did not practice the pure and undefiled religion of Jas. 1:27, then the church violated this passage. (I presume he means by doing something that **only** the individual should do. rft).

Relative to this last gasp, even with the querist's mechanical use of "the pure and undefiled religion of Jas. 1:27" the fallacy is obvious. If the Acts 6: widows were not "widows indeed" they had the same authority for their actions as stated in I Tim. 5:—and couldn't "violate" a passage that didn't apply to them in the first place. Further, what ridiculous spectacle is this that probes for "scriptural authority" in a scriptural approved example? Acts 6: is authority enough for a church today to do whatever they did. It is most likely a case of emergency (and temporary) relief of needy local saints.

For the time still using the querist's artificial "pure and undefiled religion" let us notice another fallacy of this reasoning.

The individual must practice "p & u" religion;
The organized church must practice "p & u" religion;
Therefore: Passages teaching individual obligations may be applied with equal force and application to the organized church.

Reverse the major and minor premises, and the fallacy remains. The major premise is not all-inclusive. There is nothing to prevent individuals from practicing "p & u" religion in those fields applicable to them; and the organized church (Christians acting collectively) from practicing "p & u" religion in its field. Further, no logical reasoning whatsoever has been offered for concluding that because two subjects (the individual and the church) are sincere and genuine in their service to God, that any passage which applies to one may be applied with equal force to the other.

An individual may so eat and drink (common foods) as to give glory to God. (I Cor. 10:31). Only the most shallow exegete would argue that since the church may glorify God, these passages (vs. 25-31) apply to the organized church. It is not a function of the organized church to feast on meats. (I Cor. 11:22). But glorifying God is the underlying purpose of all service to God, and is accomplished both in our distributive and collective service. **The principle (give glory to**

God) is not limited; although the illustration and application in these verses have to do with individual functions.

Think on this! Each immortal soul is treated individually. Individually we sin. (Ezk. 18:20). Individually we are saved from sin. (Mk. 16:16). Individually we shall be judged. (Matt. 25:14-46). We are individually responsible to God, our Master, regardless of what others may do, say, or think; (Rom. 14:4-12) and this is true even when we are functioning collectively with other Christians. (Cf. Rev. 3:4-5). The units of an organized church are individuals (Phil. 1:1) who retain the full range of their individual responsibilities while accepting the additional responsibilities of "team" work. Thus, any principle of character—the zeal, purity, and sincerity by which Christians live before God—will be reflected in activities of the congregation of which they are members. Scriptures which regulate Christian character will therefore affect the congregation; even though they have nothing to do with stipulating the assigned functions of such a group. Note the application of this to Jas. 1:27.

Any service that is divinely authorized, and is done with love and respect for God, may be "pure religion, and undefiled before our God and Father." This is not some sectarian "brand" of religion; some catalog of doctrines the total of which justifies the application of some special name. Jas. 1:27 does not propose to give a complete and all-inclusive definition of "pure" religion. Instead, it describes some of the characteristics of the type of religious service that is acceptable unto God. Dealing with the individual, the basic unit of all service to God, James illustrates his points as they apply to individual obligations.

Dean Henry Alford wrote, "the two adjectives ('pure' and 'undefiled,' rft) seem merely to bring out the positive and negative sides of purity, . . ." and Dr. T. A. Robertson wrote, "As Hort shows, this is not a definition of religion or religious worship, but only a pertinent illustration of the right spirit of religion which leads to such acts." This last observation is certainly the point emphasized by comment in Vincent's "Word Studies:" viz. "James strikes a downright blow here at ministry by proxy, or by mere gifts of money. Pure and undefiled religion demands **personal contact** with the world's sorrow: to **visit** the afflicted, and to **visit** them **in their affliction**." The passage under consideration contains not one tiny hint that congregational functions are being assigned; and as Foy E. Wallace, Jr.

(Continued on page eight)

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THREE THINGS TO AVOID

L. R. Hester

"And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Lk. 9:57-62).

These verses warn us of three common mistakes of man relative to discipleship in Christ — **impulsiveness, procrastination and divided affection.**

The first man **volunteered**: "Lord, I will follow thee **whithersoever** thou goest." It is indeed noble to be willing and ready to go wherever the Lord leads regardless of cost, circumstance or condition. This is the attitude one must have to be His disciple, but it is fatal to take the initial step as a matter of impulsiveness. Jesus said to the man: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Thus he did emphasize the **cost** of going **wherever** He leads. Upon another occasion he said: "If any man will come after me, let him deny himself and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Mt. 16:24-25). And again: "Whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid down the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:27-30, 34).

The divine requirement set forth in these passages is not self-denial per se, but self-denial **in order to follow Jesus.** The essential thing is to go wherever He leads, and this demands a full surrender of the will of self to the will of the Lord. Of himself the Master said: "I came down from heaven, not to do mine own will, but the will of him that sent me." (Jn. 6:38). With this attitude he was loyal under the most difficult circumstances. As he faced the cross in extreme agony he prayed: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." He gave his very life, not just to deny himself, but to do the Father's will. And he said: "Whosoever will lose his life **for my sake** shall find it." Following Him may or may not require martyrdom, but it always requires the sacrifice of one's own will in order to do the Lord's will. If we find martyrdom essential to the execution of His will, then we must literally die **for his sake.**

To go wherever Jesus leads is to adhere to his teaching;

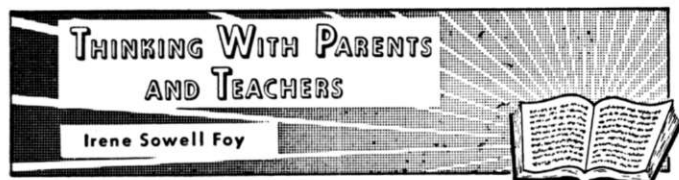
and this often means leaving behind traditional practices, the majority (or even the minority), the approval of loved ones, popularity, the praise of men, social or financial advantages, etc. It may require that we "have not where to lay our head." And the Lord has spoken: "Now the Just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." (Heb. 10:38).

It is imperative, therefore, that men come to Christ with **decision of heart**—with understanding of truth and unyielding determination to be faithful to it at all cost, to be "steadfast, unmovable, always abounding in the work of the Lord." (I Cor. 15:58). Instead of appealing to the alien's emotion in effort to **immerse** him gospel preachers should teach him the truth in order to convert him. Immersion is essential to conversion, but many are immersed without being converted. Jesus taught men to "count the cost," and we should teach them the truth expressed in 2 Timothy 3:12. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Men are not proper subjects of baptism until they understand that discipleship in Christ demands unyielding loyalty to the teaching of Christ, nor until they have determined to be "faithful unto (in the face of) death." (Rev. 2:10). One cause for the current social-gospel concept with its many consequent evils is the fact that so many have been immersed as a matter of impulsiveness rather than of Bible conviction accompanied by careful deliberation in view of Bible truth.

The second man in the text was **invited** to follow the Lord, but replied: "Lord, suffer me first to bury my father." His request implies that his father was either aged or ill, and that he considered his responsibility to care for him until he was dead and buried too demanding to permit following Jesus at the same time. He had a desire to follow the Lord but was not willing to do so until this domestic responsibility was out of the way. Such responsibilities are very real and are not to be ignored nor neglected; but neither are they to have precedence over one's responsibility to be the Lord's disciple. Jesus said to him: "Let the dead bury their dead: but go thou and preach the kingdom of God." He didn't tell the man to leave his father unattended, but his statement forbade the request to delay action in fulfilling his spiritual responsibilities.

Procrastination with reference to spiritual duties is a common failing of mankind. A common reply to our efforts to convert the alien to Christ, and to encourage faithfulness in Christ, is: "I don't have time **just now.**" There are many things (some authorized and some forbidden) that men insist upon doing **before** they follow Jesus. Some insist upon waiting until they have spent their youth having a good time. Then they are going to become a Christian, or to be a faithful Christian. But only a very few who so reason every keep their promise, and those who do must forever remember with deep regret that their youth was wasted serving the devil and that they have done much harm to the cause of truth and the souls of others. All who would follow Jesus should remember that at a very tender age he was "about his father's business."





EQUIP YOUR CHILDREN FOR THE BATTLE

Others are waiting until they have acquired material wealth, political power, social prestige, world renown, etc. Like the pleasure-seeking youth, these too are simply living in service to self, selfishly doing what they want to do at the expense of the divine will; and neither do more than a very few of this class ever find the time or condition just right to become or to be a Christian. The demands are forever too pressing to allow the time or energy to "seek first the kingdom of God and his righteousness." Some may take a little time to inquire into the matter of salvation and eternal life, but like the rich young ruler, they continue to "go away" when the cost of discipleship in Christ is named, even if their desire to be saved is strong enough to cause them to "go away sorrowful." (Mt. 19:22).

But there are many who are waiting "until they bury their father." That is, they have truly worthy and righteous responsibilities to meet; and they reason that they must wait until they are out of the way before following Jesus. They have a house note to meet, medical bills to pay, food and clothing to buy, the funeral expense of a loved one to pay off, children to put through school, etc.; and this requires time, effort and money. But just as soon as they have "buried their father" (fulfilled these duties) they are going to follow Jesus. But again, the vast majority die in their sins.

These are all waiting in vain for "a convenient season"—for a time when following Jesus will not require self-denial, or when this does not demand the giving of spiritual precedence over financial and domestic responsibilities. (Acts 24:25). The young will still be tempted to sin after their youth is spent, the more money the wealth seeker acquires the more he will want, and once a man has "buried his father" he will have like responsibilities to face. There is no way to go wherever Jesus goes without a full surrender of the will of self to Him, and there will be no better time to take the first step than today. (2 Cor. 6:2).

The third man in the text said: "Lord, I will follow thee; but let me first go bid them farewell, which are at my house." But the Lord answered: "No man, having

put his hand to the plow, and looking back is fit for the kingdom of God."

This man's affection was divided. He wasn't quite ready to leave behind those who were at home in his house, and the Lord's statement suggests that this would keep him from rendering faithful service or from going all the way. The one reason for putting one's hand to the plow is to plow a field, and the man who cannot forget other interests long enough to finish the job is the wrong man for the undertaking. Jesus said: "For where your treasure is, there will your heart be also . . . No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Mt. 6:21, 24). One of the Lord's most faithful disciples, a man whose contribution to the cause of righteousness and whose sufferings for truth were paramount, said: ". . . we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:18). It was with this disposition of heart that he put his hand to the plow, and with it he never at any time "looked back." He said: ". . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14).

A man should love and provide for his family, but they must not rival the Lord in his affection. Jesus said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." (Mt. 10:34-38). The man who is ready to go with Jesus, then, is the one who is ready to: "Set your affection on things above, not on things on the earth." (Col. 3:2).

Let us give all diligence to avoid these three common mistakes of mankind—impulsiveness, procrastination and divided affection. Let us give diligence to know and weigh the facts, embrace the truth when we understand it, and serve the Lord with singleness of heart.

—Route No. 1,
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MOBILITY — — —

(Continued from page two)

They should be informed of the location of the meeting house and urged to become a part of a faithful church in the place which they are moving. If possible the church to which they are moving should be notified of their proposed move along with their new address. This is especially important in the case of the weak members who are moving. Brethren should be on the alert for newcomers to their areas and especially for those who do not immediately find the church. Each church should do its best to induct these "mobiles" into the truth while they have opportunity before they move on again. Patience, forbearance and love should be exercised on the part of all in the mixing of strangers who are used to the

way things were done back home. A clear distinction between commands and incidentals will go a long ways to minimize these differences.

In former years we did not have this problem of mobility as we now have it. Urban churches have always been faced by this problem more so than rural ones. But this is the situation that now exists and there is nothing that can be done about the fact of mobility. But something can be done about the problems that are caused by mobility. We can try to overcome these disadvantages and use to our profit those which are advantageous.

Maybe this present mobility is being used of God to further disseminate the gospel everywhere.

Stanley J. Lovett

THE TRAGEDY THAT BEFELL THE RESTORATION MOVEMENT

Bill Crews

"If men could learn from history, what lessons it might teach us!—But passion and party blind our eyes, and the light which experience gives is a lantern on the stern which shines only on the waves behind us."

Introduction:

1. Quotation from Coleridge (*New Dictionary of Thoughts*, p. 225). Someone said: "Those who are ignorant of history are destined to repeat it." Especially is this true of the tragedies and mistakes of history. Truly "history repeats itself." A knowledge of the N. T. pattern and an acquaintance with the great apostasy of the early centuries, as well as the unpleasant consequences of the reformation movement, should have armed brethren against the tragedy that befell the restoration movement.
2. The restoration plea was a plea to abandon human names, creeds, and organizations in religion and to cleave to Christ and the N. T. pattern.
3. This plea was a scriptural plea: John 16:13; Acts 20:26-27; 2 Tim. 3:16-17; Gal. 1:8-9; 2 John; I Cor. 4:6; I Pet. 4:11; Col. 3:17. Human names, creeds, organizations and practices in religion are unauthorized and warned against in the N. T. We have an all-sufficient Christ, gospel, church, church organization, mission and worship set forth in the N. T.

Body:

1. Tremendous growth experienced by the Lord's church as a result of the restoration.
 - A. In 1836, D. S. Burnet estimated that the disciples numbered over 100,000 and ranked as the 4th largest body in the nation.
 - B. In 1850, some claimed 200,000; others 300,000 members.
 - C. From 1850-1860, Isaac Errett claimed that the church was growing faster than any other religious body.
 - D. In 1870 the church was listed fifth from an 'official' religious census.
2. What made the church ripe for apostasy?
 - A. There were many extended meetings and numerous converts. Most of the preaching done was on first principles. Most preachers were on the move in meetings, converting aliens, establishing churches. There were few who could follow up the teaching begun. Consequently many babes in Christ heard little more than first principles and remained immature.
 - B. Little preaching was done on the nature, organization, and work of the church, on worship and individual responsibility and conduct.
 - C. Many errors and misconceptions still existed in the hearts of most converts.
 - D. The nation was growing in prosperity as industries entered the machine age.
 - E. The church was experiencing phenomenal growth.
 - F. A new generation of members and preachers, not steeped in the principles of restoration and unfamiliar with the battles fought, the hardships endured and the ground won, arose.

- G. The ever-present desire to compete with other religions and to be like them and to be accepted by them.
 - H. To many in the church, the church was just another denomination—on a higher and better plane, but still a denomination among denominations.
 - I. Some preachers looked upon sectarians as their brethren and called upon denominational preachers to lead prayers.
 - J. Tolbert Fanning wrote in 1845 that an apostasy had commenced.
3. Differences in the North and South, religiously, that affected the restoration and apostasy.
 - A. Many denominations were divided over states' rights and slavery and split when the war between the states came.
 - B. The church, prior to the war, had grown much more rapidly in the North than in the South.
 - C. Before the war between the states there was quite a bit of religious indifference in the South.
 - D. After the war, because the South had been reduced to a state of poverty, a fervor of religious interest swept over the South, and it became a fertile field for preaching.
 - E. After the war most of the brethren and churches in the North were swept away by apostasy, but brethren and churches in the South were more stable.
 - F. Through the efforts of men like David Lipscomb and Tolbert Fanning the brethren in the South stood firm against innovations; at the same time the seeds of the N. T. and primitive Christianity were sown in the fertile field presented by the South.
 4. The development of cooperative organizations, the wedge that split the church.
 - A. The Mahoning Association of congregations in the Western Reserve (N. E. Ohio) was formed in 1820 on liberal principles (claimed to recognize the independence of local churches and not to meddle in the affairs of or control churches), but it was dissolved in 1830 as unauthorized by the scriptures. (This seemed to disappoint Alexander Campbell.) But annual meetings in the Western Reserve continued.
 - B. Such meetings comprised of brethren from congregations within a small area and for the purpose of preaching, edification and reports developed into district meetings to plan cooperative endeavors.
 - C. Then came state meetings, state conventions and state missionary societies.
 - D. Finally efforts were put forth to have national meetings and national societies. The American Christian Bible Society was organized in 1845; the Sunday School and Tract Society in 1848, and the American Christian Society in 1849.
 5. The nature of cooperative meetings.
 - A. Meetings for the purpose of making laws for the church-

(Continued on page eight)

HITHER... THITHER... YON

Jim McDonald



Bob Franks held an October meeting for the North Main church in Vidor, Texas... **John Iverson** was in a meeting in late October at Ninth and Burton in Orange... **G. W. Patterson** held a November meeting at Osborne Rd. in Bridge City... **Hollis Windham** held an October meeting for the Russel Ave. church in Bonham... **Robert McDonald** held a November meeting for the Greggton church in Longview... Six were restored of which one was identified at Southside in Jacksonville during October... **A. C. Grider** held a November meeting for the Sixth and Meredith St. church in Dumas... **Derrell Shaw** held an October meeting for the Poplar St. church in Cleburne... Three were baptized and one identified in past weeks at the Castleberry church in Ft. Worth... In past months seven have been identified, two restored and five baptized at Calmont in Ft. Worth... One was restored and identified at Westside during October... Three were identified and one baptized during October at Westside in Irving... **Bob Craig** held an October meeting at Floral Heights in Wichita Falls... One was restored at Floral Heights recently... **R. L. Morrison** held an October meeting at North Freeport... In Houston, Gospel meetings were in progress in November at Home Owned Estates with **A. O. Raney**; Cypress-Fairbanks—**R. L. Box** and Red Bluff Road in Pasadena with **James W. Adams**... One was restored and identified; one was baptized in October at Oak Forest church... Two were identified in October at Southside in Pasadena... **Roy Foutz** held an October meeting at Eastside in Baytown... Six were identified and one baptized during October at the Madisonville church... **Jack Holt** held a November meeting at the Highlands church in San Antonio. Four have been identified, one baptized at Highlands in September... **Luther Blackmon** held an early October meeting at West Avenue also in San Antonio... In October, five were identified and two baptized at Union Road in Lufkin... **Yater Tant** held a November meeting at Mound and Starr in Nacogdoches... About 225 people attended a singing at Dam "B" in early November when brethren there completed their new building. **O. J. Swinney** is now working full time with brethren at the Dam... **W. R. Jones** held an October meeting at Caprock in Lubbock... **James R. Cope** held an early December meeting at Expressway in Louisville, Kentucky. One was baptized there in October... Six were baptized and two restored in October and November at Park Boulevard... One was baptized in October at Cyclone church out of Tompkinsville... **W. C. Sawyer** held a late October meeting for new church Frankfort. Three were identified there during September... Two were identified, one was baptized in October at Wendell Ave. in Louisville... Meetings in Louisville were held at Central with **Frank Butler**; Haldeman Ave. with **Ronald Mosby**; Manslik Road — **Donald Townsley**; South End — **Fred Liggin**; Valley Station; and Preston Highway — **John Humphries**... Eight were restored and one baptized in an October meeting in Owensboro... **Clinton Hamilton** held a November meeting for the new Liberty Road church in Lexington... **Bob Crawley** had an October meeting at Caesarea and a December meeting at Cob Hill. In addition to this he held a November meeting at Madrid, Iowa... In Birmingham, Alabama, **Yater Tant** held an October meeting at North Bir-

mingham; **Rowland Fritz** was at Trussville; **Frank L. Smith** held an October meeting at Fairview and Huffman with **Charles Bland**... Three have been identified; one baptized and five restored in October at Fairview... **Irvin Lee** held a November meeting at Fourth Street in Oneonta... **Dana Halstead** held an October meeting at Evergreen, Louisiana... A new church began in Minden on October 4th. They meet at the American Legion Hall... Four were baptized at College Rd. church in Lafayette. **Stanley J. Lovett** held a November meeting at College Road.

Two were identified during October at Southside church in Jacksonville, Fla... One was identified at Lake Shore Drive during the same month... **Charles Holt** held a November meeting at Lake Shore Drive... A lectureship meeting was held in November at Floral... **Don Basset** held an October-November meeting at East Hills in Pensacola... **Claude Wilsford** was at Oak Grove in October while **John Swatzell** was at Panama City Beach... **Rufus Clifford** held a November meeting for the Lake Wire church in Lakeland... In Orlando, October and November meetings were in progress at Holden Heights with **Jim Ward**; Pine Hills — **Jere Frost** and Par Avenue with **James P. Miller**... Out in California gospel meetings in October and November were in progress at West Anaheim with **Jim Rurry**; Gardena — **Gilbert Copeland**; Sunnyvale — **Jady Copeland**; Garden Grove (Nelson Street) **Otis Moyer**; Wilmington — **L. L. Stout**; Apple Valley — **Don Wilson**; Santa Susana — **Clarence A. Burcham**; Oakview — **Lloyd Moyer**; Mira Loma — **Vern Wilson**; Long Beach (10th and Termino); **Osby Weaver**; Canoga Park — **Wright Randolph**; Brawley — lectureship; Hemet — **Robert West** and East Foothills in San Jose — **Glen W. Lovelady**... Two were baptized and one identified at Fairview in Santa Ana during October... At Mt. View in San Bernardino, one was identified and two were baptized during the month... One was identified at Tenth and Termino in Long Beach in past weeks... **Bill Echols** is helping with the work at Walnut Bottom, Penn. as well as at Shippenburg... One was restored and identified during October at Hazelwood, Mo... **Billy Moore** held an October meeting for the church in St. Joseph... Two were baptized and one restored during October at Spring and Blaine in St. Louis. **Harry Pickup, Jr.** held a late October meeting there... One was baptized during October at Vivian Rd. in Kansas City... In Arkansas **B. G. Hope** held a November meeting at Walnut St. in Paragould... Two were recently restored and one baptized at Walnut Street... **Dudley R. Spears** held a two night lectureship in Light at the West Light church... Six were baptized and three restored in a recent meeting at Sixth Ave. in Pine Bluff... **Eugene Britnell** held a Nov. meeting at Bald Knob... Four were identified during October at the Arch Street church in Little Rock.

.. **William H. Lewis** held an October meeting for the West Main church in Woodsboro... **Elam B. Kuykendall** held a meeting in October at South Fayetteville... **Guy McDaniel** held an October meeting at El Bethel near Shelbyville... **Herschel Patton** held an October meeting at Perry Heights in Donnelson... Four were baptized during October at Franklin Road in Nashville. **Martin Lemon** held an October meeting at Joseph Ave. (Nashville)... Three were baptized, seven restored and one identified at Riverside Dr. in October... **David Claypool** held a November meeting for the West End church in Richmond, Va... The church meeting at 35900 Palmer Road in Wayne, Michigan is looking for a full time preacher — as is also the Summit Ave. church in St. Paul, Minnesota.

1011 Johnson, Lufkin, Texas

PURE AND UNDEFILED RELIGION — — —

(Continued from page three)

wrote in Torch (1950) "The institutional idea is not in the language of James."

What has been said here with reference to the effort to couple Jas. 1:27 with Acts 6: may also be applied to the oft-heard attempt to get the "fatherless" of the passage into I Tim. 5:16. Such juggling of passages is a shameful commentary on the scholarship—or, more likely, the blinding sectarianism of liberal brethren. "James 1:27 authorizes the care of widows and orphans," we are told; and "since the church is authorized to care for widows in I Tim. 5:16, this passage also authorizes the church to care for orphans." With this type of reasoning (?) one might reverse the situation, and say that Jas. 1:27 authorizes the care of one type of widows only—those who are "widows indeed." (Since that is the type of widow I Tim. 5:16 authorizes the church to support). Sauce for the goose . . .

Of course neither of these conclusions are true. The shifting about of scriptures, applying part of one passage to a portion of another, ignores the most basic of all rules of interpretation. We must study a passage in its context, making only such application as is justified thereby. Each scripture contributes to the whole of truth, and in that sense is joined to all other scriptures. But each contributes only that which its context allows. Jas. 1:27 contributes a powerful lesson on individual responsibility, the true spirit of acceptable service, and by way of example—the manifestation of individual responsibility with respect to certain benevolent functions. Whatever else it may contribute (I do not claim to be a perfect exegete) it certainly does not stipulate benevolent responsibilities of the organized church.

"Unspotted from the world," includes unaffected by worldly aims, desires, and motives. One who has an idol to defend, and would misuse the word of God to maintain his position, has genuine need for admonitions relative to the practice of "pure and undefiled religion."

—1608 Sherrard St.,
Burnet, Texas



THE TRAGEDY THAT BEFELL THE RESTORATION MOVEMENT — — —

(Continued from page Six)

es or binding decisions upon the churches were very early disowned. Resolutions were frequently passed, but these were considered mere recommendations.

B. These cooperation meetings were attended by delegated messengers of the churches and other interested persons and were organized with presidents, secretaries and treasurers.

C. Money was accepted from the churches represented and preachers sent out and supported.

6. Alexander Campbell and organized cooperative meetings.

- (1) Individual effort—limited, so:
- (2) Congregational effort—limited, so:
- (3) Cooperation of congregations in a district, state, or nation.

B. He reasoned that churches were to preach the gospel in all the world; cannot do so as independent churches; not told what plan to use in combining their resources; left to select their own plan which they deem expedient.

C. Finally began to plead for a brotherhood-wide, a general organization of all churches (voluntary, of course).

7. The development of a national missionary society.

A. Attempts to organize a national society were restrained by earnest opposition for several years.

B. A sort of small-scale national convention convened in Ohio in 1844 and 1845 and discussed the matter of a general organization of the churches.

C. Some favored, even then, cooperation of local churches through a local church and on a voluntary basis, rather forming another organization. (Bring in here the Texas state meetings of later decades and the Henderson, Tenn. meeting.)

D. The "Gospel Advocate" was established in 1855 by Tolbert Fanning for the primary purpose of discussing the matter of cooperation and organization.

E. Cooperation meetings of a number of churches in a given area and state meetings sprang up rapidly in the 1830's and 1840's.

F. A General Cooperation of Disciples in Virginia was organized in 1844. The Kentucky State Missionary Society in 1852 .

G. Under the influence of D. S. Burnet the national American Christian Bible Society was founded in Cincinnati, Ohio, Jan. 27, 1845. It lasted 11 years.

H. Alexander Campbell wrote extensively on cooperative organization, advocating some general church organization, from 1841 to 1848.

(Continued on page nine)

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- I. A general convention of messengers from various local churches throughout the states convened in October, 1849, at Cincinnati, Ohio. Campbell did not attend excusing himself due to illness. His son-in-law, W. K. Pendleton, came in his stead.
 - J. L. L. Pinkerton was chosen temporary chairman. A group of permanent officers was chosen: president—Alexander Campbell; vice-presidents—D. S. Burnet, John O'Kane, John T. Johnson, Walter Scott; corresponding secretary—James Challen. (Challen declined and Thomas J. Melish and John W. Bramwell were chosen in his place.)
 - K. The convention resolved to form a missionary society, and a committee was chosen to draw up a constitution. Committee members: John O'Kane, John T. Johnson, H. D. Palmer, Walter Scott, John T. Powell and L. L. Pinkerton.
 - L. The constitution contained 13 articles. Some of the provisions:
 - (1) Officers: a president, 20 vice-presidents, a treasurer, a corresponding secretary, a recording secretary. All to be elected at the annual meeting.
 - (2) Twenty-five managers were to be elected at the annual meeting and with the officers and life directors were to constitute an executive board to transact business.
 - (3) Membership was to be on a monied basis. Annual of a church by an annual contribution of \$10. Life member—\$20 at one time. Life directors—\$100 at one time or in installments. This is the provision that disturbed so many.
 - (4) The organization was to be called the American Christian Missionary Society and was to exist for missionary and benevolent purposes.
 - M. The whole convention lasted but four days and was attended by less than 200 messengers of churches, but what consequences it wrought.
 - N. In years to come there existed a national and a foreign society, but these were merged into the United Christian Missionary Society. Cooperation was to be entirely voluntary and no control over or pressure upon the churches were to be exerted, but time changed this. The society grew in scope and power until many who at first advocated decided to oppose.
8. Immediate reaction to the missionary society.
 - A. Most enthusiasm was generated by some over it than over the church.
 - B. Most churches eventually concurred in the action, though outright support and advocacy were slow in coming. The most liberal preachers and churches hailed it.
 - C. Objections to the society fell into three classifications:
 - (1) Opposition to money method of membership.
 - (2) Opposition to the threat it posed to the independence of the churches.
 - (3) Opposition to the organization itself as a thing unauthorized.
 - D. Leading opposers: David Lipscomb, Tolbert Fanning, Jacob Creath, Jr., F. D. Srygley and others as time went on.
 - E. Those who opposed the society were labeled anti-cooperation, anti-missionary, anti-evangelistic.
 9. How the society fared at first.
 - A. Over \$5,000 was raised for the initial meeting.
 - B. Up until and for a few years after the war between the states it received little financial backing and could send out few preachers. The Jerusalem and African missions were among the first, and these failed shortly.
 - C. In 1856 only \$275.56 was subscribed. In 1857 \$1,752.45. But in years to come it became a multi-million dollar operation with not little overhead expense.
 10. Instruments of music in worship.
 - A. Some wrote advocating the use of instruments in worship in 1851 appealing to their own reasoning and to others who used them. Some churches may have already been using them, but no records are available.
 - B. L. L. Pinkerton, prominent in the A. C. M. S. and founder of the Female Orphan School at Midway, Ky., favored an instrument in worship and wrote in defense of such. He informed brethren that the church in Midway, for which he preached, was using a melodeon. This was 1859, the first recorded instance.
 - C. Here is how it came about at Midway: poor singing called for practice sessions on Saturday evenings; a melodeon was used in these sessions; the melodeon was then introduced into Sunday worship; trouble came.
 - D. After the war the use of instruments in worship became wide-spread to the dividing of many churches. The majority of brethren and churches went along in their favor.
 - E. Some who favored the society opposed the instruments, but they were never accepted and found themselves unhappy souls (e. g. J. W. McGarvey and Moses E. Lard).
 11. The defense made for innovations.
 - A. Societies and instruments alike were defended as expedients, as mere methods to carry out expressed commands, as means to divine ends. They were defended as "just as scriptural" as meetinghouses, pews, baptistries and song books.
 - B. An appeal to scripture, arguments based upon scripture were slow in coming.
 - C. Those who opposed them were labeled with epithets, their motives were impugned and they were accused of being "do-nothings."
 - D. The Christian Standard," edited by Isaac Errett became the organ to advocate and defend the society and other innovations. However, in later years it became opposed to the society and advocated conservatism in the Christian Church.
 12. Aftermath of the missionary society and instruments of music in worship.
 - A. Dividing of congregations.
 - B. Breach made wider and wider.
 - C. Other organizations—intra and inter-congregational.
 - D. Development of a clergy; preachers became pastors of churches; title "reverend" used; preachers licensed and ordained.
 - E. Choirs.
 - F. Unscriptural schemes for raising money—bazzars,

rummage sales, pie and cake sales and walks, organ recitals, etc.

G. Social gospel concepts permeated.

H. Emphasis upon spirit over letter of the New Testament.

I. Talk about the "pious unimmersed;" Christians in all parties; open membership.

J. Church seminaries; church connected and supported; designed to train personnel for the church.

K. Liberalism and modernism.

L. A new denomination, decidedly liberal in outlook.

13. The division in the church, or rather the apostasy of so many from the truth, was not shown statistically until the religious census of 1906, but division came long before that date. The disciples of Christ or Christian Church denomination was already in existence. Instruments of music in worship and missionary societies are not the only or even the main difference between the church of Christ and the Christian Church. Less than 15% of the brethren resisted apostasy.

CONCLUSION:

1. Moses E. Lard said: "Expediency may well be the rock on which this reformation will go to ruin."
2. What brought on the apostasy and the ultimate division was an improper attitude toward authority. Even the motto: "We are silent where the Bible is silent" was perverted to justify departure.
3. Apostasies always become worse with time, and this one is no exception. The Christian Church today is led by rank Modernists and bears little resemblance to its early state.

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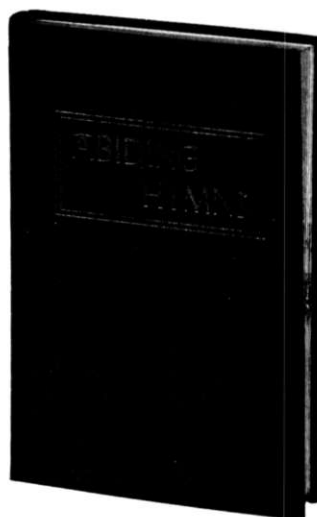
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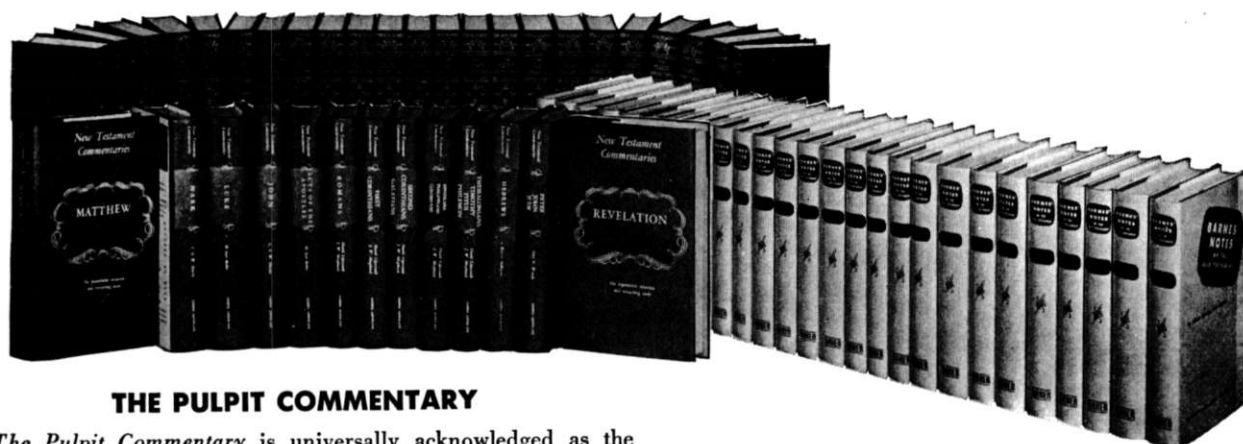
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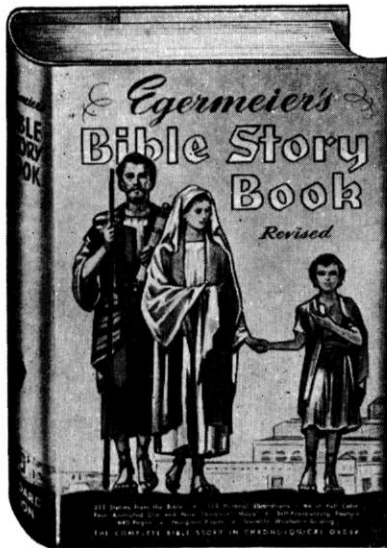
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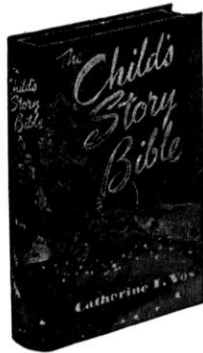
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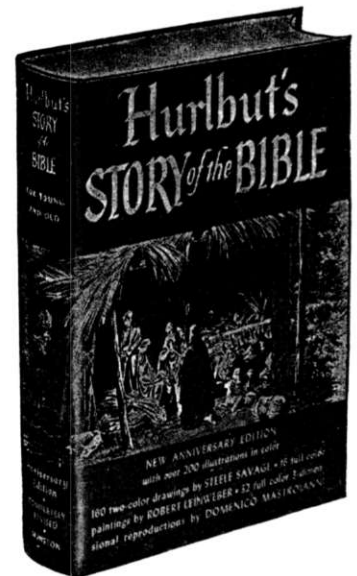
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VOLUME 14

DECEMBER, 15, 1964

NUMBER 4

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SEARCHING THE SCRIPTURES



The Scriptures teach there is one true and living God. He is introduced to us in the very first verse of the Old Testament Scriptures where it is said, "In the beginning God created the heavens and the earth."

I believe therefore, there is one God, and but one God. Paul, the apostle, said, "For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times; " (I Tim. 2:5-6). There are therefore, just as many Gods as there are Christs; which is to say, with Paul there is ONE.

Paul further says, when speaking to the Corinthians concerning the eating of meats sacrificed to idols, "We know that no idol is anything in the world, and that there is no God but one. For though there be that are called Gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him" (I Cor. 8:5-6).

Neither is this God to be trimmed and shorn of those prerogatives of absolute omniscience and omnipotence which are attributed to him by the writings of the Holy Scriptures, leaving him a mere creature; a figment of maudlin sentiment left an existence at all, only as the innocent answer

to the demands of the ignorant and superstitious, as taught by the materialistic philosophers and worldly wise of this and every other age.

I believe in the God of whom David said, "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. He gathered the waters of the sea together as a heap; He layeth up the deeps in store houses. Let all the earth fear Jehovah: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; He commanded, and it stood fast" (Psalms 33:6-9).

And now, if there be any of the readers of these lines who, because of this commitment on my part, henceforth catalog me among the ignorant and credulous and think of me with a condescending pity, please know, if you will, that I accord to you a full measure of the same pity in return, and suggest that in my judgement, the ignorance and credulity are on the other side of the equation in this instance.

I accept fully the simple postulate of the very first verse of the Bible where it is said, "In the beginning GOD." And with that as a beginning point, I can say with Paul and the rest of the divine writers, "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear" (Heb. 11:3).

—Route 1, Killeen, Texas

EDITORIAL

Stanley J. Lovett



WHAT CAN I DO?

This is a familiar cry.

No doubt at times the question is asked by brethren in all honesty and sincerity while at other times one wonders. Through a lack of knowledge or inability to apply learning to practical situations or other reasons the query is sometimes made. On the other hand it is used as an implied justification for doing nothing; or, the seeking of activity that is to the personal liking or enjoyment of the questioner.

All informed persons know there is more to be done than can possibly be done. To point up the wide-open door of opportunity for service to Christ, we list the following.

You Can Save Souls For Christ. Each Christian by "holding forth the word of life" is to save souls. According to his opportunity and ability he thus follows the example of Jesus, the apostles as well as that of other New Testament soul-winners. The task of soul-saving is to communicate the saving word into the heart of the unsaved. Begin now to teach the unsaved all you now know. To wait until you learn more is to risk never beginning. Be learning, but teach as you learn and be assured you will learn as you teach. Saving the lost is a life-time assignment. As long as you are able and as long as unsaved people are in the world you will have something to do. Did you say, "What can I do"?

You Can Teach The Word of God. The opportunities for teaching are almost unlimited if you will but note them. Most churches are in need constantly of qualified teachers. Within the confines of the home there are both children and adults to be taught the word of God. This is a very fruitful field for those who would teach. The neighborhood within which you live often offers teaching opportunities among children, women and men. Contacts in the business and professional world offer potential subjects for instruction. Even the casual stranger offers possibilities for alert and capable teachers. It is true women's teaching opportunities are more restricted than men's but nonetheless she has all within her sphere that she can do. She can teach her own as well as other children. Older women are charged to teach the younger. Under proper circumstances she may even teach men. Did you say, "What can I do"?

You Can Restore The Overtaken. The "spiritual" are charged to restore the one "overtaken in any trespass". The spiritual are those who walk by the Spirit. They are all who lead exemplary lives. Such work is to be done "in a spirit of gentleness" and "as looking to thyself". Although often unaware of it, the overtaken brother is urgently in need of some one doing something for him. He is in the way of error, the multitude of his sins need to be covered and his soul needs to be saved from death. One of the greatest needs today is to redeem the gains of bye gone days as now represented in those who have erred from the truth. He is a great field of endeavour

for those who are qualified and will enter into it. Did you say, "What can I do"?

You Can Minister To The Needy. If you have family or relatives who are in need you can begin by facing up to your own responsibility to care for them. A person who will not care for his own is not even a good Christian. In this respect he is worse than an unbeliever. He may feed the hungry, give drink to the thirsty, minister to the sick, visit the fatherless and the widows in their afflictions and assist all others who are in need. Since always we will have the poor with us, this will be an ever-present opportunity for service. Did you say, "What Can I Do"?

You Can Volunteer Service To The Local Congregation. The divine principle upon which service is to be assigned is "He that is faithful a very little is faithful also in much." Those who desire to serve in this respect must have demonstrated dependability in service. Be content to serve cheerfully and faithfully where you are needed and can be of the greatest help. Some will not work at all unless they can do what their personal preference dictates. Among the many such services of this nature are to direct the singing, assist in the Lord's Supper and in receiving the contributions, lead the prayer, preach, etc. Many other necessary chores may be found in the care and maintenance of the meeting place.

(Continued on Page Nine)

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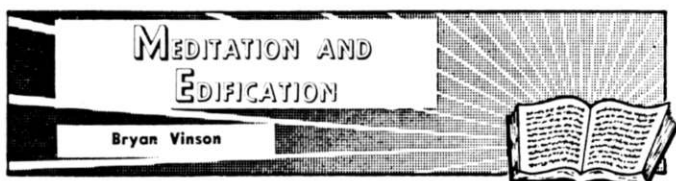
Entered as second class matter, at the Post Office
at Beaumont, Texas, under the act of March 3, 1879
STANLEY J. LOVETT, Editor
Box 187, Beaumont, Texas

STAFF WRITERS

Dean Bullock, A. Hugh Clark, James R. Cope, Oscar Ellison, Geo. P. Estes, Ernest A. Finley, Irene Sowell Foy, Homer Hailey, Clinton D. Hamilton, Arnold Hardin, Geo. T. Jones, W. R. Jones, J. P. Lusby, Gene Martin, Jim McDonald, Harry E. Payne, Harry Pickup, Jr., Luther G. Roberts, Herman Sargent, Robert F. Turner, W. L. Wharton, Jr., Dow Wilson.

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SIN IN PARTICULAR

What constitutes one a sinner? Is it necessary that one establish a course of life which embodies multiple violations of God's law in order to become a sinner? Is it a developed practice of sin which matures a character that is to be identified and known as the character of a sinner? Or, on the other hand, does a single act of sin indict and identify the one so acting as a sinner? While considering the answer to this it might be well to first reflect on the gravity and tragedy of becoming and thereby being a sinner. Essentially, a sinner is one who stands in relation to God as the object of His displeasure. Can a single violation of His will incur this displeasure, or must a series of violations be committed before there is an arousing of His displeasure?

The understanding some have whom I have heard express themselves on I John 3:9, is that one born of God can sin occasionally, but that he cannot sin habitually, or repeatedly. Should this be true, which I do not believe to be the sense of the verse, then the question is: can a child of God become a sinner? Only if the commission of a single sin constitutes one a sinner, or occasional and isolated transgression do so. Otherwise it is impossible on this premise for a child of God to become a sinner, and none but sinners will be everlastingly lost. So, then, this would be a very effective mode of reasoning to reach the conclusion that a child of God cannot be forever lost! But we are assured that if we sin He is faithful and just to forgive us, our sins and to cleanse us of all unrighteousness—that is **if we confess our sins**. How many are sins are included in this provision? I am persuaded it embodies one or more—just as we may be guilty of. But should I commit one sin and never confess it as provoked by penitence will it be forgiven, and if not will I be a sinner? If so, and I so die can I go to heaven? To me this is a vital matter. Is it to you?

It is feared that we have cultivated a conception of sin that it is only of an aggravated character as formed of numerous and diverse transgressions or a given offence engaged in repeatedly. This may prove to be a fatal delusion. Hence, a study of sin in particular, or of some particular sins is thought to be worthy of our interest. James sets forth a principle in saying "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10. This is recognized in the judicial system of our states. A man doesn't have to break every law on the statute books to become a criminal. Further, James does not qualify the particular point of law violated as major being distinguished from a minor infraction, as we are wont to classify the laws of God. We tend to place our own judgment on the importance of particular expressions of the Divine Will as to their relative significance in either their observance or breach. This is actually a course of presumptuousness. Also, how frequently when confronted with that which we have done that is questionable, the defence is voiced in saying "well, there is one

thing I do not do," and there follows the mention of some sin all recognize to be such. This does not justly constitute a reason for having done the thing we have done. Another attitude is reflected toward a transgression of God's law in the spiritual realm by drawing a contrast between its commission and doing nothing. "I had rather be lost for doing that which is not scriptural in the service of God than for doing nothing, or doing something the wrong way than not doing it at all," has been frequently expressed in recent years among the children of God. This has been provoked by the need of defending certain practices which have been questioned, and surely constitutes a weak and imbecile defence. It is, in reality, an effort of self-justification as predicated on the short comings of others.

With these observations offered it should be apparent that each given action should have its character determined upon its own merits or demerits: that a given act is either a sin or not as ascertained by the testimony of God. It is true that an act might be wrong by reason of the circumstances under which it is done or the provocation by which it is done that otherwise would be altogether innocent. This will be involved in the further study of particular sins to which we now direct attention.

The Sin Of Murder

The first sin recorded as committed by man against man was the act of murder. In this instance it was fratricide, the taking of the life of a brother. Hence, in its initial introduction into the history of mankind it assumed a most loathful form. Homicide is a more general term, simply denoting the taking of the life of a human being, whereas under this general term there are several specifics—fratricide, matricide, patricide, infanticide, etc. The taking of human life has been wrong since time began, and the murder of Able by Cain was a crime provoked by envy, yes, religious envy. Able was righteous whereas Cain was not, and this fact incited the jealousy of Cain thus leading to the heinous crime he committed. Unnumbered multitudes have been the victims of murders provoked by the same basic cause.

With many people there resides the persuasion that any instance of taking the life of another person is murder, and therefore they regard no circumstance or condition as modifying the character of the act. Many, on this basis, are con-

(Continued on page ten)

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REASONS FOR REJECTING THE APOCRYPHA

Donald R. Givens

The meaning of the word "apocrypha" itself is: "hidden, concealed, or secret." It comes from the Greek word **apokruphos**. The word as we use it today in a Biblical usage means the rejected or non-canonical books not found in the Jewish canon. Ira Maurice Price states "The books designated 'apocryphal' are those usually found in the Greek and Latin but not in the Hebrew Bibles." (*The Ancestry of Our Bible*, p. 141)

Usually there are listed fourteen apocryphal books. These are: Historical and Narrative: **I Esdras**, **I Maccabees**, Didactic or the books of teaching: **The Wisdom of Solomon**, and **Ecclesiasticus** or also known as the **Wisdom of Ben-Syrai**. The Religious romances: **Tobit** and **Judith**. The so-called Prophetic books: **II Esdras** and **Baruch** with the **Epistle of Jeremiah**. Finally, the Legendary additions: **The Editions to Ester**, **The Song of the Three Holy Children**, **The Story of Suzanna**, **Bel and the Dragon**, and **The Prayer of the King Manasses**.

There are some other smaller, less important additions to our inspired books, but they will not be discussed in this article. Since so many of our sectarian friends and other wonder why we do not accept these books as inspired, and why we do not teach them as many religious bodies do, let us now turn to a consideration of the many and various reasons for rejecting all of these "outside books."

The New Testament very frequently quotes, and much more frequently contains references to the Old Testament. The Pentateuch, the prophetic books, the Psalms and other sections of the Old Testament are quoted in many places in the New. But in all of these many quotations and allusions, we look in vain for reference to any of the apocryphal books. Though there are many places where incidents of the apocryphal writings could give good illustrations, no such illustrations from them are found anywhere in the New Testament.

It seems very clear that if the writers of the New Testament were acquainted with them and sanctioned them, they would have quoted from them. They did sanction the whole Hebrew canon as it existed in their time, but they sanctioned none of the apocryphal books. They never quoted from them or even mentioned their existence and these false books never formed a part of the Hebrew canon.

Josephus, the famous Jewish historian, gives an account of all the books held sacred by the Hebrews and he clearly recognizes the existence of the apocryphal books in his time, but he expressly excludes them from the sacred canon. (Consult **Origin and History of the Books of the Bible**, by C. E. Stowe, pp 565, 566). In addition, Josephus states that all the Jews kept their canon free from addition and free from any kind of change whatever. No, it is certain, the Jews before and during the time of Christ did not accept the apocryphal books as inspired.

Briefly, let us list some various reasons for denying that the apocrypha is inspired. There are many and various reasons, but we shall give only the ones which are the strongest and merit the most attention:

First of all, these books never had the approval or sanction

of Christ or His apostles, or of any other writer of the Old Testament or New. They never considered them as books from God.

Secondly, the apocrypha formed no part of the original Hebrew canon, and were not written till after the Old Testament period of inspiration had ceased and the Hebrew canon was closed.

They were rejected with a majority of the early churches and by the best of the so-called church "fathers." It was quite awhile before anyone even began to think of them as inspired.

The false books themselves, when examined individually, can be proven, each one by itself, to be unworthy of a place in the inspired canonical scriptures.

As we have formerly stated, one of the most powerful arguments against the apocrypha is that they were NEVER quoted in the New Testament. They WERE in existence at this time. If Christ and the apostles did regard these as inspired books, it is certainly strange indeed that they never even mentioned them, much less quote from them!

Josephus, as we stated previously, claims they are EXCLUDED from the Hebrew canon. Also Philo, an Alexandrian philosopher, quoted from the Old Testament frequently, but never did he quote or even refer to any of the non-canonical apocryphal books. Surely if they were accepted as inspired he or some other writer would at least have made mention of them.

Jerome rejected the authority or the canonicity of the apocrypha. A large religious body among us (Roman Catholic) today accepts the apocrypha and looks up to Jerome as one of their so-called great "church fathers," yet Jerome himself REJECTED the apocrypha as un-inspired writings. He knew they were not from God.

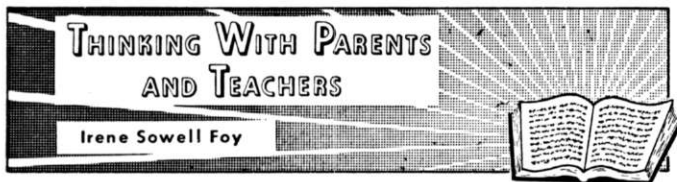
Another very important reason for rejecting these false books is the fact that the authors themselves do not always claim divine inspiration. In fact, some disclaim it. These books do not have authors chosen by God and guided by God.

These books also contain many chronological, historical and geographical errors in them. This alone, if proven, is enough for us to reject them completely; for the true Word of God would contain NO errors of this sort or any other kind. The apocrypha also, in many places, teaches and upholds some doctrines which are in direct conflict to the teachings of the Bible. The books of our inspired Bible do NOT contradict one another. But there are doctrines advanced and condoned in these apocryphal books that are in conflict with the teachings of God and Christ. This proves them false, and un-inspired.

These apocryphal books contain many silly absurdities which is most certainly not characteristic of the true Word of God. This proves them to be productions of men.

Finally, these apocryphal books are even self-contradictory. They stand self-condemned. They are no part of the Word of God. May we ever obey the principle set forth in Revelation 22:18,19 and thus constantly keep the Word of God pure, unadulterated and undefiled.

—241 Grant St., Coalinga, California



AGED WOMEN TEACH THE YOUNG WOMEN

The Bible contains records of God's use of older men and women to teach and guide those who are younger. Older people have had more years in which to learn God's will for man and they have had a longer period in which to be tested and tried. Certainly, many do not prove worthy so are not qualified to teach those younger.

Many older men and women are wasting their last years because youth does not seek their help. To many young people, there is little good in that which is old. We must always be changing to that which is new. God's Word is adequate at all times. It will never grow old.

When Solomon died and his son, Rehoboam, was to become king, he "consulted with the old men, that stood before Solomon his father while he yet lived, and he said, How do you advise that I may answer this people? . . . But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him and which stood before him." Just as all activities contrary to God's will come to a bad end, so did Rehoboam's foolish decision not to take the advice of the old men end in trouble and division of God's people.

For the oversight of the flock, Paul wrote Titus to "set in order the things that are wanting, and ordain elders in every city." Then he specified the qualifications of those who could serve as elders. The word, elder, is suggestive of an older man. Paul to Timothy said, "not a novice."

Paul in writing to Titus gave qualifications of older women who were to teach the younger women. They were to "be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things." (Titus 2:3) So, there is no retirement for Christians even when old. **What are the older women to teach the younger women?**

Paul wrote, "That they may teach the younger women to be sober, to love their husbands, to love their children, to be discrete, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Titus 2:4)

"To be sober," self-controlled, temperate. The record of Esther might with profit be taught the young women as a young woman with poise and self control who was able to save her people. A young woman should care for her body, keep it fit and her nerves always under control so she does not develop into "the foolish woman who is clamorous". Her pleasant words may be "as an honeycomb, sweet to the soul, and health to the bones." (Prov. 16:24)

"To love their husbands." Since love is the lock in wedlock, young women should be taught to love their husbands. What is such love that a wife should have for her husband?

Perhaps it is similar to the love that Christ has for his bride, the church. In John 13:34, Jesus said to his apostles, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Jesus defined such holy love in these words, "as I have loved you." How had he loved? By sacrificing for them, for their good. His love was like that of his Father, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) The Father gave the best he had, that one whom he loved, to meet the greatest need of mankind, the salvation of souls. Yes, God "so loved the world."

To love her husband, the young woman will not be content to give vocal expressions of love but she will give herself to be a help suited to his needs; physically, mentally and spiritually. He will have physical needs which she must meet willingly and lovingly. For his mental needs, she will open her mouth with wisdom and in her tongue will be the law of kindness. Her husband will want help for his spiritual growth and development. She must be "grave, not slanderers, sober, faithful in all things." She must be a diligent student of the Word of God, else how could she converse with him on spiritual things and thus help him to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ?" To love one's husband means to give one's self for his best interests. "The Lord God said, It is not good that the man should be alone; I will make him an help meet for him."

Older women will render a great service by teaching young women to express their love for their husbands in a way that will cause them to be more faithful and diligent Christians. The wife can help her husband to qualify for an elder in the Lord's church, or a faithful preacher of the gospel. Love for him will cause her to arrange a suitable place at home for his quiet study of the Word of God. She will study herself so she may discuss intelligently with him the great truths contained therein.

The force of words, if effective, must be manifest by one's action. Jesus said, "Whosoever heareth these sayings and doeth them, I will liken unto a wise man, which built his house upon a rock." John wrote in I John 3:18, "My little children, let us not love in word, neither in tongue; but in deed and in truth." "Likewise, ye wives, be in subjection to your own husbands, that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear." (I Peter 3:1, 2)

To young women, the older woman would say, do not be content to express your love for your husband in the brief statement, "I love you," but be generous with your deeds of love which will strengthen him physically, mentally and spiritually.

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." (Proverbs 15:17)

(To be continued)

1104 Caldwell Lane, Nashville, Tennessee



THE PRECIOUS BLOOD OF CHRIST

Roger M. Hendricks

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot..." (I Pet. 1:18, 19)

Perhaps no truth is more clearly revealed in the New Testament than that which is expressed above: Man is "redeemed" with the precious blood of Christ! The term "redeemed" means "to release on receipt of ransom." The redemption which these had experienced is said to have been accomplished by the precious blood of Christ. When the writer adds to this the phrase, "as of a lamb without blemish and without spot," he signifies that the blood of Jesus was shed, as was that of the Old Testament sacrifices of atonement, for the sins of man. It is not, then, just the blood of Christ which is under consideration but the **shed** blood of the Master.

Significance of "Shedding of Blood"

Blood has been designated by God as the **symbol of life**. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9:4) "For the life of the flesh is in the blood" (Lev. 17:11) In these verses God does not teach that life **is** blood; that blood **is** life. If this were so, as long as a body possessed blood it would possess life. But this is not so! What the Father teaches is that blood is the **symbol** of life.

Since blood is the symbol of life, to "shed blood" involves something besides a bleeding or causing to bleed. To shed blood is to take life: to kill. Let us establish that this is so. In Genesis 9:6 Jehovah said, "Whoso sheddeth man's blood, by man shall his blood be shed..." That which is set forth here is a law of capital punishment for murder. To illustrate further from the Old Testament notice a few statements in Genesis 37. Verses 21, 22 and 26 read: "And Reuben heard it, (his brothers plotting to kill Joseph, RH) and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood... And Judah said unto his brethren, What profit is it if we slay our brother, and conceal HIS BLOOD?" Notice how "not kill him" and "shed no blood" are used interchangeably. Also, to "conceal his blood" quite evidently meant to conceal the fact of his being murdered. The New Testament offers further proof that to shed blood is to kill. Pilate said, "I am innocent of the blood (life taken, death, RH) of this just person." The Jews answered, "His blood be on us, and on our children." (Mt. 27:24, 25) Later they were angered at Peter because, said they, "ye intended to bring this man's blood upon us." (Acts 5:27) Paul said, "When the **blood** of thy martyr Stephen was **shed**, I also was standing by, and consenting unto **his death**..." (Acts 22:20) Note, please, that "shed blood" equates "death"!

Since to "shed blood" meant "to kill" or "to take life," a sacrifice of blood was, in essence, a sacrifice of life. "Life" is quite intangible! What man was required by God to offer life, what was he to offer: To **kill**—take the life of—an animal

was one matter, to **offer** the life, then, to God was something else again. Surely no one would contend that the slaying, per se, was the offering. But to be sure, the slaying was essential to the offering. When God established blood as the symbol of the life taken, man had something (life) to offer.

Now, let us make application of these truths to the "blood of Christ." This phrase is used to refer to the life of Christ given for the sins of mankind, i.e. His death. Christ "shed His blood" when He was killed. John 19:32-34 is sometimes used to prove that "Christ shed His blood (by which is meant the **bleeding** which occurred when His side was pierced) in ((meaning, I suppose, after) His death." This statement is not true because:

1. To "shed blood" is not "to bleed": it is "to kill." Christ "bled both before and after His death. None of which bleeding was the "shedding of His blood."
2. One cannot "shed blood" (die, be killed) after he is dead.

Any argument based upon the statement, "Christ shed His blood in (after) His death," is erroneous argumentation even though one may arrive at a true conclusion.

Redemption Through His Blood

Once man had sinned, what could atone for that sin? The answer was—**life**! A life must be offered. Thus, the essentiality of "shedding of blood." (Heb. 9:22). But what life; what blood? Certainly not that of animals. (Heb. 10:1-4). The answer was, the "**precious blood (life) of Christ**." With the sacrifice of Himself, the Saviour made possible our redemption. To say that man is saved by the **blood** of Christ is to say that he is saved by the **death** of Christ. The following passages teach that man is saved by the **BLOOD**: (Eph. 2:13; Heb. 9:11, 12; 10:19, 29; 13:11, 12; I Jno. 1:7; Rev. 5:9; I Pet. 1:18, 19; and Rom. 5:9). The following passages teach that man is saved by the **DEATH** of Christ: (Rom. 5:10; Col. 1:21, 22; Heb. 2:9; 9:11-17, 27, 28; 10:9, 10).

Jesus of Nazareth, the gift of God's love, by the sacrifice of His own sinless life, satisfied the demands of justice and thereby made possible man's forgiveness and the inheritance of life eternal. (2 Cor. 5:21).

Conditional Salvation

The fact that man is redeemed with the precious blood of Christ does not preclude "conditional salvation." The testimony of the scripture is, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not have the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I Jno. 1:6, 7). God's part in salvation is seen in the sending of His Son (Jno. 3:16) and the giving of the gospel (Rom. 1:16). Man's part in effecting his salvation is an acceptance of Christ through obedience to the gospel. (Mt. 7:21 ff; Heb. 5:8, 9; I Thess. 1:7-9).

—1403 Hicks, San Antonio, Texas

HITHER... THITHER...YON

Jim McDonald



This is the beginning of a new year and with it a great deal of promise for brethren who love the Lord and want to see His church grow. A backward glance of reports sent to us through the past year show many interesting things. There were report of 3 new churches, plus some four or five which renounced liberalism and took a stand for Christ. Texas led with ten new churches, Arkansas was second with seven from that state. One or more churches were reported from Florida, Kentucky, Indiana, Louisiana, Wisconsin, Minnesota, New Mexico, Colorado, Arizona, Oklahoma, New Jersey, California and Alabama. In all likelihood, there were 10-100 new churches begun in 1964.

Baptisms among brethren showed continued gains. Somewhere around 1,150 baptisms were reported through these pages, and if that be an average, 7,500-9,000 disciples were added this year by baptism. In addition to this, increasing numbers of members from liberal churches have been renouncing their errors and taking a stand for the Lord.

At year's end brethren were found in approximately 1900-2,100 churches, and they numbered from about 160,000 to 200,000. They were scattered over more than 42 states in the Union. Outside the United States, brethren were found in Canada, Mexico, Guatemala, Chile, Argentina, Norway, Italy, England, Ireland, Japan, The Philippines, Nigeria, South Africa, Southern Rhodesia, Nysaland as well as other nations.

Yet, 1964 closed with only 16-17 preachers from the United States spending their time in other lands to carry the gospel. It is not that opportunity does no abound: It is found all around. Australia beckons and brethren there urgently need preachers from the states to help them. The major portion of our South American neighbors have no brethren working with them to restore the New Testament church. We need to cast our eyes toward these lands, as well as Europe, Africa, Asia and the islands of the sea. We could DOUBLE the number of gospel preachers abroad this year, were we of the mind to do so. I believe that if preachers will determine to go; brethren will determine to send them. If you have thought of going to another nation to preach the word, then think seriously about it, pray to God for courage to make that decision, and then—GO!

What does 1965 hold for us? In my estimation this year will be the brightest yet. Very likely new congregations will be beginning at an accelerated rate. The trend of brethren leaving liberal groups should continue for awhile: liberal brethren will feel this toll for some years to come from these brethren who in former years were indoctrinated AGAINST the social gospel they now are hearing and seeing. Their disenchantment with these things make them more receptive to hearing the truth on institutionalism. Now corps of young preachers are arising slowly among brethren, and this is a healthy sign. In churches of about 100 mile radius from Lufkin there are 10-15 young preachers of 22 upward taking their place on the firing line. Their number needs to

increase—with the establishment this year of a like number of churches as the past year will be increased pressures on the already scarcity of preachers.

Yes, with God's help, this will be a good year. If every member, every elder, every deacon and every preacher will set himself to doing his God assigned work, the church will grow as never before, and souls will be saved—as never before!

Four have renounced the errors of institutionalism in Dumas, Texas, and taken their stand with the church at Sixth and Meredith. One was baptized there in November . . . One was restored and identified in late November at the church in Edna . . . Five were identified, one restored in late November at the Oak Forest church in Houston . . . **Ralph Williams, Ardie P. Brown, Gary Scott, Paul Foutz and George Jones** spoke on a lectureship in Conroe in early December . . . **Ferrell Jenkins** spoke on evidence lectures at Spring Branch (Houston) in early December . . . One was identified and one restored during November at Southside in Pasadena . . . One was baptized, eight were restored in October at Pear Ridge in Ft. Arthur . . . One was baptized during November and added to the Fourth and Groesbeck church in Lufkin . . . One was identified during October at Highland Blvd. in San Antonio . . . **W. L. Wharton, Jr.** held a November meeting in Vernon . . . Two were baptized and three identified during November at Inglewood Park in Grand Prairie . . . One was identified during November at the Westside church in Ft. Worth . . . During October and November three were identified, one restored and one baptized in Cooper . . . One was baptized in a November meeting in Greggton . . . Three were identified during late November at Steele, Mo. . . Two were identified during November at Southside in Kansas City . . . Three were restored, one was identified in October at Hazelwood . . . One was baptized at Elm Street in St. Charles in November . . . Five were baptized in a November meeting with **Jimmy Tuten** preaching in Warrenton . . . **Herbert Knight** is now working with the church in Vanduser . . . **Mason Harris** was in Lilbourn in a meeting in November.

Aude McKee closed a meeting in late November at Courtland Ave. in Kokomo, Indiana . . . **Mel Myers** held a December meeting for the Central church in Terre Haute . . . Two were identified during November at Belmont in Indianapolis . . . **Mason Harris** held an October meeting for the Westside church in Dyersburg, Tenn. . . Six were recently identified with the Trezevant Street church in Memphis . . . **James P. Needham** held a November meeting for brethren in Newburn . . . One was baptized in November at Franklin Road in Nashville . . . Four were identified and three restored during November at Riverside Drive . . . Two were baptized and one restored during late November at Downtown church in Lawrenceburg . . . One was baptized in a November meeting in Sciotoville, Ohio . . . A bro. **Nicklas** held a November meeting for the Haynes Street in Dayton . . . One was baptized during November at West End in Richmond, Va. . . One was identified during November at the Wendell Ave. church in Louisville, Kentucky . . . **GOOD NEWS FROM LOUISVILLE** — another group of brethren have left the liberal Taylor Blvd. church and have been reconciled to the Expressway brethren who came out of Taylor Blvd. about three years ago . . . One was identified during November at Park Blvd.

—1011 Johnson, Lufkin, Texas



"A TOUCHY SUBJECT"

Edward Fudge

When Gallio was governor of Greece (Achaia), the Jews made a united attack on Paul by bringing him to trial at court. "This man," they said, "is trying to get people to worship God in ways contrary to law." (Acts 18:13. Norlie)

The subject of worship has always been controversial. The second recorded sin was directly connected to a dispute about worship. Since shortly after Pentecost, men have been tried for "trying to get people to worship God in ways contrary to law." Today the body is divided because of improper attitudes among brethren who disagree on worship. Some deny fellowship to brethren who use individual containers in the Lord's Supper. Some insist on handle on the "cup." Public prayer must be on bended knees, some insist, while others say it is proper to pray in any position. Division exists over the use of mechanical instrumental music in public worship.

A touchy subject indeed! Most of us have more to learn than we think in regard to it, too.

What is worship? Webster gives the modern definition: "Honor, dignity, worship, worthy, honorable. A prayer, church service, or other rite showing reverence or devotion for a deity; religious homage or veneration."

Baker's Dictionary of Theology says, "worship is pure adoration, the lifting up of the redeemed spirit toward God in contemplation of his holy perfection."

Christian worship is always directed to God. The expression "items of worship" is not in the Bible. In fact, some so-called "items of worship" are not worship in the Biblical sense. Singing songs that teach and admonish is not properly called worship, since they are addressed to ourselves and not to God. Teaching God's word and exhorting one another (Hebrews 10:24, 25) is not worship. Worship comes from the heart of an individual and is addressed to another greater than himself. The word itself has an English ancestor—"worth-ship"—and implies one worthy of adoration.

It is interesting to notice the significance attached to the word "worship" in the King James Version. In Luke 14:10 the word comes from a Greek word usually translated "glory," but is also translated "glorious, honor, praise, dignity." The verse reads: "But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee." The idea of "worship" in this verse is "honor or dignity to a superior." This is the basic meaning of the word.

Paul addressed the men of Mars Hill: "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." Acts 17:23. The word here translated "worship" is used only one other time in the New Testament. In I Timothy 5:4 it is translated "show

piety" in the sentence, "But if any widow have children or nephews, let them learn first to shew piety at home."

Particular expressions or acts of worship are stressed in Acts 7:42 and 24:14. This same thought is found in Heb. 10:2 and Phil. 3:3. In each case the word from which "worship" is translated is the same word translated "serve" or "do the service" in other places. The Jews stressed ritual and form.

The King James Version translates a word "worshipper" in Acts 19:35 which commentators believe is better translated "temple-keeper." (The ASV and New ASV have "temple-keeper;" the RSV "keeper of the temple"). The word (**neokoros**) was used originally of a temple-sweeper, but was applied to any city which had a temple to a false deity, especially Diana (Artemis).

A very fascinating use of the KJV "worship" is Acts 17:25. "Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;" The word here translated "worship" is the Greek word "**therapeuo**." Our word "therapeutic" is from this same root. Everywhere else in the New Testament this word is translated "heal" or "cure." Notice the contrast here. The Athenians supposed that they could make a god and keep it in good condition. Paul had pointed out that God cannot be housed in any man-made structure, for he had made heaven and earth. In verse 25, Paul explains that God cannot be healed or cured (here "worshipped") with men's hands. Why, God gives man life and breath! How futile we willful humans be—constantly trying to help God and improve his plans.

God has two standards by which he measures any act of worship: (1) the motive and sincerity of the heart; and (2) the external action by which this is expressed. Jesus pointed out that "the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John 4:23. This true worship is picturesquely portrayed in many scenes of Revelation. In Rev. 4:10 the twenty-four elders are seen worshipping Him that is on the throne. In 5:14 the elders, this time accompanied by the four living creatures, are seen worshipping God Almighty. In 7:11 these are joined in worship by the angels around the throne. The elders are seen again in 11:16, this time fallen in humility on their faces before the throne of God. In 19:4 we find the elders and the four living creatures worshipping God and saying, "Amen, Alleluja!" Twice the aged apostle John was overcome with awe before these glimpses into glory. Twice he fell down to worship the angelic being showing him these scenes of the Heavenly Throne-room. Twice he was instructed to worship God.

Accurate particulars without humility and reverence are empty and meaningless. Yet some who have humble hearts do not worship God acceptably because they are ignorant of God's instructions regarding expressions of worship and ser-

(Continued on Page Nine)

"A TOUCHY SUBJECT" — — —

(Continued from page Eight)

vice. Unless worship stems from an overwhelming consciousness of respect, praise, and humility, time is wasted in performing externals.

The trend today to "buddy-buddy" God in prayer comes from not understanding true worship. God is nowhere pictured as a loving "pal." Instead he is revealed as the Almighty the Creator of heaven and earth; the One whose presence makes mountains smoke, makes the earth quake and tremble, and demands the praise of all living beings in heaven and earth. Unless and until we feel the respect and awe that prompts true worship, we waste time in rituals. Members of the church, make sure that while you correct others concerning the proper forms and expressions of worship that you do not lose the spirit which prompts acceptable worship. Read Isaiah 6:1-9. Meditate on it. To worship God in spirit and in truth, one must first realize the magnitude of the glory of the Presence and Person and Power of the Creator. Listen to John!

"And I saw . . . those who had emerged victorious . . . they are singing the song of Moses the servant of God, and the song of the Lamb, and these are the words they sing: 'Great and wonderful are thy works, O Lord God, the Almighty! Just and true are thy ways, thou King of the nations! Who should not reverence thee, O Lord, and glorify thy name? For thou alone are holy; therefore all nations shall come and worship before thee, for thy just judgements have been made plain!'"
(Rev. 15:2-4, Phillips)

—503 Chandler Dr., Athens, Alabama, 35611



WHAT CAN I DO? — — —

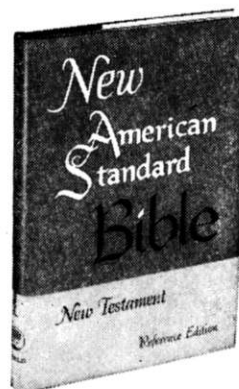
(Continued from page Two)

Then you can help by consciously attempting to make every class and service what it should be. Always be present and on time. Be enthusiastic. Be friendly and kind. Be helpful. Did you say, "What can I do?"

You Can Prepare Yourself For Heaven. This is the most important thing of all to be done. Preparation for heaven is by the personal preparation of the life and service in the likeness of the example of Jesus our Saviour. Among other things you must grow in the grace and knowledge of the Lord and Savior Jesus Christ. There is the ever-present full time task of "perfecting holiness in the fear of God." "Pray without ceasing". Be ready unto every good work plus every other duty and obligation of the gospel of Christ.

Did someone say, "What Can I Do?"

Stanley J. Lovett



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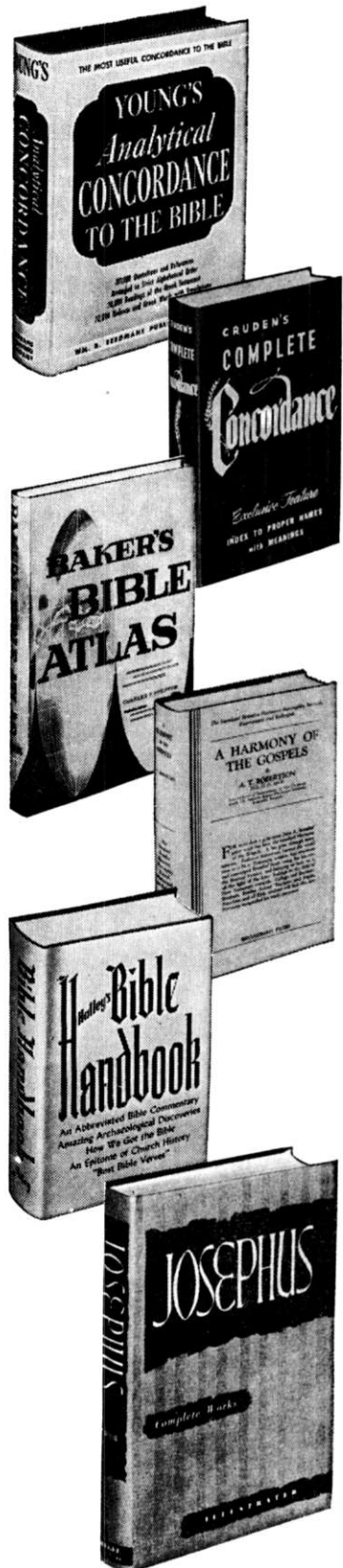
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(Continued from page Three)

scientious objectors" to bearing arms, and, also, many are opposed to capital punishment as the penalty for murder. Does the scriptures bear out and sustain this position? I believe not. The unclouded mind of every responsible person experiences an intuitive conviction that murder is wrong; Cain obviously recognized the guilt of his act as evidenced by the expressed fear that wherever he should go every man's hand would be raised against him to kill him. This not only avows his sense of guilt but the accompanying consciousness of the justice of retribution. This, too, despite there is no evidence God had at that time legislated against the act of murder.

One approach which I have heard made in defence of bearing arms against another nation is on the ground that such is necessary to the preservation of Christianity. That is, for any other reason war would be indefensible, whereas because of the holiness of the design resort to bloodshed is warranted. This finds no sanction in the New Testament. Christians are instructed when they are assaulted as Christ's disciples they are not to retaliate—rather to "turn the other cheek". Further, Christ reassured his disciples, in anticipation of persecution, that "whosoever shall lose his life for my sake shall find it". The cause of Christ has never been authorized by Him to either defend or advance its interest by physical violence, either as individuals or as a body of people.

But to return to the point of whether the taking of human life is always and under all circumstances murder, be it noted that there is a very definite distinction made. When the six cities of refuge were designed, three on either side of Jordan, provision was made for those who took the life of another, when such was done under extenuating circumstances as distinguished from murder. Too, there were conditions imposed which had to be respected in the taking of the life of the guilty by the relative of the slain, and when these conditions were not respected the avenger was identified as a murder, and thus subject to the penalty of death. (Numbers 35) This one chapter clearly and fully establishes the point of distinction affirmed. Also, in giving the ten commandments there was identified with them and the statutes growing out of them the death penalty, and this, too, with one of them being a command that "thou shall not kill." This shows that the penalty of death for the violation of the law of God could not be equivalent to murder which was specifically condemned in the decalogue itself.

The act of murder is in some respects the most terrible of all acts which man is capable of committing. The thought of willfully and deliberately taking the life of a fellow-human being is frightful to contemplate. The magnitude of the offence is immeasurably increased when thought is given to the nature of man. He is made in the image of God. When, following the flood, God made a covenant with Noah and thereby to all his posterity including the present generation, he said, among other provisions thereof, that "whosoever sheddeth man's blood by man shall his blood be shed, for in the image of God made He man". Gen. 9:6 This was also the expressed will of God to Israel, as set forth in Numbers 35:33 "So ye shall not pollute the land wherein ye are; for blood it defileth the land, and the land cannot be cleansed of the

blood that is shed therein but by the blood of him that shed it."

If this be sought to be discounted or discredited because it is a statute under the law of Moses, then consider the following: The statement of Gen. 9:6 is not—it is incorporated within a covenant that is of continuing validity. Also, coming to the New Testament, Christians are enjoined to be in subjection to the (civil) powers that be. The ground on which Paul in Romans places this injunction is the affirmation that they the the ministers of God to execute vengeance against evil-doers, and that they bear not the sword in vain. The sword is an instrument of death. Further, the apostle Paul candidly stated his willingness to die in these words: "If I have committed anything worthy of death, I refuse not to die". Acts 25:11 This is equivalent to an admission that there are those things which when committed renders the one so doing as worthy of death.

However, the sin of murder is not an unpardonable offence. Saul of Tarsus was guilty of complicity in the act of murder by standing by and holding the garments of those who stoned Stephen. Later he wrote that he was before a blasphemer, a persecutor, an injurious person, but that he obtained mercy because he did it ignorantly in unbelief. Too, those who were charged with having taken and with wicked hands have crucified the Son of God were told as responsive to the question of what to do, to repent and be baptized everyone of them in the name of Christ for the remission of sins. These sins obviously included this one of murder.

Crime is alarmingly on the increase in our land, and has become a topic or issue in the present campaign for the Presidency. Hoodlums under the guise of civil rights demonstrations are running rampant in our cities. We are told that less than half the murders committed are ever solved, with the guilty apprehended. A very small per cent of those apprehended and tried are convicted and given a punishment that even approximates the demands of justice. It is a rare instance when one is executed, and several states have abolished the penalty of death for murder. These facts reflect most discreditably on the moral character of the nation, and bodes ill for the future of our society. The next article will deal with that which underlies the act of this crime.

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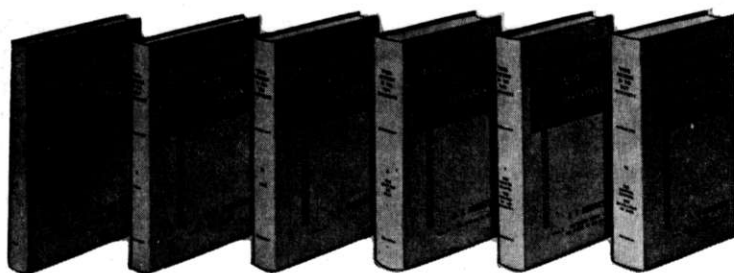
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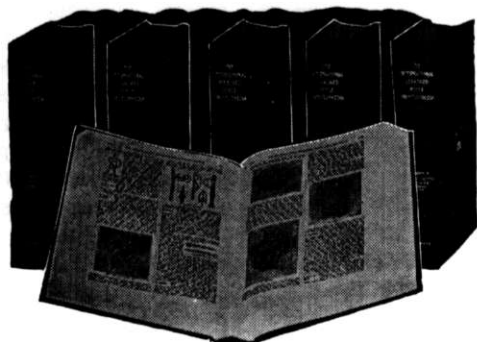
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VOLUME 14

I JANUARY 1, 1965

NUMBER 5

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SEARCHING THE SCRIPTURES

JESUS CHRIST IS THE SON OF GOD

The Scriptures teach that Jesus Christ is the Son of God. That is, The Scriptures teach that Jesus Christ is the Son of God, in a sense in which no other one ever was or ever will be, the Son of God.

It is true that we are all sons of God in the sense that, as Paul said to the Athenians, in concurrence with one of their own poets, "We are also his offspring"; but the Scriptures teach, and this writer believes, that Jesus Christ is God's Son in a sense peculiar to himself, in that he is God's only begotten Son (John 3:16).

His being no more began with his birth of the virgin Mary than it ended with his death on the cross of Calvary. John, in his prologue, says of him, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." And in verse fourteen of the same chapter, he says, "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

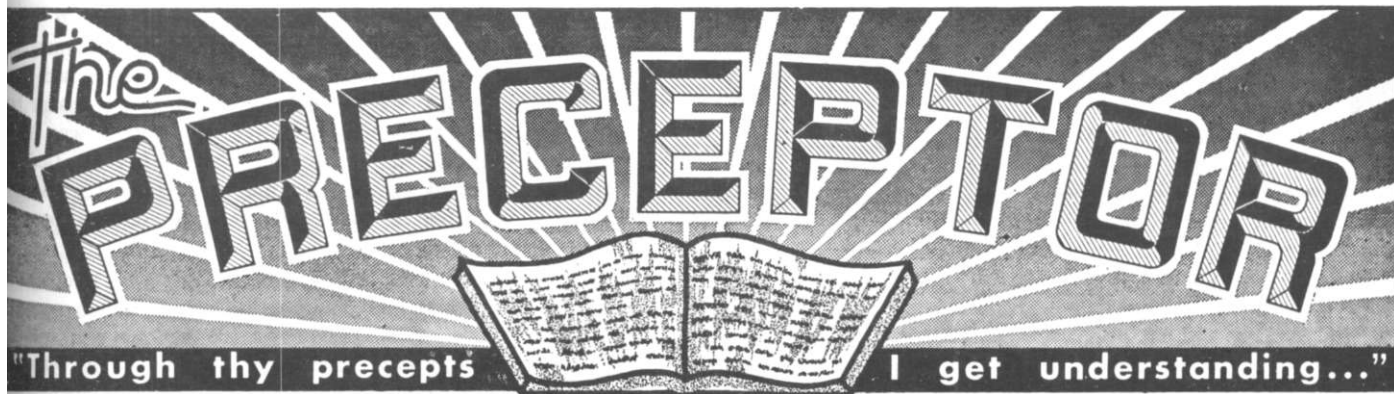
Further, if one is interested to know how the Scriptures teach that all this came about, let him turn to the simple accounts of it given by Matthew and Luke. Matthew affirms that, "The birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, BEFORE THEY

CAME TOGETHER she was found with child of the Holy Spirit. And she shall bring forth a Son; and thou shalt call his not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And shall bring forth a Son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord] commanded him, and took unto him his wife; and knew her not until she had brought forth a son; and he called his name Jesus" (Matthew 1:18-25).

It will be noted that Matthew's account emphatically affirms that the conception took place after Mary had been betrothed to Joseph, but BEFORE they came together, i.e. before they came together as husband and wife.

The problem which is encountered at this point in the narrative, growing out of a general knowledge of the operation of biological law on our part, is identical with that which troubled the mind of the virgin when the angel Gab-

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SEARCHING THE SCRIPTURES

MORE ON THE DEITY OF CHRIST

A. Hugh Clark

It was affirmed in the last article of this series, that the Scriptures teach that Jesus Christ is the Son of God, in a sense in which no other ever was or ever will be the Son of God, and as proof, we gave the simple story as told by both Matthew and Luke.



actor of both Joseph and Mary, and to cast upon the Christ the spectre of disgrace.

Moreover, to take such a position is, at once, to doom lie whole human family to everlasting destruction, by making utterly impossible the teaching of the Scriptures regarding the mediatorial office of Christ, and the atonement for sin through the shedding of his blood on the cross. For, if Christ were only a man, he could neither serve as the media-

tor between God and the human family nor make atonement for sin in his death.

And why do such reject him? Because, they say, such an idea is irrational and unscientific in the light of laws known to be operative in the natural world, and therefore, must be rejected.

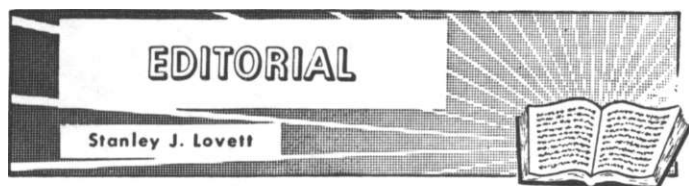
But, I wonder! Do laws, in any realm, make themselves? Did the laws known to be operative in the natural world, make themselves? Or, in order to have legislation, is it not necessary to have a legislator? And, after laws are made, do they execute themselves? Or, is it necessary that they be upheld and executed by constituted authority?

These questions are answered in their very asking, and it also answers every problem and every quibble which the caviling and unbelieving can insinuate into the matter of the miraculous conception of Jesus.

The same all wise God who made the laws which obtain in the natural world and who also executes them, by a special exercise of his inherent power through the agency of the Holy Spirit, caused a pure and chaste virgin to conceive in her womb and subsequently, by a natural birth, to give being in human form to the only one ever thus to be begotten of God.

So do the Scriptures teach, and again I say, so do I believe.

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"TO HIM IT IS SIN"

Man was created with the ability to learn what he should know in order to live life at its best. It is necessary that he learns and does the things which make for his best physical existence. In addition, he should learn and do what is provided for his spiritual and moral life as well. It was intended that he should be a worshipping and God-serving creature. Written revelation is an account of the provisions and efforts of Deity to lead man through divine knowledge, into fellowship with himself. It is of great importance for man to know that he was formed by God with the ability to learn and consequently to apprehend the things he should know in order to please his Maker.

There is a class of good things which man is expected to learn about in order to do good. It is absolute with reference to its excellence and its inerrancy. This knowledge came from Jehovah and it is ideally suited to meet all of man's spiritual needs. It is just as perfect as the perfections of him who gave it. In bestowing the knowledge of good is the implication of man's obligation to learn and know what God has given. His capacity to learn was complemented by the God-given deposit of that which should be learned, i. e., good and the doing of it. As his bent to learn demands that he learn, so his ability to do good requires that he do the good which he has learned. The gospel of Christ is a religion of "do." The test and demonstration of faith is in performance. To alone marvel and rejoice in the beauty and utility of truth is not enough. There must be also the doing of truth. If mankind had a perfect understanding of the truth given from heaven and had a perfect will to execute that truth, he could live a perfect life. But unlike his Saviour he has neither. As it is insufficient to have the capacity to learn and fail to learn, so it is likewise a missing of the mark to know what to do but fail to carry it into effect.

Alongside the good things there is also the category of bad things. It is useless to speculate about the problem of evil in this world. As good in the world has God as its author, so evil has as its source the Devil. The Bible approaches the problem of evil from the view that evil is here and sets about teaching what God and man can do to break the shackles of sin in human life. Such should be man's attitude as well. As man has the ability to learn and do good, he also has the ability to learn and do evil. Sin and opportunities for its commission abound everywhere. But sin can only be where responsible human beings allow it to reign in their lives.

Man finds himself in a world in which are found both good and bad. What his relationship to each will be is determined by himself. For he has the power to choose between the two. From Adam on down he has possessed freedom to choose either good or evil. God does not force men to do good against their wills. A part of the praise of well-doing consists in the free-choice of the doer. God loves the man who does good because he chooses of himself to do good. There could

be no praise in excellent conduct if man had been made where he could do nothing but good. He would be a machine. There could be no praise in excellent conduct if man had been made to do only good. There could be praise to the maker but none to the made. A machine performs only what it was made to perform. With the human creature it is different. God intended that he could exercise volition with reference to both good and evil. When a man does good he does it because he wants to do it.

Thus man discovers he is responsible being who is obligated to learn what is right and do what he learns. He is accountable for his deeds. God ever views his actions and will be his judge in the last day. God made him as he is with the capacity to learn both good and evil. The free expression of his will enables him to choose which of the two he will follow. Whatever his choice, he must bear the subsequent consequences of his actions. His choice of good will elicit God's praise; his choice of evil will bring the condemnation of God upon him. The Judge of all the earth is just in his reciprocal attitude toward man because of the faculties which he has bestowed upon his creatures. His possession of freedom demands he be held accountable for his actions.

Some of the foregoing principles enter into the statement of James (4:17), "To him therefore that knoweth to do good, and doeth it not, to him it is sin." James affirms that the possession of the knowledge of right doing demands the doing of right on the part of the possessor of that knowledge. Else, he commits sin. The utterance is made in immediate connection with the preceding context. That discussion is a condemnation of the glorying and vaunting of man who purpose and plan for the future without soberly recognizing the elementary principle of man's utter dependence upon God. They do not even consider the brevity and the fragility of life. Whether their grandest purposes in life shall be fulfilled is first determined. (Continued on page nine)



Published Monthly
at
Beaumont, Texas

Entered as second class matter, at the Post Office at Beaumont, Texas, under the act of March 3, 1879
STANLEY J. LOVETT, Editor
Box 187, Beaumont, Texas

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Foreign subscriptions, \$3.50 per year

Address all communications concerning subscriptions and changes of address to THE PRECEPTOR, Box 187, Beaumont,

Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.

THE BURDEN OF PREACHING

Alvin O. Rainey

It is written that "every man shall bear his own burden" (Gal. 6:5). This in no way contradicts the requirement of Gal. 6:2, to "bear ye one another's burdens." There are indeed burdens of love, labor and sacrifice in which fellow Christians may share, and the spontaneous out-reaching of compassionate hearts and helpful hands to heavy laden brethren is a shining mark of the nobility of the children of God. Yet the burden of individual responsibility to both God and man is one which no one can shift to, or even share with another. It is to answer for this that we shall individually "stand before the judgement seat of Christ." (Rom. 14:10).

No one is more fearfully aware of this than the conscientious preacher of the Gospel. The magnitude of his task, the enormity of his responsibility, the appalling smallness of his abilities, the painful slowness of any real accomplishment, are both frightening and humbling. And when, in his studies, he comes upon such passages as Ezek. 33:30-32, the weight of Ms burden is multiplied by a sense of helpless frustration.

He reads: "Also, thou son of man, the children of thy people are still talking of thee by the walls and in the doors of the houses, and to speak to one another saying, 'Come, I pray you, and hear what is the word that cometh forth from the Lord.' And they come unto thee . . . and they sit before thee as My people; and they hear thy words, but they will not do them, for with their mouth they show much love, but

their heart goeth after their covetousness. And lo, thou art unto them a very lovely song of one that hath a pleasant voice and can play well upon an instrument; for they hear thy words but they do them not."

He reads . . . and fearfully wonders: "Could God's Prophet be speaking of us too? Did God thus measure us, preachers and congregations, before we were even born?" But read yet further:

"They . . . sit before thee as My people . . ." They are confident that they are indeed God's people, for they have read, "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ." (Gal. 3:26-27). They have obeyed the first principles of the Gospel and have been freed from sin. (Rom. 6:17-18). They have been added, by the very hand of God, to the church of Christ. (Acts 2:47). Looking Heavenward with a full confidence, they believe their eternal inheritance is secure. (Rom. 8:17). And so they gather together on the first day of the week, saying to one another, "Come . . . let us hear what is the word that cometh forth from the Lord!" What more could a preacher ask?

"And they hear thy words . . ." They do indeed. They listen quietly and courteously when the preacher preaches. They respect his "office" and have reverent regard for the source of his lessons. But could Zechariah have spoken of today's church members too, when he said, "They have made their hearts as stone, lest they should hear Thy Law!"? (Zech. 7:12). And could Paul have described them, saying, "But the word preached did not profit them, not being mixed with faith in them that heard it."? (Heb. 4:2). Most of them enjoy the preacher's sermons. At least they tell him so. The people so honored Jeremiah as spokesman for God, but he wept to say, "But they hearkened not . . . but walked in the counsels and in the imaginations of their own hearts, and went backwards and not forward." (Jer. 7:24). So do the people of today "hear thy words . . ."

"But they will not do them . . ." The preacher pleads for faithfulness to the church in her services of worship, yet there is usually only about half as many present on Sunday night as on Sunday morning, and even less on Wednesday night. He pleads for fervency of spirit in serving the Lord, yet many offer only lukewarmness at best. He begs for help to convert souls to Christ and to build up the church, yet many are too busy with the small affairs of this life to be concerned with the Lord's work. He teaches the duty to put the Lord first always, yet most never allow the Lord's work to interfere with either business or pleasure. He teaches the grace of sacrificial giving, yet so many offer the Lord only a small portion of their surplus. He teaches of brotherly love, yet so many offer only a sort of strained friendliness and sometimes a bare toleration of one another. Truly, "they hear thy words but do them not!"

Often the brethren remark, "Brother Blank is a good preacher.", and he is supposed to feel complimented. He doesn't! He has charmed them with his voice, and the smoothness of his speech. He has stirred their sensibilities to the depths, making music in their souls with the beauties of inspired truth. He has conveyed them upon the wings of his words within sight and sound of Heaven, to hear the Angels sing the glory of the Lamb, and to see with Faith's eye the marvels of the City of God. He has escorted them to the very brink of Hell, to view the writings of the damned in the awful fury of God's righteous wrath. He has challenged their intellectual interest with deep lessons from God's ageless wisdom. He has swept the chords of their emotions, as 'the harpist sweeps the strings of his instrument, to set their hearts singing with the wonder of God's down reaching love for the lost.

And they listen to his words and appreciate his efforts. They admire his skill and agree with the truth he preaches. They compliment his ability . . . AND BREAK HIS HEART! This the preacher sooner or later learns, in bitter humility: HE IS NOT A GOOD PREACHER, BUT ONLY A GOOD ENTERTAINER! In spite of his study, labor and prayer, he is not a good preacher. A good preacher would have not only taught men the truth, but also have found SOME WAY to persuade his hearers to walk in that truth. He is not a good preacher . . . because YOU will not let him be! Who wants a good PREACHER? It is the GOOD ENTERTAINER who is in demand. This attitude, so widely prevailing, is the preacher's greatest burden. Won't you help him lighten it . . . just a little bit?

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"THOU SHALT NOT STEAL"

We are informed that God "giveth to all life, breath and all things," and, too, that "the earth is the Lord's and the fulness thereof." However, that which is the Lord's essentially as respects this earth is granted to man as his possession for his use and substance. The right to "life, liberty and the pursuit of happiness" involves the right of property, in its acquisition and retention. If there be no right to property there could be no act of stealing, for such an act is that of taking for one's self that which is lawfully the possession of another. Implicit, therefore, in the prohibition against stealing is the recognition of the rights of property.

God decreed that man should earn his bread by the sweat of his face; that is, he is to produce and secure what he is dependent on to live by labor, physical or mental, or both. Labor is distasteful to some either in whole or part, therefore recourse is taken to devising means and ways of securing and therefore enjoying the fruits of other men's labors. Some enjoy leisure from painful labor by reason of inheriting an abundance of property, or this world's goods. These, however, are relatively few, and it is questionable whether under any circumstances an **unproductive** life is justifiable. The element of society leading unproductive lives live on the fruits of those whose lives are productive, either legally or illegally. Many are inescapably thus dependent on others—children, the aged, and the infirm and the ill. These all are justly entitled by necessity to be so sustained; however, to all others the apostolic injunction that "if any would not work, neither should he eat. For we hear that there are some among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (II Thess. 3:10-12) is of force and application.

That dishonesty characterizes an alarming number of people is not disputed. There are pickpockets who roam the streets, those who move through mercantile establishments secreting articles in their clothing or in specially constructed receptacles. Hoodlums afflict many cities with their acts of violence looting and robbing unsuspecting and helpless citizens

The cost to the productive element of society in all these operations would stagger the imagination. Merchants must take into consideration the loss incurred by theft in determining the selling price of their merchandise. The buyer therefore pays for the thievery. The cost of the operation of the courts as involved in the prosecution of those charged with petty and felonious crimes is major, all of which is borne by the honest and laboring class of citizens. Sometimes we are disposed to think that the element of censure is regarded in being caught rather than in the commission of a theft. Too, the larger the theft the less execrable it appears, as attested by the fact that some of those whose "wheeling and dealing" involves millions of dollars are able to either fully escape or interminably delay the just execution of the penalty of their crimes, enjoying the meanwhile the association and esteem of

their neighbors—and yes, even their "brethren in the Lord."

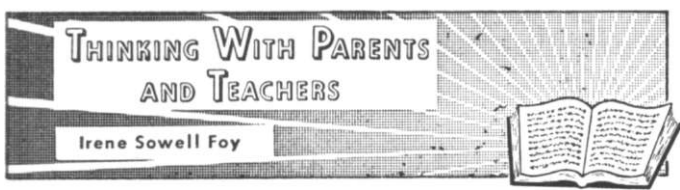
What lies back of and creates an atmosphere favorable for the prolific practice of stealing? It is my persuasion that there are two basic causes, namely greed and indolence. These each are flavored or clothed with an underlying idea that society owes each and every member of it a living, and that this is a debt which society owes independent of any reciprocal obligation resting on the citizen. This condition is greatly cultivated and nourished by a philosophy of governmental paternalism. When the head of a government advances the intention to "take from those who have and give to those who have not," a fresh look at the proper and defensible function of government is needed. This becomes acutely true when, in the face of such an avowed policy, he is placed in office by more than forty-two million voters as their choice, a majority of more than sixty per cent of the votes cast.

I wish to here give some quotations from a work titled "The Law," written more than a century ago by a Frenchman, named Frederic Bastiat. It was written in opposition to the Socialism that was identified with the Revolution in France in 1848. The opening language of this book reads as follows: "We hold from God the gift which includes all others. This gift is life—physical, intellectual and moral life. But life cannot maintain itself alone. The Creator of life has entrusted us with the responsibility of preserving, developing, and perfecting it. In order that we may accomplish this, He has provided us with a collection of marvelous faculties. And he has put us in the midst of a variety of natural resources. By the application of our faculties to these natural resource^ we convert them into products and use them. This process is necessary in order that life may run its appointed course. Life, faculties, production—in other words, individuality, liberty and property—this is man. And in spite of the cunning of artful political leaders, these three gifts from God precede all human legislation and are superior to it. Life, liberty and property do not exist because men have made laws. On the contrary, it was the fact that life, liberty, and property existed beforehand that caused men to make laws in the first place." He defines law as the! collective organization of the individual right to lawful defense, and says that "each of us has a natural right—from God—to defend his person, his liberty, and his property. These are the three basic requirements of life and the preservation of any one of them is completely dependent upon the preservation of the other two."

He advances the thesis that the principle of collective right is based on individual right. Hence, since an individual cannot lawfully use force against the person, liberty or property of another individual, then the common force—for the same reason—cannot lawfully be used to destroy the person, liberty or property of individuals or groups.

He further observes that "if a nation were founded on this basis, it seems to me that order would prevail among the people, in thought as well as in deed. It seems to me that such a nation would have the most simple, easy to accept, economical, limited, non-oppressive, just, and enduring government imaginable—whatever its political form might be.—No one would have any argument with government, provided that his person was respected, his labor was free, and the fruits of his labor were protected against all unjust attack." In his appraisal of the tendencies and developments of a

(Continued on page nine)



TEACHING OUR CHILDREN

Even a casual observer will agree that parents are failing in their God-given responsibility to teach diligently God's Word to their children.

"Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6:4). Mothers, having been designed to help fathers, are to carry on this great work under the direction or supervision of the fathers.

The most effective teaching of our children can be done in the home by the parents. It is only in that situation that the child has the complete pattern of life so he learns that God's word is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." It shows him the way of life that leads to the home of the soul but not an accumulation of facts to be memorized that may lead to his promotion in Sunday School.

The mother who is the keeper at home is teaching her child continuously. How necessary it is that she be conscious of this and prepare herself for the responsibility.

She should be "sanctified and meet for the Master's use, and prepared unto every good work." (II Timothy 2:21). She should sanctify the Lord God in her heart: "and be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear." (I Peter 3:15).

God designed her for a great work. (Genesis 1:26-28; 2:18). To be able to carry out this responsibility, she owes it to herself, indeed she owes it to God, to prepare herself.

What Is Her Responsibility to Her Maker?

"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." (Revelation 4:11).

How may one glorify and honour God? The answer is: by respect for and implicit obedience to his will. How may one bring herself to do this? The answer is: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." (II Timothy 2:15). Second, "But refuse profane and old wives' fables, and exercise thyself rather unto godliness." (I Timothy 4:7).

What Is A Woman's Responsibility to Herself?

The answer is Peter's admonition to those of "like precious faith." "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and forever." (II Peter 3:18). A mother of growing children must herself be a growing personality.

1. Her attitude must grow more Christ-like. The Master Teacher manifested an attitude of humble submission to his Father's will. His own attitude he expressed in these words: "My meat is to do the will of him that sent me, and to finish

his work." (John 4:34). His mother showed her submissive attitude in her response to the angel's announcement that she would give birth to the Son of God: "Behold the handmaid of the Lord; be it unto me according to thy word." (Luke 1:38).

2. A mother must work to maintain physical fitness, remembering that Paul beseeches Christians to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1).

One owes it to herself and to God to care for her body by: proper food, exercise and rest. This requires information, courage, and determination. Daniel was under pressure of earthly prestige and power, King Nebuchadnezzar and his court, yet his knowledge, courage, and determination prompted him to "purpose in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." (Dan. 1:5-16). If Daniel could do so, how much more should mothers who have been bought with the precious blood of Christ determine not to defile themselves by conforming to the world in addition to strong drink. It should cause one to blush with shame to see a mother who calls herself a Christian poisoning her body by smoking a cigarette and thus robbing God of money which could go to the spread of the gospel. Mothers with their powerful influence can do much to stop those two vicious habits, drinking and smoking, not only among women but among their husbands.

We are redeemed "with the blood of Christ, as a lamb without spot and without blemish." (I Peter 1:19). How careful we should be to develop our bodies properly for his service, making the sacrifice holy and acceptable to him.

In order to maintain physical fitness, a woman must be properly clothed, that is to suit the weather and the occasion. She will not seek to adorn her body, for the true adornment for a Christian is that of "a meek and quiet spirit, which is in the sight of God of great price." Since God gave her hair as her glory she will not seek to adorn it to attract attention.

Modesty is the word to characterize her clothing: in comfort it should be that which protects and best cares for her physical condition; in style that which is becoming but attracts least attention; in price that which is not characterized as costly apparel but modest in price.

The Lord spoke of his abomination of the exchange of types of clothing of men and women. He made sexes to be distinct in appearance. One who loves the Lord will conform his life to God's desires for him. When sin came to Adam and Eve, God covered their nakedness with animal skins. Woman is not modestly dressed nor using proper care of her body when she exposes half her body by wearing shorts. She is also endangering the soul of some man who may look on her and have lust in his heart.

Who knows but that many mothers who call themselves Christians are, by immodest dress, lending aid to the sad fact that morals in America are going down the drain! The prevalence of smoking, drinking and immodest dress is having a powerful influence over our children, but NOT training them to be followers of our Saviour and Lord.

(To Be Continued)

—1104 Caldwell Lane,
Nashville 4, Tennessee
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RESTORING THE TRUE CHURCH

Danny Brown

(Note: This article is now available in tract form from The Preceptor Co.)

There was in the days of the apostles an institution called "the church" (Acts 8:1), "the church of God" (I Cor. 1:2), "church of the firstborn" (Heb. 12:13), and "kingdom of heaven" (Matt. 16:18, 19). This church which the Lord established and directed by his apostles, constitutes the divine pattern by which we are to build. The need of the religious world is a complete restoration of the rule of faith and practice, organization, worship, mission, and conditions of salvation which were characteristic of the church revealed in the Scriptures.

What Is Restoration?

Two Old Testament examples illustrate the meaning of restoration.

First, from the story of Isaac:

"And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them." — Genesis 26:17, 18.

The second example is taken from the work of Nehemiah in the rebuilding of the walls about the city of Jerusalem which had been broken down by Nebuchadnezzar.

"And I went out by night by the gate of the valley even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down and the gates thereof were consumed with fire."—Nehemiah 2:13.

"... come let us build up the wall of Jerusalem, that we be no more a reproach." — Nehemiah 2:17.

"So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work." — Nehemiah 4:6.

"So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days." — Nehemiah 6:15.

In each of these examples there was no attempt to establish anything new or different, but to **restore** — to rebuild that which had been in existence in times past. In Isaac's case they removed the pollutions of the Philistines to restore the wells Abraham had dug. In Nehemiah's case they overcame ridicule, threats of open war, and the appeal of compromise to restore the wall about Jerusalem.

Restoration is not reformation. Reformation seeks to "change into a new or improved condition." We are not seeking to reform any religious body. Nor is it an attempt to establish a new church or another church among churches. The desire is restoration—the rebuilding of that which received God's approval in the first century—to go around, through, over, under all the changes, corruptions, pollutions, and doctrines of men to the original pattern which the Lord established; to build again the church with the same rule of faith and practice, the same organization, the same worship, the same mission,

and which urges upon men the same conditions of salvation as the church which was under the direct guidance of the Apostles.

Restoring The Bible As The Rule Of Faith And Practice

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." — Jeremiah 10:23.

"There is a way that seemeth right unto a man but the end thereof are the ways of death."—Proverbs 16:25.

"If any man speak, let him speak as the oracles of God." — I Pet. 4:11.

If a creed written by men as a rule of faith and practice contains more than the Bible it contains too much. (Rev. 22:18). If it contains less than the Bible it contains too little. (Rev. 22:19). If it contains just what is in the Bible why not use the Bible?

The Bible does not lack in inspiration. The things spoken by inspired men were "riot in words which man's wisdom teacheth, but which the Holy Ghost teacheth." (I Cor. 2:14). Jesus made an argument on the tense of the verb "to be" when he quoted God's statement, "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" (Matt. 22:23), which proved that there was a conscious existence after death, thus a resurrection of the dead. Paul reasons on the singularity of a word, "He saith not, And to seeds as of many; but as of one, And to thy seed which is Christ." Therefore the words by which the thoughts are expressed are inspired of God.

The Bible is sufficient as a complete rule of faith and practice. There is not a thing lacking that needs to be supplied by men.

"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." — II Tim. 3:16, 17.

We plead with men to lay aside all creed books, confessions of faith, manuals, disciplines and restore the Bible to its rightful place as the **ONLY** rule of faith and practice.

Restore The Organization Of The Church

We desire to go back beyond all hierarchical systems of church government; beyond all conferences, synods, conventions; beyond all majority, preacher, or board's of directors rule; back to the simple organization we can read about in the Bible.

Many times the term "church" is used in the Bible to apply to the universal church; that is, all the saved as they constitute God's assembly separated from the world. The Bible speaks of no earthly organization for this assembly. Nor is an organic tie between local congregations revealed in the Bible. Each local church was separate and independent from every other local church. There was no tyranny of one church over another. There was no system of church government

(Continued on page eight)

BE SLANDEROUSLY REPORTED"

Lowell Blasingame

In writing to the Romans Paul said, "And not rather, (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose damnation is just." (Rom. 3:8). In teaching that the law had been removed and that God's grace had so abounded that Gentiles could apart from the law be justified by the grace of God upon the same conditions as Jews, Paul had become the object of the slanderous report that he had said that evil should be done that good might come from it. Certainly he had not taught that for he posed the questions to the Romans, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 6:1-2). Enemies of Paul had simply circulated the report that he taught that one should do evil that good may come in an effort to destroy his influence.

The unique positions occupied by gospel preachers have frequently made them the objects of similar slanderous reports that have been calculated to destroy their influence and turn others from hearing the tilings that they teach. Our marking the difference between the Old and New Covenants and insisting that we are to be governed in religious activities by what the New teaches, rather than the Old, has resulted in some slanderously reporting that we do not believe the whole Bible. Our affirming the necessity of water baptism for the remission of sins has resulted in some slanderously reporting that we teach "water salvation." Our denial of the direct operation of the Holy Spirit in conversion and of miraculous gifts of the Spirit for men now has resulted in some reporting that we do not believe in the Holy Ghost. As stated, the purpose of such reports is to destroy the influence of the preacher and to turn people from hearing what we really teach on these matters.

As deplorable as such may be some brethren have resorted to the same tactics in the present controversy that exists in the Lord's church. If one voices objection to the sponsoring church arrangement for church cooperation, the report is apt to be circulated by some fellow preaching brethren that "he doesn't believe that churches can cooperate." Isn't it strange that one can oppose an association for church cooperation, as practiced by some Baptist churches, and still believe that churches can cooperate, yet if he opposes the sponsoring church arrangement, as practiced by some brethren, he "doesn't believe in church cooperation." What logic makes one an "anti" in opposing one but not an "anti" if he opposes the other?

Let one voice objection to church support of benevolent organizations and the report will be circulated that "he doesn't believe in taking care of little orphans" or "he would leave little helpless children to eat from garbage cans." I have many brethren who stand opposed to the church's building and maintaining benevolent organizations but I have yet to see one of my brethren who would refuse assistance to a helpless child, orphan or not, yet many have been slanderously reported not to be in favor of it.

One opposes church contributions being made to colleges at the expense of being reported "not to believe in Christian

education." If he raises his voice against church sponsored youth camps and recreational programs being financed by the church, "he thinks the church building is holy" or "doesn't believe in supervised recreation for our young people."

Such tactics of employing slanderous reports by my brethren are motivated by the same spirit that moves the sectarians to cry "Campbellite" and "water salvation." The design is the same. Their inability to meet the arguments made against their unscriptural practices and departures from God's Word causes them to resort to the use of slanderous reports. Like those in Paul's day, they resort to statements calculated to destroy the influence of the teacher and to turn men from giving an unbiased hearing to the things that he has to say.

Such tactics may be employed by my own brethren in the Lord "But ye did not so learn Christ; if so be that ye heard him, and 'were taught in him, even as truth is in Jesus." (Eph. 4:20-21).

163 Dean Drive, Grenada, Miss.

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RAY VOTAW NEEDS HELP

(Editor's Note: Below is a letter which Ray Votaw recently sent to some who have, or who are now supporting him in his work in the Republic of South Africa. He has an immediate need for help to cover unforeseen medical and hospital expenses in his family. He also needs to replace \$70.00 per month regular support which he has lost. Brother Votaw is personally known to the editor as a very capable and faithful preacher of the gospel and worthy of any support brethren may desire to send him. This letter is being published without his knowledge or consent. S. J. L.)

Dear Brethren:

I trust that you remember the Votaws find our visits among you in regard to the Lord's work here in South Africa. We well remember you and your encouragement and assistance in our work. We have now been back in South Africa for nearly a year ago and are encouraged by the steady growth of the work. We pray that this finds all well with you and the work in that section.

As you probably recall we spend much of our time in working among the white people here in Springs—a town with about 30,000 white population. We have realized quite a bit of slow but stable growth in this work. The congregation has just about doubled insofar as heads of families are concerned since our return giving us a faithful group of about thirty (30). Of course I know this is not big by American standards but this is not America. I spend much time also in working among the native blacks. Our primary work here has been in the local Kwa Thema village where we now have a faithful congregation of about fifty (50) members. Of course I visit periodically other native areas and teach and encourage them as much as possible. Then we have a third racial group—coloureds is their official designation—with whom I have worked through the years. As a result there is one fine group of them in a town of Nigel about twenty miles from here. This work started when, after nearly two years of study, I baptized a coloured denominational preacher in that area. He has since worked faithfully among his people. Anyway, this serves to remind you generally of our multi-racial work here in South Africa.

Now I must get to the unpleasant part—more of this "begging" business. Our needs are two fold and I put them to you as brethren who already know of our work and who have assisted in the past for your prayerful consideration at this time. First, we are in need of some "spot" financial help at this time. Due to hospitalization of my wife and one daughter we have had additional expenses which have left us quite a bit short. A few dollars sent immediately would mean much. Second, we have lost \$70 per month of our regular support and need desperately to get this replaced. If you could help in some of this we would be grateful.

Brethren, I know this is what many might consider the typical "missionary" type begging letter and I suppose such is all too familiar to you there. Yet, this is the only way I know to do it and God knows I detest it and do as little of it as I possibly can. I would welcome any suggestions you have relative to the work here and would appreciate your consideration of our needs.

Your brother in Christ,
Ray Votaw

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(Continued from page six)

RESTORING THE TRUE CHURCH

larger or smaller than the congregation. All congregations had the same foundation (I Cor. 3:11), worship (John 4:24), gospel to preach (Gal. 1:6-9), and were amenable to the same law. (I Cor. 4:17). Each church was free and independent, under the teachings of Christ, to govern itself, carry on its own work and worship, and manage its own affairs.

"The wisdom of God is seen in such an arrangement for His churches. If one becomes corrupted in doctrine or affected by evil practices, other churches would not be so affected. If dissension arose in one, it would not spread to the others; if one perished, the others would not be dragged down. If a window is made of one large pane, a break injures the entire pane; but if it be made of several panes, it is not so bad to break one. The independence of the churches is a protection for each one." — H. Leo Boles.

The Bible teaches that elders are to be appointed in every church. (Acts 14:23). At Miletus Paul called for the elders of the church. (Acts 20:17). But when he spoke to them, he referred to them as bishops (American Standard Version) overseers (King James Version) and warned them to feed or to pastor the flock. (Acts 20:28). Thus these terms, elders, bishops, overseers, and pastors apply to the same group of men.

In each passage that refers to the elders, bishops, pastors, and overseers in the church there is always a plurality mentioned. (Acts 20:17, 28; 14:23; Phil. 1:1; Titus 1:5). Nowhere in the Scriptures is there authority for one man's being appointed over several local churches. Nor is there any authority for a one man rule within the local church, preacher or otherwise. The only example of one man rule is condemned by the apostle John. (3 John). Thus a plurality of men are to be appointed as elders in each local congregation.

It is the duty of elders to: (1) take heed to themselves (Acts 20:28), (2) be guided by the word of God (Acts 20:32), (3) be examples to the flock (I Pet. 5:3), (4) take the oversight (I Pet. 5:2), (5) take heed to the flock (Acts 20:28), (6) rule well (I Tim. 5:17), (7) feed the flock (Acts 20:28), (8) watch for grievous wolves (Acts 20:29, 30), (9) stop the mouths of vain talkers (Titus 1:11), (10) admonish the church (I Thess. 5:12), (11) support the weak (Acts 20:35), and (12) watch for the souls of the church. (Heb. 13:17).

It is the responsibility of the church to: (1) know the elders (I Thess. 5:12), (2) esteem the elders highly in love (I Thess. 5:13), (3) be submissive to the elders (Heb. 13:17), (4) obey the elders (Heb. 13:17), (5) receive not an accusation against an elder except in the mouth of two or three witnesses (I Tim. 5:19), and (6) remember and imitate the elders. (Heb. 13:7).

The local church is not fully organized until men are appointed to the office of deacon. (I Tim. 5:13). However, those appointed must be fully qualified. (I Tim. 3:8-12). They are to be helpers or servants of the church under the oversight of and in assistance to the elders.

The organization of the local church is simple — elders, deacons, members (Phil. 1:1) — yet the divine plan is greatly abused. Every attempt to improve this plan has resulted in apostasy. (To Be Continued)

—7720 Wickersham,
Beaumont, Texas

"THOU SHALT NOT STEAL"

Socialistic character of government, he says: "The law has gone further than this; it has acted in direct opposition to its own purpose. The law has been used to destroy its own objective: It has been applied to annihilating the justice that is was supposed to maintain; to limiting and destroying rights which its real purpose was to respect. The law has placed the collective force at the disposal of the unscrupulous who wish without risk, to exploit the person, liberty, and property of others. It has converted plunder into a right, in order to protect plunder. And it has converted lawful defense into a crime, in order to punish lawful defense.—The law has been perverted by the influence of two entirely different causes: stupid greed and false philanthropy." Attention has been directed to the above cited views of this eminent French economist, statesman and author, in order to focus attention on the eroding influence of a welfare, socialistic philosophy of government on the moral integrity of a people. The scriptures alone impart to the individual human being that character of importance which invests him with a true dignity that renders sacred his rights and obligations. Rights and obligations are inescapable, and when men release their obligations to the State, they inevitably lose their rights in so doing. The right of the fruits of one's own labor, mental and manual, is inherent in the dignity of the individual man, and no other has the right by force to take it from him. This is truly the purpose and responsibility of government: to safeguard the rights of property of its citizens along with the protection of his life.

True philanthropy is found to rest on the free and voluntary exercise of it by those who practice it. When men have taken by force that which they have, however salutary be the object of those so acting, there is no virtue resident in the action performed. As it relates to the parties thereto, either the one who involuntarily gives or the one who voluntarily takes. The Lord does not arbitrarily force men to give Him their allegiance or their means—each must be voluntarily performed. The apostle Paul affirmed that "If there be first a willing mind, it is accepted according as a man hath, and not according as he hath not." Robbers of the past have been glamorized with the legendary claims they robbed the rich to give to the poor. This has become respectable with government, and such is essentially Socialism.

Attention has thus briefly been directed to this aspect of the subject as intended to provoke thought on the unhealthy climate that such political philosophy creates and stimulates for dishonesty in its citizens. The scriptures clearly recognize that some men steal, and to those of such character who become Christians, the injunction is: "Let him who stole steal no more, laboring with his hands that he have to give to those who need." Thus can be seen that however one may have resorted to stealing theretofore, the injunction is very pointed to the effect that one is to do so no more. Further, be it noted that over and above honest and gainful effort to supply one's own needs there is required that such be performed with a view to being of assistance to the* needy. This is true philanthropy. It is not philanthropic at all to take another's money or property in order to supply the needs of a third party—we are to labor with such a meritorious

design identified therewith, rather than manipulate by various stratagems to secure that which isn't rightfully ours.

Stealing goes beyond the immediate and direct act of covertly seizing that which isn't ours. It involves, or is equivalent to taking by chicanery, misrepresentation and therefore deceit that which otherwise we could not secure, and thus is dishonest. To resort to misrepresentation in order to gain from another that which is his is as reprehensible as outright stealing. To "provide things honest in the sight of all men" is a scriptural requirement enjoined by Paul on the saints in Rome. The most readily successful field for gain through deceit and misrepresentation is found in the area of organized religion and organized charity. Millions of well-meaning people are being duped out of their hard-earned dollars by all sorts of appeals in the name of Religion and charity under the guise of religion. Such a form of profiting by capitalizing on the religious persuasions and emotions of people is thievery of the kind which "compounds the felony." By simply "doing unto others as we would have them do unto us" the injustice and inequity so prevalent in society, in general, and in the church as well, would disappear entirely.

—P. O. Box 764,

Longview, Texas

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(Continued from page Two)

"TO HIM IT IS SIN"

pendent upon whether they will even live to see it accomplished. They have overlooked entirely that God's will overrules the purposes of men. But the principle stated (v. 17) is of much broader application than the things of the immediate context. It is just as broad as man's opportunities for doing good. The knowledge to do good is an exceeding precious gift that not all men appreciate. But conduct in keeping with knowledge is mandatory. No conclusion should be drawn to the effect that a lack of knowledge on man's part would relieve him of obligation to do good. The writer does not here discuss that phase of the subject. Man may be sure, however, that God does not place a premium on ignorance. That would nullify every effort God has made to enlighten mankind with the knowledge of his will.

"To him therefore that knoweth to do good, and doeth it not, to him it is sin."

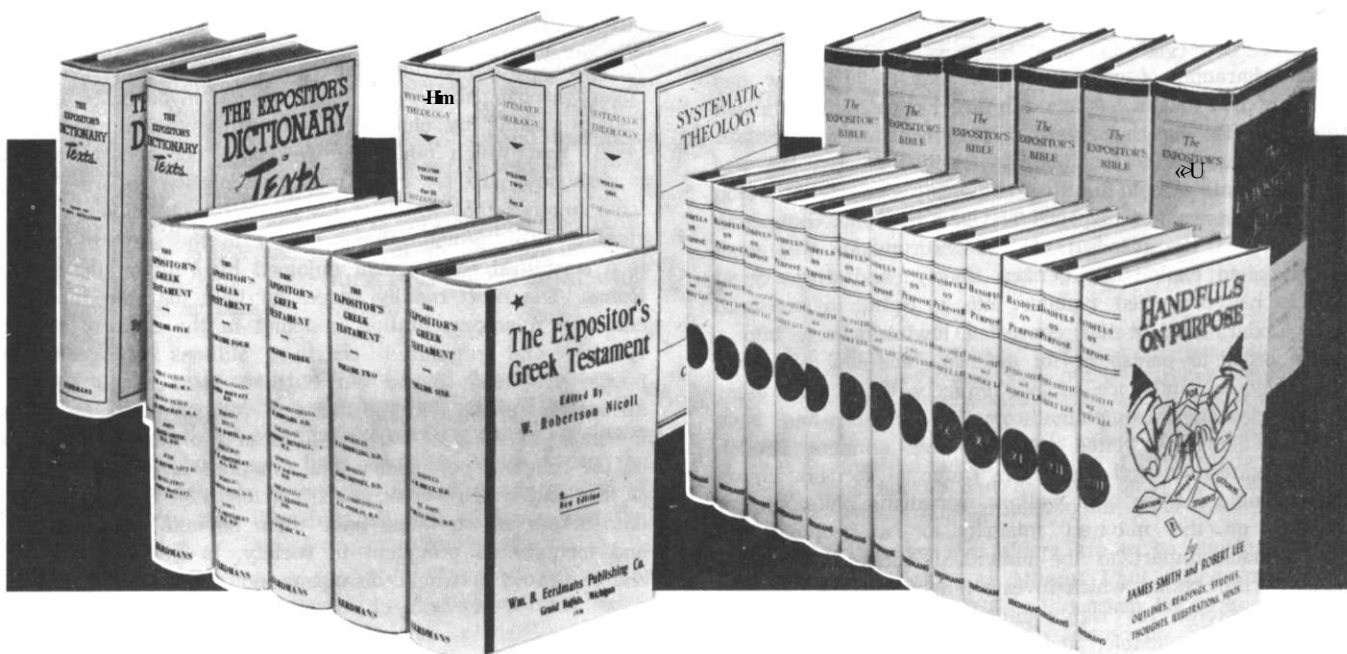
—Stanley J. Lovett

— — — o

MAURICE BARNETT, Sinton, Texas: After nearly four years in Sinton I am moving to Phoenix, Arizona to work with the West Side church. Earl Dale has been working with them in Phoenix and has done an outstanding job. I am taking this means of telling my friends and correspondents of my change of address, to 1606 W. Indian School Road, Phoenix, Arizona.

o

I enjoy the "Preceptor," and I greatly appreciate its contents. One chief asset of the paper is that it contains articles that deal with various subjects and not just the institutional problems.



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10:30 - 11:05 A. M.	ART OGDEN Works of the Flesh	JIM RURY Morality and Spiritual	DAVID TANT Morality and Judgment to Come
11:15 - 12:00	HOMER HAILEY Moral Implications in the Fall of Nations	C. D. HAMILTON Moral Implications of Capital Punishment	MELVIN CURRY Moral Implications of Organized Benevolence
2:30 - 3:15 P. M.	FOY VINSON "Love not the World"	GENE FROST Moral Implications of Gambling	A. C. GRIDER Why Florida College?
3:20 - 4:15 P. M.	STANLEY LOVETT Immoral Dispositions	RAY FERRIS Bribery and Perversion of Justice	ALUMNI PROGRAM
7:30 - 8:25 P. M.	HARRIS DARK Relativism and Absolutism	HARRY PICKUP, JR. Basic Causes of Divorce	ROBERT JACKSON Technique of the Big Lie
8:30 - 9:25 P. M.	CLAUDE WORLEY Moral Revolution in America	BILL FLING Moral Responsibility of Communication Media	JAMES R. COPE Moral Implications of America's Public Health Enemy #4
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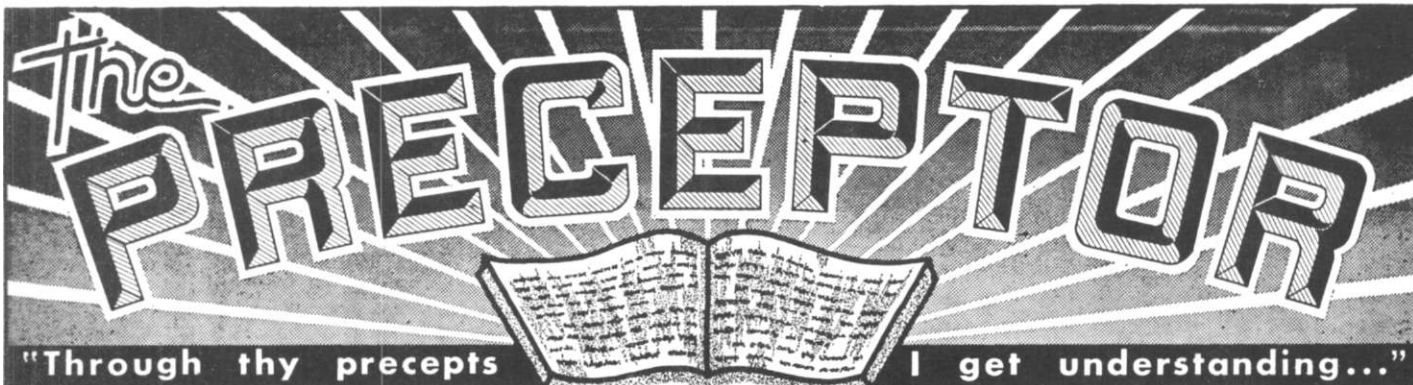
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SEARCHING THE SCRIPTURES

A. Hugh Clark

MORE ON THE HOLY SPIRIT

If it be granted that the Holy Spirit is not a mere abstract influence but a PERSON, as it has been affirmed, the assumption of the direct, abstract operation of the Spirit without media upon the sinner in conviction and conversion, is destroyed. It is scuttled before it is launched.



This false and destructive theory of the direct, abstract, better felt than told influence of the Spirit, though an almost universally cherished dogma of the popular denominations is not even a religious idea.- The Bible nowhere teaches it. It is not the result even of a misunderstanding of anything the Bible has said. It, like many other things incorporated in the ritual of organized religion had its origin in heathen mythology, instead of the Bible.

The truth is, this false notion completely devaluates the Bible in the mind of one whet holds it. To him, his belief of the theory that he has experienced the direct importation and expression of ideas and influences by the Holy Spirit, is the end of all controversy; it is ALL that really counts as evidence. And hence, the often repeated assertion of all such when their position is questioned, "I would not give what I feel in my heart for all your Biblical utterances. One would as well try to prove to me that I did not burn my finger, by arguing that fire is not hot, or that flesh will not burn! What I know, I know! And I would not exchange it for all that the Bible or any other book has to say." I

have had this and many other like statements made to me along the way.

F: is not denied that ideas, information, has been imparted by the Holy Spirit; this the Scriptures firmly teach. But it is denied that the Holy Spirit ever imparted 'information to either prophet, or apostle, or anyone else, without media, that is, without the use of means. There is no such example in the Bible.

Moreover, biological law, of which God is also the author, is against the idea. The five physical senses of the human being are the avenues through which the human mind is reached. Through these, thought is conveyed and ideas are implanted. And not one of us knows anything, possesses any information, which he did not learn through one or more of these five senses.

Again, man is so created that he thinks in WORDS, or signs of ideas addressed to his senses. You cannot even THINK except in words; try it and see!

Ideas, truths, thoughts, are the elements of the gospel of Christ by which men are made believers and saved (Rom. 1:16). If this law holds good, and it does, then all the ideas, truths, and thoughts in religion resulting from the gospel of Christ must, of necessity, be conveyed to the mind of man through words, or signs of ideas. How else is it possible to get an idea into a mind that cannot even think except in words?

The Holy Spirit HAS SPOKEN the mind and will of God and Christ to man in the Bible (Heb. 1:1-2). And man can know nothing of either from any other source.

—Killeen, Texas, Route 1



What's Wrong With Religious Denominationalism?

Throughout the known history of the church of the Lord on the earth both recognized and unrecognized dangers have threatened her very existence. As long as she thus exists she ever will be the prey of all kinds of perils. That she is presently jeopardized by many influences the informed and discerning will not deny.

One of the continuing risks to which the church is presently exposed is that of a compromising attitude toward religious denominationalism. The work of the early restorationists in this country was largely a protest against sectarianism of every kind. The positive aspect of their work was to seek to unite all believers on the Word of God simply as Christians. But scarcely had they delivered themselves from its grasp until they were moving almost imperceptibly back toward that from which they but recently had escaped. One of the causes was that many who had come from denominationalism never lost their party spirit toward religion. They never really thought it was wrong in the first place but actually even admired it. Consequently all along we have had those individuals among us who would like to cast New Testament Christianity in the mold of religious sectarianism.

Even though lip-service is given to the unsectarian and New Testament order of things, a compromising attitude continues to be manifested.

Presently, for instance, there are some in the Lord's church who think it wrong to attend themselves and send their children to denominational churches and Bible schools for the purpose of worship and instruction. Several years ago a then prominent and very able gospel preacher astonished this writer by saying that he and his wife were then sending their children to a denominational Vacation Bible School. He said they were receiving better teaching there than at a church of the Lord to which they had been previously sent. This former preacher has long since not only gone into the rankest sort of denominationalism but has completely lost the faith he had at one time.

Whether it is so now this writer cannot say but at one time there was a church of Christ in North Texas who used to dismiss her Sunday evening service when the local Baptist church was having a revival. This was done that members of the church of Christ might attend the Baptist meeting. Which some of them did and some even sang with them in the choir!

We were once told by some brethren about a church of Christ in the same part of the country that met in her own meeting house in a certain place but said church no longer existed. Their explanation of what had happened was this. The little group dwindled down to where only a few were meeting for worship. Finally an elder disbanded the church and gave the treasury to a Methodist church!

More and more are there reports of denominationalist and brethren joining together in union religious services. Just as there are instances of preaching brethren belonging to and participating in Ministerial Associations.

These few examples, some extreme, exhibit the thing and practice of some. This is not characteristic of brethren generally. But there is an attitude and a tacit assumption on the part of many brethren which indicate the fact that they really see no wrong in religious denominationalism and consider the Lord's church as one among many other such religious denominations.

It should be plain that such a disposition, even in its weakest incipience, if carried to its logical and final end will destroy the distinctiveness which makes the church the Lord's church. The New Testament church is not a human religious denomination. Its identifying characteristics are clearly set forth in the New Testament. When men are imbued with a denominational conception of the church they will make a denomination out of the church. We are surrounded by the manifestations of the spirit of sectarianism in the religious world. A great many have come from the clutches of its error. Families are mixed with some being Christians only and some partyist. It is much easier to drift into the abyss of denominationalism than to hold a straight course in the Lord's church with the Word of God as chart and compass.

To inform ourselves with reference to this danger it is necessary to learn what a religious denomination is. To avoid falling into its pitfall we must understand its basic principles and attitudes. What is wrong with it and why it is displeasing to God must be known. Many sincere people, as well as some brethren, possess a sectarian spirit and do not know they do.

Then the Christian must learn what his individual attitude toward this religious error should be. When he truly perceives its true nature and character he will be able to manifest the proper position toward it. He can keep it out of his own life and can do all within his own power to save others from its evil.

-Stanley J. Lovett



Published Monthly
at
Beaumont, Texas

Entered as second class matter, at the Post Office
at Beaumont, Texas, under the act of March 3, 1879
STANLEY J. LOVETT, Editor
Box 187, Beaumont, Texas

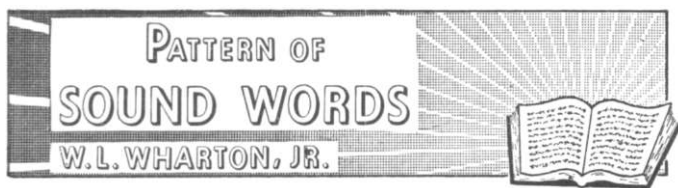
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Address all communications concerning subscriptions and changes of address to THE PRECEPTOR, Box 187, Beaumont,

Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.



I f)0 NOT BELIEVE IT I — — —

The propriety of bestowing religious titles of honor or deference upon men is sometimes the subject of discussion. The currency given the title Father in reference to a Roman Catholic priest is frequently the occasion of such discussion. Two passages of scripture are generally called forth; one is thought to favor the practice and the other regarded as forbidding it. Jesus plainly states: "And call no man your father on the earth; for one is your Father, even he who is in heaven" (Matt. 23:9) (ASV), while Paul says: "For though ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel" (I Cor. 4:15) (ASV). It is most unfortunate to see these passages arrayed against each other rather than their common truth proclaimed.

The background of Jesus' teaching in Matthew 23:9 is essential. In verses 1-7 the wrong motives of the scribes and Pharisees are viewed. First, they bound heavy burdens on others without themselves bearing any of them: secondly, they were motivated in all their religious practices by the desire to be seen of men. Proof of this latter charge is demonstrated by the fact that they made broad their phylacteries and enlarged the borders of the garments and sought the chief place in the synagogue and to be called "Rabbi" (teacher) in the market places. Such wicked ambition and pride among Jewish religionists was the background of our Lord's prohibition of all such among His disciples. He specified three particulars: prohibition against being called (1) Rabbi, (2) Father and (3) Master. Since Christ himself is all of these to his disciples they can never be such to each other (Vv. 9-10). The greatest among the disciples was to be the servant but he is not, on that account, distinguished by the title Servant or Greatest. The former is fact and the latter is title.

Does Paul's observation concerning himself (I Cor. 4:15) violate the above (And it does if Paul takes the term Father as a title)? If so, Paul sinned.

Does it complement the teaching of Jesus? If so, then the instruction of Jesus was imperfect and hence not divine truth.

Does it compliment the teaching of Jesus? Then it must be attended and the Romanist, or any others guilty of giving or receiving religious titles of honor and deference, stands condemned. In the light of the Divinity of Jesus and the inspiration of Paul this latter view must be entertained. But, in that case, what is to be understood of Paul's language?

The term Father is used both of fleshly and spiritual parenthood (Hebrews 12:9). But Paul was not a "father" to the Corinthians in either sense. That he was not a fleshly parent to them goes without objection. That he could not have been their spiritual father is evident from the fact that they were not his disciples but the Lord's (I Cor. 1:12-5; 3:6-9). Too, he states that "In Christ Jesus I begat you through the

gospel" (I Cor. 4:15). The Corinthians were begotten into discipleship and relationship to Christ (not to Paul) by his preaching the gospel to them. Too, he uses the term "fathers" ("yet have ye not many fathers") in contrast with other instructors. Whatever it is that is under consideration it is the basis of Paul's appeal to them to be "imitators of me" (vr. 16). Again, whatever it was that caused Paul to identify his work among the Corinthians as "a father" (in contrast to some who obviously were not) it also was the basis of his relationship and appeal to Timothy who is called "my child in the Lord" vr. 17) and who also was exhorted to imitate Paul (II Tim. 2:2). Since it cannot be admitted, in the light of evidence, that Paul was either fleshly or spiritual "father" to these people, and that he is not making a titular use of the term (for this would be a violation of the Lord's prohibition) then how shall it be understood? It must be kept in mind that Paul, all along to this point in the letter, has contrasted himself with the false teachers who had followed him in Corinth. Their coldness, selfishness and ambitious pride has been in contrast with Paul's abasement, "foolishness" in matters preached and lack of worldly distinction. Now Paul contrasts the love he has for the Corinthians with the feelings others had entertained for them. Paul's love was that of a father for his children. Through his impartiality, loyalty to truth and affection for them he had brought them into Christ and for all of that they ought to further rely on him and follow his example. In this he was like a father to them and wrote to them, not to shame but to "admonish as my beloved children."

There were many who could instruct them but not many would entertain the feelings of genuine interest that he entertained on their behalf (vr. 15). He cites his having led them to Christ (not to himself) as proof of his fidelity to Christ and his interest in them. Hence it turns out that Paul's use of "father" is comparative, not titular. The fellowship and faith in Christ shared by Paul and Timothy, was lovingly instilled into Timothy by Paul so that was (comparatively) his father in the faith and Timothy his child.

None will object to any man being a "father" in love, devotion and fidelity in bringing men to Christ. But when men tell me that Paul actually called himself "Father" to the Corinthians in a titular sense . . . I don't believe it! When people tell me that it is all right to heap honor on some man for his learning or attainments by applying titles of religious distinction and that this is proper in the light of Paul's remark in I Cor. 4:15 . . . I don't believe it! When men try to gain positions of power and influence in the local church and court praises of their brethren and seek to justify their conduct (whether they wear any titles or not) . . . I don't believe it is right! It is only when we serve God with an eye single to his glory and approval that we can serve acceptably. Let "greatness" or "smallness" be a matter of complete indifference and let fidelity and love be everything and then, and only then, will we be what we ought to be.

—1226 Highland Blvd.,

San Antonio, Texas 78210

"HOLDING FORTH THE WORD OF LIFE

Harry Pickup, Jr.

The responsibility of reaching lost men with the gospel weighs heavily upon thinking Christians. The thoughtful Christian is deeply grateful to God who loves him and saves him. He is thankful for the many human persons who have brought him to an awareness of the gospel. The Christian realizes full well that he is to be a lampstand—"in the midst of a crooked and perverse generation" (Phil. 2:15)—"holding forth the word of life." Verse 16.

The "thinking Christian" is also an "acting Christian." He devotes himself to doing what he knows his Lord has called him to do. And yet, for some reason or other, too few men are being converted to Christ. He can console himself with the fact that he is not responsible for the "increase"—the harvest—he is only responsible for the faithful planting of the seed. And, this is true. But somehow or other this never quite satisfies the nagging thought that perhaps the Christian himself is in some way responsible for the too few conversions to Christ. At least, this is the way this "thinking Christian" feels about it.

When it is all said and done these reasons seem to sum up the possible hindrances to our great task: (1) The world is so wicked and spiritually unconcerned that it is impervious to the gospel. (2) The gospel is inadequate to meet the needs of modern man. (3) Our ways and methods of reaching men with the gospel may be inadequate for the times in which we live. (4) Our efforts are meager.

No. (1) may be true. Another age was so steeped in wickedness and so impervious to the truth that God destroyed them. He has promised to do that again when conditions justify it. But from my reading of history, both inspired and otherwise, I doubt that our age has yet reached that point. And since I live in the world I doubt my ability as an objective judge. My personal judgement is that God still has "much people" in this age. Acts 18:9.

No. (2) could net possibly be true. The gospel cannot loose its power to save, simply because it is of God. It is not susceptible to improvement or revision because when it was revealed it was perfect, adequate and complete. It is a "once for all delivered" faith. Jude 3. Cp. II Tim. 3:16-17. It is the seed of the Kingdom. Luke 8:11. It is the only means by which men can be converted to Christ.

Some modern Christians, consciously or otherwise, appear to have lost confidence in God's power to save. They would supplement the gospel with human wisdom. In place of preaching its declared doctrine in unadorned words they seek to make it more palatable by filtering it through theistic rationalization. The only way to convert sinful man to God is to tell him precisely what God has spoken.

We will never make Christians out of men by building splendid meeting houses, satisfying physical needs (as great as these are), demonstrating ourselves as personally appealing people, or by organizing ourselves competitively with the Mormons or Baptists. By such means we can make "good church members." We can even improve the conduct of people. But the only thing which will change the nature of a man is for him to obey the gospel of God. II Peter 1:3, 4.

It seems to me that a good part of our problem lies in reasons numbers (3) and (4). While we are never right in revising or changing the strategy of conversion—preaching the gospel—we may often vary the tactics of conversion—the means used in bringing men into contact with the truth—with some success. Let me hasten to add that change for the sake of change is neither good nor reasonable. And, that not all tactics are consistent with the character and teaching of the gospel.

Some brethren today have admittedly made changes with reference to the gospel. Their claim is that they have only revised and changed the **tactics** of conversion not the **strategy** of it. But they err in their claims. They have changed more than **tactics**; they are changing the **strategy**. Unconsciously, perhaps, they have imbibed the spirit of humanism. They seek man's betterment. But they are bettering him only from a worldly standpoint, not an eternal standpoint.

Other, mere perceptive brethren have become horrified with the havoc wrought by these changed and have determined to resist them. In their zeal to remain loyal to God's means of conversion we may have become suspicious of any purely tactical variation. Or, we may be simply unwilling to seek better ways of reaching men with God's truth. There is no reason to forsake old methods which work. But there is reason to improve or change old methods which do not work.

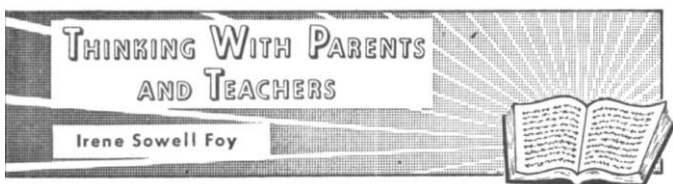
In this article I would like to mention two revised methods. One is a radio program conceived, developed and proved by the Clayton brethren of Tucson, Arizona. These men are dedicated Christians. They are successful and professional radio station owners and operators. Their program is called "Practical Principles of Faith." They have used this program for over four years on their own station. It is a series of one minute radio sermons. The same one minute lesson is played several times each day. The whole series is covered in a year. Obviously, not much can be preached in one minute. The lesson emphasizes one particular Bible principle. The thoughts are presented most succinctly. The audience is offered copies of each script. Questions are asked on the back of each script. The reader is encouraged then to answer them and return them to be graded. This gives good contact with people who are interested in understanding the Scriptures.

The congregation here has been using this method for about one year. We are presently mailing out 25 lessons each week. It is our judgement that none of these people are members of Christ's Body.

Personally, I see much advantage in this type of preaching. If you would like further information on this subject contact Bob Clayton, Radio Station KMOP, Tucson, Arizona.

Another method we are using is tracts—a little different kind of tract. Ours is a reading age. Literature is being printed and read as never before. The right kind of tracts can offer us a good advantage in reaching "good and honest" hearts with the gospel.

We have developed eight tracts that we feel can serve
(Continued on page six)



TEACHING OUR CHILDREN - 3

The most teaching our children receive is in the home, whether it be good or bad. Children learn much from what they hear their parents say or what they see their parents do, or, fail to do, yes, they learn even from their parents' attitudes.

When a child observes his mother taking thought for the proper care of her body and sees her continuously giving that body in service to God, he learns more about one's purpose in life than he ever will learn from her words. Mothers have the opportunity and the obligation to show to their children the exalted life by ever manifesting the excellencies of our Lord. Mothers with growing minds will ever be alert to their children's needs and prepared to meet them.

The finest equipment to which a mother should aspire is that of **spiritual maturity**. Spiritually, she must ever go onward to her potential, go on to perfection.

What is Spiritual Maturity?

A mature Christian is one who functions happily, at his highest potential, and in harmony with God's will. It is one who senses his Father's will, goes about doing it in the way prescribed by God and who can truly say, as did the Master, "My meat is to do the will of him that sent me".

One approaching spiritual maturity is one with the highest goal in life, one with a lofty purpose to use the many, rich resources which God has provided to enable her to reach that goal.

That highest goal is not within one's self. Ibsen wisely said: "Without a fixed point outside myself, I cannot exist." Within one's self lie some of the resources God has given to help one to grow spiritually, such as: one's will, love for mankind, love for all of God's creatures, love for beauty in all forms but especially the beauty of holiness, love for God and the way of life which he has designed as the good way.

It is worth so little to prepare one's self just for this life. It is so like a child building a block house. Before he will have finished placing the last block, down they all tumble to the floor. We, as adults, spend so much time collecting things, one more, then one more. Finally, they, too, topple and fall.

Like Abraham, in order to be happy both here and hereafter, we should look for a city which hath foundations, whose builder and maker is God.

Just as the mother wills for her child to attain maturity in every respect, so God provides for and wills for his children to reach spiritual maturity.

Are You Maturing Spiritually?

Ask yourself:

Does the Lord come first in my life, thus respecting "the first and great commandment?"

Does Christ have the honored, first place in my affections?

Am I building my life upon the Rock of Ages?

Am I walking in the light, as he is in the light and thus enjoying fellowship one with another?

Am I loving my brother and abiding in the light?

or

Am I loving the world and the things that are in the world?

One may answer correctly all of the above yet she cannot say she is spiritually mature. Spiritual maturation is a progressive process. Whatever heights we may attain, there are higher heights yet to climb. One who is growing spiritually is growing more Christ-like. That elevation is portrayed for us in Isaiah 55:8, 9 where God speaks of his lofty status:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth; so are my ways higher than your ways, and my thoughts than your thoughts."

How May One Grow Spiritually?

1. "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ". (2 Peter 3:18)
2. "Study (give diligence A. S. V.) to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". (2 Timothy 2:15)
3. "Love not the world, neither the things that are in the world". (1 John 2:15a)
4. As Paul wrote to Timothy 4:7,8: "But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of this life that now is, and of that which is to come."

We consider a tree has reached maturity when it has attained the fruit-bearing stage. Our Lord has designed that level of spiritual maturity for his children. In John 15, Jesus taught: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit".

Specific directions for growing to the fruit-bearing stage are set out in II Peter 1: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ".

It is evident that God plans that his children grow spiritually. This is essential for a mother to do if her children are challenged so to do. So, Mothers, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man". (Eccl. 12:13)

— 1104 Caldwell Lane, Nashville, Tennessee

THE ELDER'S CHILDREN - A REPLY

Jerry C. Ray

In the January 1, 1965 **Preceptor** brother Dean Bullock has an article dealing with the elder's children qualifications entitled, "Having Children That Believe". I believe his conclusions are incorrect.

1. He argues that the word used in Titus 1:6 denotes offspring, without regard to number. It is true that the word in the singular form means child (singular) and that the root meaning of the word is offspring, without regard to number. But he errs regarding its use in Titus 1:6. In this passage the plural form (tekna) is found. The difference in teknon (singular form) and tekna (plural form) is quantity. Paul said the elder must have children (tekna--plural form, hence, plurality of offspring).

2. His argument that the word does not define the number of offspring, whether plural or singular is further wrong when he parallels 1 Tim. 5:10 and Titus 1:6. These are two different words here. The word in Titus 1:6 is "children". The word in 1 Tim. 5:10 is a compound word, such as our "childbearer". It is true that this compound word in 1 Tim. 5:10 does not define offspring, as to whether singular or plural, **but this is not the same word in Titus 1:6.** The two words are as different as our "children" and "childbearer".

3. His argument on the common meaning of the word is exactly the position I take, except reversed. He argues that the common meaning of the word is offspring, without regard to number. Since there is nothing in the context that forbids this meaning, it must logically be accepted as having its commonly understood meaning.

The error regards the common meaning of the word. Brother Bullock went to two passages where the word has an abnormal meaning (Lk. 20:29-31, 1 Tim. 5:4) and from these two cases drew the general conclusion that the normal meaning of the word is offspring, without regard to number. But this is the error of, for example, the man who takes Mt. 3:11 and Acts 1:5 and draws the general conclusion that baptism always refers to Holy Spirit baptism, unless context forbids.

The definitive meaning of the word form found in Tit. 1:6 is "children" (plurality of offspring): it is in the accusative, plural form, NOT the singular. Do we understand the difference between car and cars, dog and dogs, elder and elders? Then we can see the difference between child and children.

My position then is: A word should be accepted as having its normal, commonly accepted meaning in any given passage, unless the context and or other scripture forbid such a normal meaning and demand an unusual or abnormal meaning. Hence, the meaning of tekna (Tit. 1:6) is plurality of offspring. There is nothing in the context and or other scripture that forbids the normal meaning and demands the abnormal meaning. So it means a plurality of offspring. The citation of a peculiar meaning for "children" in Lk. 20:29-31 and 1 Tim. 5:4 does not mean that such a meaning inheres in Tit. 1:6. It still must be proven to have such a peculiar meaning (just as baptize can refer to Holy Spirit baptism in Acts 1:5, but that does not prove that it has such a meaning in Acts 2:38).

I have distributed a 15 page study of this question in which I have dealt, at length, with every argument that I know of dealing with the one-child position. Space limitations forbid such in this article. This study was published in the Gospel Guardian (Vol. 16, issues 29, 30, 32). I asked brother Lovett

to publish the same in the Preceptor, but he felt that such would be repetitious. I have distributed 650 mimeographed copies of this study of the elders children qualification, and my stock is now depleted, but if you desire a copy and will write to me, I will try to make arrangements to see that you receive a copy.

Let's be careful that in the elder's qualifications we don't require less than God.

— 1614 Arcady Lane, Irving, Texas

(Continued from page four)

"HOLDING FORTH THE WORD OF LIFE" — — —

a good purpose. We have not distributed them long enough to be able to give an evaluation. But we are optimistic about their success. The material of these tracts will be run in this paper in succeeding months. Two of the tracts were written by Robert Turner and six of them by myself.

The usual criticism of most tracts is, (1) they are too long; (2) their physical appearance is poor; (3) the material is too involved. We have diligently tried to avoid these mistakes. Only one tract is longer than four reading pages. Extreme care has been used to see that the appearance is good and attractive. Great effort has been made to present the lesson clearly.

A standard cover has been used for all tracts—except, each cover is a different color. The cover of each tract is headed: "Holding forth the word of life." The arms of three persons are seen holding up a flaming torch. On the inside of each cover—both front and back—a very short article appears, "Some Facts About This Church" (the Boston Street church of Aurora, Colorado). Included with each tract which we plan to mail will be a self-addressed, pre-paid post card. The card says this: (1) This is one in a series of religious tracts. If you do not care to receive the, remaining ones please check here, sign your name and address below, and return the postcard to us. (2) If you desire information on a Bible question please write the question on this card, sign your name and address below and return the postcard to us. (3) If you desire transportation to any of our services—or other assistance—put the information on this card, sign your name and address below, and return the postcard to us.

We plan to mail one thousand tracts each month to homes in the immediate neighborhood of the building. The series will last for eight months. Eventually, we plan to cover our general area with these tracts. If you care to receive further information concerning this method I would be glad to answer questions.

Good ideas are never enough. They must be energetically carried out. One reason we are not converting more people to Christ is we are not trying (at least some of us aren't) to the full extent of our ability. There are many "wretched" people in the world crying out for help. Many do not know the truth about salvation. Our full abilities must be used to "rescue the perishing and care for the dying." There is no saviour but God and no means to be saved but the gospel. Let every Christian be diligent in fulfilling his "calling."

—1297 Boston Street,
Aurora, Colorado

RESTORING THE TRUE CHURCH -3

Danny Brown

(Note: This article is now available in tract form from The Preceptor Co.)

This is the third and final article in a series setting forth the plea for restoration - the rebuilding today of the church according to the pattern of the church of the first century. The need of the world is the complete restoration of the rule of faith and practice, organization, worship, mission, and conditions of salvation which were characteristic Of the church we read about in the Bible.

Restoration: Of God's Plan Of Salvation

It would be much more simple for the man who honestly desires the salvation of his soul to return to the Bible plan rather than examine all the different practices of today. If those in the first century were saved by God's plan then in existence, men can also be saved by it today.

Great Commission

"Go ye therefore, and teach all nations, baptizing them in the same of the Father, and of the Son, and of the Holy Ghost____" — Matt. 28:19

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." — Mark 16:15, 16

"And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." — Luke 24:46, 47

The Pentecostians

The second chapter of Acts presents the first sermon of the Gospel Dispensation. Beginning in Acts 2:14 and continuing through Acts 2:36, there is one theme — Jesus Christ the Son of God. The conclusion and results of this sermon are as follows: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, 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. . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:36-38, 41)

The plan of God began with the preaching of the gospel, after which men believed in Christ, repented of their sins, and were baptized for the remission of sins.

The Samaritans

The eighth chapter of Acts reveals the conversion of those of Samaria. The record begins, "Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ

unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." (Acts 8:4-6) The Bible reveals that, "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12) Notice: Christ was preached, people believed, changed the direction of their lives, and were baptized.

The Ethiopian Eunuch

In the same eighth chapter of Acts the conversion of the Ethiopian Eunuch is revealed. As he was riding along reading Isaiah fifty-three, he was met by Philip who "began at the same scripture, and preached unto him Jesus." The results of this preaching, "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doeth 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 Christ is the Son of God. And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his own way rejoicing." (Acts 8:36-39) His conversion is identical with those which have preceded it. Philip preached unto Jesus, he believed that Jesus is the Son of God, changed his will, confessed his faith in Christ, and was baptized.

Saul Of Tarsus

It is the ninth, twenty second, and twenty sixth chapters of Acts that give the account of the conversion of Saul, who stood by at the stoning of Stephen (Acts 7:58-8:1), who persecuted the church (Phil. 3:6), whose conscience did not hurt, because he thought he was doing the right thing. Acts 23:1; 26:9) "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do. . . . And he was three days without sight, and neither did eat nor drink." (Acts 9:3-6, 9) After three days Saul, who now believed in Jesus and had changed the direction of his life, was visited by Ananias, a preacher of the gospel. Ananias had been sent by the Lord to instruct Saul as to what he must do to be saved. His instructions were, "And why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16) Saul, as all others who were saved, believed in Christ, repented of his sins, and was baptized to wash away his sins.

The Philippian Jailor

The sixteenth chapter of Acts has an account of the conversion of a Roman jailor in the city of Philippi. In prison under his safe keeping were Paul and Silas, who, at midnight, were
(Continued on page ten)

HITHER... THITHER... YON

Jim McDonald



One was baptized and two restored in Louisville, Kentucky late in January at Park Boulevard. .One was baptized and eight identified in January at South End. .The Oak Grove church in the city has new begun meeting in a new building. Their old building was destroyed by fire some months ago. .**Gene Frost** holds a March meeting for the Expressway church. .**Bill Cavender** holds a meeting in Eau Gallie, Florida February 22-28. .One was baptized during January at Par Avenue in Orlando. .**Albert Garner**, Missionary Baptist, and **A. C. Grider**, Christian met in debate in Wauchula during late January. .Three were restored in November at the Haynes Street church in Dayton, Ohio. .Four were baptized and three restored in December and January at North Main Street in Vidor, Texas. .Three were baptized during December and January at Pear Ridge in Port Arthur. .**Ardie P. Brown** will begin his work with the Thomas Blvd. church around March the 1st. .**John Iverson** will move in the next few months to Red Bluff in Pasadena to work With brethren there. .One was added to the church in Red Bluff in November. .Three were restored and one identified during December at Clute. .Three were restored during January at Greens Bayou. .Two were restored during December in South Houston. .Two were identified during January at Southern Oaks in Lake Jackson. .Two were baptized and one restored in January at Edna. .Two were identified in Refugio in January. .**Elmer Moore** and **Mr. Welch** (Pentecost) meet in March in Orange, Texas to debate the Godhead question, Water Baptism (Formula) and Holy Spirit Baptism. The debate will be held at the Dupont Recreational Club Building (DERA CLUB) which is on Farm Road 2177. The dates will be 15-20. .**Dean Bullock** holds a March meeting for the Pear Ridge church in Pt. Arthur. .Three were identified during January at Fourth and Groesbeck in Lufkin. .Two were identified at Union Road in Lufkin. .IN MEMORIUM. .Leonard E. Wright, beloved Christian and faithful member of the Lord's church in Union Road died on Wednesday, January 27th. Funeral services for Leonard were held in the Oakley-Metcalf Funeral Home and were conducted by Frank Martin and this writer. Leonard was one of the two elders at Union Road when this writer came to Lufkin two and one-half years ago. The other elder, "Hobby" Berry preceded Leonard in death by almost a year. Leonard was greatly loved and respected not only by his brothers and sisters in Christ, but his fellow-laborers at the Southland Paper Mill. A great company of these men attended the last services held for him. He was but 49 years of age, but he left a powerful impact upon the church. He loved the Lord, was vitally interested in the Lord's Work and was a great encouragement to those who preached the word. More than once he visited with Spanish brethren in the Valley, and greatly loved, and encouraged **Richard Soto**, preacher for Spanish brethren in Mercedes. He leaves behind a faithful companion and two splendid children, Janice and Len.

Two were baptized and two restored in McAllen in Jan-

uary. .**Richard Soto** held a meeting for Spanish brethren in Midland. .One was baptized in El Paso in December at Rivera Street. .**Malcolm King** is preaching twice a month at the North Hopkins church in addition to his work with the Southside church in Sulphur Springs. .Two were restored at Southside in January. .**F. I. Stanley** and **Dana Halstead** met in debate in San Antonio. The propositions dealt with current problems among brethren. Bro. Halstead preaches for the faithful brethren at South Flores. .Four were restored in January and December at Highland in San Antonio. .In past weeks four were identified and one baptized at Wonsley Drive in Austin. .Two were identified at Walnut Street in Greenville in January. .Two were restored and identified at Westside in Dallas. .**Paul C. Keller** holds a March meeting for Westside in Irving. .Two were identified and one restored at Greggton during January. .Seven were identified in past weeks with brethren in Madisonville. .**THINGS THAT ARE GOOD TO HEAR:** Two young preachers - **Foy Layton** and **James Devoll** of Madisonville and **Crockett**, respectively, spent almost three weeks in Florida in the Ruskin area teaching, preaching and striving to get brethren meeting together as a congregation. It is good to see preachers who still have initiative to do things like this; and who love the Lord enough that they are willing to sacrifice some time and effort to see the Lord's church grow. We can all learn a lesson from these two, and know that so long as we have men and boys in the Lord's Church who love the Lord enough to make sacrifices as these two the church will be in good hands and that most assuredly it will grow!

Four were baptized and one restored in January at Second and Walnut in Paragould, Arkansas. .**Mason Harris** held a meeting for the Main Street church in Blytheville. .One was baptized and one restored in December at Sixth Street in Pine Bluff. .**Nolan Wallace** will begin work with the Fordyce church sometimes this Spring. .Three were restored and identified in Indianapolis during January at Belmont. .The Lowell, Indiana, church is now in a new building located on the corner of Harrison and Prairie St. A February lectureship was conducted and **Paul Johnson**, **Gene Warman**, **Carl Hollis**, **E. Lacy Porter**, **Lloyd Barker**, **Cecil Belcher**, **L. A. Stauffer**, **Dorval L. McClister** and **Leslie Diestelkamp** all spoke on the program. .One was baptized in December at Fultondale, Alabama. .**Quetin McCay**, **David Fraser**, **Owen Calvert**, **Robert Atkinson**, **Harvey Williams**, **James Shear**, **Robert Hendrix** and **Dale Smelser** all spoke on a lectureship at 77th Street in Birmingham. .Four were restored and four restored and identified in January at 77th Street church. .Different speakers spoke each night on a lectureship held in February at Fontana, California. .Two were identified during January at the East Long Beach church. .**W. L. Wharton** holds an April meeting for the brethren at East Long Beach. .**Ralph R. Givens** plans to move from Oceanside sometimes this Spring or Summer. He may be contacted at 814 S. Tremont in Oceanside. .**W. E. Irvine** held a January meeting for the Spring and Delta church in Long Beach. .**Luther G. Roberts** holds a March meeting in Venice. .Two were identified at Fairview (Santa Ana) in January. .

One was baptized January 3, 1965 at Central in Roswell, New-Mexico. .**Roy Foutze** spoke two nights in January on Evolution at the Haynesville, La. church. .Four were identified during December and January at Linwood Ave. in Shreveport.

-1011 Johnson

RESTORING THE TRUE CHURCH - 3

singing praises to God when an earthquake loosed every one's bands. The jailor, awakened from sleep, "called for a light and sprang in, and came, trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway." (Acts 16:29-33) Notice: Those who heard believed on the Lord Jesus Christ, turned away from the world, and were baptized the same hour of the night (midnight).

The Corinthians ,

The apostle Paul preached "Jesus Christ and him crucified" in the city of Corinth. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." (Acts 18:8) Notice: Paul preached Christ, people heard and believed, were willing to submit to the Lord's commands, and were baptized.

Saved By Faith — But Not By Faith Only

Even a casual observing of the New Testament indicates **that salvation is by faith. Yet there are many reasons why salvation is not by Faith Only:**

1. Paul says in Gal. 5:6 that the thing that avails today is "faith working through love." Not only faith, but faith working through love. Faith, working, love—all three are necessary to "avail anything."

2. "Even so faith, if it have not works, is dead in itself." (James 2:17) Faith only is dead faith. Will a dead faith save?

3. The Bible plainly denies that man is justified by "faith only." "Ye see that by works a man is justified and not by faith only." (James 2:24)

4. "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God." (John 12:42, 43) These rulers believed but were not saved. Jesus said, "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven." (Matt. 10:33)

5. If man is saved by "faith only" then he is saved (1) before he turns to the Lord, "And great number believed and turned unto the Lord." (Acts 11:21); (2) before he calls on the name of the Lord, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed?" (Rom. 10:13, 14); (3) before he is a child of God, "But as many as received him, to them gave he power to **become** the sons of God, even to them that believe on his name." (John 1:12); (4) before he comes to God, "he that cometh to God must believe that He is____" (Heb. 11:6)

Baptism Essential To Salvation

Restoration of God's plan of salvation is not complete until baptism has been restored to its place as a condition essential to salvation.

1. "He that believeth and is baptized shall be saved..." (Mark 16:16) Transpose the sentence — "He shall be saved" — he who? "He that believeth and is baptized." Thus baptism is essential to identifying the man who shall be saved.

2. "Then Peter said unto them, 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 2:28) Baptism and repentance are **for** the same purpose. Men do not repent because they are to be baptized to be saved.

3. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) There is no salvation outside of Christ. Yet the only Bible way to enter Christ is to be baptized into Him. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27) Baptism is essential to getting into Christ where salvation is.

4. There is no salvation apart from contact with the blood of Christ. (Eph. 1:7; Rev. 1:5) Jesus shed his blood in his death." (Rom. 6:3, 4) Therefore we contact his blood **by** which we are saved in baptism.

Conclusion

The church of Christ in your community is pleading for a restoration of the rule of faith and practice, organization, worship, mission, and conditions of salvation which were characteristic of the church revealed in the Scriptures. Will you take your stand with them on this plea?

"Therefore 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 winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27)

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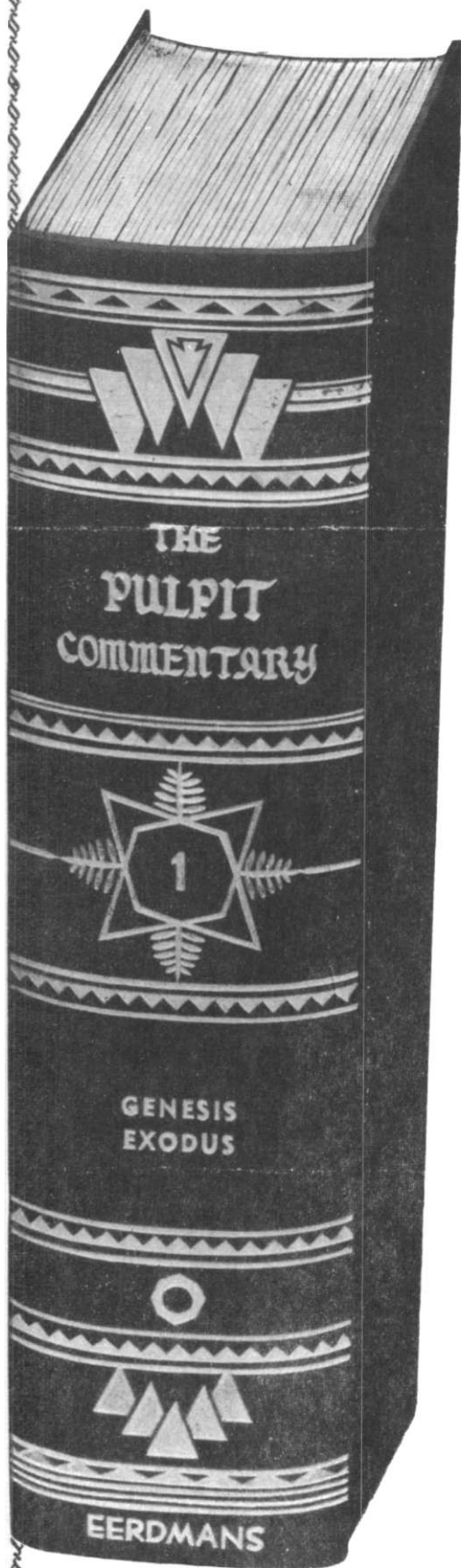
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VOLUME 14

FEBRUARY 1, 1965

NUMBER 7

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SEARCHING THE SCRIPTURES

Having affirmed that the Scriptures teach there is one God and but one God (1 Tim. 2:5), and that Jesus Christ is the Son of God, i.e. that he was himself, while upon the earth, **God manifest in the flesh** (John 1:14), I come now to affirm that the Scriptures teach there is such a divine person as the Holy Spirit.



Because gospel preachers disbelieve, oppose and refute the almost universally believed doctrine of the direct and immediate operation of the Holy Spirit upon the hearts or minds, of either alien sinners, i.e., those who have never been

children of God, or those who are children of God, by giving to them information and conscious guidance, they are falsely accused of not believing in the Holy Spirit.

Putting it in other words, because I refuse to believe that the Holy Spirit is a sort of glorified "it," a mere abstract influence; because I refuse to pray and expect God to send "it" upon the audiences to which I preach, believing that when "it" comes, "it" will convert sinners and bring spiritual blessings to the people of God, I am accused of not believing in the Holy Spirit and his work. The accusation is neither just nor true.

The Scriptures do not teach that the Holy Spirit is an impersonal, vague force which God releases in response to human need, to direct the minds, influence and control the actions of persons, whether saints or sinners. The Bible teaches that the Holy Spirit is a PERSON, as much so as either God or Christ.

Christ, while upon the earth, frequently spoke of the Holy Spirit as a person. He said to his disciples, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, HE shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). And further on in the same discourse, he said, "Howbeit when HE, the spirit of truth, is come, HE shall guide you into all the truth: for HE shall not speak from HIMSELF; but what things soever HE shall hear, these shall HE speak: and HE shall declare unto you the things that are to come. HE shall glorify me: for HE shall take of mine, and shall declare it unto you" (John 16:13-14).

Jesus referred to the Holy Spirit nine times in this quotation, and he used the personal pronoun, masculine gender and singular number, in every reference to him. Such can properly be used ONLY OF A PERSON. (More next issue).

.. Route 1, Killeen, Texas

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OUR SALESMEN

You, the readers of **The Preceptor Magazine**, are our only salesmen.

We have no paid either full-time or part-time salesmen for this religious journal. For both new and renewed subscriptions we are wholly dependent upon you who read this paper. Of course you, our reader-salesmen, receive no monetary compensation for your efforts in introducing this periodical to those who do not know about it. But for that matter neither do the able writers receive monetary reward for the splendid work they do year after year in supplying the high caliber material characteristic of this publication. Perhaps it is unnecessary to say through nearly nine years of editing the paper the editor has received no financial indemnification for his labors. Each one does what he does for **The Preceptor Magazine** because he thinks by this means he is helping to promote the spread of the knowledge of righteousness through these pages. This is the reward of all who in any manner make possible its continued appearance.

Even if we could pay salesmen to gather subscriptions for us, it would be impossible to hire them to do what volunteer workers do in helping with the circulation of the paper. There is no more effective salesman than a satisfied reader. The sincerity and enthusiasm of a fervent backer of the paper is something that cannot be bought with a price. Neither is there one more convincing than a reader who appreciates the paper and really wants others to share with him the good things he is already enjoying and profiting from.

We must have more subscriptions. To you our readers and friends, we make this earnest appeal for your active and diligent help in assisting us to increase our subscription lists.

To stimulate interest in the collecting of new subscriptions for the paper, effective with the present issue, we are beginning a **Subscription Drive**. This **Subscription Drive** will continue until May 15, 1965. This time will pass more quickly than you think; therefore, begin this very day to make up the list of your subscriptions you intend to send.

We are offering at least two immediate incentives that we believe will urge readers to do their utmost in helping us while at the same time they will be helping themselves.

First Incentive. The regular subscription price to **The Preceptor Magazine** is \$3.00 per year for 24 issues. During this special drive we are offering the paper for only \$2.50 per year for each subscription. This is a cash saving of 50c on each subscription. In addition we are offering something we have! never offered during a subscription drive. We will allow **renewal subscriptions** to count toward the special rate as well as toward the special awards. (See next paragraph for special awards).

Second Incentive. To each person sending in as many as ten (10) subscriptions (including renewals) we will give one

free eleventh subscription. Then in addition, to the three persons respectively sending in the three largest total number of subscriptions during the Subscription Campaign we will send awards as follows: (1) To the person sending in the highest total number—**Barnes Notes On The New Testament** (11 Volumes). (2) To the person sending in the second highest total number—**The Christian Baptist** (7 Volumes). (3) To the person sending in the third highest total number—**Life and Times of Jesus the Messiah** by Alfred Edersheim. These Incentive Awards make it well worth putting forth a great deal of effort in gathering subscriptions to **The Preceptor Magazine**.

We have been pleased at the favorable comments both oral and written respecting our change from monthly to twice-monthly publication of **The Preceptor**. This issue begins the fourth month of twice-monthly publication. We like the more frequent publication and believe our readers do also. Help us to continue this twice monthly publication by sending in subscriptions **now!**

We earnestly appeal to you to help us and to help yourself by sending in a list of subscriptions to the paper.

Please note advertisement on back of this issue.

—Stanley J. Lovett

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P. O. Box 187

Beaumont, Texas



Published Monthly
at
Beaumont, Texas

Entered as second class matter, at the Post Office at Beaumont, Texas, under the act of March 3, 1879

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Box 187, Beaumont, Texas

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\$3.00 PER YEAR IN ADVANCE

Foreign subscriptions, \$3.50 per year

Address all communications concerning subscriptions and changes of address to **THE PRECEPTOR**, Box 187, Beaumont,

Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.

PATTERN OF SOUND WORDS

W.L. WHARTON, JR.



Should we outline verses 19 through 25 of Hebrews ten it could very well take the following form:

SUBJECT: "LET US"

- INTRODUCTION: (A) "Having therefore, brethren, boldness to enter into the holy place
 (a) by the blood of Jesus,
 (b) by the way which he dedicated for us,
 (I) a new and living way through the veil, that is to say his flesh;
 (B) and having a great high priest over the house of God;

DISCUSSION: I. Let us draw near

- (A) with a true heart
 (B) in full assurance of faith,
 (a) having our hearts sprinkled from and evil conscience:
 (b) and having our bodies washed with pure water,

II. Let us hold fast the confession of our hope that it waver not

- (A) for he is faithful that promised:

III. And let us consider one another

- (A) to provoke unto
 (a) love and
 (b) good works;
 (1) not forsaking our own assembling together, as the custom of some is, but exhorting one another;
 (2) and so much the more, as ye set: the day drawing nigh".

The advantage of such outline would be its clear indication of the relationship of verse 25 to the "provoke unto love and good works" of verse 24. Losing sight of this context prevents understanding the apposition of "assembling" and "exhorting." There is obviously an ellipsis to be supplied. If by ellipsis we add to "assembling" the thought "and exhorting" and to "exhorting" we add "in the assembly" we will have a clear injunction: "not forsaking our own assembling together (and exhorting), as the custom of some is, but exhorting one another (in the assembly); and so much as ye see the day drawing nigh." Neither "assembling" nor "exhorting," as viewed separately, are under consideration but rather it is "assembling and exhorting" viewed as a together function of brethren in their mutual efforts to "consider one another to provoke unto love and good works." It is not an exhortation to brethren to "assemble" but to "exhort in the assembly" and that, so much the more, as they observed the day to approach.

In our own language we have first, second and third degree comparisons such as "good" (first degree), "better" (second degree) and "best" (third degree). Frequently, when the Hebrews wished to express **third degree comparison** they did so by an idiomatic doubling the term vis., "Lord, Lord,"

"Rabi, Rabi," "Verily, Verily" etc., and it then meant "most excellent Lord," "most excellent master (teacher)," and "Most truly." In second **degree comparisons** they frequently made an idiomatic use of "not" . . . (something) in apposition to "but" . . . (something). In this instance the "but" . . . (something) is simply **more excellent** while the "not" . . . (something) is to be passed over with little attention given it. It is readily seen in I Cor. 1:17. "For Christ sent me not to baptize, but to preach the gospel,"(i.e., it is **more important** for me to personally preach than to personally baptize). Again: "Work not for the food which perisheth, but for the food which abideth unto eternal life." (Jno. 6:27), i.e., it is **more important** to work for imperishable food than food which perisheth. If I have not miscounted there are 127 instances of this idiom in the New Testament. Our text in Hebrews 10:25 is an idiomatic, second degree comparison in which the greater importance of exhorting one another in the assembly is stressed.

The term "forsaking" is the strongest of its class and means to abandon or to leave in a strait. It cannot be made to view the conduct of a careless member who simply "misses" services now and then (though such is certainly a sinful practice and ought to be corrected), but rather is to be understood of an apostate who has abandoned the worship and service of Christ and who has no intention of returning to such. To "sin willfully" (v. 26) views the same conduct. The apostate is held up in contrast to the faithful Christian. Nothing here is affirmed of a luke-warm, careless church member. By such indifference he may become an apostate but that is not the writer's point. The writer is simply indicating the great value derived from "exhorting one another in the assembly" as a means of "considering one another to provoke unto love and good works." While there might be many ways of doing this the writer stresses the greater value of mutual discharge of this duty while in the assembly.

Let us pay our respects to a remaining point to which reference is made in our verses i.e., the significance and identity of the "day" that is seen to approach. The "day" could not be the day of judgement for one does not see it approach. It could not be the "day of death" for a dying man could not do what this exhortation demands i.e., "exhort in the assembly". It could not be the Lord's day because this verse teaches that exhortation in the assembly is to be the more as the day approaches. It helps to keep in mind that the passage was not urging brethren to assemble but to exhort in the assembly! Consideration of the time of the writing of this epistle; the fact that it was written to

(Continued on page ten)

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CHURCHES OF CHRIST

Luther G. Roberts

In answering questions about religious matters, members of churches of Christ ask: "What does the New Testament teach?" Members of churches of Christ believe that the Bible, the Old and New Testaments, is inspired of God; that the New Testament is the complete and final revelation of the divine pattern of the church, the only rule of faith and practice in religion today. Members of the church recognize their own imperfections, but believe that the church today should be the same as the church in the New Testament in organization, name, worship, terms of salvation and in principles of right living.

Jesus said, "I will build my church" (Matt. 16:18). This was done by Him through His apostles (Eph. 2:19-22). The church was built by the preaching of the gospel of Christ when people obeyed from the heart that gospel and were made free from sin (Rom. 6:17). Men and women heard the gospel, repented of their sins, confessed Jesus as Lord, and were baptized for the remission of their sins (Acts 2:36-38). As men and women were saved the Lord added them to the church (Acts 2:47).

In the city of Corinth Paul testified that Jesus was the Christ; "and many of the Corinthians hearing believed, and were baptized" (Acts 18:8). Paul later addressed a letter to them as the "church of God which is at Corinth" (I Cor. 1:2), and said, "Ye are the body of Christ" (I Cor. 12:27). The New Testament also refers to the church as the church of the Lord (Acts 20:28, A.S.V.), the church of the firstborn (Heb. 12:23), and the churches of Christ (Rom. 16:16). Individually members of the church were called disciples and Christians (Acts 11:26).

Members of churches of Christ contend that the only kind of church government in the New Testament is that of the local church directed by elders, bishops, pastors or presbyters. (These words are used interchangeably in the New Testament). These men, always a plurality in each church, are overseers of only one congregation (Acts 20:28). Nowhere in the New Testament is there an example of one official overseeing one or more churches. Neither is there an example of the elders or bishops exercising any kind of oversight over more than one congregation. This is not a matter of expediency or religious liberty, but of principle.

Members of churches of Christ teach that worship should be in spirit and truth (Jno. 4:24). They pray, teach, and sing in public assemblies. They give and "break bread," or observe the Lord's supper, on the first day of every week, because in so doing they follow New Testament example (Acts 20:7; I Cor. 16:2).

The work of the church is primarily spiritual: to preach the gospel to save sinners and to instruct and edify the saved in the most holy faith. There is also the work of ministering to the necessities of the saints. Each Christian is to teach the word of God and minister to the fatherless and widows in their affliction, and keep himself unspotted from the world.

Members of the church hold that Christians are to live soberly, righteously and godly in this present world; to be honest, pay their just debts, love their neighbor as themselves, and be directed in every relationship of life by the

principles of righteousness taught in the Bible. Christians are to be obedient to the laws of the civil powers as long as they are consistent with the laws of God. Also, they are to respect Christ's law of marriage and divorce (Matt. 19:9), as the teaching of Christ and not as church legislation.

No distinction is made between so-called "clergy" and "laity." Preachers do not accept religious titles such as "reverend," and "pastor." The term "reverend" is applied unto God (Ps. 111:9), and the term "pastor" describes one who does the work of a bishop or an elder (Acts 20:28; Eph. 4:11).

Churches of Christ have as their guide the same teaching that the church followed in the first century. All men are urged to accept and follow the New Testament as their guide in all things in religion, that they may be Christians indeed.

—3745 Market St., Salem, Oregon 97301

"DEBATE THY CAUSE WITH THY NEIGHBOR"

Dean Bullock

The above statement, from Proverbs 25:9, is cited by many gospel preachers as authority for public debates. Does the context in which it is found support this use of it? Bear in mind that I am not questioning the right of preachers, or others, to participate in a discussion of religious issues for the purpose of eliciting truth. Such is authorized by other scriptures, and faithful preachers are "set for the defence of the gospel." But did Solomon have the "polemic platform" in mind when he wrote "Debate thy cause with thy neighbor?" Notice the statement in its scriptural setting:

"Go not forth hastily to strive, Lest thou know not what to do in the end thereof. When thy neighbor hath put thee to shame. Debate thy cause with thy neighbor himself, and disclose not the secret of another." Proverbs 25:8-9.

The words "strive" and "debate," in this passage, are translated from the same original term. A term that means to plead or strive. Solomon said, "Go not forth hastily to plead . . . plead thy cause with thy neighbor himself." The **Revised Standard Version** conveys, I believe, the actual import of the verses under consideration.

"What your eyes have seen do not hastily bring into court; for what will you do in the end, when your neighbor puts you to shame? Argue your case with your neighbor himself, and do not disclose another's secret."

Hasty lawsuits often involve men in unexpected difficulties. For this reason it is better to plead your cause with your neighbor himself than to rush into court "half-cocked." Things are not always like they appear to be; one does not have a just complaint every time he thinks he has. Lawsuits consume time, money and friends. Wisdom demands that one go to his adversary and argue his complaint with him personally. Full and frank discussion often brings forth additional facts and prepares the way for a fair and equitable settlement of the dispute. This construction of the words of

(Continued on page ten)

A STORY IN TWO PARAGRAPHS

H. Edward McCaskill

Many bulletins from different churches come to me. I usually find something good and worthwhile in each of them and appreciate the contents and the efforts that go into the preparing of the papers. One bulletin recently carried a "news" article in one paragraph of a young Catholic man who had been baptized into Christ, the very next paragraph carried an announcement that he had married a young lady, who I assumed was a member of the congregation, just one month afterward. Usually such would escape my notice, but I thought a bit more of the implications, at least to me, that these two paragraphs conveyed. It actually represented more than a mere baptism and a marriage announcement. The conversion of a Catholic is in itself, indeed rare, but there was still more all in all that I see.

Do the announcements not also say that a young lady had been taught and impressed by parents the advantage and accompanying happiness that comes of marrying a member of the body of Christ? Does it not state that she had been warned of the many tragic mistakes that have been made by so many in marrying one who is not of like faith? No, this is not to say that a "mixed" marriage is necessarily a "sinful" marriage (read I Cor. 7:13) but it does say that parents do their children an injustice when they do not sufficiently train them and warn them of "what can happen" under circumstances such as this.

Do the announcements also say that a young lady was interested in the soul of a young man she intended to marry? I think so. I remember a few years ago talking to a young lady who was very interested in a young man and had dated him several months. I asked her what he was religiously. She replied, "You know I just don't know—I never asked him!" What a tragic future she was letting herself in for, not to mention the fact that a Christian cannot really be interested in another person unless they are interested in the eternal welfare of that person. Too often a young lady (man) will entertain the idea, "I will convert him after we are married!" True, sometimes they are successful. But have you ever been really closely connected with a marriage where such did not take place—at least immediately or never? Well, I have. Such well laid plans more than often do not materialize and too often many years of deep worry and concern are in order for the welfare of the soul of the one that is loved so much. It is no wonder that Peter draws special attention to wifely behaviour under such conditions when he said, "In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behaviour of their wives; beholding your chaste behaviour coupled with fear. Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." (I Pet. 3:1-4). Oh, yes, it is quite possible in our present "mixed" society that one or more of my children will marry those who are not Christians. But it will not be according to my wishes nor because I failed to teach them the importance of such, or

pray with them about the matter, and warn them of tragic experiences they may encounter if they do.

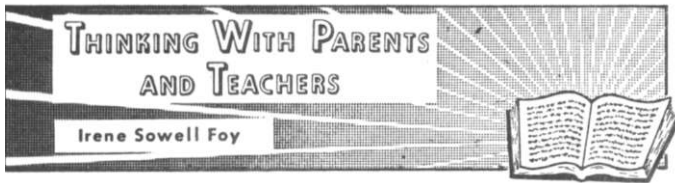
Do the announcements not also relate that this young lady wants to save herself many sleepless nights and mental anguish knowing that she is living with a man, who she loves dearly, that could be taken from her side at any time in a lost state? Husbands and wives can have many differences that will affect, to a certain degree, their relationships in life. When these differences are religious in nature it is a proven and oft stated fact that you have the most troublesome and serious. Sometimes such is not true, but when there are religious differences you can expect compromise in some sort from one or the other. In my experience as a gospel preacher I have been blessed to help baptize into Christ husbands and wives of Christians. I have also sadly witnessed the apostasy and embracing of sectarianism by mates in Christ who felt obliged to go that way for peace rather than live in perpetual strife. I know that I am speaking frankly, but besides becoming a child of God the most important and serious step in one's life is that moment when one obligates himself for life to his partner in marriage. Some frank, very frank, discussions ought to come from parents especially (for this is their responsibility primarily) in these very important matters. To fail a child now may well contribute to the failure of a home later.

Do the announcements not also state that this young woman wanted help and assistance, peace and unity, rather than a divided state in the raising of their children? What a tragic and ungodly action it is for a woman who professes to be a Christian (or anyone else) to say and sign an affidavit that the unborn children of that marriage will be raised in the Catholic faith. In this case this was eliminated completely. Though I was raised in early years in a home where the marriage was mixed I was among the fortunate few. There was no conflict of a serious nature as to where I would attend services. In this way I was "raised" in the church. But as I have implied this is rarely the case. Usually you have the regular Lord's day arguments (especially if there is any conviction at all on both sides) and then you have the next few days of "cooling off" and then you halve the matter all over again. And problems have a way of multiplying. Children are precious and children who are brought up under such prevailing conditions are the ones to be seriously disillusioned and they must suffer the severe hardships. In a way it is unfair to them.

I firmly believe that both parties mentioned as the occasion of this article will be happier and more useful in the service of the Lord and to each other by the decisions that each of them have made. I have never met them, in fact, I don't even remember their names, but at least they could well represent your children and mine and with this in thought I say a prayer for them that they may be faithful always in the service of Christ. I know then that whatever may come they will not have trials that they cannot overcome.

—4807, Caswell, Austin, Texas 78751

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TEACHING OUR CHILDREN—2

No one will deny that God gave the human being the potential to take great responsibility. In general, that responsibility is to "Be fruitful, and multiply, and replenish the earth, and subdue it—and have dominion over every living thing that moveth upon the earth." Later, God gave to parents specific responsibility to train their children, to bring them up in the nurture and admonition of the Lord. God designed a pattern by which the human being may measure up his potential, namely, with the man as the head and the woman by his side as helper.

The area of woman's help seems to be in the domestic realm. She, in the home, is continuously training her children, consciously or otherwise. It is imperative then that she develop herself to the highest degree of efficiency as the children are under the parental roof for a seemingly brief period. Very few are there as many years as was Jesus of Nazareth. Anyway, the time is precious and must be used to best advantage.

The wife and mother is a powerful teacher and trainer of her children, so, she must equip herself for the task, for the privilege of getting them ready to be lent to the Lord as long as they may live.

Woman's Responsibility to Herself and To God is to Grow

In our last lesson, we discussed two ways in which she should grow: in attitude that is more and more Christ-like and in physical fitness, since she must use her body in the work of the Lord as holy and acceptable.

Another area of growth which should be continuous is that of her mind. Her emotional health, too, should be developed and maintained.

What a pity for a child with a growing mind to have to drink from a stagnant pool, his mother's mind that long since ceased to grow.

Mothers, keep open the windows of your mind. Keep them wide open to the light of ideas, to the light of the understanding of people, and most of all keep them ever open toward Jerusalem, heavenly Jerusalem the Source of Light. The Son of Man ever kept the windows of his mind open toward his Father in heaven and walked in the light emanating therefrom. God's truth is light. The Psalmist said, "Thy word is a lamp unto my feet and a light unto my path."

How May One Get the Light to Keep Her Mind Alive and Growing?

One may find an illustration of preparation to teach in Ezekiel 2. God gave Ezekiel this commission: "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God."

What preparation must Ezekiel have before he could carry out that commission? Here it is: "But thou, son of man, hear what I say unto thee; Be thou not rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without; and there was written therein lamentations, and mourning and war.

Moreover he said unto me, Son of man, eat that thou findest, eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll." What was Ezekiel to do in preparation for teaching that impudent people? He was to eat the roll of the book which God gave him.

In view of God's order for parents to bring up their children in the "nurture and admonition of the Lord," they first must "eat the Book," "sanctify the Lord God in your hearts." Make the truth of God a veritable part of your spiritual being. As physical meat and bread must be eaten and assimilated to strengthen and build every part of your body, so the Word of God must be eaten and assimilated to develop one's spiritual being.

The Book is available to all. But it will do one no good unless she avails herself of its contents and puts them into practice. "Eating the roll" must continuously change her life for the better. Onward and upward is the direction in which she must travel if she gain the respect of her children and challenge them to follow. Jesus said, "He that heareth and doeth these sayings of mine is like the wise man." Yes, as an informed member of the royal priesthood of an holy nation, of a purchased people, she is to "shew forth the excellencies of him" who called her out of darkness into his marvelous light. (I Peter 2:9).

As a result of her study of the Word, she will exert a profound influence on her children by:

1. regularly being present in the assembly of the saints,
2. being diligent in every good work,
3. Taking time to be holy,
Speaking oft with her Lord;
Abiding in Him always,
And feeding on His Word.

The mother's study, to be effective, must not be an accumulation of facts for storage, but "in context," in relation to human situations, to family, to community life, yes, to her child. Mental development must be in certain settings, never "on an island."

A mother becomes ineffective in her teaching of her child unless she maintains emotional health. Increasing knowledge of God's Word will contribute to her emotional health. More knowledge of the Master Teacher will give to her a feeling of security and learning more of his love for all, especially for little children, will beget love in her not only for her children but for all every where. She can then deal with her children with calmness and with poise, which, in turn, will be reflected in her children.

What is the limit of mental and emotional growth to which one should attain? There is no limitation to such growth. Spiritually, one can not stand still. If she is not going onward and upward, she is drifting backward and downward. This is one of the beauties of following in the footsteps of our Lord, one is ever moving beyond the known

(Continued on page ten)

RESTORING THE TRUE CHURCH - 2

Danny Brown

(Note: This article is now available in tract form from The Preceptor Co).

This is the second in a series of articles calling for a restoration of the New Testament church. We are not seeking to reform any religious body. Nor attempting to establish a new or another church among churches. We are calling for a restoration—the rebuilding of that which received God's approval in the first century. To build again the church with the same rule of faith and practice, the same organization, the same worship, the same mission, and which urges upon men the same conditions of salvation as the church of the first century.

With the Bible as our chart and compass we will set forth the worship and work that characterized the church in the first century.

Restoration of Worship

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth." — John 4:23, 24

Acceptable worship is based upon two conditions: (1) in spirit — proper attitude of heart, (2) in truth — according to the word of God. (John 17:17) The authorized acts of worship are as follows:

1. **Teaching** — "And they continued steadfastly, in the apostles doctrine..." (Acts 2:42). They were not commissioned to teach politics, community spirit, patriotism, etc., (though these may be good themselves). They were to preach the gospel (Mark 16:15) without additions or subtractions (Rev. 22:18, 19) and without change. (Gal. 1:6-9). The gospel is sufficient to accomplish the mission of the church. (Rom. 1:16).

2. **prayer** — To the church in Rome: "Continuing steadfastly in prayer." (Rom. 12:12). To the church at Corinth: "Give yourselves unto prayer." (I Cor. 7:5). To the saints at Ephesus: "With all prayer and supplication praying at all seasons in the spirit..." (Eph. 6:18). To the church in Philippi: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil 4:6).

3. **Lord's Supper** — "That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (I Cor. 11:23-25). "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them..." (Acts 20:7).

Children of God are to partake of the Lord's supper on the first day of each week. The approved example shows the disciples partaking on the first day of the week. (Acts 20:7). Every week has a first day, thus those following this example commune on the first day of every week. Also, Christians are to commune as often as they give for the time of each is authorized by the same language:

Communion—"Upon the first day of the week." (Acts 20:7).

Giving—"Upon the first day of the week." (I Cor. 16:1-2).

If one is the authority for a collection being taken every Sunday, why is not the other authority to partake of the Lord's Supper every Sunday?

4. **Singing** — "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your hearts to the Lord." (Eph. 5:19). "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3:16).

Every passage in the New Testament which authorizes music in worship specifies singing. Not one passage authorizes instrumental music in worship. The apostles were to teach all things that Jesus had commanded them (Matt. 28:20). They did not teach the use of instrumental music. Therefore instrumental music is not commanded by Jesus. Men are not to go beyond the doctrine or teaching of Christ. (I Cor. 4:6; II John 9). Jesus did not teach the use of instrumental music; therefore, instrumental music is not to be used in worship. If used, it must be by the commandment of men. Jesus warned, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9).

(Note: If you have brushed aside what has been said without serious consideration let me challenge you to find Bible authority for instrumental music in worship. If you think it is easy get your concordance, Bible dictionary, encyclopedia, commentaries, helps, etc., and find it. Be sure it is Bible authority. Will you accept the challenge? Will you urge your preacher to do so?)

5. **Giving** — "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper,, that no collection be made when I come." (I Cor. 16:1-2) "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity— for God loveth a cheerful giver." (II Cor. 9:7).

Though a tenth may be a good place to begin in considering how much to give, there is no passage in the New Testament that approves of the practice of tithing. To bind the Old Testament law of tithing upon men today is to cause men to fall from grace. (Gal. 5:4).

No one can possibly know what will please God in worship except as God himself has revealed It.

Restoration Of The Work Of The Church

The local congregation organized, worshipping and working after God's pattern is the means through which God's manifold wisdom is made known. (Eph. 3:10). The work of the church consists of evangelism, benevolence and edification.

1. **Evangelism** — The churches first, last, and its work at all times is that of evangelism. (1) It is impossible to have gospel fruits without first sowing the seed of the kingdom. (Matt. 13:3-8, 18-23). (2) There can be no faith apart from hearing the word. (Rom. 10:17). (3) Men cannot be drawn to God apart from being taught of Him. (John 6:44, 45) (4) The gospel of Christ is the power of God unto Salvation. (Rom:

(Continued on page ten)

MISCELLANY

Ernest A. Finley

"ME? A GAMBLER?"

"Me, a gambler? Why, certainly not!" This is probably the answer that I would get from most Christians if I were to ask them if they ever gamble. However, I fear that if an individual gives this matter a lot of study he may have to modify his answer.

Gambling is a temptation that one faces early in life. The game of "keeps" that is played by little boys with marbles is gambling. True, skill has somewhat to do with the outcome but chance is still involved and the individual stands to reap an unreasonable return at the expense of another. Friends, gambling is wrong even for little boys. In their games.

I remember that flipping coins got to be a fad in the high school where I attended. First it was just pennies, then nickels, then dimes and larger amounts with some. Some of those boys may have developed such a lust for the thrill and excitement of the game that it may have done them irreparable damage.

"Who'll buy the drinks? Let's flip a coin to see." Here's the test. Will you gamble or not? Why not offer to buy the drinks or suggest that you go "dutch" if you can not afford to "set'em up" for the gang? The fact that the amount involved is small does not keep it from being gambling. Do not take the first step in petty gambling and you will never have the urge to take the second one. Penny-ante poker is wrong for two reasons. It is gambling on a very small scale and it is injurious to influence for you to be seen gambling any way.

Then there are more advanced methods of gambling which everyone contacts. There is the "punch-board" where you are assured that you have a good chance of winning a radio for a quarter or a half-dollar. But you know it is gambling! So do not yield to the "pitch." The lottery-ticket salesman makes a big fuss about some worthy cause to which he says he wants you to contribute, then adds that you have a good change of winning a new Ford if you hold the winning ticket. Some people kid themselves into thinking that they are really not gambling—just making a contribution. But how many people would not make the contribution at all if the Ford were not involved as an added inducement. That is why the Ford is a part of the scheme. You should have no part in a lottery.

Frankly, I hope that you can still say, "Me, a gambler? Why, certainly not!" But you would do well to keep your eyes open. Satan has been at this deluding business of his for a long time. Do not let him deceive you.

o

DESIRABLE QUALITIES FOR TEACHERS

Ernest A. Finley

A qualified teacher has a love for truth, a general Bible

knowledge, and makes specific preparation for the lesson at hand. He makes an effort to show the practical application of Bible principles to one's life.

Discipline in the classroom is a must. A gifted teacher can accomplish this without appearing overbearing or authoritarian. Maintaining high interest in the study or discussion, with the desire to participate constructively, is the best possible discipline. Motivation is the real problem. Master it and discipline is accomplished.

Sincerity and genuineness in attitude and personal living help to elicit a proper response, and strengthen one's influence for good.

Firmness of conviction is appreciated but willingness to discuss a point or clarify a position is not. Quibbling and quarrelling should be discouraged, however.

The ability to tactfully correct an erroneous concept is to be desired. Patience and fairness with the dissenter must be manifested. Never twist or misrepresent another's position. Avoid an arbitrary disposition.

Lead the class. Do not allow the class to lead you. Stay with the subject. Diplomatically return to the major theme when irrelevant questions or subjects are brought up.

Be pleasant and optimistic. Expect the best response from your students. Good manners in a teacher help to develop good manners in a student.

Know your students—both individually and as a group. An understanding of their attitudes, problems, interests, probable responses, knowledge and the "language they speak" will help to attain the desired goals.

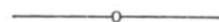
Desire to teach. Do not allow yourself to regard teaching as a burden which you grudgingly bear. Students recognize such attitudes when they prevail. You have a grave responsibility—forming lives into the image of Christ—and you should manifest real desire to accomplish your task.

Maintain the friendship and confidence of your students. Rapport is not possible where there are constant clashes of personality between student and teacher. But do not be overly discouraged if things occasionally go wrong in spite of your effort to do your best. No teacher can expect one hundred percent of the time.

Constantly strive to broaden your knowledge, increase your effectiveness, and develop your abilities. Teachers who are not growing are stagnating. When teachers stagnate, so do students.

Be present every time and on time every time. Your work is important. Deal with your responsibility in such a way as to evidence your recognition of its vital nature.

1101 Dyson Rd., West Columbia, Texas



HITHER... THITHER...YON

Jim McDonald



Two were restored and identified during December at the Inglewood Park in Grand Prairie, Texas. . . Two were identified and two were baptized in late December at Westside in Irving. . . **G. W. Patterson** held a December meeting for the Weisenberger church in Dallas. . . Six were identified at Edna in November and December. . . Four were restored and nine identified during November and December at Home Owned Estates in Houston. . . Four were restored and one baptized at Greens Bayou during December. . . Six were identified during December with the Central Church in Conroe. . . One was restored and identified in December at Fourth and Groesbeck in Lufkin. . . **Oliver Murray** indicates that in meeting work in 1964, 42 were baptized and 63 were restored. . . **James Adams** held a December meeting for the Highway 79 church in Henderson. . . Four were identified during December at Walnut Street in Greenville. . . One was baptized during December at Sixth and Meredith in Dumas. . . Two were baptized and one restored and identified during December at Greggton. . . **Hoyt Houchen, A. A. McInroe; Carl Vernon, Rerrel Shaw and Bob Craig** are scheduled to speak on a lectureship meeting at Westside in Wichita Falls January 25-29. . . Two were restored and identified in November and December at North Las Vegas, Nevada. . . **J. N. Snell** is now working with the Grenada, Mississippi church. . . One was restored and identified at Pleasant Valley in Wichita, Kansas in November. . . Two were baptized at Grand Avenue in Chicago, Ill. during December. . .

Robert E. Speer plans to go to Nigeria in June. Brother Speer will be working with the **James Sasser** family. A travel fund of \$8,000 is necessary, and portions of this have already been obtained. If you are able to assist bro. Speer get to Nigeria, send your money to Robert E. Speer, 56 Washington Road, Bourbonnais, Illinois, 60914. . . **William**

Wallace held a December meeting for the Salem, Ohio church. . . Three were baptized during December at Belmont Avenue in Indianapolis—Three were identified there in November. . . Four were baptized; two were restored during November at Highland St. church in Hammond, Ind. . . Two were restored and identified at Huffman in Birmingham, Ala. during November. . . Two were baptized during December at the Hazlewood, Mo. church. . . One was restored, two were identified during November and December at the Spring and Blaine church in St. Louis. . . Four were baptized during December at Butler. . . Spanish brethren have begun meeting as a congregation in Anthony, New Mexico. . . One was restored at Park Blvd. in Louisville, Kentucky during December. Along with many others, we extend our sincere sympathy to bro. Grover Stevens for the loss of his wife who passed from this life December 21, 1964 in Louisville. . . One was baptized during December at Wendell Ave. in Louisville. . . Two were identified, one was baptized in December

a' Expressway. . . **Jimmy Thomas** debated **P. D. Ballard** in December in Donelson, Tennessee. The propositions discussed were essentiality of baptism and the possibility of apostasy. Bro. **Thomas** preaches for one of the churches in Columbia. . .

A new church began recently in Tullahoma and is known as the South Polk Street church. Brethren had been driving from Tullahoma to worship with faithful brethren at Shelbyville (the Shelbyville Mills church) and determined to begin in their own city. . . Two were identified during December at Riverside Drive church in Nashville. These brethren had an attendance of 110 in Bible Study the last Lord's day in November. . .

One was baptized in December at Fairview in Santa Ana, California; four were identified during the month. Two were identified during November at East Long Beach. . . **Jady Copeland** held a December meeting for the church meeting in Claremont. . . In Oceanside two were recently baptized, two restored and eight identified with brethren there. . . Six were identified recently at the U Street church in Sacramento. . . Two were baptized, one restored in December at Tenth and Francis in Oklahoma City. . . **Jesse Kelly** is moving soon to Altus to help establish the church in that city. He will be supported in large measure by the brethren at Tenth and Francis. . . Two were baptized in recent weeks at Pine Hills in Orlando. . . Three were identified in December at Par Avenue in Orlando. . . **Colen Williamson** held a recent meeting in Titusville. . . One was baptized in December at Hayesville, La. Two were identified in December at Sixth Ave. in Pine Bluff, Arkansas. . . **Lowell Blasingame**, new preacher at main Street in Blytheville, held a January meeting at Ruddle Road church, also in Blytheville.

Wallace H. Little writes: "The South Mesa church of Christ, now worshipping at 146 East Glade Avenue, Mesa, Arizona, will hold a gospel meeting during the period 12 February through 21 February 1965, God willing. Bro. Hubert Moss, Baytown, Texas will do the preaching. The brethren here exist as a local church because others, more numerous, saw fit to work from God's silence, rather than His word. This has brought us some growth, and some trouble. Our first gospel meeting in March 1964, showed the visible results of 4 baptisms and 2 restorations. Since that time, there has been 1 baptism and 6 restorations. However, 7 have moved to other locations, 2 have returned to the church where they worshipped prior to the existence of the South Mesa church, and 2 have departed our midst over doctrinal difference. The net, however, is that we are larger, numerically, than we were originally, and certainly much stronger spiritually. We need this gospel meeting to encourage us to grow, and to make us more aware of the concern we should have for a world lost in sin. We solicit your prayers and cooperation in this. If you know of any Christians in the Mesa, Arizona area, particularly those who are not attending worship, we would be very grateful if you would send the names and addresses, if known, to Bro. Wallace H. Little. A conscientious attempt will be made to contact all names provided." Bro. Little may be contacted by writing to 146 East Glade Avenue, Mesa, Arizona, 85201.

-1011 Johnson, Lufkin, Texas

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James E. Cooper, 462 Courthouse Drive, Handsboro, Mississippi 39554.

"The brethren at Miss. City are the only conservative church in the Biloxi-Gulfport area and our temporary location is 395 Cowan Rd. You might put a note in **The Preceptor** as to location, and have folks contact me (Phone 864-5319) to contact friends and relatives in this area."

"NOT FORSAKING . . . BUT EXHORTING"

(Continued from page Three)

Hebrews (those who lived in Palestine rather than elsewhere in the empire) who were directly affected by the calamities that befell the Jewish nation when it was destroyed in 70 A.D.; that Jesus himself had foretold the destruction of Jerusalem in the most solemn terms and had warned his disciples to observe the signs that would mark its approach (Matt. 24:33-34); and it will be seen that the destruction of Jerusalem was a most significant "day" to the Hebrew Christians. It alone, as a day to be watched for and to prepare against, meets the contextual demands of our verse. While we may well guard ourselves against the problems and pitfalls of this life by means of the mutual exhortation afforded in our meetings together, we do not have any specific "day" to watch for as they did. But, while the specific day of reference has long since passed who will question that the command to "consider one another to provoke unto love and good works" is a duty as eternally incumbent upon children of God and as unchanging as our Father who commands it? One of the better ways to discharge this duty is when we are together in the assembly.

—1226 Highland Blvd., San Antonio, Texas 78210

"DEBATE THY CAUSE WITH THY NEIGHBOR"

(Continued from page four)

Solomon is in keeping with the context and the meaning of the terms employed.

Proverbs merit careful study and analysis. Leading brethren give some of them unwarranted applications (unintentionally). Others of us, utilizing their slogans, writings, suggestive sermon material, are likely to make the same mistake. And promoters of unauthorized systems of religion like nothing better than to hear a member of the church (especially a preacher) misuse a passage in support of a proposition, even though the proposition is sustained by numerous other verses. They take hold of this in an effort to get people to believe that we lift passages from context and make them teach what we want them to teach. They thus influence the masses against the church. Hence, we must be doubly sure that a verse actually establishes what we are endeavoring to prove.

P. O. Box 403, Refugio, Texas

"THINKING WITH PARENTS" AND TEACHERS — — —

(Continued from page six)

into the beautiful unknown, until he leads us to the home of the soul.

How May Mothers Develop Emotional Maturity and Stability?

1. Forget self, be an extrovert **not** an introvert,
2. Use energy for useful deeds **not** remain unexpressed,
3. Sit where others sit **not** aloof from others,
4. Ask for wisdom **not** expecting perfection
5. Trust in the Lord and His Word **not** in material possessions.

(To be continued)

1104 Caldwell Lane, Nashville, Tennessee 37204

RESTORING THE TRUE CHURCH—2 — — —

(Continued from page seven)

1:16 (5) The word of God is the begetting power in the process of the New Birth. (I Pet. 1:23). Thus where there is no preaching, there can be no salvation.

The church is God's missionary organization. She is to be the "pillar and ground of the truth." (I Tim. 3:15). The church in Thessalonica was commended for a "sounding forth the word of the Lord." The church at Antioch sent Paul and Barnabas into Asia Minor. Later Paul, Silas and others went into Europe preaching the gospel. The church, without other agencies, was so successful in disseminating the gospel that in just a few years Paul could write, "The gospel which ye have heard, and which was preached to every creature which is under heaven." (Col. 1:23).

The churches in the first century were independent, yet they did cooperate in evangelism. Paul wrote, "I robbed other churches, taking wages of them, to do you service." (II Cor. 11:8). Churches cooperated, each sending directly to the preacher being supported.

2. **Benevolence** — As in evangelism the local congregation is God's organization to do the benevolence He has assigned to it. God limited the benevolent work of the church to the care of needy saints. (1) Each congregation provided for those who had need among their own number. (Acts 2:44, 45; 4:32-35; 6:1-7) (2) One congregation (Antioch) sent to the relief of many (brethren which dwelt in Judea) when they were destitute. (Acts 11:27-30) (3) Many congregations (the churches of Galatia, Macedonia, and Achaia) sent relief to one church (the church in Jerusalem) when that congregation had more needy saints than it could care for out of its own resources. (Rom. 15:25, 26; II Cor. 8 and 9).

3. **Edification** — "Unto the edifying of itself in love." (Eph. 4:16). "For the perfecting of the saints." (Eph. 4:12). The word **edify** means "to build up, strengthen, more firmly establish, instruct, improve." This work of establishing Christians more firmly in the truth is certainly the work of the church.

Whenever any congregation of God's people builds up or supports some other organization to do the work God assigned to the local congregation it becomes guilty of the following; (1) Avoiding its God given obligation, (2) delegating, without divine sanction, its own responsibility, (3) substituting man's way for God's way, (4) reflecting on the wisdom of God, (5) denying the sufficiency of His organization. **Every attempt on the part of man to improve God's system has resulted in tragic failure.**

We plead with all men to lay aside the creeds, doctrines, and ways of men. Worship and work according to the divine pattern revealed in Scripture thus restoring (to this extent) the New Testament church.

(To be continued)

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SEARCHING THE SCRIPTURES

A. Hugh Clark

THE GODHEAD

Heretofore we have written in these articles of God, of Christ, and of the Holy Spirit. The Scriptures teach that these three constitute the Godhead.

The word "Godhead" is really just another word for "Godhood". The word Godhead however, is more frequently used now than Godhood, though anciently these words were used interchangeably, and they mean the same.

"Godhead" or "Godhood" are terms used to express the state, dignity, condition, quality, of God.



Believing in the importance of using Bible terms when we come to speak of Bible things, it is well to avoid the use of such terms as "The Trinity," "The Divine Family," "The Sacred Three," et cetera. But, when we have stated that in the Godhead there are three co-eternal and co-equal persons, we have sta-

ted what speakers and writers have meant through the centuries by the use of these terms. Many theologians attribute the idea intended by these expressions to a post-Biblical era, but that the idea intended is taught in the New

Testament, there can be no doubt.

The King James version of the Scriptures uses the term "Godhead" three times Paul said to the Greeks at Athens, "Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man" (Acts 17:29). He wrote to the Romans, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:20). And to the Colossians he said, "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). The Standard Revised version translates the Greek word THEIOTES in Romans 1:20 with the word divinity.

While the New Testament uses the word "Godhead" only these three times, it abounds with passages which contain the idea. The great commission reads, "Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father, and of the Son and of the Holy Spirit" (Matt. 28:19). And Paul wrote to the Corinthians, "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all" (II Cor. 13-14).

Other passages far too numerous to mention here, teach the deity of Christ, the divine personality of the Holy Spirit, and mention in the same connection God, the Father.



What A Religious Denomination Is

The dictionary defines the term denomination as follows: "1. Acts of denominating, or naming... 3. A class, or society of individuals, called by the same name; a sect." - Webster's Collegiate Dictionary.

The modern-day usage of the word denomination involves the idea of a class or group of individuals which is marked off by a distinguishing name. The word gives emphasis to the idea of naming. To denominate is to name.

The nearest thing in the New Testament to the idea of a religious denomination is the term "sect". It is not identical with the present day expression denomination. But it does contain the germ of the idea represented by modern religious denominationalism. The basic meaning inhering in the expression, if carried to its ultimate end, will develop into the approximate equal of modern religious denominationalism.

The usage in the New Testament of the term "sect" is very enlightening with reference to its meaning. It was used to apply to religious parties among the Jews. Among them was the sect of the Sadducees (Acts 5: 17) and the sect of the Pharisees (Acts 15: 5; 26:5). They were both acknowledged to be within the limits of the Jewish religion. But they had divided themselves into sects and denominated themselves by distinguishing names. These differentiating names indicated peculiar tenets held by the respective sects. The term sect was also used in the New Testament to apply to Christians. But it was never so used by an inspired writer or spokesman with his approval. The Apostle Paul refused to admit that he served God after the sect of the Nazarenes. (Acts 24: 14) But when found in the New Testament applied to Christians, without exception, it was so used by their enemies or by those who were ignorant of what the gospel was. (Acts 24: 5; 28: 22.) The term that is elsewhere rendered sect is also used to refer to a condition of condemnation existing among Christians. In II Peter 2: 1 it is rendered "destructive heresies" (ASV, footnote, "heresies") and in Galatians 5: 20, "parties" (ASV, footnote, "heresies")

For the convenience of the readers we here insert the definition of the word as found in **Thayer's Greek-English Lexicon:**

"**HAIREISIS**. . .; 1. . . **-act of taking, capture:** the storming of a city; in prof. auth. 2. . . **.choosing, choice**, very often in prof. writ. . . 3. **that which is chosen**, a chosen course of thought and action; hence one's **chosen opinion, tenet**; acc. to the context, an opinion varying from the true exposition of the Christian faith (heresy): II Pet. 2: 1 . . . 4. a body of men separating themselves from others and following their own tenets (**a sect or party**): as the Sadducees,, Acts 5: 17; the Pharisees, Acts 15: 5; 26: 5; the Christians, Acts 24: 5, 14 (in both instances with a suggestion of reproach); 28: 22. . . 5. **disensions** arising from diversity of opinions and aims: Gal. 5: 20 ; I Cor. 11: 19."

A modern-day religious denomination is a group of people who have departed from the true exposition of the gospel faith. This does not require total apostasy. The Jewish sects still held to many, perhaps most, of the fundamentals of the Jewish faith. But they had departed in an important way from some of the features of that religion. Not only does sectar-

ianism convey the idea of departing from the true exposition of the gospel faith but at the same time it conveys the idea of the following of tenets of their own choosing. The idea of choice or choosing is basic to its meaning. The human tenets and have introduced them into their fellowship. When actively religious people depart from the truth they always incorporate human teaching and practice into their religion. Perhaps, that is largely why they departed from the truth. Their special opinions are more significant to them than the truth of God. Separation from others is fundamental to the concept of a sect. Sectism is born within the confines of a larger group with which it holds certain things in common. But as departure from the truth and espousal of peculiar opinions becomes more and more evident, the sect, from a desire to escape resistance in order to more freely publish and practice their peculiar beliefs, will separate from others. Then in order to distinguish themselves from others they will denominate or differentiate in some manner. This is to name themselves in a way as to identify and distinguish themselves from others.

Denominationalism finds its descriptions in part or in whole in the preceding description.

Religious denominationalism as observed today is not always identical to the New Testament idea of a sect. That idea implies a previous fellowship with God and his people. Whereas many of the existing denomination have never, even from their earliest inception, had fellowship with God.

But this feature does not nullify the fact that modern denominationalism is, in its essence, sectarianism.

— Stanley J. Lovett

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Published Monthly
at
Beaumont, Texas

Entered as second class matter, at the Post Office at Beaumont, Texas, under the act of March 3, 1879

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Box 187, Beaumont, Texas

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\$3.00 PER YEAR IN ADVANCE
Foreign subscriptions, \$3.50 per year

Address all communications concerning subscriptions and changes of address to THE PRECEPTOR, Box 187, Beaumont, Texas. Owner and Publisher, Stanley J. Lovett; Office of Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.

BABBLINGS IN AN UNKNOWN TONGUE

Arvid K. McGuire

Across our desk comes bulletins, books, magazines and letters that deal with religious matters. Quite regularly we are given articles and asked to read them. Recently I was given copies of two sermons entitled "Speaking In Unknown Tongues". These sermons were written and delivered by Bert E. McCormick, Presbyterian preacher in Poughkeepsie, New York.

Mr. McCormick's sermons are a denial of the supernatural in the Bible and a definition of the meaning of God, Jesus Christ, the gospel, and public worship in terms that the 20th century secular-man will accept. It is his contention that the Bible records concerning God, Christ and the gospel are myths. To speak of these matters today in terms of the supernatural is to speak in an "unknown tongue". We want to consider these matters carefully and will seek to show that Mr. McCormick is the one who is "babbling in an unknown tongue."

1. G-O-D is not some super-Being in heaven, but rather He is that which we take seriously without any reservation

the ground of our being, of our ultimate concern. To the scientist or laboratory technician.... He is the right chemical formula. To the financier or accountant God is the reality of numbers themselves. For the farmer or gardener. God is the eternal soil that knows no Reaper, perhaps a tulip in May. For the housewife. God is perhaps clean wash on the line.

Reference is made to the Trinity as a lopsided equation. The idea that there is God "out there" is ridiculed. Such is in the same category with arguing for the existence of blue-cheese castles and chocolate-coated mountains "out there". God the Creator is superfluous; science has adequately explained the world without Him.

The Bible reveals that in order for a man to serve God, he must believe that He is and that He rewards them who diligently seek after Him. (Heb. 11:6) The transcendence and imminence of God is also declared. (Eph. 4:6; Acts 17:24-28; Isa. 40:18-26 55:8-9) It is sacrilegious to suggest that God's eternal existence and transcendence is comparable to imaginary blue-cheese castles "out there".

2. Jesus Christ is not a Mr. Supernatural, but rather a person to whom we might too say, "Behold, the Man."

Jesus is a "Mr. Magic" who was a miracle worker from the beginning, executing feats far beyond the scope of Aladdin and his lamp. The traditional view is that God took a space-trip and arrived on this planet in the form of a man. The impression is that Jesus Christ was really God Almighty dressed up as a man, taking part in a game of earthly charades.

The trustworthiness of the gospel narratives is called in question by Mr. McCormick. The motives of New Testament authors are impugned. The supernaturalism of the New Testament was at the outset merely an attempt by its authors to depict the history of Jesus as something more than mere history. New Testament writers used "poetic license" containing the mythological format of a god taking on the appearance of a human being and then performing miraculous deeds before returning to his god-nature and to his heavenly abode.

In order to arrive at the historical Jesus, the Bible must be demythologized - that is, eliminated of its supernaturalism "lock, stock and barrel". Mr. McCormick believes that Christianity could get on very well without "Mr. Magic".

Jesus declared: "I am not of this world." (Jn. 8:23) The Bible reveals him to be deity manifested in the flesh. Jn. 1:1-2, 18; 20:28; Heb. 1:8-9; I Jn. 5:20; Col. 2:9; Rom. 9:5) To deny the deity of Jesus is to destroy the foundation of Christianity. All that remains is a system of humanism and secularism with mortals deifying their own wisdom.

3. His gospel, His message, to humanity is not a first-class ticket to ride the golden streets of Heaven, but rather it is a call from the deep dark alleys of life to join Him in suffering with His people, the poor, the weary, the oppressed.

This is completely a humanistic approach to the gospel. Mr. McCormick has attempted to remove all of the supernaturalism of the Bible. Humanism is not interested in heaven "out there" - there is none. The chief concern is a world right here. It is not a religious act that makes a man Christian but "participation in the suffering of God in the life of the world."

Accordingly, the mission of the church is not to save souls. Rather it is to cure social ills, eliminate poverty, diseases and to atone for social inequities. "Christians" should be more concerned with participating in civil rights demonstrations than in preaching the death and resurrection of Jesus.

Every good moral person is considered "Christian". There is no difference between the good Jew, Moslem or Christian.

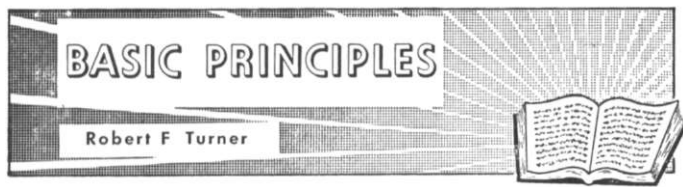
4. Public worship is not the setting of a spiritual world over against a secular one, but rather it is an hour to improve our vision for those dark alleys of life.

If worship creates a spiritual world over against the secular; if church-going is to be equated with the gospel of Jesus Christ, then both are the work of the devil, and we would do better to stay at home.

From the humanistic standpoint worship kindles within you an awareness of the needs of others. It moves you into social work in the city slums, the unemployment lines and into racial ghettos. You cannot worship the God of the Bible for there is no one "out there". Jesus Christ is merely a man. His gospel is for the cure of social ills. Man is left to worship himself or a projection of himself. It is astounding that a Presbyterian preacher believes such and that it would be preached to a Presbyterian congregation! But it shouldn't surprise us greatly when we consider the path of secularism denominational churches have been traveling. We feel sorry for anyone who in the name of Christianity will eliminate God, Christ and the gospel from their thinking. We think that these matters are the words of a man "babbling in an unknown tongue."

These matters considered in this article are the fruits of the social gospel movement. The sad fact is that many in the church of Christ have embarked on this same road. They have not traveled this far down the road as yet. May we consider where these matters lead and stay with the Bible.

— 2212 Jordan Lane, Huntsville, Alabama



FREEDOM TO CHOOSE

FREEDOM....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 aspiration. 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. (Romans 9) Yet God saw fit to elevate man above the beasts of the field. He made man in His image, (Genesis 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, **cannot 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 this 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 "loose 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. Some will quote the constitution as though its guarantee of religious freedom was an assurance that whatever one chooses to believe becomes acceptable with God. **Nothing could be farther 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. (I Peter 2:5f., Acts 20:28f.) **The individual's** obligation to study God's word for himself (II Thessalonians 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 religious 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.

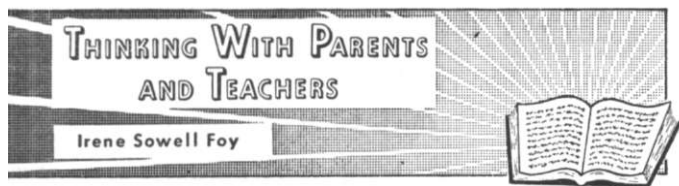
Jesus said, "No man can serve two masters—" (Matthew 6:24) Joshua said, "Choose you this day whom ye will serve—" but added that a decision for God imposed obligations. (Joshua 24)

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. Revelation 3:17)

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

(Continued on page eight)



EQUIP YOUR CHILDREN FOR THE BATTLE

An army officer would be unworthy of his rank if he were derelict in preparing his soldiers for the battle. He is diligent in giving his men rigorous training. He knows he must get them ready to withstand hardships. He must give them courage and they must become skilled in handling the various weapons needed in carnal warfare. It is sad to see how many mothers' sons are spending months and years in just such preparations for physical warfare.

History is replete with records of our strong men being trained to fight a war "to end all wars". Yet the smoke has hardly died away from one battlefield and the groans of the dying hushed forever before plans are under way for the next world conflagration.

Our Lord taught Israel in the long ago the futility of man's putting his trust in horses and chariots. Their enemy, King Pharoah, "took six hundred chosen chariots, and all the chariots of Egypt, and captains over everyone of them" and pursued the children of Israel. Could man safely trust in "all the horses and chariots of Pharoah, and his horsemen and his army"? The divine Record shows how ineffective was all that equipment. "The Lord troubled all the host of the Egyptians: so the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians and the waters returned, and covered (he chariots, and the horsemen, and all the host of Pharoah that came into the sea after them; there remained not so much as one of them."

WHY TRUST IN CHARIOTS AND HORSES?

Mothers, why invite distress and sorrow by training your child to put his trust in material possessions and worldly prestige and activities that are here today and gone tomorrow?

First, you as mother, must feel yourself, then show to your child the security that comes from enlisting under the banner of the Prince of peace. You will be patient, not easily provoked, not prone to worry and consequent irritability. So live that you can say with the Psalmist:

"I will lift up mine eyes unto the hills,
from whence cometh my help,
My help cometh from the Lord
which maketh heaven and earth.

The Lord shall preserve thee from all evil:
he shall preserve thy soul." (From Psalm 121)

After showing forth to your child the excellencies of our Lord, his calmness and peace, which are yours because you put your trust in God, then teach him how he may become able to enjoy the benefits of that trust. "Some trust in chariots, and some in horses, but we will remember the same of the Lord our God."

HOW MAY WE SO TRAIN OUR CHILDREN?

Just as the army officer must get ready his troops for

physical battle, so must, we as parents, equip our children for spiritual warfare.

First, as did Eunice and Lois, parents must from their childhood teach their children the Holy Scriptures. They must learn to know God, His omniscience, His omnipotence, His great love for mankind that caused Him to give His only begotten Son that we may have life. They must learn that God did not create man with knowledge to direct his own way through life, so, "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." The Scriptures are able to make your child "wise unto salvation through faith which is in Christ Jesus." He then will enlist in the army of the Lord, he will become a Christian by obedience to his Lord and will be added to His church.

Second, when your child has become a babe in Christ, he must begin to grow Spiritually and become strong so that he may withstand all the fiery darts of the evil one. Mothers will follow Paul's instructions to the Ephesian Christians on howto "be strong in the Lord, and in the power of his might", by putting on the whole armour of God. Paul did not say a **part** of the armour, but "the whole armour of God". Why? The answer is: "That ye may be able to withstand in the evil day, and having done all, to stand." Mothers enjoy a degree of comfort and peace of mind when they have followed the doctor's advice to shield their children against the various childhood diseases. How unfortunate is the boy or girl who faces the evil day in this evil world, unequipped and unprepared for the battle against the prince of this world. Mothers, if you really love your child, you will teach him God's truth so that from a child he may know the Holy Scriptures and that he may "Stand therefore, having his loins girt about with truth". Teach him the commandments of the Captain of his soul, "for all thy commandments are righteousness". Therefore, as he obeys his Commander, he is putting on "the breastplate of righteousness." As a young Christian travels along the way of life, the many obstacles with which Satan attempts to block his progress may cause him to get painfully foot-sore, so parents must see that he is suitably shod for the journey. They must be sure that his feet are shod with the preparation of the gospel of peace, a peace that passeth understanding; peace that comes from fellowship with God and with His Son by joint participation in the work of saving the souls of others. Do not withhold continuous feeding of God's Word to your child for faith comes by hearing the Word of God and he must take with him the "shield of faith" wherewith he will be able to quench all the fiery darts of the wicked. In I John 5:4, we read, "For whatsoever is born of God overcometh the world: and th's is the victory that overcometh the world, even our faith."

Your child is not fully equipped until you will have engraved on his heart the Word of God. Peter wrote: "But sanctify
(Continued on Page Eight)

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THE DANGER OF DELAY

W. R. Jones

In relating the "Course and Tributaries" of the Mississippi river the World Book Encyclopedia gives the following information: "A clear little stream about ten feet wide and less than two feet deep rushes out of the northern end of Lake Itasca in north central Minnesota. This is the source of the river that later in its course stretches about a mile from shore to shore, and digs a bed deeper than a hundred feet in many places."

Suppose a man is traveling east up near Lake Itasca and comes to the Mississippi. It is quite obvious that he would have little or no difficulty in crossing. But, suppose he decides to walk south until he finds a better place to cross. As he seeks a more convenient place to cross he finds that the Mississippi is joined by the mighty Missouri and finally he finds that the "Father of Waters" is a mile wide and a hundred feet deep. It now seems that crossing is an impossible task and in despair the man gives up.

This is the spiritual plight of many people I know both in the church and out. They understand their duty to God, but they continue to put off the obedience that is needed. In short, they are looking for a "more convenient" place to cross, but none will be found. If they continue their course the time will come when the task will seem impossible and they will despair of God and salvation. This will doom them to the destruction of all unbelievers in that lake of fire and brimstone. (Rev. 21:8) It behooves us to obey the Lord now, for it is indeed "the day of salvation." (II Cor. 6:2)

Dear friend, if you are not a Christian, a child of God, a member of the church of Christ, please let me tell you what you must do to be saved. You must first HEAR and understand the truth. (Rom. 10:17) You must then BELIEVE the truth. (Mk. 16:15-16) You must then REPENT and turn away from the sinful life. (Acts 2:38) Then you must CONFESS that Christ is God's Son. (Rom. 10:10) (Acts 8:37) Last, you must be BAPTIZED (buried in water) for the remission of your sins and to get into Christ. (Rom. 6:3-4) (Gal. 3:26-27) Cross over to the Lord's side now for the time may come when you feel that it is impossible.

Perhaps you are a wayward member of the church. If so, I urge you to return to your "first love" through confession, repentance and prayer. (Acts 8:13-24) It could be that you are worshipping and working with a congregation which is engaged in schemes, projects and practices which are unknown to the New Testament. I beg you, "come ye out from among them" lest you be consumed in digression also. It isn't easy and it isn't popular to break with "brotherhood traditions" that are contrary to the scriptures, but it pleases God and it brings much comfort.

Procrastination is a dangerous thing. I recently read the following story which pretty well illustrates this danger. "A gentleman standing by Niagara Falls saw an eagle light upon a frozen lamb, encased in a floating piece of ice. The eagle stood upon that carcass and feasted as it was drifting on toward the rapids. Every now and then the eagle would proudly lift his head into the air and look around as if to say, 'I am drifting toward danger, but I know what I am doing.'

(Continued on page nine)

"HAVING CHILDREN THAT BELIEVE"

Glenn Parks, Jr.

Since Bro. Bullock has left the discussion of Titus 1:6 open, I would like to present the other view. Not in a spirit of opposition but in an attempt to find the safe side of the question.

Bro. Bullock holds the view that the qualification in Titus 1:6 may be met by the man with one child or more. He rests his conclusion on three premises. 1. The inherent meaning in the word teknon (sing.) will allow one to apply the word to a child (sing.) or children (pl.). 2. N. T. uses indicate that the term children is also applied to mean child, cf. Lk. 20:29-31. 3. Since the context of Titus 1:5-9 does not indicate that an elder **must** have more than one child, and since (sometimes) the N. T. uses the plural term to apply to child and children, and since the inherent meaning of the word "is not that of plurality" (D.B.) then we may without doubt say that a man with one believing child meets the qualification of Titus 1:6.

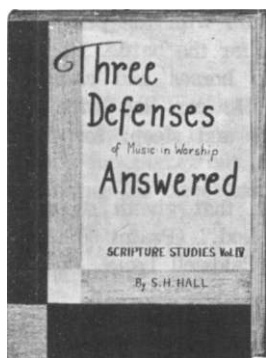
But are these premises without fault? Tekna, the plural form of teknon (sing.), is found in Titus 1:6. The meaning of teknon (sing.) is child (**Liddell Scott, Arndt and Gingrich**), or in other terms "one born, a child" (**Young's Analytical**), or "young, progeny, offspring, issue" (D.B.). But there is nothing inherent in the term teknon (sing.) which allows it to be applied to one child or more. If so, the term teknon (sing.) could be applied to mean children, but this can not be true.

We may use a plural word to refer to a singular term; but we can not properly use a singular word to refer to a plural term. You cannot make child to mean children without using the term children. So you can't use the term teknon to mean tekna without using the term tekna. But on the other hand, we may use the term children to mean child if the context allows such interpretation.

Therefore teknon always means child and tekna always means children except where the context indicates that the plural form may apply to one child. For example, Lk. 20:29-31 says, "There was therefore seven brethren: and the first took a wife, and died **childless** (ateknos from a -f teknon, singular in form); and the second: and the third took her; and likewise the seven also left no children (plural), and died." Obviously had anyone of the seven died with a child he would have left children. But the term children can be applied in this context to refer to only one because the context indicates that only one was necessary to fulfill the demands of the law, cf. vs. 29. This is applying the principle already stated, that a plural word may refer to a singular, but only when the context allows it.

Again in Gen. 21:7 Sarah says, "who would have said unto Abraham, that Sarah should give children suck?" The term children here applies to one child, Isaac. But how can we say that it does? Only because the context informs us that she made the statement when she had only one child. But Titus 1:6 says "children" and does not give a hint as to whether the term may or may not apply to only one child. Therefore, when we say that the term children may mean child, we are assuming that since the context does not indicate that one

(Continued on page nine)



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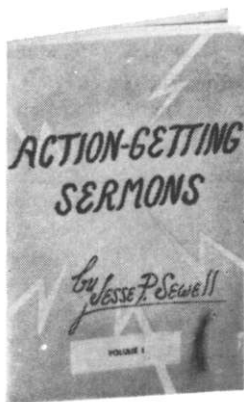


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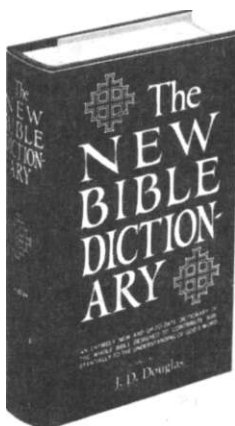
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(Continued from page five)

EQUIP YOUR CHILDREN FOR THE BATTLE

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." (I Peter 3:15) Paul admonished; take "the sword of the Spirit, which is the word of God." The writer to the Hebrews said, "For the word of God is quick, and powerful, and sharper than any two-edged sword and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12)

JESUS WORE THE SPIRITUAL ARMOUR

After about thirty years, Jesus emerged fully equipped for warfare against Satan. In Matthew 4, we find a graphic illustration of the effectiveness of adequate equipment with spiritual armour.

Jesus after his baptism was tempted of the devil. Having his loins girt about with truth, he was able to stand. He had been baptized to fulfil all righteousness so he was wearing the breastplate of righteousness. He had on his shield of faith in his Father and in His Word and had come to do His will. He was then ready "to quench all the fiery darts of the wicked".

At the devil's every approach, he wielded with effectiveness the "sword of the Spirit" when he said, "It is written".

The Master's skill in handling the weapons of spiritual warfare was so effective and struck the mark with such force that "the devil leaveth him, and, behold, angels came and ministered unto him".

Peace and calm can be yours to enjoy in a troubled world because it is possible for you to have the assurance that as

your child goes forth to battle with the prince of this world, he goes forth fully equipped for the battle. He can feel secure because his trust is not in horses and chariots but in the God of heaven and earth. He can say with David, "I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety".

"The God of Israel is he that giveth strength and power unto his people. Blessed be God." (Psalm 68: 35b)

— 1104 Caldwell Lane

(Continued from page four)

FREEDOM TO CHOOSE

CONCLUSIONS

Freedom under God is, therefore, individual responsibility unto God. The right to think for ourselves, to study God's word (the standard of truth. John 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. 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.

(ED. NOTE: This is one of a series of tracts 18) designed to be mailed to non-Christians. They were authored by Harry Pickup, Jr., save the one above. They sell for 10¢ each. Order from The Preceptor Company, P. O. Box 187, Beaumont, Texas.)

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(Continued from page six)

THE DANGER OF DELAY —

Before it is too late I will fly away and make good my escape.' Then as he neared the falls he stooped and spread his powerful wings and leaped for flight, but, alas, while he was feasting on that dead lamb his feet had frozen in the fleece. He leaped and shrieked and beat upon the ice with his wings until the lamb and the eagle went over the falls and into the cold and darkness."

This is a pretty good picture of procrastinating and feasting upon sin. Many people intend, after a little more time, to turn from sin or come out of "liberalism", but alas, they find themselves fettered by sinful habits, engulfed by "liberalism" and soothed by indifference to such an extent that the stream seems too wide to cross. Brother, don't let this happen to you. Cross over to the side of truth, and do it now, lest the time come when you feel it is impossible!

— Box 698, Lake Jackson, Texas

(Continued from page six)

HAVING CHILDREN THAT BELIEVE

child will not fill the qualification then it is safe to have a one child elder because in some contexts of the Scripture the term children is so applied.

What is the safe side? I am not dogmatically saying that an elder who has only one child does not fill the qualification of Titus 1:6. I am saying that we should endeavor to stay on safe ground.

We have come to place much emphasis on the fact that we must have a plurality of elders, because the N. T. always employs the plural term. ("Elders", "pastors", "bishops", cf. Tit. 1:5, I Tim. 3:1, Eph. 4:11.) In I Tim. 3:4 and Tit. 1:6 the term is "children" in both texts. Yet we find occasion to criticize denominational churches who have only one elder because the N. T. term for elder is always plural. Yet we find every road possible to avoid the plural term, children, in the elder's qualifications.

Those who are, as McGarvey said concerning the observance of the Lord's Supper, "determined that the very slightest indication of the divine will shall govern them" will seek the safe side of any question. The safe side is to have more than one child!

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Brethren from both groups met together on the night of November 10, (1964) and in all earnestness and sincerity made their charges against each other. All charges were discussed and agreement was reached.

The brethren who left Westside expressed their sorrow for offending the Westside members by phoning and persuading members to leave Westside and go with them when they left, and asked their forgiveness.

The Westside elders expressed their sorrow for having offended the brethren who left in changing their decision and keeping the preacher after it was made known that he would not preach here any longer; their sorrow for having mailed the letter that many brethren and congregations received concerning this division, now having realized that statements concerning the character of brethren mentioned were not true; and asked forgiveness of the brethren who left. They also stated that they did not concur with statements made by the preacher reflecting on the character of those who left.

We believe that this action has cleared the way for sound brethren in this area to work together in peace and harmony.

Signed: A. E. Taylor	K. V. Froelich
Chas. A. Woodward	M. W. Tracy
Kloyce Gwinn	Charles Mann
L. F. Franklin	Glynn Stowe
T. H. Reed	Harry L. Carlisle
Elders, Westside church	Cecil E. Leach
	For the Valley church

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away my reproach: 24 and she called his name Joseph, saying, "Jè-hô'-vâh add to me another son.	CHAP. 30 g ch. 35. 17 h ch. 24. 54.	the flocks conceived and the flocks bred streaked, speckled,
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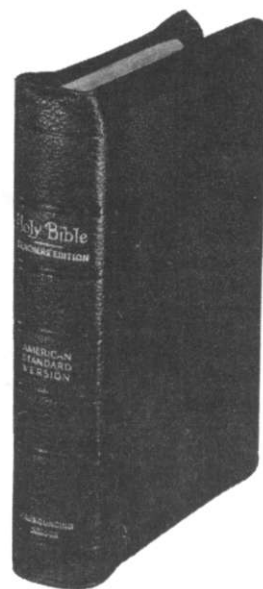
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REVELATION 52.

The Opening of the Seals:

and seven eyes, which are the seven Spirits of God, sent into all the earth. 7 And he taketh it out of the hand of him that sat on the throne. And when he had taken it, he fell down before the four living creatures and the twenty elders, and said, *Blessed be thou, Lord God Almighty, who art, and wast, and art to come.* 8 And they sing, saying, Worthy art thou, Lord, to be praised, and glorified, and honoured, and blessed, both thou, and thy throne, for ever. Amen. 9 And they sing, saying,

Worthy art thou to
book, and to open t
thereof: for thou wa
and didst purchase u
with thy blood *men*
tribe, and tongue, an
and nation, 10 and
them *to be unto ou*
kingdom and pries
they reign upon the
1 And I saw, and I he
of many angels round
throne and the living cre
the elders; and the
them was ten thousand
thousand, and thousan
sands; 12 saying with a g
Worthy is the Lamb t

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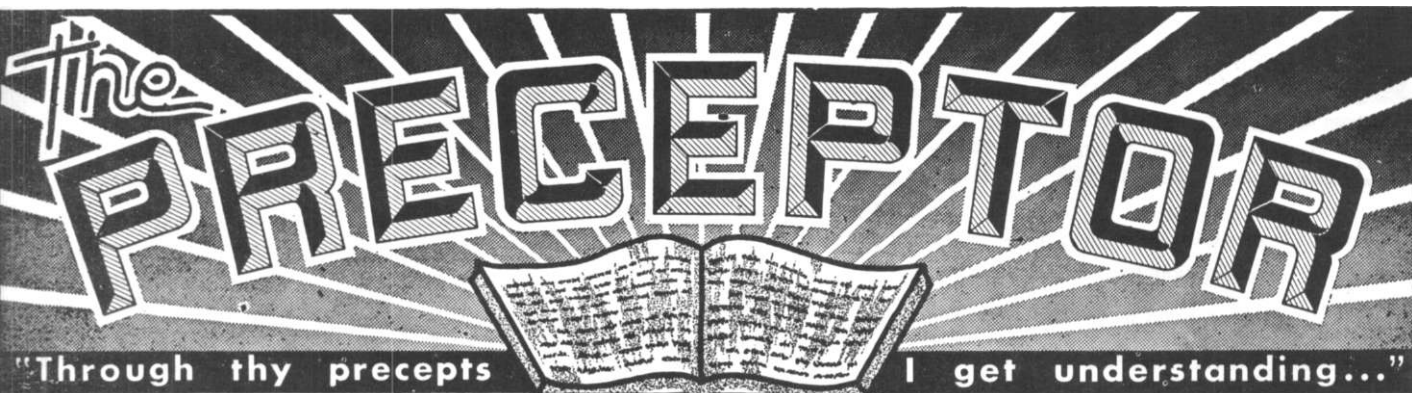
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SEARCHING THE SCRIPTURES

A. Hugh Clark

OUR BIBLE

Our Bible is indeed such a wonderful book in its influence upon the world of men, that the greatest minds and the deepest and most feeling souls that have ever lived, have exhausted themselves completely in their efforts adequately to express their evaluation of the Book.

We shall present, before we shall conclude this brief article, several encomiastic paragraphs written by the most talented of men seeking to give expression to their appreciation of this incomparable Book. And yet, we must realize that in all such efforts, even in the highest flights of eloquence possible only to the most gifted of men, none has ever framed the words with which to express the pent up emotions of the human soul, under the influence

of this truly unique Book!

The Bible cannot be compared to any other Book. No, not even to those of a religious character; because only things of the same class, or kind, can be compared. And there is no other Book which ever has or ever can, lay rational claim to competition with the Bible in any way.

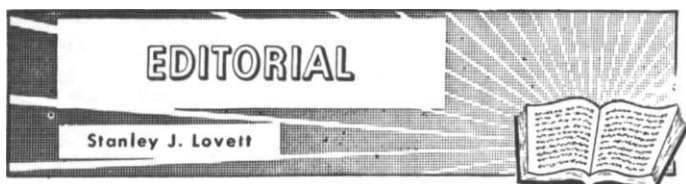
Even in the ordinary educative process, says a certain Dr. Cuyler, "Nothing else so sinews up the intellect, so clarifies the perception, strengthens the understanding, and educates the whole man. The humblest day laborer who saturates his mind

with this celestial school-book becomes a superior man to his comrades — not merely a purer man, but a clearer headed man. It was the feeding on this honey from heaven which gave to the Puritans their wonderful sagacity as well as their unconquerable loyalty to the right,"

And another has said, "Follow the linked logic of St. Paul, the glowing fervor of St. John, the brilliant fancy of the Hebrew Poets, (the majestic eloquence of Amos, Micah, Isaiah, especially the unapproachable simplicity, directness and profundity of Jesus, and you will have such a mental awakening as neither Homer nor Virgil, Plato nor Seneca, Goethe nor Shakespeare, Macauley nor Emerson can ever give."

But of course, the Bible is certainly not to be thought of as merely a text book in the ordinary educative process. It is infinitely more than that! Its real objective pertains exclusively to that divine education, nurture and discipline which is necessary to fit the recreant spirits of sinful men and women for the better world of the spirit which shall follow this earthly existence. And hence another has said, "The Bible is the light of my understanding, the joy of my heart, the fullness of my hope, the clarifier of my affections, the mirror of my thoughts, the consoler of my sorrows, the guide of my soul through this gloomy labyrinth of time, the telescope sent from heaven to reveal to the eye of man the amazing glories of the far distant world."

And in the incomparable words of the Bible itself, we say, "And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified" (Acts 20:32).



What's Wrong With Religious Denominationalism? No.-(3) Denominationalism Is Displeasing To God

It Is Unknown To The New Testament

Religious denominationalism is displeasing to God because it is unknown to the New Testament. The Roman Catholic is the first of the denominations. It is unknown to the New Testament and represents a slow but dramatic departure from the truth which apostasy was spread over several centuries. The earliest of the Protestant denominations does not appear until prior to about 1517 A. D. This is the Lutheran body established by the man whose name they honor and by which they call themselves. God's people must walk by faith. II Corinthians 5:17. But since religious denominationalism is unknown to the New Testament it cannot be of faith. Because faith comes by hearing the word of God. Romans 10:17. Therefore denominationalism is displeasing to God.

It Is Sectarianism

It has been seen from the previously given definition of a denomination that it embodies the basic concept of a sect when the idea is carried to its logical and ultimate end. But the New Testament very clearly condemns sectarianism or partyism. See I Corinthians 11:19 and Galatians 5:20. Consequently such is displeasing to God.

It Is Not The Lord's Church

It is not pleasing to God because denominationalism is not the Lord's church. He did not build a religious denomination. But he did build his church. "Upon this rock I will build my church." Matthew 16:18. That he built his church does not admit of successful contradiction. But neither did he promise to nor did he ever build a religious denomination. If so, which one did he build and where is the Bible information to that effect? Denominationalism is not the Lord's church because he did not build it.

It is not the Lord's church because he did not shed his blood for any of them. But he did shed his precious blood for his church. "To feed the church of the Lord which he purchased with his own blood." Acts 20:28. Who will affirm that Jesus' poured out his blood for a human denomination? But since he shed his blood for the church it is very clear that he did not shed his blood for a religious denomination. The latter cannot be the Lord's church for it was not purchased with his blood.

It cannot be the Lord's church because Christ saves, not a religious denomination, but his body, the church. "Being himself the savior of the body." Ephesians 5:23. The body is the church. Colossians 1:18. But few, if any, would claim it is necessary to be in a denomination to be saved by Christ. But it is necessary to be in the Lord's church or body to be saved. It is evident then that a religious denomination is not the Lord's church.

It is not the Lord's church because the church is the house or family of God. "That thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." I Timothy 3:15. It is axiomatic that all of God's children, the saved, are in his house, his family. The church is his family. Thus all of his family (the saved) are in his church. Who will contend a person must be in a religious denomination to be saved? But as a person can be saved in the church only, it follows that a religious denomination is not the Lord's church.

Finally, Christ is the head of the church. "And he is the head of the body, the church" Colossians 1:18. But Christ is the head of no religious denomination. Such often have a human head with earthly headquarters. Since Christ is the head of his church but is the head of no religious denomination, it follows that no religious denomination is the church of the Lord.

As religious denominationalism (1) is unknown to the New Testament, (2) is sectarianism, and (3) is not the Lord's church it is displeasing to God.

(To Be Continued)

-Stanley J. Lovett

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Entered as second class matter, at the Post Office
at Beaumont, Texas, under the act of March 3, 1879
STANLEY J. LOVETT, Editor
Box 187, Beaumont, Texas

STAFF WRITERS

Dean Bullock, A. Hugh Clark, James R. Cope, Oscar Ellison, Geo. P. Estes, Ernest A. Finley, Irene Sowell Foy, Homer Hailey, Clinton D. Hamilton, Arnold Hardin, Geo. T. Jones, W. R. Jones, J. P. Lusby, Gene Martin, Jim McDonald, Harry E. Payne, Harry Pickup, Jr., Luther G. Roberts, Herman Sargent, Robert F. Turner, W. L. Wharton, Jr., Dow Wilson.

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Address all communications concerning subscriptions and changes of address to THE PRECEPTOR, Box 187, Beaumont, Texas. Owner and Publisher, Stanley J. Lovett; Office of Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.

MEDITATION AND EDIFICATION

Bryan Vinson



THE SIN OF LYING

In a study of sin in the abstract we are confronted with the fact that all sin is essentially an offense to God. This being true the materiality of considering sin in the concrete, and with a direct attention to particular actions which are sinful, is of vital importance. Thus far attention has been directed toward the overt act of murder, and the mental act of hating, which is a misuse of the emotional faculty. Also, in the last article consideration of the act of stealing was engaged in. In this the sin of lying is selected as meriting some attention and thought. It is the most prevalent, perhaps, of all sins found to be committed by human beings. It is defined as the noun lie to be "A falsehood uttered or acted to deceive." The scriptures treat so copiously of this that but little therein of the much found can be noticed within the limits of this short article.

The first sin ever committed on the earth was that of telling a lie. The serpent told a lie in the garden of Eden to Eve, in assuring her that in 'the day she should eat the fruit of the tree of the knowledge of good and evil she would not surely die. This was uttered notwithstanding the fact God had said she would. We may view with consternation the fact she believed this lie in spite of the fact that it was in direct conflict with what God had uttered. However, her offspring has maintained a similar course of undue credulity toward believing many things which are in direct conflict with what God says. Not only are those lies which are in direct conflict with the Word of the Most High God, but there are many things taught and affirmed which are in indirect conflict with what He says. Further, be it noted, that to presume on the silence of the scriptures, in the realm of the Divine Will, is tantamount to that which is false. The great majority of the items of doctrine and practice in the religious area fall into this classification. The assurance given the apostles that the Holy Spirit would guide them into all truth, as well as to bring to their remembrance all Jesus had taught them while with them, precludes truth as lying outside Divine Revelation; hence, to palm off an a credulous public as the Divine Will anything as being presumably acceptable, as predicated on the silence of the scriptures, is to "exchange the truth for a lie", and, in effect, results in worshipping and serving the creature rather than the Creator. This is obvious by reason that the object of worship is to be worshipped as responsive to His will, and by substituting the will and wisdom of man for God's there is not only the corruption of the substance of the worship, but in reality a perversion of the object of adoration!

Jesus said of Satan that "when he speaketh a lie, he speaketh of his own; for he is a liar and the father of it" Jno. 8:44. Preceding this he said of Satan that he abode not in the truth because there is no truth in him. This suggests two things: that at some antecedent period this person, the Devil, had truth, but ceased to abide in it, and, secondly, that his disassociation with truth was absolute and total. There now is no truth in him. Hence God and Satan personify the antipodes of truth and falsehood. God cannot lie. Titus 1:2; Hebrews 6:18. God is not a man that He should lie. Numbers 23:19. That is, he

is under no necessity or pressure that would impel Him to lie, as often times man is. But this affords no justifying defence of lying by man. Too many have, with Divine approval suffered great loss-even the loss of life-rather than to lie for any defence to be made justly of lying by anyone at any time under any circumstances.

If, then, lying is universally indefensible why is it almost universally practiced? "I said in my haste, all men are liars" Psa. 116:11. Jeremiah lamented the moral bankruptcy of Israel, and in his lamentation said: "they will deceive everyone his neighbor and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity: Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord. Jer. 9:5-6 Paul, in instructing Titus regarding having left him in Crete, observes that one of the Cretians prophets had said "The Cretians are always liars". These passages, collectively considered, attest the extended prevalence of this disregard for the intrinsic virtue of truth. The question cries for consideration-why do men lie? There are multiple and varied reasons, but basically there are two: self interest and the desire to injure others. The intent and design of every falsehood is to deceive, to cause someone to believe that which is known by the prevaricator to be untrue, and thereby affect the feelings or actions, or both, of the person or persons influenced. We may lie in order to mislead another to so react as to bring material gain to ourself; that is, misrepresent the value of that which we either desire to purchase, or that we are seeking to sell. In so doing one knows that a true statement of the value of the object would not secure the desired effect on the buyer or seller. TV commercials today constitute as flagrant display of misrepresentation of products advertised as can be imagined, and are in fact an insult to the intelligence of the buying public.

Aspirations of being a worldly success often imbues men with an impatience that devises short-cuts toward its attainment. These often involve a loose regard for truth and probity. They yield to the concept that the end justifies the means. Politics is largely the art of deception as practiced by men who make a career of office-seeking and holding. The frequent repetition of a "big lie" undergoes a transmutation into truth with multitudes of folks. It is even conceivable that the lie may repeat his lie often and frequent enough to be deceived himself into believing it to be the truth. This may well be the explanation for the apparent sincerity and fervency with which much false doctrine is espoused and advanced by its proponents. The ill-effects of lying are twofold; there is first and foremost the injury to the falsifier and second the possible injury to the one who believes it. In every instance it prevails against the first, and only conditionally against the second. If the belief of a lie leads and influences the believer thereof to either disobey the will of God, or fail to obey His will, then such an effect is unavoidably disastrous. Therein lies the frightful consequences of false doctrine, both without and within the church of the Lord. The more skillfully the false is admixed with the truth the greater the danger of being deceived thereby. No religious body likely could be found which teaches no truth, but every denomination exists as resting on error as its distinguishing doctrine. Every error which introduced into the body of believers is aided by some other preceding error less virulent in nature until finally the body of truth is fatally corrupted and apostasy results.

WORSHIP GOD"

Harry Pickup, Jr.

There are two things, natural to ail men, which positively argue for the existence of Almighty God. The first of these is the conscience, an innate faculty which approves or disapproves one's disposition and conduct. The second of these is the desire of thinking men to "worship God". We are concerned with the second in this tract.

Most every man recognizes some Power higher than himself, the recognition of which causes a feeling to awe and precipitate a desire to do service. The longing to worship is as real within the human spirit as the longing to live or to be happy.

The majesty of our natural world vividly portrays the power the One and True God; and to worship Him acceptably. It is not enough to bow the body in humility before Him. The "all" of man—soul, spirit, mind and body (I Thessalonians 5:23)—must be humble before Him. It is not enough to do some service and ask God to be pleased with it. We must worship Him as He desires to be worshipped.

The majority of our natural world vividly portrays the power of the divine Person. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." The universality of nature is seen in this next verse: "There is no speech nor language, where their voice is not heard." (Psalms 19:1-3) This world, in a clear distinct voice, heralds the existence of the Infinite.

It is in the world of the Spirit, however, in which God as a Person is revealed. The Scriptures do not merely personify His power; they declare His powerful Person. "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:10) He enjoys the fellowship of men (I John 1:7); he is offended at the sins of men (Romans 3:23); he has purposed for man's redemption from sin. (Ephesians 1:9)

The commandment of God is for man to "worship God." (Revelation 19:10) Only God is to be worshipped. "Thou shalt have no other gods before me". No image or likeness is to be worshipped. (Exodus 20:3-5)

It is not enough to worship God; but our worship must be "acceptable" to Him and be "pleasing in His sight". (Hebrews 13:21) It is a sad mistake for men to believe it is only service which God wants and is pleased with, God is pleased only with service which is acceptable to Himself. What pleases Him is made known to us through His wonderful word—the living Word (Jesus Christ), the oral word (spoken by inspired men), and, now the written word (The Scriptures).

Definition

What is worship? Some would define it as a feeling of reverence and awe toward God. Certainly it is such a feeling. But how are we to express this feeling? God must appoint the acts of worship, not man. We know for a fact that not all acts of worship are acceptable to God. "But in vain do they worship me, teaching for doctrine the commandments of men." (Matthew 15:9)

Others would say it is service rendered to God which has been authorized by God. But this definition leaves out the right disposition of heart. It makes worship only a mechanical

thing and therefore can not be a correct definition. Judah offered sacrifices and prayers to Jehovah but they were unacceptable to Him. God said that their offering to Him of an oxen was as "he that slayeth a man". Isaiah 66:3 Judah's heart was wrong. God was pleased with the sacrifices of oxen—this He commanded—when the hearts of men were right toward Him.

Consider this definition: worship is the reverence of God because of His worthiness based upon the Spirit's teaching of the truth about God; also, it is the expression of this feeling in matters and means are sanctioned by God.

Factors Involved In The Worship Of God

1. **Reverence.** This is the right disposition of heart toward God. "Oh worship Jehovah in holy array; tremble before him, all the earth." (Psalms 96:9, American Revised Version) Finite man realizes the greatness of the infinite Person who controls the whole world. Respect for this wonderful Person, which can best be described by the deepest meaning of the word "reverence", is the attitude of the worshipper toward the One worshipped.

2. **"Worthy-ship".** Our English word "worship" actually is an abbreviation of "worthy-ship." Man reverences God because He is worthy to be worshipped; because there is no other God beside Him; because from Him all blessings flow. (I Corinthians 8:6)

"Worthy-ship" indicates our consideration of God. "Thou art worthy, O Lord, to receive glory, honour, and power." (Revelation 4:11) "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Revelation 5:12)

3. **Homage.** This is an act of humility which manifests a humble attitude. It is usually associated with "bowing down before," in some way or other. "And they bowed their heads, and worshipped the Lord with their faces to the ground." (Nehemiah 8:6)

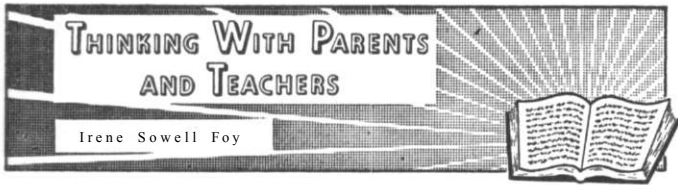
4. **Religion.** This is the practice of worship; service rendered to God. For example, we worship God as we sing His praises; as we thank Him in prayer; and in many other ways. Whatever is done "in the name of God" is an act of worship. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Hebrews 13:15)

5. **Acceptable.** As we have seen not all worship and service pleases God. "Now the God of peace. . . make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ." (Hebrews 13:21) The only way one person knows what pleases another person is for the one to be pleased to so express himself.

(Continued on page eight)

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WOMAN'S GREAT CHALLENGE

Napoleon with his soldiers in Egypt, pointed to the pyramids and gave his men this challenging statement: "Soldiers, forty centuries look down on you". The writer of the Hebrew letter likewise issued a ringing challenge in these words: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

This is a challenge to every Christian but as "all members have not the same office," for each of us there is a particular challenge. For the mother, the duty relates to the home, to her husband and her children. Her particular responsibility is embodied in Paul's command to Christians in Ephesus, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6:4) For the father, the nourisher and protector, God in His wisdom, provided "help meet for him." In Ephesians 5:23, we learn that "the husband is the head of the wife, even as Christ is the head of the church." We see then that in bringing up the children in the nurture and admonition of the Lord, the father as the head will take the oversight. He will have the able assistance of the mother of the children. Together, they will train them in the way they should go.

In the home, as in no other place, the child experiences the complete pattern of life, so, one can see the wisdom of God in assigning the spiritual training and development of the child to its parents. As in all assignments of duty to anyone of us, it becomes our personal responsibility, so, cannot be done by proxy.

Areas of Teaching God's Word In The Home

In teaching God's Word and in training the child to become obedient thereto, there are several areas in the home where this can be done. They are:

1. Solving children's problems
2. Observing parents' conversation and behavior
3. Work and responsibilities relating to the home
4. Showing hospitality
5. Joint-participation in recreation
6. Incidental, but not accidental, teaching
7. Bible study hour

There is no place which touches more areas of learning than in the home where there is enriched family living. Indeed, it may be a preparatory period for living in the spiritual family.

It is a reflection on the Word of God to think parents may leave the responsibility of training the child in the way he should go to the "Sunday School." One would not think that a half-hour of physical feeding once a week would nourish the child properly. It is even more absurd to think one may get adequate spiritual nourishment in such time. The home atmosphere may be

filled with opportunities for the mother to so nourish her child as to build character. Indeed, "to grow in wisdom, in stature and in favour with God and man."

Solving Children's Problems

We will give first consideration to that area of problem solving in our teaching in the home. One mother stated that from her experience her teaching was most effective in this area. This may well be true because from the beginning she has the child's attention. Without attention there can be no learning. The problem relates to the child's own need so the mother begins where he is and may proceed to the related unknown. The child does not have to adjust to a strange situation. He is relaxed, at home, with his mother. He has confidence in his mother's ability to help him solve his problem. One can readily see how much more effective the teaching can be in this situation than it would be in a formal physical set-up with a stranger as his teacher, a lesson foreign to his needs. However, this latter situation, the Sunday School, may be helpful in that it reinforces the parents' teaching at home and may add weight to it, but the real teaching, if done at all, will have to be done at home where it may be a continuous process rather than a brief period on Sunday.

Why Do Children Have Problems?

It is a matter of cause and effect. Unless the mother can find the basic cause, she can hardly arrive at a permanent solution. It does not suffice to tell a child to "stop" what he is doing or to "be good." We must get below the surface if we build character. Building character must be our aim in teaching, not merely the knowledge of facts.

What May Be Some Basic Causes That Lead To Problems?

1. The child's feeling of independence which has developed without proper guidance. A sad illustration of this is that of youth driving a high-powered automobile before having received proper training. He is ignorant of the hazards so feels adequate and insists on being independent of help. The lesson may come too late.

When younger children emerge from the dependent state, their safety depends on the mother's alertness to direct his step aright. At this stage the mother should impress upon her child the petition of the psalmist: "Hold thou me up, and I shall be safe." (Psalm 119:116a) The mother should impress the child with the fact that the direction in which she trains is not **her** way but from the highest Authority. This thought should be enforced with such passages as Psalm 18:30, "As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him." Children try out, independently, too soon, because they are not informed of the safe and sure way. They must realize that there is a Source of safe guidance.

Such early insistence on independence is a disrespect for authority, due to the parents' failure to exercise due authority.

Children must develop independence; apron strings eventually must be cut, but the lesson is not to rely on one's self beyond one's ability to discern right from wrong in the undertaking. There is always the way to develop such ability.

The record of Cain and Abel may here be given. Both boys had the opportunity¹ to know the right way but Cain was inde-

(Continued on page six)

HAVING CHILDREN THAT BELIEVE"

— Dean Bullock —

This is the second article by me on this subject. The first appeared in **THE PRECEPTOR**, January 15, 1985. Go back and re-read it. An effort was made to "point up" four things:

1. **Teknon** is the original word for children in the language under study.
2. The **idea** in the word is offspring, young, issue.
3. **Teknon** is used to mean one or more offspring.
4. Titus, chapter one, contains nothing which demands a plurality of believing children.

Friends of mine advocating "the plurality of believing children position" observed my article. Their remarks are most welcome. An exchange of ideas helps to get at the matter. I shall consider several objections, then "rest my case".

1. Tekna is the word in Titus 1:6, not teknon.

Answer: Greek is an inflected language. Inflection is the change made in words (spelling, letters) to show variations of case, mood, tense, number. **Teknon** is the word in the text; spelling is changed to indicate its usage in the sentence. I have not delved into the "delectable delights" of the Greek as deeply as some, but have picked up a few "morsels" along the way. (The stem contains the main idea of the word-in this case, young, offspring and remains virtually unchanged through the varieties of usage.)

2. Tekna is plural, not singular.

Answer: This is correct. If the word were singular, it would mean not one or more **sis** we are contending. **Tekna** (plural) likewise appears in Luke 20:31 and I Timothy 5:4 and means one or more.

3. Children has an abnormal application in Luke 20:31 and I Timothy 5:4.

Answer: It means one or more, nothing abnormal about that. Suppose I say to a group of brethren: "Each one is to have his offspring here for Bible study." A man with one offspring knows that he is to have him present for Bible study; an individual with more than one understands that he is to have them present for Bible study. There is nothing abnormal about this usage of offspring (children).

One who says that children in Titus 1:6 does not require plurality must prove it.

Answer: Actually, the "burden of proof" is on the fellow who teaches that an elder **must** have a plurality of believing children. The definition of the word and its usage in other passages do not require it. (One does not have to know Greek to establish this.) Unless it can be shown that context demands plurality of "young", it cannot be taught as a matter of faith.

Our sole desire is to teach the word of the Lord, not to make it easier for men to qualify as elders. But additional evidence will have to be forthcoming before we can **demand** a plurality of believing offspring. One is to stand for the truth, but no more than the truth.

P. O. Box 403, Refugio, Texas

WOMAN'S GREAT CHALLENGE

(Continued from page five)

pendent in his own thinking and in his action. Abel heard, believed and his actions were dependent on what he had heard. The results show the essentiality of one's accepting the guidance of Authority in action.

2. A second basic cause for problems is conformity. An all too common cause for children's actions which leads to problems is: "All the others are doing it."

The solution does not lie in the parents, "No," but strength of character must be developed. The child must develop to the state where he chooses to say "No."

The danger from conformity today is indeed great because the "ways of the world" have the power of numerical strength.

The basic lesson the child needs is expressed in Jeremiah 10:23: "O Lord, I know that the way of man is not in himself: it is not, in man that walketh to direct his steps." Study with the child Jeremiah 10 to learn why he reached the conclusion in verse 23. God's people had conformed to the ways of the heathen in their worship of idols and away from the God of heaven and earth. How like today is the statement in verse 3, "For the customs of the people are vain." Impress the contrast, "But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble." To impress the danger of conformity to man's ways, study with your children Psalm 115.

Diligence should characterize parents' teaching their children at home to prevent their conformity to the ways of the world. Godliness is opposed to worldliness.

Teach them the records of those who chose their course "by faith," as recorded in Hebrews 11.

Write on their hearts these words: "Thou art worthy, O Lord, to receive glory and honour and power: for thou has created all things, and for thy pleasure they are and were created." (Rev. 4:11)

(To Be Continued)

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REPORT FROM NORTHWEST HOUSTON (TEXAS)

AREA... "In addition to at least four larger conservative churches, there are four small congregations in this quarter of Houston and Harris County that are worthy of note. At 5402 FULTON ROAD a new congregation of 40-50 people is now meeting in a business establishment owned by one of the members. Billy Dollar is preaching there and each Sunday on Station KIKK at 8:15 a.m. Brother Dollar is a very able evangelist and this is an extremely strong church. . . Then at 4247 LANG ROAD just off Hempstead Highway the NORTH-WEST church meets. This congregation of 50 to 70 has just completed a new auditorium built largely by their own work. It is a model of modesty, beauty and good sound effect. No acoustical tile ceiling to kill the sound. A tremendous Gospel singing was held Feb. 19. Fred C. Melton is the dedicated preacher. . . At 21000 Hempstead Highway the CYPRESS-FAIR-BANDS church meets in their own building completed a few months ago. This group of 30'- 40 publishes a printed monthly paper reaching 1,000 homes. During the last Gospel meeting attendance ranged from 50-80. James E. Wilson is the dynamic and devoted evangelist. . . Further west on Hempstead Highway at the county line, the WALLER congregation of 30 to 40 is just completing their building. Brother Wiggins is doing a commendable job with this group of very devoted brethren. They have shown a great love for the cause of the Lord. . . Each of these four churches are sound, friendly and evangelistic minded. They are all young and small but are concentrating more on evangelism than on material buildings. Each of the four evangelists is working in secular activities to support their families. These men are certainly deserving of more support that they might work more in God's work. There are at least 1/4 million people here. It is certainly a joy to live and worship in Northwest Harris County. . ." Submitted by Donald Medlin.

Three were identified in January at South Houston. . . Two were baptized in February at the Greens Bayou church. . . Two were baptized and four identified at Oak Forest during January. . . Two were identified during January and February at Southside in Pasadena. . . **Oliver Murray** holds an April meeting for brethren at Southside. . . **H. Edward McCaskill** held a March meeting at Red Bluff in Pasadena (three were added there recently). . . **Elmer Moore** held a March meeting at Wallisville Road in Highlands. . . Two were identified at East Side in Baytown during January. . . East Side's spring meeting will be with Elmer Moore. . . Three were identified at Southern Oaks in Lake Jackson during February. . . **Dean Bullock** held a March meeting for North Freeport church. . . **W. R. Jones** held a February meeting at West Columbia. . . One was identified at Walnut Street in Greenville during February. . . Two were identified at Forest Lane in Dallas during February. . . Meetings in the Dallas area in the next few weeks will be at Page and Cumberland (lectureship); Forest Lane, **Paul Foutz**; Scyene Road, **H. H. Houchen**; and Westside in Irving, **Paul Keller**. . . Two were identified at Westside during March. . . **W. L. Wharton, Jr.** holds a March meeting for the Greggton church in Longview. . . Four were recently identified at the Highland Church in San Antonio.

Stanley J. Lovett held a late February meeting for the Rhomberg and Washington St. church in Burnet. . . Three were identified and one baptized during February at Wonsley Drive church in Austin. . . Two were baptized during February at the Pear Ridge church in Pt. Arthur. . . **Dean Bullock** held a March meeting at Pear Ridge; **Al Payne** held a March meeting at Pinecrest in Beaumont. . . Five were restored and two baptized in a recent meeting in Vidor at North Main. . . One was identified during January at the Floral Heights church in Wichita Falls. . . One was identified during January at the 6th and Meredith church in Dumas. . . Eight were identified and two baptized in January and February at the Crescent Park church in Odessa. . . From bro. Irvine in Odessa comes this information:

" During January I held meetings in West Lang Beach, Venice and Taft, California. Lord Willing, I will be with Eastside in Yakima, Wash. Mar. 11-20, and Sunnyside, Wash, beginning March 21. I don't believe this information has been in the paper: the church formerly known as Southside in Midland, Texas, moved into its new building last November located at Cuthbert and Austin Sts., known now as the Cuthbert church of Christ. I held a meeting for the brethren as they moved into their building. They stand for the truth and seem anxious to grow."

From the Southport Sentinel (Indianapolis, Ind.) comes the following information: "During the year (1964) there were eleven to be baptized, three to confess unfaithfulness and 'place membership, four were already members here who confessed sins, and thirteen to place membership." During January the church was further strengthened by the addition of three who were identified and one baptism. . . Three were identified, two restored and one baptized during January and February at the Grand Avenue Church in Chicago. . . Seven were baptized Along The Border according to reports from Charles House. One of those baptized was a preacher from the Assembly of God church, a second was a young man who had spent three years in a College study to be an assistant to a priest. . . One was baptized recently at Haynes Street in Dayton.

AN URGENT REQUEST. "I am trying to raise support to go to South Africa this summer. We would like to be able to leave the last of June or the first of July. We plan to get to Port Elizabeth (pop. met. area, 270,000) and will work with the de Klerks at least for awhile. . . I suppose that you are aware of the situation in South Africa at the present time. When bro. de Klerk returns in April (returns to South Africa) there will be only five conservative preachers in the Republic of South Africa and he will be approximately seven hundred miles from the nearest one. I believe much good can be done in the country both in helping save the church from digression as well as trying to reach those who have never heard of the plan of salvation. . . We are trying to get our monthly support promised for at least three years. I am in need of both travel expense and monthly support. We will need at least \$3,500.00 for travel expense (we have three children) and between \$550 and \$600 a month support while there. Rent in Port Elizabeth will run between \$100 and \$125 per month. I have nothing actually promised on travel expense at present time and very little on monthly support. . . If you need references then contact James R. Cope at Florida College or the elders here in Waycross"—Wayne Sullivan. Bro. Sullivan's address is 403 College St., Waycross, Ga., 31501. It is wonderful to see a young man willing to sacrifice home and friend to preach the truth in another nation. He needs help to get to South Africa. Won't you help to get him there?

— 1011 Johnson, Lufkin, Texas

THE SIN OF LYING — — —

(Continued from page three)

God has told us in His word what pleases Him. What pleases Him is therefore acceptable to Him.

Jesus On Worship

Jesus told us that "true worshippers" worship God "in spirit and in truth." "For the Father seeketh such to worship him."

But, departing from this phase of the matter, attention is invited to the frightful effects of lies of a slanderous character so prolifically present among us. Many of us have personally been the victim of malicious lies which have experienced considerable currency. The most frequently employed instrument of de-traction designed to destroy the object of its animus is the lie. It has been wisely remarked that a lie can encircle the globe while truth is putting on its slippers. There seems to be a decided propensity to relish the hearing of unfavorable remarks and tales about a fellow-human than the contrary. This is the essence of the reason for the widespread currency of gossip. Such is the plaything of little minds, mean spirits, and impoverished souls. None are more adept than those affecting great piety and professing great devotion to the Lord and His cause. Its skillful employment involves the level of hearsay, and usually is projected into the current by "they say", thus evading direct responsibility for its authorship. Further, it clothes itself with the garment of insinuation by asking "have you heard?" An intelligent study and analysis of the lie technique will reveal two things about the one who employs it: he is basically a coward, and doesn't have the courage to openly and fairly oppose the person whom he seeks to injure or destroy. Secondly, such a recourse clearly evinces the fact that the one thus attacked is better either personally or in the position he holds that requires falsehood to degrade him personally or so modify his position as to make it vulnerable. Both these designs are in evidence in the area of religious and political controversy. If every member of the church would respond to the apostolic injunction to "Put away lying, and speak every man truth to his neighbor", the dissension and strife, with the accompanying ill-feelings that so generally pervade the church today would disappear.

I have heard members of the church defend lying by saying everyone lies. I have known of those who are known liars to continue in full fellowship, and even control, congregations. The first concrete case instanced of a fatal apostasy recorded in the New Testament church was the result of lying. Ananias and Saphira lied to the brethren, and their lie being one as related to their behavior in the church was thereby also a lie unto God. The intent back of this lie was the design to build a reputation for themselves with the brethren that was false in fact. They were more concerned about what the brethren thought of them than what the Lord thought. Hence the consented effort to deceive was made, and in our time, away from the period of inspired men's presence and exposure, can be successful. That is, for a time successful, but there is coming a point wherein there shall be brought to light the hidden things of darkness and be made known the counsels of the heart. What then, shall be the ultimate fate of liars? "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and **all liars**, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21:8; "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and **whosoever loveth and maketh a lie**". Rev. 22:15 Be it observed that these passages give an extensive sweep to liars

that is not expressed as touching the other specified characters - "**all liars**" "Whosoever loveth and maketh a lie". It may possibly be a prudent observation to note as an explanation therefore that liars are so much more prevalent than those in the other categories mentioned. To oppose lying by resorting to the same, or to cover one by telling smother affords no escape from the eternal consequences that face **all** liars.

No justification is, therefore, to be sought and secured for lying. If stating the truth under some particular conditions and circumstances be injurious, then silence rather than prevarication should be the chosen course. Deceit often is practiced under the guise of what is called "tact" or "diplomacy". The late Senator Robert Taft wisely noted that "tact belongs to the man who knows he is wrong". Paul made a strong asseveration in these words: "I say the truth in Christ, I lie not my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart." Rom. 9:1-2. The truth here affirmed is no part of the truth, in Christ, but rather being in Christ he affirmed that he was stating the truth, and not lying. The truth affirmed was the heaviness and sorrow in his heart and his willingness to be accursed from Christ for his brethren, his kinsmen in the flesh, if such were possible to effect their salvation. The point, therefore, is that, being a Christian, one should always feel the imperative duty to tell the truth.

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WORSHIP GOD — — —

(Continued from page four)

(John 4:23) If some worship is "true" then some is false. Therefore, not all worship is acceptable to God. "True worship" is "in spirit and in truth". God "seeks" only "true" worship.

"God is a spirit:" and they that worship him "must worship him in spirit and in truth." (John 4:23) This verse tells us these things:

1. "God is a Spirit." The essence of God is Spirit—not physical form, "and the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude (form, that. Editor), only ye heard a voice." (Deuteronomy 4:12)

2. "They that worship him **must** worship in spirit and in truth." Acceptable worship must conform to "spirit and truth". These matters are necessary.

3. "In Spirit". The Spirit of man is that in which man is "like" God. It controls man. "Spirit" does not here have reference to the disposition of man but what man actually is. "For God is my witness, whom I serve with my spirit in the gospel of His Son". (Romans 1:9) The Holy Spirit reveals to us how we may acceptably worship God. (I Peter 1:12)

4. "In Truth." Worship must be approved by God. It must be content with truth about God and the truth as revealed by God. Worship which is not approved by God in His Word is not "worship in truth." It is worship in error. (Acts 17:16-31)

Worship Rendered

Man's heart longs to worship God. He is not satisfied short of God's accepting his service. Someone has said, "Man prays because he can not help himself". What has God authorized man to do in worship to himself?

1. Adoration is expressed with songs and melody from the heart. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Ephesians 5:19)

2. Requests and thanksgivings are made to God in prayers. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name". (Hebrews 13:15, Acts 4:24f)

3. The memory of Christ's sacrificial and triumphant resurrection is perpetuated in eating the "Lord's Supper". Thus the Son of God is worshipped. (I Corinthians 11:22f)

4. The preaching of the gospel is described as worshipful odor of incense unto God. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savior of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish." (II Corinthians 2:14,15) God is magnified and worshipped when His truth is taught to needful men.

5. Gifts are given to God, however not "as though He needed anything." (Acts 17:25) Gifts are given to help those who "work the work of the Lord." "I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Philippians 4:18)

One's desire to worship God must be nurtured. It must not be stifled. Obey the gospel and worship God with the whole heart "in spirit in truth."

(EDITOR'S NOTE: This is the third in an excellent series of tracts suitable for sending cut to the unsaved. With the exception of one tract they were written by Harry Pickup, Jr. They are very attractively printed and interest-catching in design. Order the packet of 8 for 80 from The Preceptor Company, P. O. Box 187, Beaumont, Texas.)

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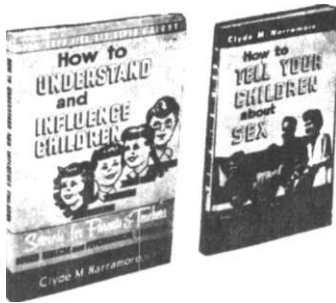
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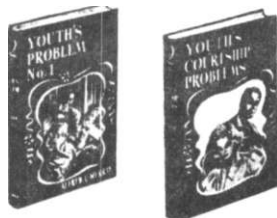


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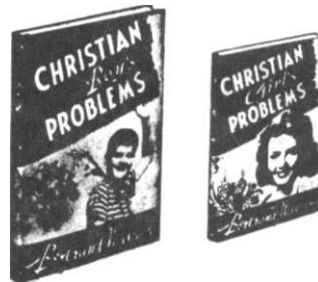
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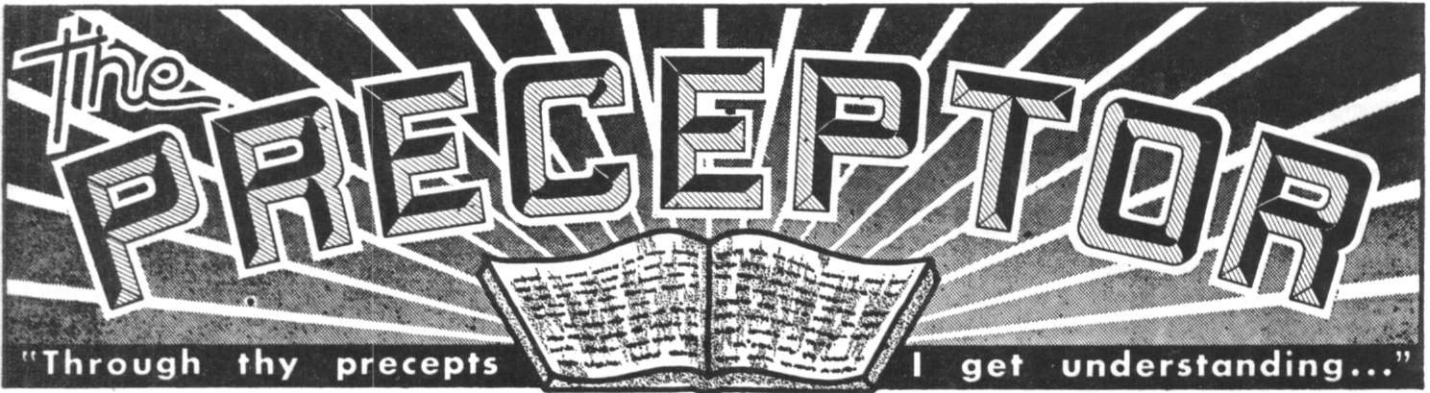
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VOLUME 14

APRIL 1, 1965

NUMBER 11

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SEARCHING THE SCRIPTURES

A. Hugh Clark

A WORM) WITHOUT A BIBLE

Can you imagine a world without a Bible? The Bible is such a common Book these days in enlightened lands, and may be had for such a small price, that it may come as a great shock to some to say that there was a time when the world had no written Bible. In fact, for the first twenty five hundred years of the world's existence, there was no written word of God, no Bible. Among the ancient literature of the world there is no book containing a written message from God to the people during that period of time.

I am not saying of course, that for the first twenty five hundred years the world had no knowledge of God and his will; such would "not be true. But what is here said is, that there was no WRITTEN word

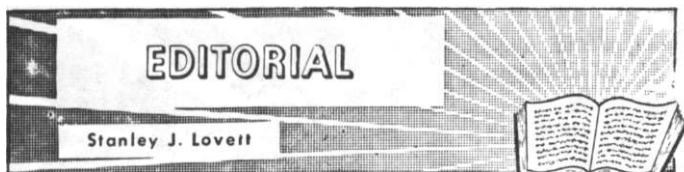
of God such as we possess today in the Bible. God was pleased for this great length of time to make known himself and his will to man by the SPOKEN word; an oral delivery of his will.

Moses wrote the first five books of the Old Testament of the Bible, now called the Pentateuch. But Moses did not live until about fifteen hundred years before Christ, or some twenty five hundred years after the creation of the world.

Some have wondered how Moses could have written of things which happened hundreds of years before he was born. And some have concluded that since Genesis, the first book of the Bible, deals altogether with things which came to pass before Moses was born, that Moses, in the very nature of the case, could not have written the book of Genesis. Moreover, since the last chapter of the book of Deuteronomy, the last book of the Pentateuch, records the history of the death and burial of Moses, that he couldn't have written that either. And so, they conclude, we must therefore, look elsewhere for the authorship of the Pentateuch. Hence, the many wild guesses which have been made by some calling themselves scholars!

The simple answer to this problem of course, and to other problems of like nature concerning the Bible, to those of us who believe the Bible to be the inspired word of God, is that Moses wrote under the afflatus of the Holy Spirit, and that he could therefore, as well write of things in the remote past, things which happened before he was born into the world, as he could record the facts of his death and burial, and many other things which were not to come to pass until many hundreds of years in the future. Such matters, it may be said, to those who know and who believe the Bible to be the inspired, and therefore the inerrant word of God, are no problem at all.

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DENOMINATIONALISM IS DISPLEASING TO GOD—(2)

Religious denominationalism is displeasing to God because it is destructive to the unity of God's people as such oneness is taught in the New Testament.

The very nature of a religious denomination demands division. For it is a group which has departed from the true exposition of the gospel faith and has separated itself from others. This entity follows tenets peculiar to itself and has denominated or marked itself off by a particular name. It is different from others and desires its differentiation to be known by all. Thus a denomination creates and perpetuates religious division instead of promoting unity.

Every gospel concept of unity condemns the divisive character of denominationalism.

Unity is enjoined upon believers and division is condemned by the word of God. In this intercessory prayer in Gethsemane Christ fervently prayed for the oneness of believers. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, are in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." John 17:20-21. The scope of the petition embraced all who ever would believe in him until the end of time. He prayed that all may be one. This was not a prayer for mere union but for a genuine oneness best described by that which characterizes the relationship between Jesus and his Father. That relationship is no mere pretence but absolute and of the most lofty order known to man. This unity was not a mystical nor invisible thing of which some today vainly claim exists among present day religious bodies. But the unity for which Christ prayed was visible and recognizable. It should be of such a nature that it would contribute to the world in coming to belief in Christ. The harmony of believers would be effective in producing believers among the lost by the power of the word. That religious division is displeasing to God is evident from the fact that brethren are commanded to "mark them that are causing the" divisions and occasions of stumbling contrary to the doctrine which ye learned." Romans 16:17. This being true of a local body, how much more is it true of denominational cleavages that mar the religious world today? Likewise the brethren at Corinth were besought to "all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgement."¹ I Corinthians 1:10. Here there is both an equal appeal to unity and at the same time a condemnation of religious division within that congregation. Brethren are commanded "to keep the unity of the Spirit in the bond of peace." Ephesians 4:3. The Holy Spirit's revelation through the words of the apostles provides the information for achieving the only unity acceptable in God's sight. All human plans for religious union, amalgamation, federation, etc., are vain with respect to the divine concept of unity set forth in the New Testament. The only acceptable unity is that which is

attained by all believers speaking and acting as authorized by the Spirit's word, i.e., the gospel of Christ. Believers must diligently keep the unity of the Spirit because of the great unities that constitute the gospel: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and though all, and in all." Ephesians 4: 4-6.

Men have attempted to justify the divisions of religious denominationalism in various ways. Unthinkable as it may seem, some even have appealed to the word of God (which clearly condemns division) in support of division. The Parable of the Vine and the Branches (John 15: 1-6) has been cited to that effect. The affirmation is made that denominations are represented by the branches of the vine. A clear look at the matter shows how untrue this is. The branches could not possibly represent religious denominations for at least the following reasons: (1) There were no religious denominations at the time the parable was spoken or for some time afterwards. (2) What would the principle denomination be of which the denominations are but branches? (3) How could branches of the same vine bear such evidently diverse fruits at the same time? (4) Jesus clearly stated a man, not a denomination, is a branch in verse 6, "If man abide not in me, he is cast forth as a branch, and is withered: and they gather them, and cast them into the fire, and they are burned."

Religious denominationalism is wrong because it is destructive to the unity of believers.

(To Be Continued)

— Stanley J. Lovett

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Published Monthly
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Entered as second class matter, at the Post Office at Beaumont, Texas, under the act of March 3, 1879

STANLEY J. LOVETT, Editor
Box 187, Beaumont, Texas

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Foreign subscriptions, \$3.50 per year

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Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.

THE SORROW OF THE WORLD

Bill Crews

"For though I made you sorry with my epistle, I do not regret it: though I did regret it (for I see that that epistle made you sorry, though but for a reason), I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto salvation, worketh death." (II Cor. 7:8-10)

Notice: GODLY SORROW WORKETH REPENTANCE UNTO SALVATION, but THE SORROW OF THE WORLD WORKETH DEATH. Godly sorrow involves recognizing and acknowledging a thing wrong as wrong. It is a feeling of regret that one suffers upon doing wrong because he realizes that he has done wrong. Such a one does not seek to justify, but rather willingly condemns his misconduct. He is not adamant, but ashamed. Such sorrow truly works repentance. It leads to a change of mind, a determination to thus sin no more. It leads one to be willing to freely confess, "I have sinned against God."

The sorrow of the world, on the other hand, is not so sweet and bears no such good fruit. One may entertain this sorrow while never recognizing or acknowledging that he has done wrong, that he has sinned against God. It may come because one is disappointed in the pleasure sin brought—too fleeting, not as satisfying as anticipated. It may come because one fears that he may be exposed or because he was caught in the act; he planned for his sin to be secret. Or it may come only because of the unexpected consequences of his sin.

May God pity us when we become so depraved that we despise some of the fruits of our sins, but we do not despise our sins; that we condemn the consequences of our sins, but not our sins; that we seek ways to prevent the issue of our sins, but not the sins themselves. Judas was sorry that he had betrayed his Lord when he realized that the Lord was condemned to die. The tragic consequences of his sin caused him to regret (Matt. 27:3—from METAMELOMAI), but not to repent (from METANOED). At least he did seek to return the blood money and confessed to those who hired him, "I have sinned in that I betrayed innocent blood." This is more than can be said for many in our day and time.

Today many people regret, fear, condemn and seek to prevent drunkenness, but they condone, defend and practice the drinking of strong drink. And drunkenness is the direct and inevitable product of consuming strong drink. They condemn the drunkard who by fist, knife, gun or automobile injuries, maims or kills another, but they defend his "right" to drink hard liquor. Many are sorry that they drank, not because it was a sin against God, but because it caused them to lose their job, it broke up their marriage, it destroyed their health.

The alcoholic is pictured as the innocent victim of a "disease." His alcoholism is never pictured as the result of his own foolish

decision to drink, of his own sin against God's laws.

And today also many people abhor, fear and seek to prevent a frequent result of promiscuous sexual conduct—conception and childbirth out of wedlock; but they do not abhor, fear and seek to prevent the promiscuous sexual conduct. Young people with their "steadies" or with others and married people

with their paramours freely commit fornication, but they do not call it what it is: fornication, a sin against one's body, a sin against another mortal and a sin against God. They call it physical love, bestowing or receiving favors, legitimate pleasure, satisfying their needs, exercising their personal liberty. But almost every one who engages in such fornication lives in fear of a consequence that might bring his sin to light—an unplanned pregnancy, an illegitimate child. Many parents, who are not fit to be called such, know that their own children "take liberties with the opposite sex." They are only disturbed, shocked or incensed when their daughter becomes pregnant or when their son causes someone's daughter to become pregnant. Many young people are provided with "sex education," not to prepare them for pure lives and chaste marriages, but to equip them to know how to avoid the only feared consequence of fornication. But even worse, as though beyond any sense of moral responsibility and feeling of shame, some parents provide their own children with contraceptive devices. Sin thus becomes accepted and condemned, and the only wrong perceived is in some of its consequences that we deem unpleasant.

Yes, may God pity us when we experience only the sorrow of this world and never know the meaning of godly sorrow. When we fear and seek to avoid some of life's consequences of sin, but do not abhor and seek to shun the sin itself. In the final analysis there is no way to sin with impunity, to live and die in sin God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal 6:7-8)

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ATHEISM

Tom Bunting

It seems very evident that our children and grandchildren will be face to face with the doctrines of the atheists. They shall face this teaching more frequently than people have in the past two generations. School text books are beginning to advance many of its ideas as fact rather than treating them as theory. So it is well for us to consider some of the fruits and consequences of this doctrine. What is atheism? What attitude toward life does it furnish? What does it believe?

Who are rationalists? Contrary to what Atheists would have one believe Christians are rationalists. A rationalist is simply one who uses reason. A Christian believes it to be reasonable to believe in God and irrational not to believe in His existence. A Christian is willing to weigh reasonably all the arguments. He also knows that reason is enlightened by divine revelation. He knows that even reason itself recognizes its limitations. There are some things which reason alone cannot know.

The Atheist frequently will scoff at the Christian because he is a believer. They would like to leave the impression that the believer is without reason and common sense. They want you to think that the unbeliever (atheist) is one guided by reason alone without belief. Actually the unbeliever believes, but what he believes, he believes without evidence or contrary to the evidence. The atheist holds to positions involving greater miracles than those believed by Christians, and he holds to these without assigning a cause. They're supposed to have just happened! Atheists would like to spend their time in nothing else but to deny what others believe. They never want to affirm!

However, one cannot deny things without taking a position of affirmation. To deny that the earth and system is a result of intelligence is to affirm it is a result of non-intelligence. This they should be made to affirm! Usually in discussion all they prove is that they can raise some questions. So can everyone else. Let them prove how order and life came as a result of non-intelligence. Let them prove that materialism can account for life, consciousness, and mind. They spend all their time denying God's existence without proving how things could be without God.

The unbeliever is a believer for he must believe that God does not exist. He must accept this as a matter of faith for he cannot prove (empirical evidence) that God does not exist! The physical world could not prove the non-existence of the Spiritual Being, who is independent of the world. To say there is no God one must cover the whole earth, search through the universe of the suns and stars, and through history of all ages, wander through the whole realm of time and space. He must be acquainted with every force in the universe, for should one escape him, that very one may be God. Briefly, a man must be omniscient and omnipresent; that is, he, himself must be God.

Atheism must assume that matter has existed eternally. Is this more reasonable than the hypothesis of the theist? Their (atheist) assumption is not scientific for if matter had existed eternally it would have already gone through innumerable times and diverse changes. The world would have already run down for eternity is time enough to do everything and anything. We do not deny him the freedom to scoff at the idea of an Eternal God, but what makes him think that

his assumption of eternal matter is more reasonable than the idea of an Eternal God?

Furthermore, in order to get life out of non-living matter the atheist must believe in the miracle of spontaneous generation. They find it impossible to believe that God breathed into the body of man the breath of life. This, they say, is too much of a miracle. So in the place of the belief of the eternal existence of God; he believes in spontaneous generation, life from non-life. Yet, there is no evidence of such a miracle. Science tells us that organisms always arise from pre-existing ones. Should life ever be produced in a laboratory it would only prove intelligence is necessary to produce. They ridicule the idea that Christ came from the tomb. Which is the greater miracle life from non-life, or life continued apart from the body? Which is the more difficult to be born or to be raised from the dead? Which is the greater miracle; from nothing to existence, or existence to exist again?

The atheist believes that order in nature and man is a result of chance. They say intelligence had nothing to do with it. Actually there is mere evidence in the universe and in man that they had an intelligent designer than there is in a garden tool. There is the anecdote which I have read in a number of books, so that I know not the origin, but it goes like this: It seems there was a believer who had received as a gift a beautiful celestial globe. This globe was an excellent representation of the universe with constellations and stars. It included the planets, Saturn with her rings, and Uranus and her satellites. An unbeliever seeing this magnificent work of art ask, "Who made it? The reply, "Oh, nobody, it just happened." How foolish, for the evidence of the designer could be seen in the thing designed. Today, regardless of where we look we can see contrivances which surpass the most fantastic inventions of man. It is irrational to deny the designer! It is rational to recognize this truth.

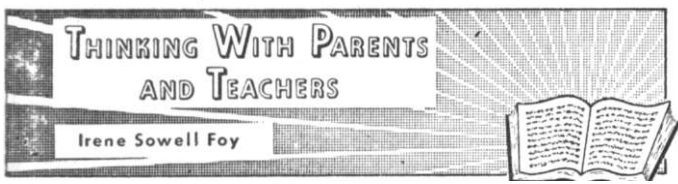
The atheist believes consciousness arose out of non-intelligent combination of non-conscious matter. The question then arises, How could unconscious matter produce a being who turns right around and ridicules the idea that he is wholly matter? Some have been so possessed with this idea that they claim that consciousness is only atoms in motion. If this were true then we must be ready to assign to atoms feeling and will.

The unbeliever also believes that man is a machine. Man as a machine is without any power of choice, freedom of will, or self-determination. The consequence of this doctrine is that man is without responsibility for his conduct. In this doctrine we can see reason for some of the activities taking place in our present society. This is why the sinner and/or criminal does not exist anymore; they are all just sick. According to this theory man walks, talks, runs, hates, thinks,

(Continued on page seven)

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Solving your children's problems, scripturally, is only one of many areas in the home which furnish parents opportunities to teach God's Word. The mother must be alert when opportunity to each presents itself and "be ready always to give an answer — — with meekness and fear."

Two problems previously discussed were: independence without regard to proper guidance, and conformity without discrimination. Independence and conformity may be good and need not become problems if the child has parental teaching and guidance.

What is the Ultimate Goal in Giving Scriptural Solutions to Children's Problems?

The answer is character development. Parents cannot teach character but by ever keeping before children desirable characters it will follow as the night the day that qualities seen as the make-up of good character will become a part of the child. To what source may we go for worthy examples of character?

1st. Parents should so live before their children that they manifest the excellencies of our Lord. If they whom the children love most do not exemplify the life they would have their children live, then their teaching will be ineffective.

2nd. Ever hold before them that matchless character "who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." (Phil. 2:6, 7) What are some qualities of his character while here on earth in the incarnate state?

- a. He was respectful to his earthly parents and to his Father in heaven. He indicated this by his implicit obedience to them. He said, "My meat is to do the will of him that sent me." He was subject to his parents.
- b. He was not a token love but sacrificial. He said to his apostles: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34) He was also big enough to love his enemies, even to the extent of praying for them.
- c. He was helpful in raising ethical standards. He manifested this quality in his brief visit with Zacchaeus, recorded in Luke 19. Zacchaeus stated, after having had the Lord as His guest, "If I have taken anything from any man by false accusation, I restore him four-fold."

d. He took responsibility and was a diligent worker, especially for others. In his prayer in the shadow of the cross, he said, "I have glorified thee on earth: I have finished the work¹ thou gavest me to do." (John 17:4)

e. He was compassionate. John states the purpose of the wonderful things which he did: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name." (John 20:30, 31)

Even though he had that lofty objective yet he never coldly did a good work as a duty. When he relieved the hungry, the sick or the afflicted, doing his duty was accomplished by compassion for the afflicted. (Matthew 15:32)

f. Even though he was the Son of God, yet he was always humble. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8)

g. He did not fail to requite his mother who had cared for him from infancy. Amid his suffering on the cross, he saw his mother. "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." (John 19:25, 26)

The above picture of Jesus of Nazareth should ever be held before our children. Fill them with the good and the beautiful if you would have them despise evil. God saith, "See, I have sat before thee this day life and good, and death and evil choose life that both thou and thy seed may live." (Deut. 30:15-19)

Another Problem

One mother asked, "What must I do about my daughter when most of the girls whose parents are Christians participate in school dances and dress as the world, wearing shorts and pants?"

Children must be trained early in life that it is little and thoughtless to be a conformist. "Most of the girls whose parents are Christians" are not the pattern. Teach your girl to say with Mary, "Be it unto me according to thy word." Study with your child to see what is God's will in the matter of dress and of recreation.

In the Genesis record of woman's sin through the lust of the flesh, the lust of the eye and the pride of life, she thus succumbed to desires of the flesh rather than controlling those desires. As a consequence, she and her husband whom she had influenced were then conscious of their nakedness so attempted to hide themselves from the presence of God. Adam acknowledged to God that he had hidden himself because he was naked and was afraid. The Lord evidently did not approve of their attempt to clothe themselves with fig leaves for: "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them."

(Continued on page seven)

Forrest Darrell Moyer

Terrence O'Flaherty is a television columnist for the **San Francisco Chronicle**, a daily morning paper. As a critic, he is interesting and at times caustic. But he carries some weight. In the January 14, 1965, edition, he writes under the above caption concerning the TV show, "Hullabaloo". I quote some portions of his article:

"On Tuesday night, the National Broadcasting Company presented for the young people of America' a program that was in spots, so tasteless and vulgar that it would cause a belly dancer to blush."

"A chorus girl named Joey being able to lock her fingers over her head while doing the bumps and grinds—performed in high boots, a sweater, and tights that were cut 15 degrees above the Equator.

"She has a whistle figure—and that's just fine with me—but her movements were as close to the motel as you can get without actually registering. If she had shown any visible dancing talent or if her costume had left

have been vulgar, but it would not have been dirty."

"I am not advocating that television give young people nursery rhymes or minuets. They want music with a beat, and that's fine. They love to dance, and that's wonderful. **But there is now only a thin line between the ballroom and the boudoir.** NBC crossed it Tuesday night." (Emp. mime, FDM.)

Faithful preachers, elders, teachers, and church members have for years been crying out against the ungodly attributes of the modern dance and its attendant evils. Many have also warned against the immoral trends in the movies and television. Little by little the immorality that has been advertised and glorified on the "sinerama" of the modern screen has crept into the homes via television. Censorship has been practically nil in most areas. Such as O'Flaherty describes above are not something new. Therefore, the actions of today's teenagers (and older folks as well) are not surprising. When people see immorality glorified day after day as it is on screens in practically every home, it would be surprising not to see more and more of it in life. Those of us who live in the larger cities (I suppose it is true in smaller ones also) can behold a decaying morality in our youth. The fact that such a great number of high school students smoke is quite disturbing to those of us with teen-age children. The open embraces and necking of the younger set can only lead to their crossing the line. Their open talk in mixed groups of sex and sexual experiences is absolutely frightening. It has caused a country boy like me to blush in hearing their language. It is far passed time for us to do all within our power to stop this head-long plunge to destruction. Let us parents exercise every possible opportunity to cry out against this moral suicide. Take advantage of PTA meetings, social gatherings, and personal visits to awaken our sleeping society to the dangers before us.

Please observe what this columnist states: "But there is now only a thin line between the ballroom and the boudoir." He thinks that dancing is all right, but even he recognizes the potential danger of it. "Only a thin line." The truth of the matter is that the line is too thin for any Christian. Most especially is it so with those who in the full vigor of youth can be easily aroused. Having arms entwined and bodies moving together rhythmically to the music of the dance band

(Continued on page seven)

David Banner

On February 14, of last year (1964) I called the state headquarters of the national foundation of the March of Dimes here in Portland, Oregon. I called to find out the March of Dimes' policy and work. The lady who answered the phone told me she would send me a brochure explaining the work of the March of Dimes, which I have now received, but I wanted to talk about it on the phone. I asked her what the work of the March of Dimes is. She answered, "Three things— to fight polio, birth defect, and arthritis." I then asked her if they would use any of the March of Dimes' money to fight heart disease. I'm sure everyone knows heart disease kills more people every year than all three diseases she mentioned. She said, "NO!" Now that might set us thinking! Here is a disease fighting organization that will not even fight the number one disease. Again I asked her if the March of Dimes would care for a little orphan. She said, "NO, there are other more organizations than that. If we care would still of the money of the March of Dimes for anything except the things specified in our charter, we would be misappropriating funds."

I could have gone ahead to ask this lady if a heart patient were to visit the March of Dimes' building, could he get a drink of their water and perhaps even use their rest rooms, and, if YES, would they not be using some of the organization's money for a heart patient? I could have even asked her where they got their authority for rest rooms and Willie the water cooler if all their money were for the three diseases she mentioned. I could have asked her if their organization would care for a man run over by a car out in front of their building. . . or an orphan left on their doorstep. . . or would they give a tramp a handout?? Yes, I could have asked many other questions but embarrassment forbade it.

In conclusion, is the March of Dimes a good organization? Answer for yourself! It will not (1) care for orphans (2) fight heart disease (3) support a "Christian" college (4) donate to the Herald of Truth (5) or even give a handout to a bum on the street. All it will do is What its charter specifies although there is much other good work in the world that needs being done. Who nowadays thinks an organization is any good that has respect for its own charter? Should I have accused the lady of being opposed to the care of orphans? Or to preaching the gospel? Or to the caring for people run over in the street by automobiles? Should I have accused her of being personally against the doing of good to ALL men (or any men) other than such as are affected by the diseases of the March of Dimes' charter? Should I have accused everyone in the March of Dimes' organization with being against doing any good other than the good which the March of Dimes' charter specifies that organization can do with the funds it receives? Oh, I think I'll keep on giving to the March of Dimes as I have for many years. Will you?

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Charles F. House

17 February 1965

All brethren everywhere will be pleased to know that of the **TWO BAPTISMS DURING DECEMBER AT SAN LUIS R. C. MEXICO**, ONE WAS A DENOMINATIONAL PREACHER, who is now preaching the Gospel of Christ. During my two meetings in SONOYA and CABORCA MEXICO IN JANUARY, WE HAD **FIVE BAPTISMS**. During this month of February, there were **THREE BAPTISMS**, AT SONOYA. Fidel Cisneros is the faithful preacher here.

At SAN LUIS R. C. SONORA MEXICO where I regularly preach every Sunday when I'm not away in meetings, we have started construction on the baptistry, two dressing rooms, and a good sized class room. The church here recently began meeting in the newly constructed auditorium several weeks ago. Gifts from individual brethren are making it possible for us to have an adequate building. As explained above, it is not entirely completed, thus we need further help from individual brethren yet.

During this month of February, the SECRETARY OF THE INTERIOR through the BUREAU OF RECLAMATION will release land for sale here in SAN LUIS, ARIZONA USA, owned by the federal government. It has been planned for over two years to buy lots and eventually build a small building here on the USA side of the border. Continue to pray for us that God's Will might be done and the He might be glorified in all things. Write for the printed monthly report of the work along the far western U. S.—MEXICO border.

— P. O. Box 641-P, San Luis, Arizona, U. S. A., 85349

ATHEISM — — —

(Continued from page four)

repents, worships, and falls in love as an inevitable outcome of the arrangement of atoms.

In spite of the fact that they think that man is merely a machine, they pride themselves in being "free thinkers." However, if the materialist was the least bit logical he would never go to school, become a teacher, or lecture on his doctrine of atheism, for if we are simply atoms in motion governed by natural laws then who would attempt to educate an atom.

They demonstrate their inconsistency again when one time they say man is a machine and not responsible for his acts, but then blame Christians for the sad shape of the world.

The atheist, when consistent, must believe that there are no moral values. Understand this is not to say they are not morally good. Many of them are. Some are morally good because they want to make a good impression and enhance their teaching. Others are morally good because they do not wish to suffer the consequences for unlawful deeds. When we say that they have no moral values we mean that they cannot explain good and evil. How can the movement of atoms be either morally right or wrong? How and why did the notion originate that there is a God of reward and good and punish the evil?

Atheism makes all thought irrational. They, thereby, demolish reasoning and the theory of atheism discredits itself. While the Christian's position acknowledges the reality of rational thought.

The believer's faith is based upon evidence, while the unbe-

liever's belief is often without evidence or contrary to evidence. Atheism takes away faith founded in evidence and leaves us a faith without evidence. He takes away hope and puts in its place one of dark despair. He takes away life's purpose and suggests no worthwhile purpose.

Napoleon once said, "It is strange what men can believe as long as it's not in the Bible."

A long time ago, God said, "The fool has said that there is no God."

— 2410 S. W. 14 Street, Miami, Florida

THE BALLROOM AND THE BOUDOIR — — —

(Continued from page six)

can build up desires often too strong to control. They may not have intended to commit fornication, but they put themselves in such a situation that passion ruled rather than judgment. The bodily movements of many of the dances are lascivious. They are just plain indecent. Not only are they vulgar, but as suggested by the columnist, they are dirty!

Christian, will you take up the spiritual arms now and fight this moral monster? It is not a time to sit idly by and allow the devil to take over without a shot being fired. Buckle on your "shootin' irons" and get out and fight for the right. The destiny of our nation and the well-being of our children demand it.

— 5140 Planet Parkway, Sacramento, Calif.

THINKING WITH PARENTS AND TEACHERS — — —

(Continued from Page Five)

Throughout the Book may be found references associating nakedness with sin, as, Exodus 32:25; "And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies.)"

Improper clothing may be the result of indifference because of sin or it may lead to sin. Jesus said: "Ye have heard that it was said of them of old time, Thy shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27, 28). What women walking the street half clothed may have to answer in he judgment for such sin as Jesus spoke of!

What a reflection on the Word of God when Christians, men or women, grow so bold and so disrespectful of God as to go half-clothed before members of their families or in public. Is such conduct manifesting "the excellencies of him who hath called you out of darkness into his marvelous light?"

Paul wrote: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:19, 20)

Even a very young child should be clothed as modestly as should be a mature Christian. Are we not to train them in the way they should go?

Why the many problems today arising from abuse of sex? Why the many divorces? Why the many unwed mothers? Is the nudity of men and women in public places helping to prevent such problems, or part of the basic cause of the problems?

When one does not subdue and control the animal part of his nature, he becomes more and more animal.

— 1104 Caldwell Yane, Nashville 4, Tennessee



Three were identified, one was baptized during December and January at the Pleasant Valley Church in Wichita, Kansas. . . Three were baptized in December at Lafayette, New Jersey. . . Three have been baptized and two identified in past weeks at the North Las Vegas church. . . One was baptized during January at Pittsfield, Maine. . . Luther Roberts writes: "The Market Street Church of Christ meets at 3745 Market Street, N. E. in Salem, Oregon. Formerly it was known as the "Central Church of Christ" because it met in the central part of Salem on Chemeketa Street. August 23, 1934 the church met for the first time in the new building on Market Street. Four have been baptized since entering the new building and some have been restored and others have identified themselves with the congregation. In November of 1964 I did the preaching in a meeting with the Forest Hills church in Tampa, Florida. This is an excellent congregation with a fine preacher among several good preachers in the membership of the congregation, Brother H. E. Phillips, Who does full time work with the church. My, wife, Anna, became ill last fall and during January of this year spent twenty-one days in the University of Oregon Medical School Hospital. Her disease has been diagnosed a multiple myeloma. The cause of this disease is not known and neither is there any known cure for it. She is at home now and will be able to lead a normal life with activities curtailed for some years—the exact number no one can predict. I am to be with the Fairview church in Garden Grove, California where Floyd Thompson works regularly, March 21 to 28, and with the church in Sunnyvale, California beginning May 17, if the Lord wills. . ."

From Karl Diestelkamp: "Members of the West Allis church (metropolitan Milwaukee) have a really fine opportunity to work among some of Milwaukee's large German-speaking population. Many of these people speak little or no English. We are handicapped in that none of us speak the German language. We are searching for good tracts on first principle subjects in either the German or Russian languages. I would also like to correspond with anyone who is sound in the faith who is capable of preaching the gospel in either of these languages. Any help in locating either the man or tracts will be greatly appreciated. . ." Write Bro. Diestelkamp at 3361 S. 98th Street, Milwaukee, Wisconsin, 53227. . . Karl was in a meeting with faithful brethren in Grinnell, Iowa. One was baptized and one restored. Glen Riddle is preaching for brethren there. . . Clint Springe writes: "I baptized a 72 year old man during January of this year. He had a rather 'notorious' name, having spent over 40 years in prison. Never have I met a man with a more penitent attitude. . . . Three were baptized in past weeks at the Linwood church in Shreveport, La. . . Four were identified in' February at Southside in Tulsa. . . Henry Gilberts writes us: "On February 8-14 brother Roy E. Cogdill did the preaching in a gospel meeting with 7th Avenue church in Miami, Florida. Two were baptized and two were restored during the meeting. . . Members of the church in Southwest and 54th Streets in Miami and from Ft. Lauderdale and Belle

Glade were present in all of the services from first to last. We were encouraged by the support of these loyal brethren in the Lord. . ."

"This Church of Christ at Cuthbert, Ga. ad two baptisms January 3rd. The church is few in number in Cuthbert. Remember the congregation here in your prayers. . ." Stanley J. Lovett held a meeting in late January at Westside church in Warner Robins. One was baptized. . . Bro. A. C. Grider met W. C. Nevill (Baptist) in debate during March at 7th Street church building in Meridian, Mississippi. Two propositions concerned the possibility of Apostasy and the essentially of Baptism. . . A. H. Payne (Christian) met Neil Ferrell (Mormon) late in March in Jackson. The debate was held in the building of the Clinton Blvd. church and prepositions were "The Gospel of Christ was fully and finally revealed during the first century." with bro. Payne affirming; and, "The Book of Mormon is the word of God" with Mr. Ferrell affirming. Carroll Sutton (Christian) meets a Pentecostal preacher during April 27-30 in Pascagoula (Mississippi). . . One was baptized and four were identified in January and February at the Huffman church in Birmingham, Ala. Don Bassett held a late March meeting in Huffman. . . Four have been baptized during January and February at the Sixth Ave. church in Pine Bluff, Arkansas. One was identified. Yater Tant held a March-April meeting in Pine Bluff. . . One was baptized in February at Arch Street in Little Rock. . . Grover Stevens held a February meeting for the 9th Ave. church St. Petersburg, Florida. . . Ward Hogland was in a meeting during March at Seminole in Tampa. . . One was baptized at Lake Shore Drive church in Jacksonville during February. . . Oaks Gowens held an early March meeting at Bradenton. . . One was baptized and one restored and identified at Expressway church in Louisville, Kentucky in February. . . Larry Bunch is the new preacher for the Shively church. . . In January and February 2) were identified at the South End church. . . Cecil Willis held an April meeting for the West End church. . . Elza Gary held a late February meeting at Shepherdsville. . . 3 were identified during February at the Franklin Road church in Nashville. . . Joe McGraw held a late February meeting for the Ewing Lane church in Nashville. . . During January and February one was baptized, four identified and 12 restored at the Riverside Drive church (Nashville). . . Sewell Hall held an April meeting for the Downtown church in Lawrenceburg. . . Delton Porter is soon to begin work with the Hickory Heights church in Lewisburg. . . In past weeks five were baptized, one restored and four identified at Hazelwood, Missouri. . . One was baptized during February at the Vivian Rd. church in Kansas City. . . Earnest R. Vick held an April meeting for brethren in Butler. . . Two were restored and one baptized during January and February at Steele. . . Two were restored and identified and ore baptized during January at Spring and Blain in St. Louis. . . At Elm Street in St. Charles two were baptized and two restored during January and February.

O. J. Bradley writes: "O. J. Bradley, preacher for the Centra Church of Christ in Roswell, New Mexico, will be in a meeting with faithful brethren in Lancaster, California, March 15-2: Willis M. Grooms is the preacher there." . . Lloyd Moyer held a March meeting for the "U" Street church in Sacramento. . . One was baptized during January at the Fairview church in Garden Grove. . .

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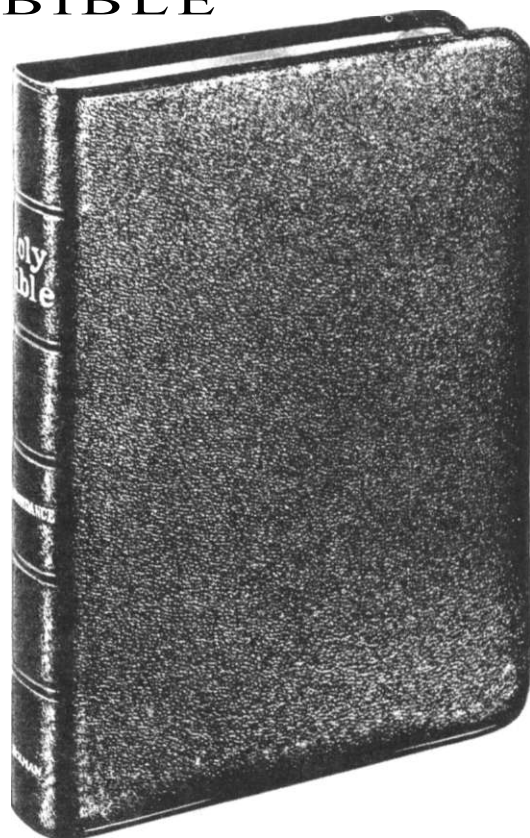
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533X

into us a child is born" ISAIAH 9—
 if far ness, dimness of anguish; and they
 shall shall be driven to darkness.
 elves,

CHAPTER 9
 and it NEVERTHELESS the dimness
 word, shall not be such as was in her
 vexation, when at the ¹first ¹2K 15:29
^{5:12} he lightly afflicted the land of ²2Ch 16:4
^{40: 7} Zeb'u-lun and the land of Naph'ta-li,
^{9: 6} and ²afterward did more grievously
 afflict her by the way of the sea, beyond
 Jordan, in Gal'i-lee of the nations.
 to all ²The people that walked in darkness
 ay, A have seen a great light: they that dwell
 their in the land of the shadow of ¹Isa 50:10
^{3:14} death, upon them hath the light shined.
 him- ³Thou hast multiplied the nation

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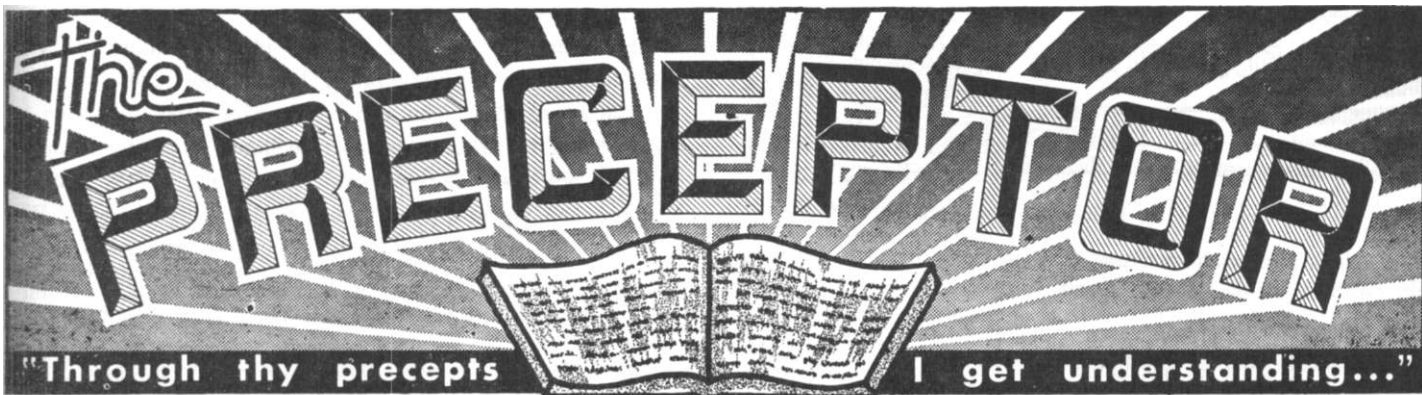
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SEARCHING THE SCRIPTURES

A. Hugh Clark

THE CREDIBILITY OF THE BIBLE

It is my firm conviction that the Bible has absolutely nothing to fear from any honest and rational investigation of its factual contents and claims. But it is also my firm conviction that the Higher Critics in their ostensible investigation into the "Authorship, dates, credibility and literary characteristics" of the books of the Bible and the Sacred Volume as a whole, have, dealt neither honestly nor rationally.

Indeed their fabulous and nebulous theories concerning writers and documents of the existence of which there is absolutely no historic evidence at all, but upon which the believer in the Bible, if he is to continue to be thought of as more than a plain nincompoop or a dunthead, is to cast overboard his belief in the Bible and in the God of the Bible, are so fantastic and absurd as to be utterly revolting

to a THINKING person in possession of the real facts in the case!

Of course, it goes without saying, that a series of short articles such as these is no place to name and to discuss in detail the various theories that have been developed by these Higher Critics of the Bible, their merit or their lack of it. But the very SOURCE of all these theories is such as to cast the highest degree of suspicion upon them all.

Every one of them was given birth in the prejudiced brain of an enemy of the Bible and of the Christian religion.

Discussing one of these theories, the Analytical Theory of the Pentateuch, brother J. W. McGarvey says in his book, the Authorship of Deuteronomy, "Especially is this true of the two scholars to whom, above all others, the present form of theory owes its completion and defense, A. Kuenen, now deceased, and Julius Wellhausen, who is still living. (He also is now deceased, of course. A.H.C.) They unhesitatingly reject as incredible all accounts of supernatural events, including those connected with the career of Christ."

Now, of course I know that the fact that these destructive theories to which, it may be said, almost all those in the departments of higher education in the Colleges and Universities, with almost a hundred per cent of their graduates stand committed; the mere fact, I say, that they originated and have been developed by unbelievers, enemies of the Bible, does not necessarily prove the theories to be false. But it does establish a very strong logical presumption that they may be false, and demands of believers that they shall thoroughly investigate *every* statement affirmed, and where the Bible is contradicted, that they shall oppose all such infidelity with every weapon at their command.

And, herein lies a warning to every parent and to every student of higher education, as it is generally taught in the schools of today, yes, even in the grade schools and high schools of all our cities and towns.

— Route 1, Killeen, Texas



What's Wrong With Religious Denominationalism?

Religious denominationalism is displeasing to God because it makes void the word of God.

In Matthew 15:6 Jesus charged the Jews of his day, "And ye have made void the word of God because of your traditions." They had substituted their human teaching for the law of God and thus had made of non-effect God's laws. The precepts of men as religious doctrines render vain such worship to God. Matthew 15:9. The perversion of the gospel brings upon the perverter the anathema of heaven. Galatians 1: 8-9. A quick glance at denominational precepts and practices will show how non-divine teaching characterizes their doctrines.

For instance some sprinkle or pour water upon the candidate's head for baptism instead of immersing the whole body in water as the scriptures indicate. Acts 8: 38-39. Salvation by faith only as taught by many of them conflicts with obedience in faith. Hebrews 5:9. The doctrine of the impossibility of apostasy as held by some is contrary to many plain Bible passages such as Hebrews 3:12. The almost universal practice in this country of the use of mechanical instruments of music in worship violates the silence of the New Testament on this subject. Tithes in giving money to the Lord is a reaching back into the Old Testament, which covenant was abrogated with the death of Jesus, and is no New Covenant rule of liberality today. Such scriptures as 1 Corinthians 16:2 are the rule of liberality today. Infrequent and other than the first day of the week observance of the Lord's Supper fail to recognize and respect the apostolic example of the first day of the week observance of the Lord's Supper as exemplified in Acts 20:7. The providing of recreation and entertainment as well as many other aspects of the social gospel are substituted for the preaching of and the practice of the gospel of Christ. The utilization of human institutions through which to accomplish their program of work nullifies God's design that it be done through the church. These examples as well as many others furnish an insight into how denominationalism renders vain the word of God by human doctrines and therefore, is displeasing to God. 2 John 9.

Religious denominationalism is displeasing to God because it detracts from the glory of God in the church and in Christ Jesus. "Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." Ephesians 3:21. One does not read far in their denominational literature, observe their public announcements or be around their people long until he is subjected to many examples of their sectarian pride. They glory in their human founders, their denominational history, doctrine, institutions, achievements, power, influence, etc. Unmistakably there is more emphasis on what is peculiarly their own denominationalism in the average denomination than there is on the things of the Lord. Every instance of praise rendered to denominationalism to that extent detracts from the glory of God in the church and in Christ Jesus.

Religious denominationalism is wrong for its future destiny is to be uprooted of God. "Every plant (planting, footnote ASV) which my heavenly father planted not shall be rooted up." Matthew 15:13. The context in which this utterance by the Lord is found indicates the reference is to unauthorized religious practices. Denominational

planting and its destiny is to be rooted up. The tragedy lies in the fact there are so many sincere but mistaken people who blindly follow their blind leaders in error and both the leaders as well as the led will fall into the pit. Matthew 15:14

It is thus evident that religious denominationalism is unauthorized of God and is displeasing to him. To encourage them is to partake of their sin. 2 John 9-11. Therefore, the proper attitude toward them is to have nothing to do with them that is an aid or an encouragement to them. Do what can be done to teach others the wrongs of denominationalism and its consequences. At the same time do what you are able to communicate to them the great truth of the Lord's church as it is revealed on the pages of the New Testament.

The End

— Stanley J. Lovett

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Published Monthly
at
Beaumont, Texas

Entered as second class matter, at the Post Office at Beaumont, Texas, under the act of March 3, 1879
STANLEY J. LOVETT, Editor
Box 187, Beaumont, Texas

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\$3.00 PER YEAR IN ADVANCE

Foreign subscriptions, \$3.50 per year

Address all communications concerning subscriptions and changes of address to THE PRECEPTOR, Box 187, Beaumont,

Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.

THE PASSING SCENE IN RELIGION

Joe Neil Clayton

A January issue of LIFE magazine has an article depicting the problems of the makers of so-called adult movies. A recent production is meeting with great opposition from religious leaders across America, who call it indecent and filthy. This comes as quite a surprise, in view of the multitude of indecent films that have not been condemned by these same sources. Everyone who is closely concerned with the increase of pornography in American culture has observed that the movie-making companies have surrendered to the worldly majority in their demand for vulgarity, nudity, and the glorification of evil. The movie-makers are evidently more concerned for profits than propriety.

The Roman Catholic Church has an organization called the LEGION OF DECENCY, whose purpose is to examine the products of Hollywood, and other sources of literature and arts, in order to see if these products are fit for Catholic consumption. In the case of the film under discussion here, the LEGION OF DECENCY gave it a "C" rating—meaning that it was condemned. The word goes out to Catholics that they should not see this film.

This particular film received the SEAL OF APPROVAL, however, from the movie industry's own "self-censoring" office. Mr. Geoffrey Shurlock's job in this office is to govern the content of the films through the discipline of the seal. This is a device to prevent public censorship of the film industry. Everyone suspects, therefore, that the Censor who is employed by the movie-makers is under pressure from the industry to use his powers in a way that will put more dollars into the till, and the granting of the SEAL OF APPROVAL to this particular film seems certain to be one of these cases.

When viewing the film, audiences that are accustomed to the bold efforts of Hollywood up to this point are reported to be embarrassed and shocked. The critics are outraged, and even the stars of the film seem to be embarrassed by the resulting furor. Therefore, LIFE magazine's opinion is that "Shurlock has been given to understand that Hollywood is in a desperate fight to stay alive", and, under this threat, has been influenced to give his approval to a filthy film.

Nevertheless, there is a bit of inconsistency in all of this. Many films in recent years have been released to the public that have violated the movie-makers' own censorship code, and have been approved by the LEGION OF DECENCY! The Production Code rules of the film industry state that in films receiving the SEAL OF APPROVAL "the sanctity of the institutions of marriage and the home shall be upheld. No film shall infer that casual or promiscuous sex relationships are the accepted or common thing. Adultery and illicit sex—shall not be justified or made to seem right and permissible".

Now it is evident that many films receiving the seal have violated this code. Many films treat of adultery, and offer little or no condemnation of it. They show no evil consequences to participants, thereby expressing tacit approval of the practice of adultery. This is justification through a lack of condemnation. Films that were refused the seal just 10 years ago are reported to be much more innocent in content than those which have recently been approved. LIFE says that one film which was refused the SEAL in 1953 is so mild in comparison to the film under discussion, that it seems "suitable for showing at a Brownie meeting".

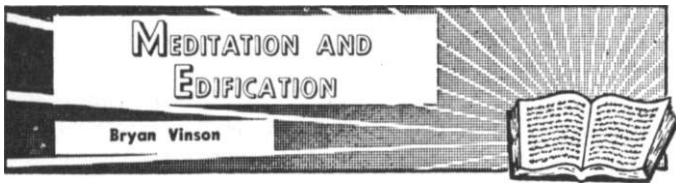
In its desire to soften the blow of its criticism of this film on the back of the movie-maker responsible for it, LIFE commends the content of another film by him which received public acclaim. This film won ACADEMY AWARDS and has an extreme box-office success, but was not a moral film, either. The LEGION OF DECENCY also gives its approval to this film, which treated of adultery among the executive set in a large insurance company.

The heroine in the story had been drawn into an adulterous relationship with her boss, and she finally wakes up to the fact that he treats their affair lightly. However, there is no condemnation of the man, except perhaps to show a tiny bit of remorse over the larger remorse of the girl. When the heroine breaks off, the viewer notes that here is an adult solution, not to the problem of adultery, but as to the way to treat an adulterer who will not be serious about it.

In two ways this film violated the movie industry's own Product Code, yet received the seal, and was approved by the LEGION OF DECENCY. Catholic Monsiegnor Thomas F. Little, Executive Secretary of the Legion said of this former production of the movie producer that it wets an "example of—effective comic satire". However, the Legion decided against the current film from the same man, calling it sordid and "morally repulsive". What could be more sordid and morally repulsive than to treat the subject of adultery as a common thing without evil consequences to some who engage in it. There seems to be a double standard existing in the policy of the Legion where there should be only the Godly standard of the New Testament.

Christ's answer to all of this is "Let no man deceive you with empty words: for because of these things (fornication, uncleanness, covetousness, and idolatry) cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light—proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather reprove them; for the things which are done by them in secret it is a shame even to speak of" (Ephesians 5:6-12). Since it is even shameful to speak of these things, they are not for public display, and Christians are commanded to "shun" and "reprove" them.

— 1500 Stevens Avenue, N.E., Huntsville, Alabama



THE SIN OF ADULTERY

Pursuing the study of particular sins of which man may, (and unhappily does), commit, I invite consideration to this subject—the sin of adultery. This, along with the sins of lying and stealing, are found within the moral code as embodied in the express prohibitions of the decalogue. It was a prevalent sin, and remains one in our time. The New Testament takes cognizance of the fact that Christians, prior to becoming followers of Christ had within their ranks those who were guilty of these sins. Christians are told to "put away lying" and "every man speak truth to his neighbor", and "let him that stole steal no more". Also, to the Corinthians Paul noted that of them there were some who before being washed, sanctified and justified, were guilty of his sin of adultery, as well as of other grave and fearful offences.

It is not within the scope of the purpose of this brief notice of the subject to go into a discussion of the many passages which involve this term, or that of the more general one of fornication. It is understood that fornication, as distinguished from adultery is simply an illicit sexual relationship, whereas adultery more specifically denotes such an act between two persons where either or both are married to other persons. Hence it is a specific within the general classification of an illicit relation of the sexes. The general warning of the apostle is, "Flee fornication".

Of course, according to the reasoning of some, adultery could not be committed by anyone save those who are in covenant relation with God, a Christian. The people of the world are not under any law of marriage as contended by some, hence could not violate this law inasmuch as they are not subjects of it. The fact, however, that some in Corinth are identified as having been in the past, previous to becoming Christians, adulterers refutes such a theory completely and finally.

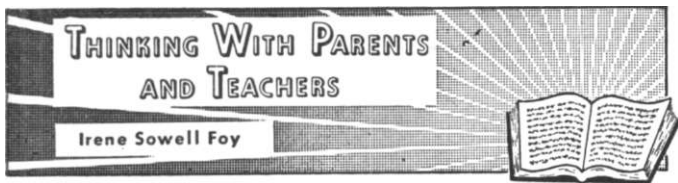
The law governing the sexual life of all men is a moral law, and therefore as moral creatures we are subject to it. Marriage is a relationship which legitimizes this act, and outside of marriage between two persons it is illicit. If, then, marriage makes an act moral and legal between the contracting parties, surely such an act cannot be moral between either those who are not married at all, or one who is married to smother.

The most prominent passage that comes into the area of study and analysis of this subject is found in Matthew 19:9, with the statement in Matt. 5:32 contributing some information toward the formation of a safe and proper conclusion of what the truth is. Therefore to these two statements the reader is invited to direct his attention. The latter, Matt. 5:32 is a statement embodied within the sermon on the mount. It was not, therefore, an enunciation immediately provoked by a question being addressed to Jesus. It was a specimen of a series of statements of contrast between the then prevailing order under the Jewish Economy and that which he is

announcing as designed to characterize His reign that was to supplant the former order. The entire sermon is but the setting forth of those principles of thought and conduct of the coming kingdom wherein its incomparable superiority to the old regime under which the Jews had thus far lived is manifest. Note the instances where Jesus says, "It has been said— but I say". This but pin-points matters of distinction and contrast. In the 32nd verse he says: "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." This language contemplates nothing as bearing upon any subsequent marriage of the husband who is depicted as putting away his wife, therefore there is nothing directly stated as to his being or becoming an adulterer. This is one point of distinction between this verse and Mt. 19:9. The charge against him for putting away his wife, save for fornication (on her part), is the effect it would most likely and reasonably have on her; namely, so place her in a situation wherein she would be tempted to contract another marriage. As thus contemplated Jesus then states with clarity and conclusiveness the condition of both the woman and her second husband. He says that she thus commits adultery, and so necessarily does the man to whom she becomes married. From this we must conclude that a person, however much he may have a right to marry so far as his life bears on the matter, that there is no right to marry another who has not the right. That is, the innocent party to an unlawful marriage will partake of the sin of the unlawful union. No marriage can be lawful to one party thereto while being unlawful for the other. This is why it is so imperative that a single man or woman, boy or girl, never allow themselves to form an attachment for one of the opposite sex without being sure that one has the right to contract and fulfill the marriage state. It may be further noted that Jesus in this teaching is obviously dealing with the underlying injustice that attaches to the practice alluded to as then prevailing; that is, of a husband putting away his wife and thereby incurring upon her such an injustice as that of creating the temptation for her to marry another. Hence, the exception noted, "saving for the cause of fornication". This exception, if it exists, would establish the justification for putting her away, whereas if such does not obtain then the injustice arises from the innocence of the wife. An action taken against an innocent person may very well be unjust, whereas the same action against a guilty one be altogether just. In examining the statement in Matt. 19:9 we find that the contemplated act of putting away one's wife, except it be for fornication, and then marries another committeth adultery, and, further, he who marries the one put away also commits adultery.

In this passage the action contemplated is that of a subsequent marriage and the estimate God places on such a marriage. It matters not what other reasons might provoke and lead the persons to a marriage to terminate it, the one who puts his companion away and marries another is by the second marriage guilty of adultery, for the obvious reason that they have no God approved right to consummate such a contract. It is an illegal, illicit and therefore an immoral union. Be it noted that He who possesses all authority in heaven and on earth so said, and therefore the ruling of any civil tribunal or the judgement of any church is powerless to overrule the

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"WHAT IS THY MOTHER?"

The above question is from Ezekiel while he was serving God on Babylon, teaching Judah, in the hope of saving a remnant. In relating to them the punishment that would come on those still in Jerusalem, he taught them the basic cause of their trouble — their own sins.

In chapter 19 of Ezekiel he shows them the basic thing that led to their sinfulness. "What is thy mother?", he asked. Mother being representative of Judah or Jerusalem. He answered his own question. "A lioness: she lay down among lions, she nourished her whelps among lions." What is the mother? So will be her children. Reading further in Ezekiel 19:3-4: "And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. The nations also heard of him: he was taken in their pit, and they brought him with chains unto the land of Egypt."

The mother's hope for him being lost, she "took another of her whelps and made him a young lion. And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon: they brought him into the holds, that his voice should no more be heard upon the mountains of Israel." (Ezekiel 19:5-9)

God, through Ezekiel, was teaching Judah. He shows in the above reading some of the basic causes of her suffering and captivity in Babylon. The "mother" the nation, failed to train as youth should be trained. She lay down with the lions, then she nourished her whelps among lions.

The man becomes what he was fed as a child. We are living in a grossly materialistic age. Mothers are materialistic in their thinking, children associate with those whose god is the things of this life. Unless mothers change, the harvest will be sad to see. Feeding and enjoyment of the secular, timely things will have to be replaced by spiritual feeding and enjoyment of that which is of eternal value. "Vanity of vanities, saith the preacher; all is vanity". (Eccl. 12:8) The book closes with the safe admonition: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man". (Eccl. 12:13) This admonition is the only course of safety for motherhood.

Look at the child when he has become a man, one will see the answer to the question, "What is thy mother?"

Mothers, Take Time For Your Children

A mother asked, "How can one find time to teach the Bible to her children when we don't have time for necessary things?". If one makes a list of "necessary things", he usually heads it with food, clothing and shelter. These are good and necessary but for only a brief period of time. James

said, "For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away." Before your child will have assimilated the food you gave him, time for him may be no more. Eternity will have begun. Then what? You will then realize, but too late, what should have headed the list of "necessary" things. It would of course be, spiritual feeding. Help him to learn to do as did Ezekiel, "Eat up the roll" and it will become to him "sweet as honey". It will also help him to develop a taste for associates who will be a help, not a hindrance.

Your Children Have Problems

If you do not take time to hear their problems to help them find Biblical solutions, they will seek help elsewhere and you will have lost the confidence of your child.

A problem common to many young people is, "Why can't I dress as others?", and, "Why can I not participate in gym exercises that include dancing?". Some one has truly said we are living in the "sexy sixties". There does indeed seem to be a sex madness that is portrayed in every medium of communication; magazines, newspapers, movie advertisements and on television. Saddest of all, it is portrayed in people's dress, both of men and women, some of whom call themselves Christians thus defiling the very name.

How to Meet This Problem?

1. Begin early in the life of the child, even in infancy. Teach him the sacredness of his body as the gift of God and as the home of the soul. "Ye are bought with a price: therefore glorify God in your body, and your spirit, which are God's". (Read 1 Corinthians 6:19, 20) The basic solution to the sex problem is for one who believes to realize who he is and what his body is, a tool to serve God. A Christian is never to conform to the mores of the world. On the other hand, he is to show to the world that he has an exalted purpose in life. Those who are God's are to present their bodies a "living sacrifice, holy and acceptable". God "hath called us unto holiness".

The child must early be taught to control his desires and to satisfy those desires as God intended. First, may be his response to his desire for food. His mother must teach him to choose that which will nourish, not abuse his body. Later when desires for sex expression are beginning, the must teach God's purpose in that and that the area for expression is in the marriage relation. Therefore all activities that encourage pre-marital expression must be avoided.

Developing self control can become a great challenge to a child. Help them to see that God did not give an ugly thing in sex. It is indeed a spiritual blessing but, as in all gifts from God, must be handled in harmony with his design. It is a blessing but by misuse it may become a curse.

2. Teach God's Word

The record of Daniel in a place where the influence was powerful to encourage him to leave God and follow a king's dictates shows his courage in self control. This challenging statement was made of Daniel: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank". (Daniel 1:8)

(Continued on page fifteen) (Continued on page fifteen)

THE PASSING OF BROTHER T. W. WORLEY

Earl Dale

Brother Thomas Winfield Worley, one of the finest Christians ever known to this writer, passed from this life at 6:00 A.M., January 12, at the Memorial Hospital in McAllen, Texas. He had been in ill health for about two years following two major operations.

Brother Worley was born April 15, 1876 at Point Cedar, Arkansas. He grew up and attended College in Arkansas, preparing himself to teach school. While in College, he heard the gospel of Christ, gave heed to heaven's message, and, at the age of twenty, was baptized into Christ for the remission of sins. While still a young man, he moved to Texas to teach school. While teaching school at Cico, Texas, he met and married Alta Jane Huddleston on November 11, 1900. To this union was born three children: Claude E. Worley, now a gospel preacher in Beverly Hills, California; Garland W. Worley (deceased); and Gladys Koonce, now a school teacher in Mission, Texas.

From North Texas, while the children were still small, brother Worley moved his family to Sabinal, Texas. From there he joined a group of American Colonists and moved to Old Mexico, settling in the Camacho Valley, about 100 miles west of Tampico. He was there during the turbulent days when Poncho Villa was staging a revolt against President Carranza. The hardships and experiences which brother Worley and his family endured would require volumes to relate.

From the Camacho Valley brother Worley went into the oil fields of Tampico and worked with various companies for about 17 years. He then moved to McAllen, Texas, where he resided the rest of his life on earth.

T. W. Worley was a man of sterling character. He had no difficulty in making up his mind to stand far the truth on any issue that came up. He lived during the days of the apostasy that produced the First Christian Church. He took a firm stand against the innovations of that day. In our own immediate time, when "Institutionalism" and the "Social Gospel" made their bids for church support, he promptly opposed those innovations and took a solid stand against them to the day of his death.

During the years of his retirement, he gave all of his time working for the church. He spent most of his income during that time in contributions to the church and the support of preachers—both Latin and Anglo. He was one of the best friends a gospel preacher could claim as his own. He was especially interested in spreading the gospel among the Spanish speaking people. He assisted, financially and otherwise, the training of Latin boys to preach the gospel. Some of the best preachers among the Latins are busily engaged in preaching the gospel as a result of his influence, assistance, and encouragement. The Latins of the U.S., as well as the Latins of Mexico, loved him because he loved them. All the faithful Latin American preachers of the Valley, Latin preachers of Northern Mexico, and Latin brethren from both sides of the Rio Grande, were present at his funeral to pay their respects to the memory of a great man they had reason to love.

Brother Worley could always see the bright side of things. He was a happy man because he was a Christian. Although old in years, he was young in heart up to the day of his death. Approaching death did not change his bright outlook. When he went to the hospital for the last time he remarked, "I guess a man's body is like a piece of machinery; when it gets old and worn out, we have to pull it over to the side." He was possessed with a great sense of humor. All those who knew him will remember that not one point could be made but what he could think of a clean joke that would illustrate that point.

The future of the church in McAllen was his greatest concern at his death. He pictured the church as being at the cross roads and stated his hope that the church would obtain the services of a faithful preacher to help them solve their problems and encourage them to take a firm stand against all innovations and worldliness. An interesting incident in his life was that on his eighty-fifth birthday, he preached on Sunday morning at the Laurel Heights church in McAllen.

This writer, assisted by brethren Bill H. Reeves, Wayne Par-tain, and Glenn Rogers conducted his funeral service at McAllen, Texas on January 14 at 4:00 P.M. Brother Worley's house of clay was deposited in the earth in beautiful Memorial Gardens, North and East of McAllen — there to remain until the call of the Lord at the last great day.

Only eternity will measure the good that T. W. Worley accomplished. Looking at it from his side, he is in a "far better" state. Paul said that "to depart and be with Christ" is "far better." Phil. 1:23. And, too, his labors have ceased, but the good haven which he put to work will increase to the glory of God and the salvation of souls until the last trumpet shall sound. John said, "And I heard voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors: and their works do follow them," Rev. 14:13. His leaving is not necessarily our loss (his works still go on); but it IS heaven's gain. "Precious in the sight of the Lord is the death of his saints," Psa. 116:15.

These are the days of the years of T. W. Worley which he lived, eighty and eight years, 8 months, and 27 days. Then our brother gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his people.

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HITHER... THITHER... YON

Jim McDonald



One was baptized and three restored recently at Haynesville, La. . **Roy Foutz** held an April meeting for the Linwood church in Shreveport. . One was identified and two restored during late February at Linwood. . **Alton Elliot**, preacher from Perry, Florida, held a meeting April 14-21 at the Stanley church out of Logansport. . **Thomas G. O'Neal** held a March meeting for the Azalea Park church in Orlando, Florida. . The South Jacksonville church (2209 Parental Home Road) is now meeting in their new building. This church is not yet two years old. **James P. Miller** held an early March meeting for these brethren in Bradenton. . March and April meetings were in progress in Birmingham, Alabama at Fultondale—**Gene Robinson**; Huffman, **Don Bassett**; Hueytown, **Wendell Wiser**; Cahaba Heights, **Dennis R. Reed**; Inglenook, lectureship; Midfield, **Robert H. Bunting**; North Birmingham, **Grover Stevens** and Fairfield Heights, **Herschel Patton**. . One was baptized during March at the Huffman church. . **Eugene Britnell** is scheduled to hold a June meeting for the Mt. Olive church. . **Jere Frost** held a mid-April meeting for the Jordan Park church in Huntsville. . **Horace Huggins** held a March meeting for the Saraland church. . **Sewell Hall** held an April meeting for the Downtown church in Lawrenceburg, Term. **Warren Glass, Jr.** held a March meeting for the North Lexington church. . **Marshall Patton** held a late March meeting for the church in Fayetteville. These brethren have just recently completed a new building and are meeting in it. **W. L. Wharton** held a March meeting for the Lewisburg church (Hickory Heights). . A debate between **Billy Ashworth** and **Doug McWhorter** was held March 8th and 9th in Woodbine at the Longview and Kline Streets church. Propositions were "It is scriptural for a preacher air 'Evangelist' to locate with and preach to the church." **Billy Ashworth** was in the affirmative. . **Irven Lee** held a mid-March meeting for Mann Street church in Woodbury. . Two were identified, two were baptized during March at the Riverside Drive church in Nashville. . One was identified during March at the Locust Street church in Mt. Pleasant. . **Roger Hendricks** will move June 1st to work with the brethren at Locust Street. .

Two were identified during March at Belmont in Indianapolis, Indiana. . **Grover Stevens** held a March meeting for the Stilesville church. . Lectureships were held in March and April at Greencastle and Marion. . Belmont also had an April Lectureship. . **David Claypool** held on April 26 — May 2 meeting for Plainfield. **Bob Owens** is to hold a May meeting for the Lafayette Heights church in Indianapolis. . **Robert Williams** was at Clarksville in early April; **Charles Campbell** at Seymore. . **L. J. Nicklas** held a recent meeting at Prospect. . It's meeting time in Kentucky with meetings either recently completed, in progress or immediately slated at Lebanon with **Bob Nealy**; Somerset, **Jere Frost**; Caesarea, **Don Townsley**; Lexington (Clifton Ave.), **Paul Brock**; and in Louisville, Valley Station, **Paul Brock**; Park Blvd., **W. C. Sawyer**; Manslick Road, **James R. Cope**; Shively, **Grover Stevens**, Central, **Bob Witherington**; Westend, **Cecil Willis**; Preston Highway, **Mason Harris** and Haldeman Ave., **Ronald Mosby**. . Two were restored, three were baptized and one was identified at Park Blvd. in March. . Four were baptized during March at Shepherdsville. .

Donald Townsley is leaving the South End church to work with the Grandview church in Tompkinsville. . One was baptized and one restored and identified at Expressway church in Louisville during March. .

Out in California one was identified during February at East Long Beach. . Gospel meetings were in progress in the state at Orange, **John Wilson**; South Compton, **Otis Moyer**; Norwalk, **Floyd Thompson**; and U Street in Sacramento, **Lloyd Moyer**. . One was baptized during February at the Fairview church in Garden Grove. . **Arthur W. Atkinson** held a March meeting for brethren in Dallas, Oregon. . **W. C. Sawyer** held an April meeting for the Harding Ave. church in Sciottville, Ohio. . **William Wallace** held a mid-April meeting at Tallmadge. . **James P. Needham** held a May meeting at Barberton. . Two were identified and three baptized during February at Arch Street in Little Rock, Arkansas. . **Hollis Creel** held a March meeting for the Ninth Street church in Rector. . **Yater Tant** held a late March meeting for the Sixth Ave. church in Pine Bluff. . Two were baptized there during March. . A new church began meeting in March at Lake Forest, Illinois (near Chicago) **Aubrey Belue** held an April meeting for the West Side church in Aurora. . The Margaret Street church in Joliet had a March lectureship. . **A. Hugh Clark** holds a May meeting for the church in Racine, Wisconsin. . Five were identified during February at Hazelwood, Mo, **Frank Jamerson** holds a late April meeting for the church in Hazelwood. . **Lowell Blasingame** held a March meeting for the Steele, Mo. church. . One was baptized, two identified during March at Elm Street in St. Charles. . **Earnest R. Vick** held a March meeting for brethren in Butler. . **J. T. Smith** held a March meeting for the Tenth and Rockwell church in Oklahoma City. Bro. Smith will soon move to work with this church. . One was baptized during March at Tenth and Francis in Oklahoma City. . **Dudley O. Spears** soon will move to work with brethren there. . Two were identified during March at the Southside church in Tulsa. . **William R. Lambert** held an April meeting for the Wesley Chapel church in Decatur, Georgia. One was identified there recently.

Herschel Patton held a March meeting for the 25th Street church in Pascagoula, Mississippi. . **H. L. Bruce** held a mid-April meeting for the Coward Road in Mississippi City. . The Cambellsville, Ky. church is in need of a preacher. If anyone is interested write J. T. Wilson, Jr. 725 S. Columbia, Cambellsville. . One was baptized during March at the church in Madisonville, Texas. . **George Fare** holds a late April meeting for the brethren in Madisonville. . The Timberland Drive church in Lufkin, Texas had a late March lectureship. . **Elmer Moore, Jr.** held a late April meeting for the church at Union Road. One was baptized in March at Union Road. . **Hoyt Houchen** held a May meeting for the Westside church in Wichita Falls. One was identified an Westside during February. One was baptized, one resumed, and one restored and identified at Floral Heights during February. . **Jerry Ray** held an April meeting for the Caprock church in Lubbock. . Roy Cogdill was in a meeting at North Park in Abilene. . Other Texas meetings during the months of March-May were at San Antonio (West Avenue) — **Bob Franks**; Thomas Blvd. (Pit. Arthur), **Marshall Patton**; Dumas (Sixth and Meredith) **Harry Pickup, Jr.**; Amarillo (Pleasant Valley), **H. F. Sharp**; Dallas, Scyene Road, **H. H. Houchen** and Forest Lane, Paul Foutz; Rockdale, **R. L. Burns**; Pear Ridge (Pt. Arthur), **Dean Bullock**; Beaumont (Pinecrest), **Al Payne** and Amelia, **Elmer Moore**; Kilgore, Henderson Blvd.,

(Continued on page nine)

THE SIN OF ADULTERY

(Continued from page four)

edict of Christ. Multitudes of people are within the church of Christ who have contracted second marriages while one or both have former mates living. In every such situation except where the expressed exception obtained these unions are adulterous according to this passage of scripture. Wishful thinking and timid teachers have no force to nullify this statement by Jesus.

It might be well to briefly note again that there are those who interpret this passage as being exclusively of force to Christians, that no such restrictions are imposed on those in the world forasmuch as those so reasoning hold that until one becomes a convert to Christ this law does not apply. Previous, therefore, to becoming a Christian one may marry, divorce and remarry any number of times with impunity, being answerable only to civil law in his unconverted state. The cardinal truth which this reasoning disregards is that marriage is a moral matter rather than a spiritual one, and since all men are moral creatures and therefore subject to moral law, all are amenable to this law as announced anew by Christ. On the other hand, however, the thought is put forth by some that what Jesus taught here in this connection was only of force to the Jews, and thus the exception noted by him applied only to them then, and consequently is of no application and force now. The connection as thus made disallows all grounds warranting a second marriage while the first companion lives. Such a contention would require as its principal premise the position that all that Jesus taught while here would be of no force except as specifically repeated after Pentecost. This would make shambles out of the first four books of the New Testament, and is too repugnant to countenance.

Another turn of thought has been encountered with respect to the state or rights of the guilty party in this verse. That is, a wife or husband who has been divorced for the cause of adultery, while granting the stated right of the innocent party to marry again, the point is raised as to whether the guilty one also does. Very able brethren are known who hold the persuasion that they do have this right. From a human point of reasoning I can readily see the logic of such reasoning. As I understand their position, it goes this way: the innocent party being freed from the marriage bond, the guilty must of necessity be regarded as also being loosed therefrom, and hence so being they must be free to marry again. This, if true, would put both the parties to the first marriage on an equal plane as to their rights and privileges, notwithstanding the fact that the innocent is said to be free from the first marriage solely by virtue of the infidelity of his or her companion in that marriage. On what principle of merit and virtue can this assumed right rest? If, as the verse plainly teaches, the innocent party is entitled to marry again because of the adultery of the husband or wife to whom married, then this position would grant the same right to one whose virtue has been surrendered. In opposition to this view it has been suggested that the guilty is not privileged to marry again, and that such is true as a penalty for their wrong doing. This, I believe, is not a true statement of the case. The penalty for sin is reserved for the hereafter.

One may suffer for crimes against society now, but properly considered the punishment for sin is identified with eternity hereafter. Whether, therefore, one suffers hereafter for his sins turns on the point of securing forgiveness or not from God. That the guilty party to a marriage can obtain forgiveness for adultery is too obvious to require any labor to establish. A woman caught in the very act was forgiven by Jesus with the direction to "go and sin no more".

My conception of the position of the guilty party is that theirs is a tragic and unfortunate one. Their lack of a right to marry again rests not on the principle of penalty of punishment, but rather the absence of any such right being revealed by Christ. This right to marry again is expressly taught by Jesus as relating to the one whose companion has violated the marriage pact by illicit relations with another; there is a complete absence of any such provision being recognized for the one who so violates the marriage contract. Such a persuasion, therefore, is suspended wholly on inferential reasoning too inadequate to secure an absolute assurance of safety of action. Understandably those whose lives have become so involved in marital entanglements anxiously are seeking some comfort and solace in their tragic situations, but it is never safe or proper to tamper with the revealed Will of the Lord by assuming to speak where He hasn't spoken.

I know of no one in the church who has been commissioned to investigate, interrogate and sit in judgment on every case of members of the church who have a second husband or wife. Neither do I know of any precedent for interrogating every candidate for baptism on what their marital status is. But these being lacking in no wise allows preachers and other teachers a latitude in clearly adhering to what the scriptures teach on this subject. If the truth as therein found makes some members uncomfortable and thus incurs their displeasure, the truth nevertheless must be believed and taught.

It has long been my judgement that those who have so entangled and involved their lives should, even on the assumption they are entitled to their present companion, accept a retiring and unassuming place within the congregation where they are members. To act in the capacity of leadership, and to function in the role of public functionaries but lends credence to an attitude of condonation by the congregation of divorce and remarriage. This reflects on the good name and influence of the congregation in the eyes of the community. The same is true respecting the public prominence within congregations of those who talk disorderly in their every day conduct by dishonest dealings and as bearers of false witness.

The impending judgment confronting all men imposes a severity of consideration of one's conduct and relations in life that should never be awakened or neutralized by the sanctioning of that unsanctioned by heaven in all these areas of human behavior. While true none of us is the final arbiter of the fate of any person, yet we must ever be faithful to the Word of Him who is our judge in the full recognition that our being judged of him will be by that same word he has revealed to us, and not as resting on the popular mind or public approval.

— P. O. Box 764, Longview, Texas

THINKING WITH PARENTS AND TEACHERS

(Continued from Page Five)

Again, in spite of the unchangeable laws of the Medes and the Persians and of the threat of a den of lions, it is written of Daniel, "His windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime".

That lowly Nazarene, when tempted in all points "like as we are, yet without sin", (Heb. 4:15) met the tempter and defeated him with, "It is written".

It is high time mothers become alarmed over the toboggan slide downward of morals in America, even among the Lord's people, and that they use their powerful God-given influence to put a stop to it, beginning with their own children in the home. The world may truly ask your child, "What is thy mother?".

— 1104 Caldwell Lane, Nashville 4, Tennessee

HITHER, THITHER, YON

(Continued from page seven)

Ed McCaskill; Bridge City, Osborne Road, **Bill Cavendar;** Lomgview, Greggton, **W. L. Wharton;** Bonham, Russell Ave., **Stanley Lovett;** Mt. Pleasant, Southside. **W. R. Jones;** Sulphur Springs, Southside, **Joe Swint;** Cooper, **Carl Allen;** Henderson, Highway 79 church, **Roy L. Foutz;** South Houston, **W. R. Jones;** Bellaire, **A. Hugh Clark;** Pasadena, Southside, **Oliver Murray;** Angelton, Kiber Street, **Leon Odom;** Baytown, Pruett and Lobit, Robert **Jackson;** North Freeport, **Dean Bullock;** Houston, Spring Branch, **David Harkrider;** Damon, **Elmer Moore** and Cypress Fairbanks (Houston) **Paul Foutz.** .In Houston, Two were identified, one restored during February at the Oak Forest church..Two were identified during March at South Houston. .One was baptized at North Freeport. .One was baptized at Southern Oaks (Lake Jackson)..One was identified at Red Bluff (Pasadena)..Two were restored and identified at Southside in Pasadena..One was baptized and one identified at Greenville (Walnut Street) and **Charles Holt** held a lay April meeting there. .Two were baptized and two identified at Greggton during March.

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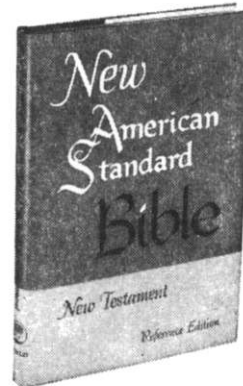
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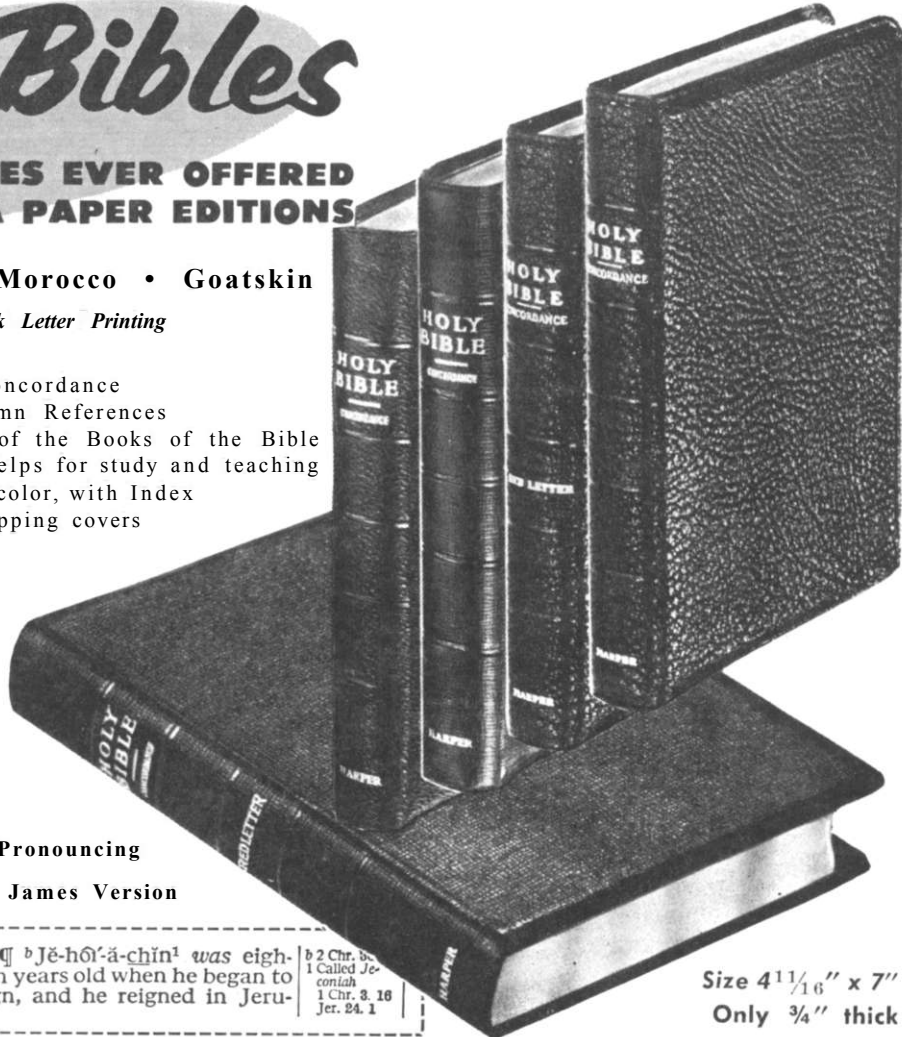
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REVELATION 20, 21

CHAPTER 20

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
2 And he laid hold on the dragon, that 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 set a seal upon him, "that he should deceive the nations

a ch. 19. 20
b ch. 1. 18
c Is. 65. 17
d Pet. 3. 13
e ch. 12. 9
f Dan. 6. 17
g Is. 52. 1
h Gal. 4. 26
i Heb. 11. 10
j 12. 22
k ch. 3. 12
l ch. 12. 9
m Is. 54. 5

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

CHAPTER 21

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

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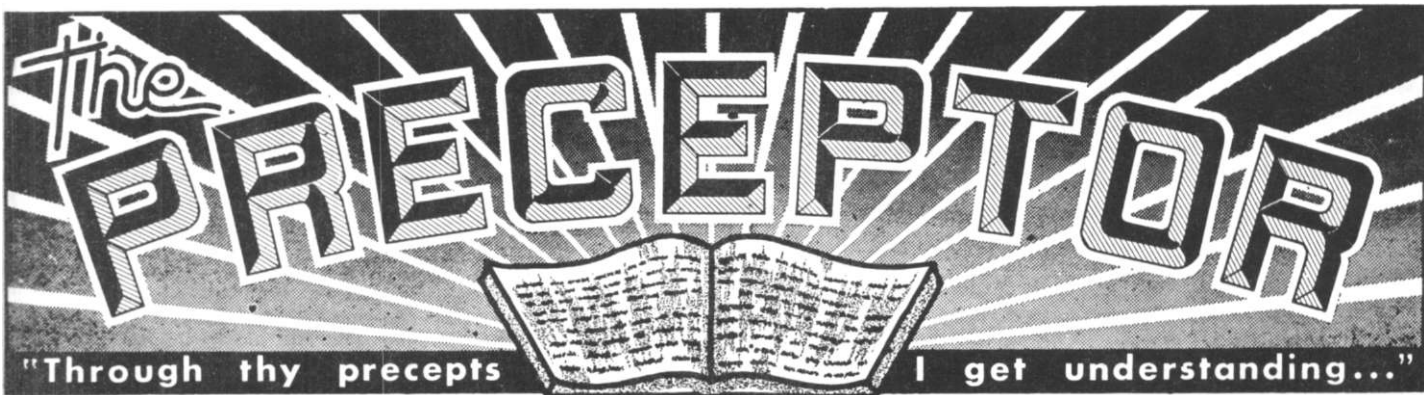
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SEARCHING THE SCRIPTURES

A. Hugh Clark

The following statement is taken word for word from the book, "BIBLE vs. MODERNISM" by Trice and Roberson. It says precisely what I want to say, hence the quotation.

"The divine origin of the Bible is attested by the character and nature of its contents. It contains narratives of the most tender and touching interest, of heroic deeds, of wise administrations, of adherence to duty even in the most trying circumstances. It contains poetry of the rarest beauty, gems of thought and wisdom unequalled in any other literature in the world. It discourses on the most profound themes that ever engaged the thought of man, treating of God, of creation, of sin and salvation, and of man's eternal destiny. Its teaching through prophets and the fulfillment of their predictions; its doctrine of righteousness, self-control, and the judgement to come—

all this and more testify to the divine origin and inspiration of God's revelation to man — the Bible. No adequate survey of the Bible can ignore its "Miracles, its prophecies, and its re-

vealed truth, without which it would be a different book and would lose its appeal to mankind."

"A prominent feature of the Bible found in no other book is that it speaks as from God. It never employs reasoning or philosophy in the enunciation of truth. Its edicts are founded upon the principle of right and truth based upon the absolute authority of God. It never expresses or implies doubt or uncertainty nor speaks of things as possible or probable, and its references to the future are as certain and positive as if they were past history.

"The only conditions expressed or implied of the future arise from the conditions dependent on man's course. God left man free to choose, and on the choice man makes God's blessing or curse is suspended. The only contingencies of the future depend on the course man may pursue. Otherwise the future in the scripture is foretold with all the certainty of the present or past." (David Lipscomb).

"The proof of all this is seen in all God's dealings with men as recorded in the Bible. Its divine revelation of the beginning of things, of the nature and person of God, of heaven and hell, of man's origin, relations and destiny, of sin and salvation, of a future life, of rewards to the righteous and punishment to the wicked — all this and much more indicate the contents of the Bible could come along from God."

— Route 1, Killeen, Texas



IN THE BEGINNING, GOD

Tom Bunting

Paul said, in Acts 17:24, "God that made the world and all things herein. . . ." Three great objects of human speculation matter, mind, Deity. Matter signifying the world without us, mind the world within us, Deity the Creator of both matter and mind. Some people deny the existence of matter, others the existence of mind, and still others the existence of Deity. Therefore, we find people today who have begun the search for that which common people never lost — God. Man is a rational being in religion as well as every other way. So he seeks proof. One of the aims of man is to be able to understand and to be able to give reason! The proof as to the existence of God is found in two areas: (1) the works of nature, (2) and the words of revelation. Both of these are based upon reason, establishing our conviction and confidence. In this article we center our thoughts upon the evidence of the existence of God in the works of nature.

I believe in God because there is no proof of His non-existence. **No atheist has** ever offered any argument that would disprove the existence of God. For a man to declare that there is no God he would have to explore all the realms of time, space, and eternity. He would have to make himself God by acquainting himself **with all** the facts necessary to declare, there is no God. The unbeliever **is** unable to prove that all we see is non-intelligent forces. We submit this as our first proof of the existence of God.

I believe in God because of the idea of God in the human mind. Man could not originate the idea. If, as the atheist **insists**, there is nothing **in** our observations and experience suggest God, then how did the idea originate? On the other hand, if there are things which suggest His being then these things serve as evidence. Either read you **Choose** the evidence is there as to God's existence.

If the universe is all bad, or 'half as bad as they claim, how did human beings ever come up with the idea to attribute it to the activity of a wise and good creator? Why did they not conclude that such a "mess" could only come as a result of Chance? The idea of a Supreme Being is a universal idea and this we submit as our second evidence.

I believe in God because of man's moral potential. There is a thought implanted in all people to do better, to improve, to strive. The very fact that we speak of what one "ought" to do or "ought not" do, this does not come from matter. Man has ~~it~~ moral capacity that is not found in matter. All men, even infidels, try to convince themselves they are doing right. They all seek the approval of their own conscience. We all have a sense of justice and fairness. This moral capacity of man points beyond matter!

I believe in God because of the principle of order in the universe; cosmos not chaos. This reasoning was offered by David Long ago, "The heavens declare the glory of God. . . ." The fact that matter is not eternal is accepted by both science and logic. They both recognize the requirement of a first cause. Today scientists are interested in beginnings and have eagerly sought the age of the earth. Through the study of radioactive materials they are able to make more accurate estimates of the age of the earth than ever before. These radioactive materials are breaking down into other elements,

an eternity from now they will have ~~sill~~ disintegrated. The universe is apparently running down. Science which once believed in the "conservation of matter i.e., that matter was indestructible. The atomic age dispels this theory. They found that work can be done only while energy is passing from high to low. There is more and enough substantial proof that the earth is temporal and not eternal!

True religion stands squarely upon the known fact that there is a principle of order in the world, as is well within the limits of logic when citing this as evidence of the reality of God. The movements in our solar system are so accurate and orderly that they are able to predict years ahead, the time and place of an eclipse or the appearance of certain comets. Research in both chemistry and physics is based upon order. Dr. Mather said, "We live in a universe, not of chance or caprice, but law and order." Dr. Einstein, "Certain it is that a conviction akin to religious feeling or rationality or intelligibility of the world lies behind all scientific work of higher order." The order of the solar systems with solar solar systems and universes within universes is not a product of chance. The periodic table to the beginner is an accumulation of symbols and numbers; to the physical chemist, a beautiful mosaic representing order and design; but to the chemist whose eyes have been opened by divine revelation it is an example of orderly handiwork ~~c* th~~ Creator. Dr. Young said, "the more one knows of the material universe, they have had continually revealed to them something more of the glory and majesty of its Creator." Paul said, (Rom. 1:20) "For the invisible things are clearly seen through the things which were made, even his eternal power and Godhead. . . ."

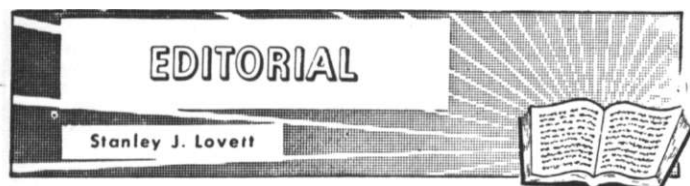
"Consider the Lily. . . ." In observations and studies of the vegetable kingdom one can be impressed with both the beauty and order. The more we magnify the things of nature the more order is revealed to us. Such order and design, as seen in nature, demands a Designer.

Likewise, in the animal kingdom there are many things which demonstrate unity and design. There are so many things that one could study; the insects, fowls of the air, and wonders of the woods. Men have often turned to nature to learn how to make things. Henderson says, "The order in nature showed that chance cannot explain the wonderful order that exists which makes life possible."

Then there wonderfully made. Many many things about man's physical makeup show evidence of a creator. Consider man's means of communication, human speech. How does one learn to talk? He learns to talk by hearing others. This is the reason a person born deaf does not learn to talk for he must be taught by those who speak. How did the first man ever learn to talk if there was no one for him to hear? Human speech came by the revelation of an eternal God.

The organs of the body are inexplicable without a designer. A thought provoking question was asked by Sir Isaac Newton

(Continued on page eight)



UNITY

One, if not the principal, aspect of the preaching of the early reformers was that of unity among believers. They were deeply concerned with the divided state of religion in their day. They desired the oneness of all believers in Christ because they knew this was the will of God. To this end they both worked and sought for a divine and workable basis of harmony. This platform they found in the "thus saith the Lord" as revealed in the New Testament.

Through the years brethren generally have been impressed strongly with the necessity to "keep the unity of the Spirit in the bond of peace". They have understood and have taught the will of God in this respect. Although it is quite true that our practice has not always kept pace with our preaching, we have been deeply impressed that unity is right and division is wrong.

During the last decade we have gone through the excruciating experience of witnessing and being involved in division within our own ranks. This distressing condition has been justifiable only on the grounds that the cleavage has been the results of contending for the faith over against error. We have applied the lesson so often taught that division is right only when it involves standing for an item of faith clearly revealed in divine truth. This principle thus applied is true and held by us now just as it was in times past. Only a matter of God's truth being at stake can vindicate those responsible religious disunity.

Although the lesson was taught well and was readily received, it is worthwhile to reflect upon that principle with reference to the present state of things.

Since we are well aware that nothing less than a matter of faith can absolve from the guilt of division, is it possible that at times some, consciously or unconsciously, may be confusing matters of opinion with matters of faith and thus are willing to create division among brethren over things that are not clearly revealed in the Bible?

When some "pull off" from or disfellowship whom they have previously fellowshiped, with cries of the necessity of separating from "ungodly brethren" in order to maintain the "true faith", we had better be sure these are the facts and not just a cloak for division. We had better take a second look at ourselves lest we fail into just such a bit.

Recently we ran across the following short piece from the church in Miami, Florida. We submit it for your consideration respecting the subject at hand:

FORBEARANCE IN MATTERS OF JUDGEMENT

There is a purpose for every statement in the Bible. It was written for man's good. I am sure the account of the "sharp contention" between Paul and Barnabas was written for more than just a historical fact. (Read Acts 15:36-41). I believe there is a lesson in these verses we would do well to learn.

"Barnabas determined to take" Mark with them, "but Paul thought not good to take him... And the contention

was so sharp between them, that they parted as under one from the other." This was a sharp contention—tempers flared. Each of these men stood his ground in this matter, How did they settle it? By and went one way, and Paul selected Silas and went another way. But it is said to their credit, they did not divide the church over this matter, neither did they disfellowship one another. They did not even demand that other brethren not have anything to do with the other one. As Paul visited the churches, he did not try to destroy Barnabas.

Which *ones* of these men was right? I do not know! I can understand why Paul did not want to take a "quitter" his kinsman, another chance. Perhaps Paul's spanking, and Barnabas' encouragement, both had a part in Mark becoming a useful man in the kingdom of God. To me, their contention was over a matter of judgement, and not a matter of faith.

If some of the present day brethren had been there, they would have withdrawn from either Paul or Barnabas. Perhaps, they would have charged Paul with being "self-willed," or they would have charged Barnabas of being "soon angry". They would have forbidden brethren from hearing Paul preach, or they would have withdrawn from those who dared to hear Barnabas preach. Brethren, this is what is going on in number of places today. This smacks of Diotrephes (3 John 6-7), and not of New Testament Christianity.

In spite of this sharp contention, Paul speaks kindly of Barnabas to the Corinthians, recognizing him as an apostle. Of John Mark he later says, "Take Mark, and bring him with thee; for he is useful to me for ministering. (2 Tim. 4:11). When did Mark repent of having turned back from the work? Was it before or after the sharp contention" between Paul and Barnabas? I do not know! The Bible does not say. When did Paul change his mind about Mark? I do not know! But this I do know; we need more forbearance in differences which arise over matters of judgement. This is no place for vengeance; instead we need to use self-discipline for our own good, for the edification of our brethren, and to the glory of God.

— Stanley J. Lovett



Published Monthly
at
Beaumont, Texas

Entered as second class matter, at the Post Office
at Beaumont, Texas, under the act of March 3, 1879
STANLEY J. LOVETT, Editor
Box 187, Beaumont, Texas

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\$3.00 PER YEAR IN ADVANCE
Foreign subscriptions, \$3.50 per year

Address all communications concerning subscriptions and changes of address to THE PRECEPTOR, Box 187, Beaumont, Texas.

Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.

AN OPEN LETTER TO ALL QUITTERS

James W. Hester

Dear Brother Quitter:

By your own mouth we have heard that you have quit; your absence being a solemn affirmation, an open acknowledgment of the same. You have many reasons (?) why you quit. You say you got disgusted. Things did not go as you thought they should. You have been filled to the brim. They have hone end said things **they** have run you off.

My brother, we have heard your story. Now, tell us the **real** reason why you quit. We have reason to believe that the true story is yet to be told. You have for some time been looking for a reason (?) to quit. You think you have found p, way to return to the world and cast the blame on others. The light of God's word has revealed your spiritual nakedness and you ran for the dark. Read (Jn. 3:19; II Cor. 4:3-4; Jn. 1:5-7). No man has run you off. The wise man said, "The wicked flee when no man pursueth: but the righteous are bold as a lion" (Pro. 28:1). To Cain God said, "Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door" (Gen. 4:6-7).

Brother Quitter, we fear that too many times, man may sense his real condition before God (as did Cain) and become angry, knowing he does not have the favor or God — walking in his revealed way. For this he hates his brother and flees from God. His deeds are evil and he hates light. He knows that he is not doing right and is not accepted in the eyes of

God. Therefore, in some way or another, he rises against his brother in an effort to pack his own sins on him. And now that the guilt is put on another, he feels justified. We would have you remember that as long as man does well God will accept him. If you could heap the sins of Brother Blank up in one pile and make them look like a mountain it would not remove a single stain from your spotted garment. You still have your sins and must answer to God (Rom. 14:10). You cannot shift your sins on another. If the preacher gets to be a son of the Devil you still have sins. The fact that the preacher goes hay-wire (as some would have you believe) does not change the truth of the gospel. When men do go astray and teach false doctrine, God's word continues to "stand sure" (II Tim. 2:17-19. Our naming the name of Christ demands a departure from iniquity.

We believe the reasons (really excuses) you have offered for quitting are fallacious, deceptive and logically unsound. You have in times past been disgusted with certain political even's; yet you did not quit voting. You become annoyed at the "crazy" drivers on the streets; but this has not caused you to quit driving. High taxes makes your blood boil; but you keep right on paying taxes. The high cost of living gets your goat, but you keep right on living. Why then do you quit the Lord at the point of displeasure? Man, have you lost your sense of reason? In the words of eternal life (Jn. 6:67-68). The disciples going astray and turning back was under discussion here. Ponder it. Jesus has the words of eternal life. If we turn from him where do we go but to torment. Now don't tell me that you quit 'the church without quitting the Lord. Some of your tribe have taken that position and err not knowing the scriptures. To be in Christ is to be in his

body (Rom. 6:3-1; Gal. 3:26-27; Eph. 4:4). This is where salvation is found (II Tim. 2:10; Eph. 1:17; Acts 4:12; Eph. 5:23). Through the teaching of the one Spirit we are baptized into this body (I Cor. 12:13). A failure to continue in the apostles doctrine the doctrine of Christ would sever our relationship with the Lord Jesus Christ (Acts 2:42; II Jn. 9). We count the blood of the covenant an unholy thing and do so despite unto the Spirit of grace wherewith we do so (Heb. 10:29).

My erring brother, why don't you start thinking? Think of yourself as a man having turned his back on all that God has provided—salvation in Christ. THINK! God has not left you; you have left him. You are the one that must come back, feeling utterly helpless and dependent upon God. For God will look to the man with a poor and contrite spirit, trembling at his word but will resist the proud (Isa. 66:2; I Pet. 5:5-7). God is not willing that any should perish but would have all men saved (II Pet. 3:9; I Tim. 2:4). I say unto you THINK!

Just one more thing: Do you love the Lord? Now if you say you don't, then we will know you are in bad condition. On the other hand if you say you do, you have spoken without knowledge for the Lord says that if we love him we WILL keep his word and follow him (Jn. 10:27; Jn. 14:21-23). This business of quitting the church but not the Lord "just ain't so". So, who will be the first to write me and tell me they hate the Lord?

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Early in life our children should learn that God has spoken, that He "Hath in these last days spoken unto us by His Son". More than that, "All scripture is given by inspiration of God". Teach further that God's Word is all the light we have as to how to live. "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105) We know, too, that "it is not in man that walketh to direct his step."

The child is entitled to the feeling of security it will give him to know that God has provided guidance for him throughout life through the medium of the Bible which "giveth understanding to the simple." He is entitled to feel the power of God's love by providing the Book which "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" (II Timothy 3:16, 17).

The Book itself manifests its greatness, indeed its divinity, for, as no man ever spoke as did Jesus of Nazareth so no man ever wrote as did the pen of Inspiration, men merely holding that pen, not originating any of the thoughts and life-giving expressions.

The Influence of The Book

No book has ever had the power to change man from a lower to a higher state as has the Bible.

Through the influence of the Book:

A drunkard can be changed to a sober, worthwhile citizen.

A liar and deceiver can be changed to an honest, reliable person.

A lazy ne'er-do-well can be changed to one busy "doing good to all men."

A selfish hater of mankind to one who loves his fellows and seeks to save them.

A miserly hoarder of gold to one ready to give to those in need.

A wretched, unhappy creature to one who finds joy in present blessings and in anticipation of those to come.

One who disregards the Giver of every good and perfect gift to one whose "delight is in the law of the Lord; and in his law doth meditate day and night."

Indeed the power of the influence of the Book is so great that one must concede that it is the inspired Word of God.

It Speaks Prophetically

Since the record in Genesis 3:15, God has inspired his pen-men to write of wonderful things to come.

"For the prophecy came not of old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21) As writers wrote prophecies, so

they came to pass and we are blessed with having lived after many have come to pass just as Inspiration directed the waiters.

Written By Different Men At Different Times

The writers were forty different men living at different times and in different places, none knowing what the others were writing. What about the result of all that writing? There is no contradiction to be found in all the Book, and no mistake. How can this be? Only because back of it all is an omniscient, omnipotent God. It is more than one can understand how it could have been done. We see it has been done so we accept it as the Word of God.

The Book Has One Central Theme

Sixty-six books written by different men make up the one Book, The Bible. All of those books relate to one central theme, the salvation of the souls of men. Think of all sixty-six books arranged in circular formation. In the center of this formation the name Christ may be written and we have a word picture of the plan of that Book.

Beginning in the first book, Genesis, Inspiration lets us know that one bom of woman will defeat Satan whose influence had brought the first sin into the world. That sin presents that problem: separation from God. So, God promised hope through the "seed of woman."

A long time passed but God is "not slack concerning his promises, as some men count slackness; but is longsuffering to us-ward not willing that any should perish, but that all should come to repentance." (II Peter 3:9)

After the "problem", then came a long period of time of preparation of man to receive the Seed of woman who would come "to redeem them that were under the law".

Indeed, during that period of preparation for the Messiah, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24) From the book of Joshua through the book of Esther we are permitted to see that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans 15:4) Many times we do read in connection with God's dealing with his people, Israel, these words, "That they may know I am the Lord."

We next go with our children and sit at the feet of God's prophets whom he inspired to write the wondrous things to come. Happy times were in the future when God would show his love by sending "his only begotten Son that whosoever believeth in him should not perish, but have everlasting life". (John 3:16) The prophets from Isaiah to Malachi wrote of the coming of the Lamb of God to take away the sin of the world. Isaiah corroborated the prophecy in Genesis that he would be the "seed of woman" when he said in Isaiah 7:14, "A virgin shall conceive and bear a son, and shall call his name Immanuel." Micah took his pen, directed by Inspiration, and wrote of "the place where he would be born, in "Bethlehem-Ephratah". (Micah 5:2) Daniel and others wrote of the fact that the God of heaven would "set up a kingdom, which shall never be destroyed." (Daniel 2:44)

Many others wrote, relating to the central theme of the

(Continued on Page Eight)

GENERIC AND SPECIFIC AUTHORITY IN THE NEW TESTAMENT

Luther W. Martin

GENERIC — Pertaining to a genus or a class of related things. . . a kind, or a group; inclusive or general, as opposed to specific.

SPECIFIC — Pertaining to, characterizing, or constituting a species; possessing the peculiar properties which constitute a species and distinguish it from other things; limited; tending to specify or particularize; definite; precise.

WOOD USED IN MAKING NOAH'S ARK

If God had said; "Make thee an ark of wood", then Noah would have had a generic command concerning the use of wood, and he would have been at liberty to select any species, elm, oak, gopher, maple, etc. BUT, God said; "Make thee an ark of GOPHER wood." (See Gen. 6:14.) Thus, the command was removed from the generic to the specific, consequently, Noah would have been disobedient to God had he used any wood other than gopher.

SINGING AS WORSHIP FOR CHRISTIANS

If God had said; "I will make music with the spirit and understanding," then Christians would have a generic or general, all-inclusive command authorizing either singing or playing an instrument or both, in the worship to God. BUT, Paul

wrote: "I will sing with the spirit, and I will sing with the understanding also." (See I Car. 14:15) Similarly in all other New Testament passages dealing with the worship of Christians, SINGING is specified, while playing is omitted. Therefore, the command is specific, and thus excludes all other forms or types of music. In passing, we could point out that in yet another sense and class, "singing" becomes generic, when you consider the harmony parts of soprano, alto, tenor and bass. But, since God authorized "singing" and did not particularize further, then we are at liberty to devise the various harmony parts. . . inasmuch as they all can be accurately classed as singing.

"COOPERATION" IN WHAT IS CALLED "MISSION WORK"

Although the above exact words are not used, to our knowledge, in English translations, nevertheless, the New

Testament teaches a certain type of cooperation, and it also teaches that Christians and churches should do "mission work", i.e. preaching the gospel away from home. Now, after these definitions, let us continue.

If God had recorded: "Many churches cooperated in doing you service," then we would have a generic, general, all-inclusive, instruction by means of which we would be at liberty to use ANY type, kind, or manner of cooperation. But, Paul wrote; "I robbed other churches taking wages of them to do you service." (See II Car. 11:8) Thus, a specific method of cooperation is here stipulated. That of paying wages to Paul. . . several (two or more) churches paid wages to Paul, thus they cooperated, in an approved manner. In Phil. 4:15-16; "...when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only. For even in Thessalonica ye sent once and again unto my necessity," is another example of a specific manner of cooperation set forth. The congregation at Philippi sent once and again unto Paul. Cooperation occurred, but it was exactly along the same pattern that was illustrated in II Cor. 11:8. When brethren elect to use a method or specific manner of cooperation different from the pattern laid down in the New Testament, they become guilty of trying to back up to the generic idea of cooperation, just like the other digressives who try to back up from the specification "to sing" and try to make it read "make music" in order to authorize a musical instrument.

IMMERSION, SPRINKLING OR POURING — BAPTISM?

If God had said; "He that believeth and is washed shall be washed," then the generic term "wash" would have permitted sprinkling, pouring, or immersion in obedience to the gospel. But, Christ taught; "He that believeth and is baptized shall be saved." Thus, one of the specific methods of "washing" is selected by Heaven, and is thereby bound upon those who would obey the Truth. To wash something is a generic action which may be accomplished through various methods. But, to IMMERSE something in the action of washing, specifies one method to the exclusion of all others.

WOOD USED IN BUILDING THE ARK

(A generic command includes all of a class) (A generic command excludes nothing of that class.) Elm, Oak, Gopher, Cedar, Maple.

SINGING IN THE WORSHIP OF CHRISTIANS

Vocal music, instrumental music.

CONGREGATIONAL COOPERATION

Sending direct to the preacher or the needy.
Sponsoring Church method.
Convention and Delegate arrangement.
Synods, Diocesan, Presbytery.
College of Cardinals or Papal.

SPRINKLING — POURING — BAPTISM — "WASHING"

Any method of washing. Sprinkling, Pouring, Dipping (immersion).

A specific command or example excludes all others of the same class, leaving only that exemplified or specified.) Gopher.

Vocal music

Sending direct to the preacher or the needy.

AGREEMENT WITH GOD

Gene Martin

Freedom from condemnation and acceptability with God are desired by all right thinking people. Such people "delight in the Law of the Lord." One must "abide in the things which thou hast learned and hast been assured *at ..*" (2 Tim. 3:14). New Testament teaching on this matter is too plain to be misunderstood without some help. The man is without excuse who says, "I know what the Bible teaches, but..."

".. sacred writings. . . are able to make thee wise unto **sal-**vation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable tor teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:15-17).

When one deliberately sets human standards and opinions (any human standards and opinions) above the teaching of God's word, he vainly attempts to set man above God. Frequently, man's thoughts and ways are no* in agreement with God's will. It is then man's obligation to change his thoughts and ways. Otherwise, there is no effectual reconciliation between God and man. It is sinful presumption to expect God to mend His ways to agree with man.

If man is to walk with God, he must learn God's will and submit to it. (See Amos. 3:3 and Matt. 7:21). Man must take up willingly whatever God imposes, and he must lay aside that Which God does not authorize. Man must agree with God both in doctrine and practice. Church autonomy must be taught, and it must be practiced also. Since the local church is the only "organization" one can find authorized in (he New Testament, it is evident that all other organizations, either larger or smaller, are without authority for their existence or work. Whether such other organizations attempt to "do much good" is not the point. The point is: God's work.

Our mission is to glorify God in all things. (1 Pet. 4:11) We do this in the field? of evangelism, benevolence and edification. Whether we "speak or minister" in service to

Him, we must do it in compliance with His will. When we do otherwise, we are variance with God, not in agreement with Him.

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A REPORT FROM LOUISIANA

Bob Franks

I have been in Lafayette, La. since August, 1964. This area of Louisiana is predominately Catholic. However, it is not impossible to get some of these to attend our services nor to talk to them about the church. We have several that are coming new. A large percentage of the congregation are former Catholics and are very faithful to the Lord.

Since August we have baptized 5, restored 3 and had two to place their membership with us. The Bible Study attendance has risen from the 60's to 107 last Lord's Day. We only have 64 members and 37 children, giving us a potential of 101 of our number to be in attendance. Last Sunday every member with the exception of 8 who were out of town were in attendance for Bible Study and worship. Our contributions averaged \$344 per week last month. This will give you an idea of the zeal that this small group of Christians have. Two fine elders serve in a most qualified way. Our plans for the year include appointing another elder and some more deacons.

Lafayette is a city of 50,000 with oil, rice and sugar cane as its principal products of industry. In a radius of 25 miles there are at least 10 small towns with a total of approximately 250,000 people. Not one of them have a sound congregation. In fact, in the entire state, Haynesville has the largest congregation with about 250 members. There are other small groups in Minden, Bossier City, Shreveport, Baton Rouge, Lake Charles, New Orleans, Leesville, White Park and Merryville. To my knowledge these are all of the conservative churches. Only 3 of these are self-supporting. I might also add that few liberal churches are in the state either.

In our section we have a few liberal Churches and a number of premillennial groups. We just concluded a successful debate with one of these brethren. In several places I am told that some "churches of Christ" have instrumental music in their worship.

The foregoing information certainly points to the need of preaching the gospel in this state. We hope by next year to have grown sufficiently as to hire another man to work with me in establishing churches all over the state. We need to increase our contributions about \$100 per week in order to do this. The brethren here are confident we can and so am I, With the Lord's help.

There may be other Churches who are interested in preaching the gospel in Louisiana. In the northern part of the state, cities such as Monroe and Ruston need sound churches. I would be most happy to help anyone make a survey in any of these cities to find some faithful brethren to help begin a work. I understand that in both of these cities, a few of these brethren live. I would be glad to help in meetings or any way possible. Or two elders are excellent preachers, and they will be most happy to take care of the preaching chores at home and release me for this type of work.

If you are interested, contact me and I will be most happy

to supply any information I can. Pray for us in our efforts to preach the gospel in Louisiana.

928 Marilyn Drive, Lafayette, Louisiana.

THE BOOK OF BOOKS

(Continued from Page Five)

Book, the Lamb that would come to make the atonement and make it possible for man to come back to God.

Even those who wrote in poetic form did not lose sight of the great central theme, The Christ.

After enjoying the marvelous testimonies of Old Testament scriptures wherein they show the problem of man's separation from God and the promise and preparation for the solution of the problem, we come to the New Testament.

There in chapter one of Matthew we get an insight into the solution of the problem when we see evidence of Inspiration in Matthew's writing the very words of Isaiah 7:14, "A virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matt. 1:23) Matthew states "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet." (Matt. 1:22).

Paul later, by Inspiration, in relationship to the great central theme of the Book, wrote, "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4)

How marvelous in our sight are the wonders of this Book! Mathers must realize that today the devil is waging a great battle to deprive our children of its beauty and its benefits. Let us so teach that our children may say: "Thy word have I hid in my heart, that I might not sin against thee." (Psalm 119:11)

— 1104 Caldwell Lane, Nashville, Tennessee

IN THE BEGINNING, GOD

(Continued from page three)

some years ago; "Was the eye contrived without skill in optics, and the ear without knowledge of sound?"

The works of nature afford us great evidence to the existence of God. The story was told of a father that took his young son out into the garden to plant some flower seeds. When the father planted the seeds he planted them in such a fashion so that they would spell the boy's name. After several days the young boy was out in the garden to see how the young plants were coming; he rushed back into the house all excited and exclaimed, "Father, my name is growing in the garden!" "Now think son, said the father, "did that just happen or do you suppose someone planned it that way?" So it is with nature, the order one observes did not just happen any more than that name just happened to grow in the garden. They both demonstrate intelligence was behind it.

2410 S. W. 14 Street, Miami, Fla.



The Judson Road church in Longview, Texas was engaged in an April meeting. **Hoyt Houchen** held a late April meeting at Scyene Road in Dallas. The Page and Cumberland church had a lectureship meeting in April. One was identified during April at the Forest Lane Church in Dallas. **Barney Thompson** held an April meeting at Grand Saline. John Bullock is the new preacher for the church in Allen. Two were restored and identified, five were restored in March and April at Westside in Irving. In Ft. Worth two were identified in March at Haltom City and two in April at the Westside church. **Gene Frost** will be with the Main and Gay Street church in Glade-water during early June. **Harold Fite** held an April meeting for the Garden Valley Road church in Tyler. **Charles Holt** held an April meeting for the Walnut Street church in Greenville. **T. E. Webb** held a March-April meeting for the church in Corrigan. **Luther Blackmon** held an April meeting for the Mound and Starr church in Nacogdoches. **J. D. Tant** held an April meeting for the Southside church in Huntsville. Ten were identified in March at the Highland Boulevard church in San Antonio. **Earl Dale** held an April meeting for the South Flores church in San Antonio. Two were restored; three identified and four baptized at South Flores in March. **Leon Odom** held a late April meeting for the Woodland Heights church in Brownwood. Two were identified and one baptized in March at the Floral Heights church in Wichita Falls. One was restored and identified during March at the Rhomberg and Washington Sts. church in Burnet. **Henry Smith** held a late April meeting for the Crescent Park church in Odessa. Two were identified; two restored and two identified at Crescent Park during March and April. One was baptized during March at the Sixth and Meredith St. church in Dumas. Brethren in Cactus have purchased property on North Fifth in Dumas and will move their building there. Good fellowship exists between the Sixth and Meredith church and the Cactus brethren. **Earl Dale** held an April meeting at the Edna church. The Central church in Beaumont had a lectureship during March. One was baptized at South Houston during April. Two were baptized at the Eastside church in Baytown during March. Jerry Ray will soon move to Houston to work with the Green's Bayou church. **Jerry** holds an early May meeting for the Oak Forest church. One was baptized in Oak Forest in late March. Seven were identified two were baptized and seven were restored at the Southside church in Pasadena. Brethren in Alta Loma had a lectureship meeting in late April. One was identified at Red Bluff in Pasadena during March. One was identified and one baptized during March at the Southern Oaks church in Lake Jackson. Do any of our readers know of brethren in Big Springs that stand opposed to the innovations of the day, or relatives there who might be contacted? Please hasten that information to this writer at once.

Darrell Shaw held a meeting in Portales, New Mexico during April. One was baptized at the Southwest church in Wichita, Kansas in March. Three were baptized during February at the North Las Vegas church. **Bert Wilson** held a February

meeting for these brethren... Three were baptized in April at the Snapfinger Road church in Decatur, Georgia... Three were baptized in March at the Lynwood Ave. church in Shreveport, La... Two were identified with the church in Bossier City in late March. **John Iverson** held a May meeting for the S. College Road church in Lafayette. One was baptized there in April. **Ted Beever** held a March meeting for the Palm Springs, California church. Two were identified during March at the East Long Beach church. Two were baptized in March and April at the Mt. View church in San Bernardino. **W.L. Wharton** was at the Mt. View church in April in a meeting, as well as the East Long Beach church. **Jimmy Thomas, Hubert Morrow, J. C. Doggett, Billy D. Felker, Gilbert E. Hughes, James Blackburn and W. J. Churchwell** all spoke on an April meeting at the Mooreville Pike Church in Columbia, Tenn.... Three were baptized during April at the Downtown church in Lawrenceburg. **Guv Roberson** held a March-April meeting for the West End church in Franklin. In Memphis **B. G. Hope** held an early April meeting for the N. Trezevant St. church. Brethren at Peabody Ave. church (Memphis) had an April lectureship. Five were restored, two identified at the Riverside Drive church in Nashville during March and April. **Homer Hailey** held an April meeting for the Eastland church. **James Walker** has moved from Knoxville to work in the establishment of a new church in Athens. **Guy Roberson** held an April meeting for the Millersville church; **Billy Ashworth** an April meeting for the Piney River church near Dickson. One was baptized in March in Pascagoula, Mississippi. **Ward Hogland** holds a June meeting for the Locust Street church in Mt. Pleasant, Tenn. **De'ton Porter** held a March meeting for the Myrtle Grove church in Pensacola, Florida. **James P. Miller** held a May meeting for the Lakeshore Drive church in Jacksonville. **James Hahn** is the new preacher for the church in Perrine. In Kentucky **Bob Crawley** holds a May meeting for the church in Danville. **Robert Jackson** a June meeting for the South End church in Louisville. Five were identified at Southend during April. The Streator, Illinois church had an early April meeting with **Frank Butler** preaching. One was baptized at West Side in Aurora during March. Meetings in the Chicago area were scheduled for April and May at Burbank Manor, Oak Lawn with **Guy Roberson** preaching; Bradley with **Lowell Blasingame**; Englewood with **Glen Shaver**; Crystal and Long with **Richard Riggins** and Grand Avenue in Chicago with different speakers each evening.

E. R. Driskill held a late April meeting for brethren in Saratoga, Arkansas. **Bill Cavender** held an April meeting for brethren in Batesville. **Ward Hogland** held an April meeting for the Union Heights church in El Dorado. **Marshall E. Patton** held an April meeting for the Arch Street church in Little Rock. Three were baptized in March at the Sixth Ave. church in Pine Bluff. AMONG SPANISH BRETHREN; Meetings were in progress at McAllen, Mercedes, Texas. One was baptized, in Ojinaga, Chih., Mexico. Three were baptized in Acuna and four were baptized in March in Harlingen, Texas. **Carrol Sutton** held an April meeting at West Gary, Indiana and at Griffith with **Edd Holt** preaching. **Cecil Willis** held a March meeting for the Washington Ave. church in Russellville, Alabama. **Oliver Murray** held a March meeting for the Tahlequah church (Oklahoma). Six were identified during March and April at the Tenth and Francis Streets church in Oklahoma City.

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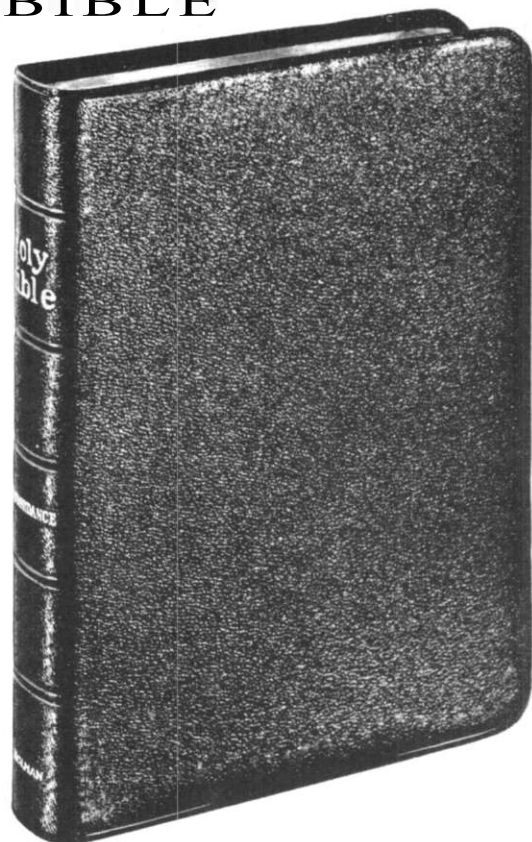
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into us a child is born" ISAIAH 9—

of far ness, dimness of anguish; and they shall be driven to darkness.
 selves,

CHAPTER 9

NEVERTHELESS the dimness shall not be such as was in her vexation, when at the ¹first ¹2K 15:29 he lightly afflicted the land of ²2Ch 16: 4 Zeb'u-lun and the land of Naph'ta-li, and ²afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Gal'i-lee of the nations.

² The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of ¹ Isa 50:10 death, upon them hath the light shined.

³ Thou hast multiplied the nation

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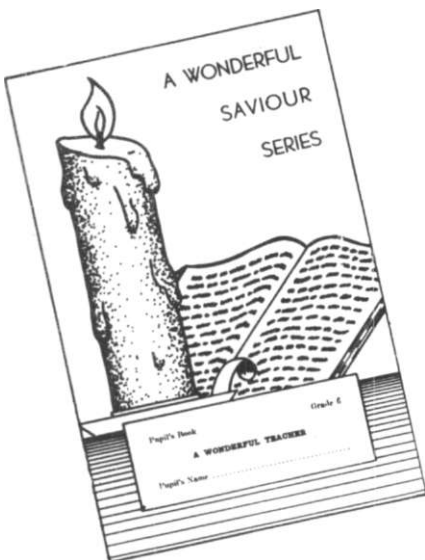
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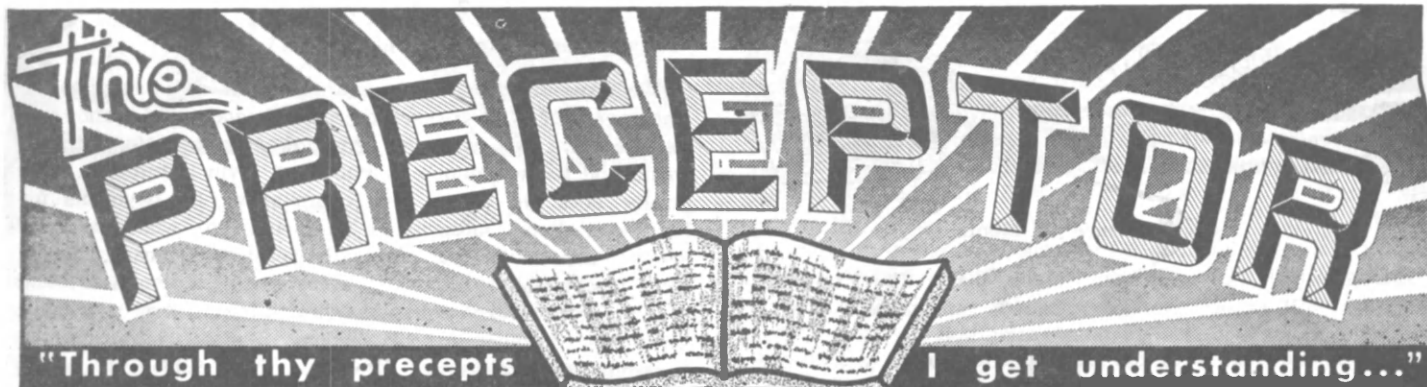
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VOLUME 14

MAY 15, 1965

NUMBER 14

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THE TALK OF HOUSTON

Dean Bullock

One of the most popular radio broadcast originating in the metropolis of southeast Texas is **The Talk Of Houston**. It is carried by KTRH from 1:05 PM. to 1:55 PM. five days a week. The program has a great variety of discussions on numerous themes. Various religious groups have been on, discussing "their faith" and answering questions from Carl Brassel, Program Director, and from listeners-about twenty minutes are allowed on each broadcast in which telephone calls are received. KTRH is the only 50,000 watt station in Houston. It covers south and east Texas, the lower valley, and large areas of adjacent states.

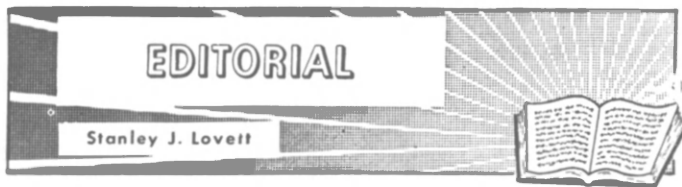
Last October, Dr. Val Woodward, popular evolutionist and professor of biology at Rice University, appeared on the broadcast. This evoked a lot of comment, and set off a chain of events which resulted in much good accomplished.

The "Farm Editor" of KTRH, a member of the South Houston church, suggested to Carl Brassel that Roy and Paul Foutz, preachers at South Houston and Bellaire respectively, be given opportunity to present "the other side" regarding the subject of evolution. And the Foutz brothers ably presented-with poise and skill-"the other side" last November. Interest ran high. In fact, Brassel remarked that the response to the programs on evolution had been the greatest ever known in KTRH's history. Woodward and the Foutz brothers were then brought "face to face" for a program. Roy and Paul had

done their "home work". They rendered the cause of Christ a real service. They set forth, clearly and concisely, the Bible account of creation; showed how that evolution (theistic and otherwise) contradicts the word of God; directed questions to Woodward and elicited admissions and concessions which exposed evolution for its true color. Some who have studied the tapes (like Luther Blackmon and A. Hugh Clark) said they knew of nothing that had happened in Houston for many years that meant as much for truth.

The atmosphere was permeated with evolutionist propaganda. **The Houston Post** had given much space to the idea that evolution is an established fact. The Science Editor, Blair Justice, wrote (Aug. 4, 1964): "They (speaking of preachers) say evolution is just a theory. So is electricity. So is gravity. But electricity works, so does gravity...and so does evolution." An entire page (Aug. 23, 1964) was devoted to, **Evolution — Is It a Fact or Is It a Theory?** By Bob Saile. He declared: "Two Rice University scientists (talking about Anthropologists) will tell you evolution is a fact-depending upon how you define evolution...Organic evolution could be defined as a series of regular changes in biology from the very simple to the complex (Dr. Frank Hole). Dr. Richard Randalph put it this way, 'If gravity is a fact, then evolution is.'"

(Continued on page nine)



Back To Once A Month

Effective with the next issue (June, 1965) **The Preceptor Magazine** will revert to once a month publication.

Seven months ago with the issue of November 1, 1964, we began twice-monthly issue of this religious periodical. Throughout the paper's previous history of fourteen years it had appeared as only a monthly paper.

It was the Editor's idea that the magazine could be a much more effective medium of gospel communication by appearing twice each month instead of only once.

At the time we made the decision to increase frequency of issue we were fully aware of certain hazards to which we might be exposed as a result of the move. The chief of these dangers was that of finances. The perennial problem of all subscription underwritten religious papers is the same, that of money for operating expenses. To help reduce what would be a doubling of printing expenses we cut the size of each issue from sixteen to twelve pages with the idea of latering increase to sixteen when possible. But the additional expenses of twice-monthly publication has proven too much. Not only was added printing costs too much but also other costs increased as well, preparing each issue for mailing, keeping the subscription files current, and postage (which continues in an ever upward spiral and is proving a problem of ever increasing dimension for all mailed periodicals).

We wanted to try more frequent publication. If it worked, well and good. If it did not, we would have to revert to monthly issue.

We have made the experiment and we have failed. For seven month (fourteen issues) we have sent it out at the increased frequency. But financial facts are exceedingly stubborn realities and we find we are unable to continue at this frequency. We can no longer continue to operate in the red. Next month and thereafter the paper will appear as it has for most of its publication life, i.e., once a month.

For those with unexpired subscriptions at the \$3.00 rate, an adjustment will be made by extending the number of issues they will receive under the \$2.50 rate (which will be the price for a year's subscription from this issue forward).

We wish to express our sincere appreciation to those of you who did help sending in subscriptions. For your help and encouragement and for the interest you have in the paper and what we are trying to do through its pages, we are grateful.

We had hoped and counted upon your friends and readers to rally to our help in helping us to appreciably increase our subscription lists whereby, in time, we would have been able to continue our twice-monthly schedule. This increase would at the same time provide the needed funds and also cut down the cost of each individual subscription through re-

duction of printing costs. But we just did not get enough response to accomplish what we had hoped.

We have received many expressions of commendation and encouragement with respect to more frequent publication and for these we are extremely grateful. But to quote our good friend and fellow Editor and Publisher, Irvin Himmel, "...our printer does not accept nice compliments as payments for his work. Your subscription payments are what we need to keep this publication coming.", *Apostolic Doctrine*, March, 1965. (Incidentally, his is a very fine content-wise and mechanically attractive monthly slanted toward first principles, which we commend to our readers. Send \$2.00 to *Apostolic Doctrine*, 900 Smithshire, St. Louis, Mo., 63135.)

We regret very much we are not able to continue twice a month. From our readers we solicit your continued help, support and good will. But we will continue as before on a monthly basis. That will not mean our financial difficulties are over and that we do not need your assistance. On the contrary we very much need your help to continue publication of the paper. Please help us by telling others about **The Preceptor Magazine** and obtaining subscriptions for the paper.

Thank you in advance.

— Stanley J. Lovett

John Bullock, 13231 Emily Rd. Dallas, Texas: After 5 years with the church in Dike, Texas on part time basis, we began full time work with the church in Allen, Texas on April 4. Allen is only a few miles from Dallas, therefore we can continue to live at the above address while laboring with this new congregation. The church is loyal to the truth, and travelling brethren are invited to worship with us. Allen is located on highway 75 North 11 miles from the Dallas city limits.



Published Monthly
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Entered as second class matter, at the Post Office
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STANLEY J. LOVETT, Editor
Box 187, Beaumont, Texas

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EDITOR LEMMONS ON JAMES 1:27

The March 30th issue of the Firm Foundation has an editorial by Bro. Reuel Lemmons on James 1:27, in which his first observation is that none of the pioneers would have dreamed this verse would have become a battleground among the saints. A very plausible reason for the truth of this statement is that they were not confronted with the necessity of observing brethren making a defense of Orphan Homes as objects of congregational support. This was true because there were no such before 1909 as the earliest, and with very few, small ones until the last twenty years.

The editor seeks to nullify the objections registered against the use of this passage in support of such defense. He urges that we take another look at this language before "they split the church". Does the unity of God's people turn on James 1:27? If so, it would have been a worthy engagement for him to have examined its language, and endeavored to convince all gainsayers that it legitimately affords the authority that he evidently believes it does. While strongly disavowing his belief that its force is identified with individual action, for the sake of argumentation he assumes it does have a restriction. With this assumption he sets forth with his line of argumentation, while first, with becoming modesty, assuring us he poses not as a powerful logician. Whether his logic is weak or strong should be discoverable in what he says, and the development of his reasoning.

He makes reference to Gal. 6:6, and places it alongside James 1:27. Of it he says: "There is a command to the individual also". Whether this is regarded by him as of force and application to the individual, or, as in Jas. 1:27, he assumes it for arguments sake, I do not know. If he does believe it is restricted, then he is in the "middle of the road" in this respect: The defenders of church support of Orphan Homes believe both Jas. 1:27 and Gal. 6:6-10 are to the church, whereas those opposing said practice regard both as being to the individual. Hence, he sides with both contingents of thought fifty-per cent in this particular. I have heard a few months ago that one very prominent and able brother was expressing the intention to write two articles, one on Jas. 1:27, and one on Gal. 6:10, to establish that to be restricted to individuals, whereas this one permitting congregational action. Presumably these articles as thus contemplated would appear in the **Firm Foundation**. Should this materialize the editor could thus review them and expose their fallacy.

In introducing Gal. 6:6 he notes that it requires the taught to pay the teacher. It reads: "Let him that is taught in the Word communicate unto him that teacheth in all good things." He says: "These brethren insist that it is right to take money out of the church treasury to pay the preacher's salary, but they object to taking money out of that same treasury to support an orphan care arrangement. Further, he deposes, "These brethren have spent much time teaching congregations they preach for that it is unscriptural to take money out

of the church treasury to support an orphan care arrangement without realizing that their line of argument has cut off their own salaries. Not one of them can be consistent and accept his salary check next week from the treasury of the church. How many of them will refuse their pay checks next week? Not one argument can be made, based upon the individual nature of the command in Jas. 1:27 that cannot be made concerning Gal. 6:6. Two courses are open to them: (1) refuse their salary checks on the basis of Gal. 6:6 being a command to the individual, or (2) abandon their unscriptural teaching that Jas. 1:27 cannot be scripturally fulfilled through a contribution from the church treasury. Which will they do? We will see how many of them will now try to split the church over whether he gets his salary from the church treasury or whether each preacher, on the basis of Gal. 6:6 gets his salary from individual contributions put in a box in the vestibule."

If Gal. 6:6 were the only passage in the New Testament bearing on the support of preachers, I could find some justification for regarding Brother Lemmons as an acceptably capable logician. But it so happens that there are passages which teach clearly and indisputably the scripturalness of congregation supporting them. It would be a great strain on anyone's credulity to believe that Bro. Lemmons is unaware of these verses: II Cor. 11:8; Phil. 1:5, and 4:15-16. These are competent to prove along with Gal. 6:6 that the scriptures afford authority for both congregational and individual support of the preaching of the gospel in sustaining those thus engaged. The readers of the **Firm Foundation**, in view of this editorial, are entitled to have their attention directed to these passages in order to rescue them from any false conclusions they may form as a result of reading this editorial. Should the editor fail to either call their attention thereto, making the proper corrections, or permit another to do so, he will stand convicted of knowingly misleading his readers. Gal. 6:6-10 is language, in its construction, which contemplates, in that which it directs to be done, the individual. Hence, if Gal. 6:6 should be found to be the only passage bearing on the support of those who preach the gospel then such support should and would be scripturally extended only on an individual basis. Correspondingly, if James 1:27 is the only passage directing those addressed to visit the fatherless and widows in their affliction, then its restriction should be respected. The language in its construction contemplates the individual, and thus the action commanded is individual action.

It appears to me to be a very simple and obvious principle of scriptural authority, either as existing by direct command or apostolic example, that where duality is found singularity should not be demanded, and where the latter exists the former should not be assumed as authorized. For instance, it has been frequently taught that Deacons are charged with the oversight of the material affairs of a congregation and the elders with the Spiritual matters. This contention rests on the language in Acts 6:1-4. But this involves ignoring Acts 11:30, where material contributions for needy were placed in the care and at the disposal of elders. Equally faulty is the contention that this last instance identifies this as being the peculiar function of elders as evidenced by Acts 6:1-4. From this, therefore let it be noted we have a duality as touching those who approvedly did a given assignment, and exclusive-

(Continued on page nine)

THE MOORE-WELCH DEBATE ON PENTECOSTALISM

H. L. Bruce

A six night debate took place in the DuPont Building in Orange, Texas the week of March 15-20. The disputants were Elmer Moore, who preaches for Wallisville Road Church of Christ in Highlands, Texas and Mr. D. L. Welch of the United Pentecostal Church. Mr. Welch resides in Florida. The propositions involved the number of persons in the God-head, Baptism formula and Holy Spirit Baptism. Mr. Welch believes that one person constitutes deity and that person is Jesus Christ—that a baptism formula must be said when one is baptized and that formula must have the name "Jesus" only in it. He also believes that "Holy Ghost" baptism extends to our time and such is to be received as a prerequisite to entering Christ. Upon these views the disputants took issue for the six nights.

The very first night of the debate there was an estimated excess of one thousand persons present. The attendance average throughout the debate exceeded eight hundred each evening. We have no way to determine how many hundreds of people heard the live broadcast of the debate each evening over Radio Station K. O. G. T., Orange, Texas.

As the debate began Mr. Welch's people felt secure in the strength of their man. He was admittedly the United Pentecostal's "top man". One of their leading debaters was heard to say that "Elmer Moore is meeting a tiger". A leading consensus of opinion is that Mr. Welch is their most capable debater.

Brother Elmer Moore exceeded my expectation by far. His unique way of answering all of Mr. Welch's arguments yet with sufficient time to advance further material was reminiscent of style and ability of the late brother W. Curtis Porter. Long hours of study, acumen, argument analysis and profound respect for God's word were demonstrated in all of brother Moore's speeches.

As moderator for brother Moore and living near him it was my experience to study and prepare with him I am convinced that the best selection of material was effectively presented in the debate. Brother Moore's charts were not in sufficient quantity but were of adequate quality to illustrate the arguments at hand.

The disputants conducted themselves as gentlemen. The audience was well behaved. I have never seen an audience which duplicated this type of people with fewer demonstrations.

AS TO WHAT WAS ACCOMPLISHED IN THE MOORE-WELCH DEBATE— 1. Regarding the definition of person: Mr. Welch took the position that person necessitated a fleshly bodily form. Hence, according to Mr. Welch there could have been no person in the Godhead until Bethlehem. So every Old Testament reference he introduced was not even germane according to him. The Bible teaches that Jesus is no longer "in the days of his flesh," (Heb. 5:7) therefore, according to Mr. Welch's definition of "person" there is NO PERSON IN THE GODHEAD NOW. His definition of person forced him to the conclusion that there was a person in the Godhead ONLY DURING THE THIRTY-THREE YEARS WHICH JESUS LIVED IN THE FLESH.

2. Regarding ONE GOD: Mr. Welch admitted that ONE may mean TWO or THREE. Yet he dogmatically argued that

one God necessitated one person, even though he admitted that ONE humanity did not necessitate ONE person. He was as silent as the tomb concerning brother Moore's explanation as to how the Father and Son are ONE (according to Jno. 17:20-21) as Christians are one.

3. Mr. Welch's argument on Jno. 14:9, "To see the Son was to see the Father" was completely exploded by brother Moore. He pointed out effectively that the word "see" had to do with MENTAL perception rather than visual.

4. Brother Moore pointed out that a refusal to accept a plurality of persons in the Godhead would reduce the Bible to an absurdity—that the Father, Son and Holy Spirit were so described in the Bible as to demand a distinction.

5. The water baptism question: Mr. Welch affirmed the absolute necessity of a formula being said in the administration of water baptism. Yet formula is a "form-rule". Through four speeches Mr. Welch failed to tell what the PRESCRIBED FORM-RULE WAS. He emphatically denied that the formula could include titles—then cited Bible passages in illustration of his formula that contained terms which he had previously labeled titles, namely, Lord and Christ. He would find a passage containing the term "name" and would conclude that it meant something must be said and then would cross himself by saying that you had to wear it. He admitted that baptism in the name of Jesus was the baptism authorized by Jesus, yet at the same time, breathing out denials that the term "name" could mean authority.

6. In his discussion of the word "name" brother Moore pointed out by Bible usage and definition that the expression "name" meant, REPUTATION CHARACTER, AUTHORITY AND DESIGNATION, and that the context would have to determine how the word was being used. Brother Moore further established his afore mentioned conclusions by the scholarship of the world.

7. On the Holy Spirit Baptism question, Mr. Welch argued that it took Spirit and water baptism to put men into Christ, yet concluded that Acts 2:38 referred to Holy Spirit Baptism. If so, remission of sins preceeded the gift of this passage. One would have remission of sins outside Christ, according to his line of argumentation. Brother Moore explained that Holy Spirit Baptism had a definite purpose. This purpose was to INSPIRE MEN IN THE ABSENCE OF AN INSPIRED BOOK—that written word today is that which guides us in all our activities.

Space and expediency forbids my going into the extended mechanics of presentation and argumentation. It would take a book to deal with such and do it any ways near justice. THE DEBATE WILL BE PRINTED IN BOOK FORM and will be sufficiently advertised. Thus the material will be made available in more extensive and permanent form than I am presenting through this medium. This periodical will advertise and offer the book to the public when it comes from the press.

(ED. NOTE: The speeches are now being transcribed and the book will be published by The Preceptor Company.)

209 South Street, Baytown, Texas

THE PASSING SCENE IN RELIGION

Joe Neil Clayton

The Feb. 1 edition of the **Huntsville (Ala.) News** carried an editorial on a controversial reading list recommended by the Southern Baptist publication for Training Unions in Baptists churches. The list, compiled to provide extra work for the students, and which was referred to by the authors of the material in the booklets, contained three works by James Baldwin, another by Martin Luther King, Jr., and one by still another writer. All of the writers were negroes, and these works were recommended for obtaining the negro point of view on race relations. One of the books recommended, written by James Baldwin, was purely pornographic in content. Baptist members have been rudely awakened to the fact that Baptist publications are pushing objectionable literature, and have risen as one man to protest.

The Sunday School Board offices in Nashville, Tenn., having been bombarded with oral and written protests, have "explained" the mishap as an "Unintentional error" in proofing the manuscript. The Board officers say that a number of things contributed to the mistake. One point is that the writer of the material came across the "titles" of the books in seeking books representative of the Negro point of view in race relations. His intention, they say, was to return later to read these works to see if they were suitable to his purposes. Then, in the press of deadlines and extra work, the writer failed to perform this check. As a result, the manuscript passed into the hands of a team of four men, who, in the absence of the editor, were to examine it and approve it. For reasons unexplained, these men approved the manuscript, and it was printed. So, you see, it was just an unfortunate "mistake".

People who profess to be followers of Christ have a reputation of being naive and gullible. They trust the leaders. They assume that if a leader is a professor of the faith he must be reliable. It is reasoned that it would be offensive to cast doubt on the integrity of a fellow "Christian". However, the willingness of the Bereans to accept what the Apostle Paul had to say was tempered by the desire to "Examine the scriptures daily (to see) whether these things (Paul's doctrine) were so" (Acts 17:11).

Since the "unfortunate mistake" occurred among our Baptist friends, and since extensive apology has been made by the Sunday School Board for the "error", many Baptists have been quick to accept the explanations at face value, but there seems to be room for further skepticism. We shall offer several reasons for commending such an attitude in this case.

It is well known in religious circles, by astute observers, that much controversial material has been appearing in "liberal" denominational publications. In one you may find a denial of the divinity of Christ, in another you will find the Genesis account of creation classified as a "myth". In a third paper, there will be the recommendation of pre-marital and extra-marital sex. Such material is indeed subversive to the traditional faith of the members of denominational churches. Now, in a period when such things are commonplace, we see the publication of a traditionally "conservative" denomination suggesting material as reading matter, whose author is a fol-

lower of the philosophy of Existentialism, a morbid and godless humanism, and who tells his stories in an atmosphere of sensual description.

The Baptist member is further asked to swallow the story of a naive writer, who recommends material that he has no knowledge about, and four naive editors, who approved the reading list. There may be four editors who are not familiar with the type of writing done by James Baldwin, but it seems strange that all four of them would work in the same office. If the Baptists swallow this story, then they are also naive.

The problem looms larger than even the Baptists have realized. The men on this publication Board are working under the control of the Baptist Convention, and possibly feel only an indirect responsibility to the churches that use their material, or the members who read it. It is the inherent fault of Centralized Organizations that they soon lose the feeling of responsibility. Since they do not feel shackled by public pressure, they pursue goals of their own selfish making, and disregard all others. The rise of such organizations in the Baptist church has been rapid only in recent years, and independent baptists, seeing the danger from afar, have withdrawn themselves from participation in such movements. Others with the Southern Baptist Convention have begun to see the dangers to be endured through indirect contact with their schools and other institutions. If there is protest at the grassroots level, its heat is filtered through perhaps a dozen committees and a host of indifferent men until it barely blows warm over the head of some offending teacher, writer, or editor. Attempts through the Convention to dislodge such leadership has been mostly a failure.

We know how to sympathize with our Baptist friends in this problem, for we have it in the church of the Lord, also. A great superstructure of inter-linking "works" have obscured the purpose of God for his church. All the while this is happening, Christ is literally shouting at them through the pages of his divine will. "Take heed lest there shall be any one that maketh spoil of you through his rudiments of the world, and not after Christ—" (Col. 2:8), and "be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking the truth in love—grow up in all things into him, who is the head, even Christ" (Eph. 4:14-15).

— 1500 Stevens Avenue, N. E., Huntsville, Alabama

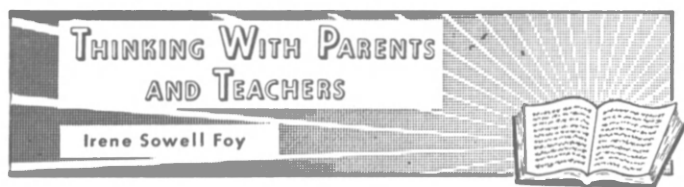
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THE BOOK OF BOOKS (CONT'D)

In opening the treasures of the Bible to our children, one should have two objectives; first, to show proof that "all scripture is given by inspiration of God", second, to teach that in the Book is revealed The Way of Life. Every child is entitled to receive answers to three important questions: "Where did I come from?", "Why am I here?", and, "Where am I going?" Only in the Book of books will one find satisfactory answers to these questions.

In our last lesson we learned that there is one central theme running through the sixty-six books of the Bible. In the book of Genesis one finds the first problem, that of man's separation from God because of sin. Since God is life, separation from God means separation from life, which is death. Man was inadequate to do anything about it. God in his mercy gave promise that help would come through the "seed of woman". This is recorded in Genesis 3:15. There followed a long period of preparation of the people to receive their Savior, "made of a woman, made under the law". In the Old Testament scripture, God reveals his mercy, his wisdom

and his power with man, in providing leaders such as Moses and Joshua to show them the good and the right way. He showed them that blessings and cursings follow obedience and disobedience. Finally he blessed them with great prophets to teach them and to point them to the coming of the Messiah who would serve as the Lamb to be sacrificed for their sins and for the sins of the whole world, thus bring them back to God.

After completion of the Old Testament, the pen of inspiration was laid aside for four hundred years. Just as the period of silence before the first note of a great symphony orchestra is significant, so that period of silence before the unfolding of the New Testament was meaningful and filled with anticipation. Malachi 1:11 gives reason for hope at the close of the great period of preparation. "For from the rising of the sun to the going down of the same, my name shall be great among the Gentiles and in every place incense shall be offered my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." Thus one can look forward to that One who would be worthy of universal respect and who would be the solution of the problem of man's separation from God.

In the New Testament there are further proofs of the divinity of the Book, as it unfolds the Incarnate state of that One who came to do his Father's will and to give himself as the offering for sin. Fulfillment of Old Testament prophecies relating to the Christ maybe read in the New Testament, giving evidence to the fact that all scripture is indeed given by inspiration of God.

FULFILLMENT OF PROPHECIES RELATING TO CHRIST

O. T. Prophecy

1. The tribe from which he should come:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh be come, and unto him shall the gathering of the people be." (Genesis 49:10)

2. The place where he should be born:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." (Micah 5:2)

3. Born of a virgin:

"Therefore the Lord himself give you a sign; Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." (Isaiah 7:14)

4. Died among the wicked:

"And he made his grave with the wicked and with the rich in his death." (Isaiah 59:3)

5. His grave with the rich: "And he made his grave with the wickid and with the rich in his death." (Isaiah 59:3)

N. T. Fulfillment

"For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood." (Hebrews 7:14)

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King." (Matthew 2:1)

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost." (Matthew 1:18)

"Then were there two thieves crucified with him; one on the right hand, and another on the left." (Matt. 27:38)

"When the even was come, there came a rich man of Ari-mathaea, named Joseph, — He went to Pilate and begged the body of Jesus.—And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb." (Matthew 27:57-60)

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THE TEMPLE OF GOD

Roger M. Hendricks

In describing the relationship (fellowship) which is sustained to Himself by those who enjoy the forgiveness of sins, Jehovah has chosen on occasions to employ the phrase "temple of God." This brief phrase is quite significant and complimentary as its fundamental meaning is that God dwells with or, perhaps better, within. The idea is, basically, "the dwelling place of God."

In the Greek text of the New Testament there are two different words translated by our English term "temple." These are *naos* and *hieron*. Although each is translated temple, there is a very real distinction between them.

The former is from a word meaning "to dwell." When this term is applied to the temple in Jerusalem, it refers to the sanctuary proper (the Holy and Most Holy Places). This, according to Trench, Synonyms, p. 11) because it was considered as "the proper habitation of God" and was "the heart and centre of the whole; the Holy and the Holy of Holies."

The more general word is the latter which means simply "a sacred place." It is from the Greek "*hieros*" which means:

"hallowed, holy divine." (Analytical Greek Lexicon, Bagster, p. 200)

"sacred, consecrated to the deity, pertaining to God." (Thayer, p. 299)

The word is akin to "*hierous*" (priest) which is defined to be:

"one who offers sacrifices and in general is busied with sacred rites." (Thayer, Ibid, p. 298)

"...one who performs sacrificial rites..." (Bagster, Op. Cit.)

"...the *hierous* is a sacred person, as serving at God's altar..." (Trench, Op. Cit. p. 328)

This term, when used of the Jerusalem temple, includes all that was connected therewith. As Thayer expresses it:

"the whole compass of the sacred enclosure, embracing the entire aggregate of buildings balconies, porticos, courts..." (Op. Cit., p. 299)

Thus, Jesus taught in the temple (*hieros*). (Mt. 26:55) However, he never entered into the temple (*naos*) for such was forbidden of those who were not priests of the Levitical order. There were money-changers in the "*hieron*" but not in the "*naos*." (Mt. 21:12) The disciples worshipped God in the "*hieros*"; not the "*naos*." But consider how great must have been the "despair and defiance of Judas, that he presses even into the *naos* itself (Matt. 27:5). . . and there casts down before them the accursed price of blood!" (Trench, Op. Cit. 12)

In the New Testament the word "*hieron*" is not used figuratively (or in a spiritual sense). However, "*naos*" is applied to Christians in such passages as:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple

(Continued on page Ten)

THE REAL ISSUE

Bob Franks

During the summer of this past year an elder of the congregation and I went to visit a "newcomer" to our city. His family had moved from a city in Texas where he told us he served as a deacon in the congregation where he attended.

There are two congregations in Lafayette.

During our conversation, he wanted to know if we believed in caring for orphans. We answered in the affirmative but informed him that we did not take the Lord's money and send it to a human institution to do the work for us. To the best of our ability we tried to point out to him and his wife that no Bible authority exists for churches to support human institutions of any kind. We asked him to give us the passage that justified his theory. Of course, he gave none, because there are none.

They had attended one of our services but never returned. We later learned they had gone to the other congregation because we did not believe in caring for "poor little orphans." Incidentally, the elder with whom I was visiting reared one to be a fine young man.

A few weeks later, the elder and I went fishing one Saturday morning. After fishing for several hours, we came back to the boat landing to return home. At the same time another boat pulled up with our brother and sister in it who loves "poor little orphans." They did not want to recognize us but I forced them to speak. Then they walked past us and the lady (?) had on a pair of "short-shorts rolled up" and with no shame whatsoever walked into the store at the landing for everyone present to see.

I told this story to illustrate a point which has been overlooked by many of us in our struggle against digression. Five years ago, the issue may have been institutionalism, but today the care of orphans is just a smoke screen to hide the real reason for apostasy. Brethren want to live like the world in all that it does. Yet they want to hold to a form of godliness by being on some church roll and to be called a member of the "church of Christ." Therefore, the real issue is nothing more than *worldliness*. Even the building of human institutions to do the work of the church is nothing but the vainglory of life. Brethren want to die like the denominations about them. They want to have their youth camps, church kitchens, a national radio and television program, church colleges, homes for unwed mothers, and etc. They want to present themselves to the world as a church doing "big" things in a "big" way and what it really amounts to; to try and outdo the denominations. The "pride of life" which these brethren possess disregards Bible authority. Their "pride" means more than a "thus saith the Lord."

Not only have brethren aped the denominations in their church work and organization but also in their lives. Very few liberal churches (and even some that suppose to be conservative) will allow the preacher to teach against adultery, dancing, immodest dress and social drinking. Consequently, you find sin of all kind in such groups. Reminds me of a liberal preacher a few years ago who was asked by a young

(Continued on page eleven)



If the past is any gauge for the future; the greatest growth among brethren in any of these troubled years will be this year — 1965. There is little doubt in my mind but that there will be more than 100 churches begin meeting during this year. Greatest activity among brethren these past few years have been manifest this Spring. Already there have been reports of near twenty-five churches. In past two weeks reports of nine churches tell of their beginning in Arlington and near Baytown, Texas; Akron, Ohio; Corinth, Mississippi; Athens, Tennessee; Charlotte, N. C. and Montrose, Hope and Forest City, Arkansas. On almost every hand there is seen the lifting of spirits as brethren go forth fighting error within and without the Lord's church. Baptisms are being reported with increased numbers; brethren renouncing the errors of institutionalism also seem to be increasing. Now is the time for brethren to fight harder and to be more aggressive.

A WORD OF WARNING. . . The word "conservative" as reference to both churches and brethren is heard everywhere. I am sure that no one has used it more than have I. Yet, I wonder if we are not permitting this term to become a name with us. We dare not alter the name that disciples were called by and while in the midst of these trying days it has been difficult to distinguish in conversation between faithful brethren and those who have left the faith when both are called "churches of Christ", there is the necessity that remains that we call Bible things Bible names. (We must not fall into error on one hand while striving to avoid error on the other hand. As the Lord's church, we are His! Those possessive terms which the Spirit used of that relationship of the church to Christ are all ones we ought to use and not exalt one term above another. When brethren insist on doing things for which they have no authority, they cease serving Christ and it makes little difference WHAT they call themselves. Those who practice the whole order of God's arrangements are truly His church. Let us be content with such and to be known as such!

Jesse Jenkins is moving the middle of July to work with the West Ridge church in Odessa. . . One was baptized during April at the Caprock church in Lubbock. . . One was restored. . . **Russell Payne** is soon to begin work with the Southside church in Comanche. . . **Glen Burt** has moved to Midland to work with brethren there. . . The West side church in Irving has purchased two acres on Belt Line Road for future building site. . . **Oliver Murray** held an April meeting for the Austin st. church in Rosenberg. . . **Charles Beaty** reports that the church in Home Owned Estates is now known as the church in Northshore (Houston). Charles has held April meetings for the East Houston church and Greenwood Village. He holds a June meeting for the South Park church. Brethren at Northshore have had three to be identified; seven restored and one baptized the first four months of the year. Bro. Beaty's new address is 12896 McNair, Houston, Texas. Mail should be addressed to P. O. Box 9615. . . Lectureships were held in April at Conroe and Alta Loma. . . Other Texas meetings were in progress during the month

at Oak Forest, **Jerry Ray**; Refugio and Cypress Fairbanks (Houston) with **Paul Foutz**; Westside in Wichita Falls, **Hoyt H. Houchen**; Gordon St. in Vernon, **Edgar Furr**; **Joe Scarborough** and **Jesse Kelly**; Forest Lane (Dallas); **Paul Foutz**; **Cleburne**, **Bill Crews**; **Sherman** (Westwood), **Carl Allen**; **Ector**, **Joe Swint**; **Tyler**, (Garden Valley Road), **Harold Fite**; **Beaumont** (Rosedale), **Bill Cavendar**; **Pt. Arthur** (Imhoff), **W. R. Jones**; and in Fort Worth, **Haltom City** with **Richard Donley** and **Castleberry** with **Jack Holt**. . . Back in Houston two were identified, one baptized and one restored at Oak Forest. . . **Jerry Ray** soon begin work with the Green's Bayou church. . . One was baptized; two restored and two identified at South Houston. . . In Freeport two were baptized April. . . One was baptized and two identified at Union Road in Lufkin in April. . . Two were identified at Westside in Wichita Falls during April. . . Two were identified in April at Pear Ridge (Pt. Arthur). . .

Out in California meetings were in progress during April and May at Carmichael, **Arthur Atkinson**; Home Gardens, **Bill Fling**; Culver-Center in Culver City with **Floyd Thompson**; and at Covina **Mack Kercheville** holds a meeting beginning June 6. . . **Ralph Givens** has moved to Susanville to work with the church there. . . **Leslie Diestelkamp** holds the following meetings in 1965; Aurora, Colorado; Hessville, Hammond, Ind.; Central, Terre Haute, Ind.; Iberia, Missouri; Oak Grove, Cuba, Missouri; Williams, Indiana; Glen Park, Gary, Ind. and West Ben, Wisconsin. . . Gospel meetings were in progress in May in Elgin, Ill. and Berwin with **Meivin Curry** preaching. . . Two were identified during April at the Grand Avenue church in Chicago. . . **Dale Smelser** holds a June meeting for the Mooresville Pike church in Cookeville, Tennessee. . . Elsewhere in Tennessee brethren were attending meetings at Westvue, Murfreesboro, **Tom O'Neal**; and Eastland Ave. in Nashville with **Homer Halley** preaching. . . Two were baptized in April at Franklin Road in Nashville. . . Two were restored in March at El Bethel near Shelbyville. . . **Carroll Allen** is soon to move to work with brethren at El Bethel. . . Three were identified and one baptized during April at Hazelwood, Mo. . . **Homer Halley** held a May meeting for Spring and Blain in St. Louis. . . **Norman Fultz** held a May meeting for the Southside church in Kansas City. . . One was baptized at Southside during March. . . One was baptized during April at Vivian Road (Kansas City). . . the church in Gashland held a May lectureship. . . One was baptized during April at Steele. . . **S. L. Tyler** was at Vanduser in May. . .

From brother Britnell's bulletin we see so many new and growing churches in the state (Arkansas). The brethren at Jonesboro are in their beautiful new building. The new church in Searcy (meeting in the Union Hall just off Highway 16 in the Kingwood Add.) is growing. A new church, which was badly needed, is now meeting in Forest City. The new church in Batesville has bought a lot on which to build. And a new church is meeting at Montrose." (Ed. Note. . . added to this list is a new church just begun in Hope. Yes, things do look good in Arkansas). . . **Eugene Britnell** had a May meeting for the Washington Street church in Camden. . . **Carl Hollis** is now preaching for the church in Cash. . . Two were identified and four were baptized in April at the Arch Street church in Little Rock. . . Ninth Street in Rector had an April meeting with **Hollis Creel**. . . The Cache Lake church recently concluded a meeting with **Ross Saunders**. They have a June meeting with **Paul Keller** preaching. . . **Woodrow Plyler** held an April meet-

ing for the Franklin Drive church in Texarkana. . . **D. J. Sanders** soon will move to work with brethren at Franklin Drive. . . Two were identified at Wendell Ave. in Louisville, Kentucky in April. . . **Bobby Witherington** soon moves to Haldeman Ave. in Louisville. . . Seven were identified at South End during April. . . **Mason Harris** held a May meeting for the new church in Murray. . . **John Iverson** held an April meeting at the Nebraska Ave. church in Tampa. Eleven were restored. . . **James P. Miller** held a May meeting for the Lakeshore Drive church in Jacksonville. **Jack Hobby** held an April meeting at Merritt Island, Florida and four were baptized. . . **Don Bassett** held a May meeting for the Par Avenue church in Orlando. . . Two were identified at Par Avenue during April. . . **Jere Frost** moves the first of August to work with the Pine Hills church in Orlando. . . **Robert Jackson** held a May meeting at Pine Hills Orlando; **Gutherie Dean** was at Holden Heights (also in Orlando) during late May. . . In early May brethren at Ocala had a lectureship. . . **Kent Harrell** holds June meetings at Eloise, Florida, and New Ellenton, S. C. He holds an August meeting for the church in Johnstown, Arkansas. . . **James Sanders** is the new preacher in La Porte, Indiana. . . June meetings in Indiana were in progress at Spencer with **Tom Bunting** and Southport with **Ronald Mosby**. . . Two were baptized in Indianapolis at Belmont during April. . . **David Claypool** recently held meetings at Plainfield and Cambridge City. . . One was baptized and and one restored in Hobart during April and May. . . One was baptized and two were identified during April at Huffman in Birmingham, Alabama. . . One was identified at 77th Street during April. . .

Brethren began meeting the first Sunday in May in Akron Ohio in the Eliot section of town. . . **Bill Wallace** held an April meeting in Tallmadge where four were baptized and three restored. . . Two were baptized in past weeks at the Harding Ave. church in Sciotovalle. . . **James P. Needham** held an April meeting in New Carlisle and Barberton. . . One was baptized late in April at Tucumcari, New Mexico. . . One was baptized in March in Krugersdrop, South Africa. . . **Robert Jackson** held an April meeting for the Camden, S. C. church and three were baptized there since the first of the year. . . **Earnest Shoaf** wrote in report to Franklin Road (Nashville) the following: "As you know, we began working with the church in Concord two years ago and four months ago. In this period of time I have built them a nice meeting house, and preacher's house. Also I baptized none, and several have confessed sins. The church is together now and I hope they will do something in the future. Their only indebtedness at this time is the \$100.00 per month on the loan. Last Sunday I baptized another fine lady. . . About two and a half months ago there were five families that began meeting with us that were from the "liberal" congregations and could not continue in error. They were driving long distances each Sunday. They are all talented and sincere. They decided to begin meeting in Charlotte, N. C. so as to be centrally located. Since they began meeting, there have been several families in the other congregations that are meeting with them. There are already 28 members and including the families there are around 50 present for services. . . their contributions average \$200.00 per week. . ." Bro. Shoaf is now working with this new group and **Jack Byars** soon will be working with the Concord church.

— 1011 Johnson, Lufkin, Texas

THE TALK OF HOUSTON — — —

(Continued from page one)

During the Woodward - Foutz exchange Woodward was asked if he accepted evolution as a fact. He replied, "Absolutely not! It is not equivalent with a fact. It is a theory. . . Evolution is not a fact. I have gone on record many times that evolution is not a fact. Fact and theory are not the same—they have very different meanings." When reminded that the Science Editor of one large daily paper and his fellow professors at Rice were on record that evolution was a fact, he said, (concerning his fellow professors) "They were misquoted. . . I have talked to these men many times and they do not believe that evolution is a fact."

Other statements were made by Woodward respecting transmutation, fossils, etc. conceding that evolution is vulnerable on numerous counts. Truth had a field day. Here is hoping that the entire exchange can be printed, given wide circulation and preserved for future use. Roy and Paul are to be commended for thorough preparation and technical proficiency.

— Box 403, Refugio, Texas

EDITOR LEMMONS ON JAMES 1:27 — — —

(Continued from page three)

ness of its performance cannot be affirmed of either one, but may be done by either.

Paralleling this we have the subject of this editorial before us. One who preaches the gospel may be assisted in part or whole in being able to meet his material needs by either individuals or congregations or both. The authority for each precludes the exclusiveness of the other. While plurality excludes a singular, it does not license action beyond the number of the plural. That is, if there be but two agencies authorized, while showing such authorization is not restricted to one, it does restrict it to two, and affords no allowance for three. While Gal. 6:6 along with Phil. 1:5, 4:15-16, and II Cor. 11:8 afford these two actions it does not afford authority for a Missionary Society. And while James 1:27 affords authority for individual action it doesn't afford such for congregational action. The latter, therefore, must depend on some other passage of scripture, if such is to be done with Divine authority. It is incumbent on those who contend for such action to set forth the verse or verses so authorizing. In the absense of doing so they have no proper recourse to Jas. 1:27, just as Gal. 6:6 is no proof text for congregational action, so Jas. 1:27 is not, and if there were not others treating of support for preaching we should be found to be in the dilemma the editor imagines he has us in.

It is regrettable that this editorial revealed an ill-tempered spirit toward those it addresses. To insinuate against them by referring to them as "anti-cooperation" and "anti-orphan home" hobbists does not render his appeal more attractive. The only effect it can likely have is to further inflame the passions of others against these antis. It solves no question nor resolves any issue. It reflects an uncharitable spirit toward those whom he views as erring brethren. It would be well if he had looked above Gal. 6:6 to Gal. 6:1, and pondered its force and application before he began this editorial.

(Continued on page ten)

In this same issue of the **Firm Foundation** there is a short article headed: "Who Is Caring For The Orphan?", in which the writer laments the negligible support congregations are extending to orphan homes. He concludes with these words: "The amazing thing to me is the fact that churches have been split, heartaches have come forth, and the church divided over something that actually we weren't practicing anyway. Until our brethren want to support orphans in any sizable amount, we must all admit that we are "anti" in practice, if not in theory." Brother Lemmons do you accept this indictment of yourself? Are you an anti in practice and not in theory, as thus suggested? If so how much better off are you than those against whom you enveigh?

— Box 764, Longview, Texas



THE BOOK OF BOOKS (cont'd) — — —

(Continued from page six)

CHRIST AROSE

For further evidence of the divinity of the Book, mothers should give their children proofs that Christ arose from the dead, one of the greatest of all miracles.

Enemies of our Lord have been unsuccessful in attempting to prove that Christ did not arise. They paid the soldiers who were to guard the grave to say, "His disciples came by night, and stole him away while we slept." (Matt. 28:13) If they were asleep, how could they have known he was stolen?

Other enemies feebly have tried to prove that Jesus did not arise by saying that he did not die but only fainted on the cross, and that after having been placed in the tomb he revived, pushed away the stone and came forth. Such statements are fallacious, having no proof.

In John 19:34 we read that when a spear pierced his side, "forthwith came there out blood and water". Doctors say this is a sign of a ruptured heart. Soldiers found him already dead when they went to break his legs, thus fulfilling the scripture, "A bone of him shall not be broken."

There was testimony and there were witnesses that he arose. There is no other satisfactory explanation of the empty tomb and of the grave clothes. Read from the witnesses: Acts 1:3-11; 21, 22; 2:32; Matt. 28:1-10; John 20:11-18; Luke 24:13-14; I Cor. 15:8; John 20:19-25, 26-29; John 21:1-23; I Cor. 15:6.

THE ESTABLISHMENT OF THE CHURCH

The establishment of the church as recorded in Acts II is further proof that the Bible is divinely inspired. In spite of all the enemies that have fought against it, the church of our Lord stands today and "the gates of hell shall not prevail against it".

After the record of the great event of the sacrifice of the Lamb of God, of his resurrection and of his ascension, the Holy Spirit has given us the account of the establishment of the church, the Lord's body. The work to be done by individual Christians and by the church is clearly revealed; by command, by example and by necessary inference, in the book of Acts. The acts of worship are also made clear.

Following the history of the establishment of the church, Inspiration had written and preserved for Christian letters to help us to be faithful unto death.

Finally, the Book closes on a happy and triumphant note, the victory of righteousness over evil, portrayed in the book of Revelation.

What more could one desire than specific directions in the way to eternal happiness which we have in the Book of books!

"I will delight myself in thy statutes:

I will not forget thy word." (Psalm 119:16)

— 1104 Caldwell Lane, Nashville, Tennessee



THE TEMPLE OF GOD — — —

(Continued from page seven)

of God, him shall God destroy; for the temple of God is holy, which 'temple ye are.' (I Cor. 3:16, 17)

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (I Cor. 6:19)

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (II Cor. 6:16)

Picturing the saved as the "temple of God" simply gives emphasis to the fact that God abides with them. The glory of Israel was in the fact that God dwelt with them. (Zach. 2:10) The "Shekinah" (meaning "resident"—glory or presence) of God made itself known in the tabernacle and temple.

"And let them make me a sanctuary; that I may dwell among them. (Ex. 25:8)

"Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle." (Ex. 40:34, 35)

"And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat." (Lev. 16:2)

"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD. So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD." (I Kings 8:10, 11)

The glory of spiritual Israel (the saved) is in the fact that God dwells with them. **WITHOUT GOD, BRETHREN, WE ARE NOTHING!** Read carefully Ephesians 2:19-22. The temple is "builded together for an habitation of God." Here, as in the verses quoted above from the two letters to the Corinthians, is expressed the idea of residence or presence. This is said to be accomplished "through the Spirit." That is, due to the fact that the Spirit of God dwells within the saved. (cp. Jno. 14:23; Rom. 8:9)

A word of caution is, perhaps, in order just here. God can certainly cease to dwell with a man. When would this happen?

When would God cease to abide with one? The answer is seen in:

II John 9 "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."

It is also seen in 'John 15:1-10 (which passage should be read at this time). If and when one ceases to walk in obedience to Him, God ceases to dwell within—to have fellowship with (I Jno. 1:5-8).

May we, therefore, be constantly vigilant that we might ever remain—THE TEMPLE OF GOD.

— 1403 Hicks Ave., — San Antonio, Texas

THE REAL ISSUE — — —

(Continued from page seven)

lady if he believed dancing was sinful. He replied that he would have to study about it for awhile before he could answer her question! I found out later that the congregation for which he preached had an elder whose daughter danced and the elder could see no harm in it! Thus, the "lust of the flesh" is taking its toll among the Lord's people.

Those of us who claim to be conservative and opposed to all the Bible does not authorize in church organization and work, must become so obsessed with fighting these errors as to overlook other things which will damn our souls. One can be "sound" on the issues, yet dance and drink his soul into hell. Our sisters in Christ can be opposed to the Herald of Truth but dress immodestly and bring shame and reproach on the Lord's church. "Love not the world, neither the things that are in the world. . . For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory 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" (I Jno. 2:15-17).

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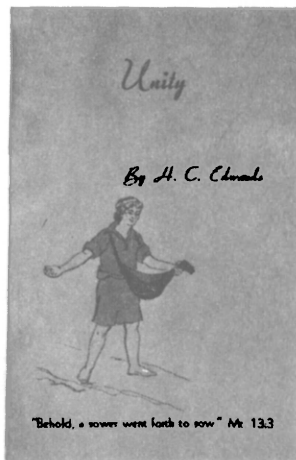
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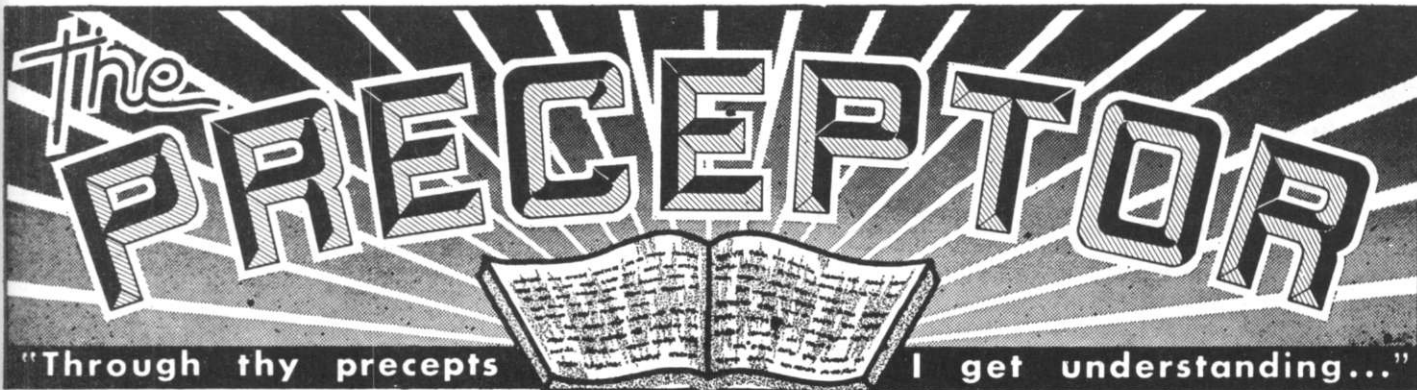


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VOLUME 14

JUNE, 1965

NUMBER 15

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SEARCHING THE SCRIPTURES

A. Hugh Clark

THE DIVINE INDICTMENT OF THE BIBLE

There are many and vastly differing fields of evidence bearing upon the question of the divine indictment of the Bible. Many books have been written upon the subject, some of which are in my library. These fields are far too extensive for technical examination here, but surely, in view of the character and nature of its contents, the claims that the Bible makes for itself are due to be heard. The truth is, that this is the only unquestionable source of admissible evidence; other evidence never being either complete or conclusive, and often is rendered by prejudiced minds.



The Bible consists of the Old Testament and the New Testament, and both claim to be the very words of God revealed to the prophets and apostles by the Holy Spirit. Revelation having to do with the content, the thought, the sense of the message and inspiration having to do with the very words used by the divine writers to give expression to that which they had received by revelation. The Bible claims revelation from God as the source of its content, and inspiration of the prophets and apostles as the assurance of the infallible expression of the revelation.

Let us look now at several passages of Scripture affirming the revelation and inspiration of the Old Testament. Every reader of the Bible knows how the laws and ordinances of the Pentateuch are introduced with the oft repeated expression, "Jehovah spake unto Moses." Almost every chapter of Leviticus begins with those words, and many of the chapters of the book of Numbers, as well as the book of Exodus.

Moreover, the writer of the book of Hebrews says, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds." (Heb. 1:1-2). Peter said, "Knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2Pet. 1:20-21). And Jesus gave his indorsement of the entire Old Testament when he said, "These are my words which I spake unto you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me." (Luke 24:44). And we are told further in Acts 7:38, that Moses RECIEVED — not compiled out of other documents which were already in existence — these living oracles. (To becontinued).

— Route 1, Killeen, Texas



His Commandments Are Not Grievous

Many people regard God's commandments as grievous.

But "his commandments are not grievous". 1 John 5.3. Grievous means "burdensome". The affirmation that his commandments are not burdensome implies that some, perhaps many, think they are. Thus there are two opposing attitudes toward God's commandments in this respect.

This difference can be seen, for instance, in the dissimilarity of dispositions toward assembly for worship on the Lord's day. Some regard such as a heavy burden to be borne. They complain and murmur about it as if it were a very grievous duty to be performed. While there they are restless and time drags. They divert themselves in various ways to help pass the time. Some for want of nothing better to occupy themselves drop off to sleep. While in the very same assembly there are others (we like to think most) who do not regard such as a burden at all. On the contrary they with pleasure anticipate the arrival of the Lord's day when they will assemble with Christ and their brethren. It is with joy they perform each act of worship proscribed by the Lord. They intently concentrate on each word and action receiving the benefit to themselves intended by the Lord. With gratitude in their hearts that they have been permitted to engage in another worship period, they take leave of the place. Why the difference in these two attitudes?

To another the daily reading of his chapter from the Bible is a burdensome thing. It is dry and uninteresting. He can scarcely wait until the onerous duty is performed for that day. He profits little or not at all because of this attitude.

While a different person finds the daily reading of the Scriptures a delightful activity. He looks forward to this pleasant time when he can look into the riches, the beauties and the blessings of the eternal word. To him it is a grand privilege which he will not willingly miss if possible. How explain the difference?

Again, it sometimes happens that a certain person goes through an excruciating experience every time the contribution plate is passed by him. Grudgingly he gives what little he does give, if at all, and that because of what brethren might think if he gave nothing at all. He experiences pain and no pleasure at all to part with his pittance. By contrast another one gives cheerfully of his money into the Lord's treasury. He actually enjoys giving what he does give in his support of the needs of the local congregation. He experiences pleasures in so giving. The only possible shadow to him is, perhaps, when he cannot give more when he contemplates the needs of the gospel. How account for these two unlike groups?

On another occasion here is a man who never responds to the personal needs of his fellowman who is in poverty, illness, or distress. To put himself out to help another human being in need is a burdensome thing to him. He is willing to give neither of his time and effort nor of resources to others in need. Such would be grievous indeed to him. On the other hand here is a saint who to the extent of his ability gladly responds to the needs of his fellowman. Even though it

takes of his time, energy and money he cheerfully does it. What produces these unlike attitudes in men?

Then here is a believer who seeks and searches for opportunity to teach his fellowman the saving word of the gospel. He loves the souls of men and does what he is able to save the lost. He does not shirk nor begrudge the labor, time and inconvenience involved in it and it never occurs to him that it is a burdensome thing. But to some others it is so burdensome they will not even attempt it. Why?

Perfecting holiness in one's own life is the commendable and studied goal of multitudes. It is their life. They strive to follow the steps of Jesus. Hard and difficult? Yes. But not grievous. To them it is a wonderful task. On the other hand, some will not so much as begin for they consider it too much of a burden to them. Why is this?

Many painful sacrifices for the gospel's sake are made daily by God's children. Why do they endure with gladness such sacrifices while others absolutely refuse to make such burdensome sacrifices? Why is this?

The difference in whether or not a thing is grievous is a simple question of whether or not one loves God. It is just that simple. His commandments are not grievous and they do not seem so to the true lover of God. This is true of the most painful and difficult duties and obligations. Does the mother who loves her child consider it grievous to keep the long and lonely vigil through the night in caring for her sick child? No, neither do God's commandments seem burdensome to the one who loves God. But to the person who does not love God even the easiest commandments seem extremely oppressive. The explanation lies not in the nature of divine commands but rather in the disposition of the one serving God.

"His commandments are not grievous."

— Stanley J. Lovett



Published Monthly
at
Beaumont, Texas

Entered as second class matter, at the Post Office
at Beaumont, Texas, under the act of March 3, 1879
STANLEY J. LOVETT, Editor
Box 187, Beaumont, Texas

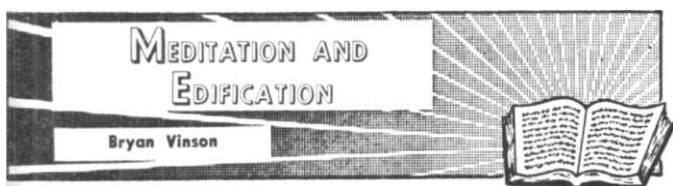
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Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.



THOSE THINGS MOST SURELY BELIEVED AMONG US

"Forasmuch as many have taken in hand to set in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:1-4. In this introductory language by Luke of the gospel "according" to him, we find this statement of purpose which prompted his writing this account of that which he had a perfect understanding from the first. Identified therein are those things which had been delivered by eyewitnesses, and as thus delivered constituted those things "most surely believed among us". There is a vital and totally dependent relation sustained between those things most surely believed among us and their deliverance by those who were eyewitnesses from the beginning. From this statement, therefore, we must observe and fully accept as a true statement of fact that 'apart from these original witnesses and ministers of the word there can never be the condition as herein described of "most surely believed among us". It is necessary in the study of faith and its virtuous character and meritorious influence to recognize that which constitutes it to be those tilings, and only those things, most surely believed among us. Hence, to a consideration of some of those things, by their enumeration, attention is invited.

In selecting a few specimens of those items of faith which are embodied within and compose those things merit surely believed among us, I shall note those more prominent ones. Of course those cardinal facts of the death, burial and resurrection of Jesus are the bedrock of Christianity; the whole system of faith is erected on these facts. If any one of them were false the entire system would collapse, because every element of virtue and efficacy identified with any single item of doctrine and practice is present and asserted because of its relation to and dependency on these factual occurrences. It is no surprise, then, when one's faith in the atoning blood of Christ and His destruction of their faith in the system of truth resting thereon. Also, in reading the inspired history of the proclamation of the gospel, with its attendant results and effects on those addressed, one cannot but be impressed with the fact that those proclaimers drove directly and with consummate skill to the establishing of conviction of truth of the resurrection of Jesus from the dead. This believed there was no quibbling over the demands imposed as requisite to the obtaining of salvation from their sins by those so believing. His exaltation and consequent enthronement rendered possible and effectual his atonement for sin, and invested with unquestioning authority every condition expressed and requisition imposed on those who were rightful subjects of his authority and the needy recipients of his favor.

The church was established by him by reason of his death and resurrection, and but constitutes the redeemed ones, re-

deemed by his blood. The church is one, and no truth has been more surely believed among us than this, with the corollary truths that the one faith believed and the one baptism obeyed results in the ones thus doing being by him added to this one church. Happily these truths are still believed among us, but there are others also of a distinguishing and controversial character to which we must continue to hold as irrefutable. None of these mentioned are believed except as this belief was formed and sustained by the testimony of these first proclaimers of the gospel, and as eyewitnesses of his suffering of and victory over death.

In believing what they testified concerning Christ and the church, we have believed him to be head over all things to the church, and therefore we have believed that the church of which he is the head is to be subject to him in all things. This involves also the persuasion that in being subject to him we are to be controlled and directed in all we teach and practice as Christians; and as constituting his body, by what he has taught. This being believed we cannot believe any doctrine is to be accepted as truth and any practice engaged in apart from such being identified as coming from him. Any defection from or corruption of this concept but leads, inescapably so, to confusion among those who have as a people been brought together because of this singular, simple and supreme conception of Christ and his church. Where is the congregation the members of which do not believe these above mentioned and stated truths? They are fundamental truths and, as such, any deviation therefrom or alteration thereof can but result in the ultimate disintegration of a close and cohesive body of believers.

We have contended because we believed that the Lord adds to his church those that are saved, and he does this daily or coetaneous with their salvation. Salvation from sin being effected when forgiven, and God doing the forgiving Christ (Certainly knows when one is saved and thus is able to add him to the church. But let a regard for the sufficiency and competency of the scriptures to guide us in all matters of faith and practice deteriorate, and there will, in time be an erosion of conviction on what one must do to be saved and thus his relation to the Lord. Witness the Disciples of Christ people today, who by their initial relaxation of conviction on the sufficiency of the church to do what God wants done, and the sufficiency of the New Testament to enlighten us on what to do, have lost their convictions on the conditions of salvation and the mission of God's people on earth. They in corrupting the worship and function of the church have undermined the very conditions of salvation. This is an understandable development.

Before we allow ourselves an assumed license to deal loosely with God's Word in determining just what and how we are to function in the execution of His will, we would be doing ourselves a great good by reflecting on where such a laxity in attitude will inevitably lead us. Look at those who have gone before as above alluded to, and consider the present position they have reached as the ultimately inevitable one we shall in time occupy. Any divergence from the inspired instruction and direction but widens and becomes more pronounced with time. A single divergence or departure in any one area of professed obedience to God but invites others. This is true because a precedent once established and recognized serves as both an incentive and justification for further departures. How often is it remarked that "if that

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THE BIBLE REVEALS GOD

Tom Bunting

I stated in the preceding article that two things stand as evidence to God's existence: (1) works of nature, (2) words of revelation. Our study in this article is regarding the evidence of God in the words of revelation. If there is a God we may be sure he has communicated to His children.

A careful examination of the Bible shows supreme intelligence was the source of the information. There are things that are known and revealed in the Bible that could not have been known by man. Such information as to require a supreme spiritual being — God. Basically the evidence from revelation is its inspiration. The things which prove the Bible to be inspired, also prove that God is its author. Those things which prove God the author of the Bible prove its inspiration. I believe the Bible is from God and therefore believe there is a God.

Why do I believe the Bible is from God? First, because of its remarkable unity. The Bible is one book, not because it is bound in a single volume, but because of its plan and purpose. We can better appreciate this unity when we understand the process of the writing of the book. We need to know something about the people from which it came. There are other religious books but they had only one author; like the writings of Confucius, the Koran of Mohammed, the book of Mormon, Key to the Scriptures. These were written by one author yet they are frequently found with contradictions. The Bible is different, it was written by many men and yet it is without contradictions. The Bible was written by about forty different people. Some were men of renown and others fishermen or shepherds. Some were men of culture while other books were written by one person over relatively short time the Bible was written by many people over a period of about 1500 years. During that period of time the world experienced great changes. Great conquerors built empires and passed away, civilizations rose and fell, scientific discoveries were made, new learning changed the course of thought, revolutions shook the earth. In spite of all this, those who wrote the Bible pushed their work to completion. Though it took 1500 years nothing they wrote has been shown to be out of harmony with the known facts of science or history.

Secondly, I believe God is the author of the Bible because of its amazing abiding quality. The Bible is not a dead letter as many would have us believe. The Bible is unlike other books in this respect. Books which were written by men have had their day and then passed away. However, centuries after the completion of the Bible it is still alive and with us today. A reason for this is that other books are common place. They have a few friends and a local reputation, but they lack the merit to perpetuate. The Bible is one of its kind; universal and eternal in its appeal. While other books have been displaced by better books there is none to displace the Bible. The books written by men have been proven false or are now outdated. They were good only for the period of time in which they were written. The Bible is good for all time regardless of the subject mentioned or the new knowledge that men learn. After these many years, and many many foes that have sought to destroy the Bible, it is still the worlds best seller. It hasn't lost any of its vitality.

I believe the Bible is from God because of its superior moral code. It possesses superior ethical teaching. It sets forth a standard by which acts may be judged right or wrong. It provides a motive sufficiently strong to cause men to seek right. It teaches that men should work for the highest interest of all mankind. "Love God. . . and thy neighbor as thyself." It teaches a more superior doctrine of God. No higher concept of God has ever been imagined than that set forth in the Bible. He is described as a person of perfect holiness and power. Contrary to most other religions it shows God taking the initiative in salvation, instead of men seeking God. It presents Christ as a character of the highest moral and spiritual excellence. No one has been able to imagine a person with such sinless perfection, blameless excellence. In him there was not sin, neither was guile found in His mouth. They (enemies) could bring nothing against him save false accusations. The teaching of the Bible goes beyond the actions of men and teaches them to control their thoughts and even their motives for these shall be judged. "... out of heart the mouth speaketh."

I believe that God is the author of the Bible because of its great simplicity. It is very simple and yet absolutely incomprehensible. Each time one reads a passage he sees a new lesson he had not seen previously. It is fulfilled with a wealth of material which man cannot fathom yet it reveals God. God's account was and is simple and accurate. It contains all that God wanted revealed.

I believe God to be its author because of its historical credibility. Since the Bible contains a vast amount of historical data this has been a point of contention for many years. Several things mentioned in the Bible were unknown in secular history until recently. The skeptics said that these things were historical and mere rhetorical flourishes. As a science archaeology is a relatively young science for it has been only about 100 years that systematic excavation began in eastern civilizations. When this excavation began it brought in the study of Biblical archaeology; which in turn brought to light many things and increased our understanding of the Bible.

Over the years there have been a number of objections offered against the historical accuracy of the Bible. One objection was that writing was not known in the time of Moses. Therefore they denied that any of the books could have been written by Moses. British excavations at Ur between 1922-1934 turned up huge ancient libraries dating back as far as 2100 B.C. Thus science proved the skeptics wrong and the Bible right. Then there were others who scoffed at the mention of the Hittites as a nation in the Bible. The Hittites were mentioned only in the Bible and unknown in secular history. The skeptics were quick to conclude that the Bible was wrong. However, in 1907 there was remains of a great empire unearthed at Boghaz-koi containing records what had to wait decipherment. After a few years the records were cleared and the great empire that had been lost to history, except for the Bible account, entered into the records of secular history.. A third objection was the case of Sargon. Sargon was mentioned only in the Bible and there only in

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THE PASSING SCENE IN RELIGION

(A commentary on current events and thought in religion)

Joe Neil Clayton

Several weeks ago, a well known French Philosopher was awarded the Nobel Prize for literature. His name—Jean Paul Satre. The prize was worth over \$50,000, but Mr. Satre turned it down. Some thought he was crazy for refusing such a sum, but Mr. Satre knew just what he was doing, for he sought, in exchange, the reward of publicity. If he had accepted the prize, he would have received, at most, a few secondary headlines on the back pages of newspapers around the world. However, by refusing the prize, the attention of the world to his own personality and to his philosophy, which is known as Existentialism. The Life Magazine of Nov. 6 uses 20% of its space in the issue to present a portrait of Satre and his views. Then the National Review of Nov. 17 devotes even its precious space to a full page comment on the decision of Satre to turn down the prize. These two magazines are at opposite poles in their political positions, and seem to be opposed in their judgement about Satre, also. The Life Magazine gives prominent space to the sayings of Satre on many subjects, to his influence on modern literature and to comments on his philosophy of Existentialism. The National Review restricts its comment to the meaning of the rejection of the Nobel prize by Satre. Though life's article seems to be a practical defense of Satre and his views, the Review attacks both the man and his philosophy. The philosophy of existentialism is described in the Life article as a "philosophy based on despair—somber, demanding, and godless". It declares that life is meaningless, and that the only meaning that can be discovered for life is that which we forge for ourselves, apart from any guideline. The term Existentialism refers to this action. It does not express passive existence, but active emergence from one's inhibitions to positive participation in life. One might ask, "what does all of this have to do with religion?" The answer is that Existentialism is diametrically opposed to New Christianity. The strange thing about this situation is the fact that Existentialism was the brainchild of a Danish Theologian named Sorn Kierkegaard, who lived in the early part of the 19th century. Kierkegaard's theology was pessimistic, and did not receive much attention from the religious world in its early stage, but his work was revived in the 20th century by the French Humanists, who worked to strip the philosophy of its religious connections. Thus, the result was the atheistic version of Existentialism promoted by Satre and his contemporaries. It is no honor to New Testament Christianity that Existentialism had its beginning as theology, because existentialism in any form is opposed to the revelation of the Holy Spirit in the New Testament. Therefore, when we deal with this subject, we are not trying to defend so-called "Christian Existentialism" against the Atheistic variety. It would be our desire to see both fall under the onslaught of the sword of the Spirit, the word of God.

Now, for a consideration of some of the general ideas of Existentialism, we turn again to the article in the Life Magazine. This article says that the text-book definition of this Philosophy is centered around Humanism, or human thought and idealism. Satre himself says, "We have lost religion, but we have gained humanism. The ideal now is to liberate and to help emancipate mankind, with the result

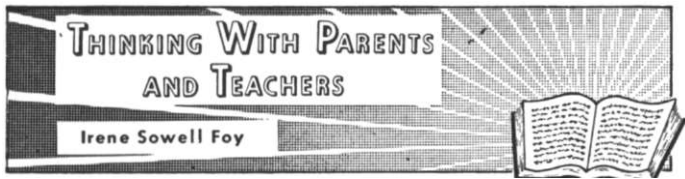
that man becomes really an absolute for man." (emphasis mine, JNC) In this thought, Mr. Satre is expressing a pre-occupation with mankind. His emphasis on man is so strong that he is moved away from God. We note here the fault which is inherent in all human philosophy. It is the evaluation of man, the creature, over the creator. Satre's atheism is not worthy to be dignified by discussion, because the path he treads is aligned with all attempts at rebellion against God, which have been recorded through the ages. In Romans 1:21-23, the Apostolic Paul speaks of this fault in his discussion of the Immoral condition of Man. He says, "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Later, in verse 25, he says "they changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed forever."

Thus we see that Atheism is no different from Idolatry, since both are rebellious against God in favor of the Creature, man, and his ideas. Paul also cautioned the Christians at Colossae, "Beware lest any man make spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power:" (Col. 2:8-10).

Now, there is in religion today a movement to make Christianity compatible with Humanism, for, it is reasoned, that they have similar goals. However, when we begin to overlook the fact that the means to these goals are so shapely contradictory, it seems reasonable to resolve these differences first. The fact is that the Christian has no choice in such a program but to oppose the means used first. If the believer knows his Bible, he will not even go so far in his consideration of this merits of Human Philosophy to agree that its goals are the same as that of Christianity. The goal of Christianity is to make the life of man conform to the standard of God. The goal of Human Philosophy is to conform man to the standard of Man; — to the Christian, this is a very undistinguished standard.

Christ said of false teachers, "by their fruits ye shall know them. Do men gather grapes of thorn's, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit" (Matt. 7:16-17). Therefore, let us examine the fruit of Existentialism. The existentialist is inclined to laud the criminal, if he thinks that the crime was committed in the name of existentialism. Thus, Jean-Paul Satre applauded and defended the perverted and criminal "existence" of one Jean Genet, a French writer whose life was full of vileness, glorified as virtue. Thus Satre becomes the champion of vileness, disregarding the trail of human suffering left behind the person who practices it.

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TRAINING IN HUMAN RELATIONS

That there is a need for better human relations no one would doubt. World conditions of hatred of one nation for another, of envy, strife, jealousy stem from the hearts of individual.

Perhaps that picture would not be so bad if there were not a similar one in the the home. Youngsters have the experience of either good or bad human relations in the home. It is all too often the bad that they see: parents failing to treat each other with respect and consideration; parents failing to show tolerance and understanding of their parents, and grandparents just somebody in the way.

Children emerging from such homes have little concept of the possibility of living with others helpfully, peacefully and happily. Such attitudes go with them into the world where they must live in close association with so many, many people today. The results are disastrous, youth hating people and seeking to hurt them and to destroy property.

Most unfortunately, some of those who never learned the value of getting along with people eventually become members of the Lord's body. They have the attitudes toward others that became a part of them in homes where they were never trained to see that everyone bears the image of his Maker and that he is therefore of great worth and has a high potential for good. There is mutual benefit to be derived from the togetherness in work and responsibility in family life. Each one may develop an appreciation for the contribution that the others make toward satisfactory family living.

"The issues" in the church that have caused so much sorrow, tears and hindrance to the growth of the church result from one brother's failure to love and respect another, and failure to respect divine Authority. If one loved his brother he would not seek to stigmatize him and speak evil of him. Paul wrote to the Galatians, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." (Galatians 6:1) Read also John 13:34.

Christians have committed themselves to do a great work; to shew forth in their lives the excellencies of our Lord, to love and provoke unto good works, and to teach those who have never known the truth that the gospel may spread throughout the earth. Instead of respect for the highest Authority, men are using their own imaginations to carry on the work of the Lord, thus severing the relationship that should exist between them and our Lord and King. When one's brothers does not accept his imagings, then there is disregard for and intolerance toward his brother.

Where did such unfortunate attitudes one toward the other and toward constituted Authority originate? The answer is, "In the home." Teach and practice right family relations at home for twenty years and the individual will go out knowing something about respect for Authority and for his fellowman.

HOW MANY PARENTS HELP THEIR CHILDREN TO DEVELOP RIGHT RELATIONSHIPS?

1. Parents must practice respect to God and to civil governments, respect for every human being as one of God's creatures, and respect, tolerance and helpfulness toward each member of his household. Good human relations and based on understanding, so one must study people. Parents must study their children to understand basic causes of their behavior.
2. Children should not only see satisfactory relationship between their parents but their attention may be called to friendly, helpful things which they see children and adults doing. Read to them many of the illustrations of Jesusfulness and kindness to others, also the record of the good Samaritan, the close relationship of David and Jonathan and many other.
3. Today, youngsters, live in a climate of pressure, hurry and stress. This may continue so long and so constantly that members of the family become tense and human relations suffer. Wise parents can do much to change such atmosphere, especially the mother. She can maintain her poise and calmness, then be felt and react pleasantly on all members of the family.
4. Another approach to improve relationships in the home is to help children see that each member of the family has some skill which he can do best and for which he should have some commendation. Read Romans 12:4-6.
5. In order to develop satisfactory cooperation on the work of the home, it is necessary to plan together. Have family get-togethers, talk about the work to be done and who can do what best, divide up the jobs to be done. Another get-together should be held, after the work will have been done, to appraise the results and to suggest ways of improving. Why did not certain things work, and what can be done about it?
6. Help your children to know more about people everywhere, talk more about the ways in which we are alike and less about our differences. Our jokes are not to be about things that are "queer" about people. You may be just as "queer" to them. Each is what he is because of something that has gone before, perhaps because of the thoughtful kindness some one has shown him. We must help others through an understanding of our differences and respect for the same.

Human relationship is something parents must teach daily, both by their manner of life by direct teaching.

— 1104 Caldwell Lane, Nashville, Tennessee 37204

Elmer Edwards, 1411 Wilde Rockway, Houston 18, Texas: Please announce in THE PRECEPTOR that the church in Bedias, Texas will have S. L. Edwards, of Sinton, Texas, in a meeting June 7-13.

Three baptized at the Church in Allen on May 20. John Bullock is the local preacher.

The church in Allen, Texas has a meeting scheduled June 7-13. Herman Sargent of Greenville, Texas will be the visiting evangelist. John Bullock is the local preacher.

REUEL LEMMONS AND JAMES 1:27

Walton Weaver

In the March 30, 1965 issue of the **Firm Foundation** bro. Reuel Lemmons asks his conservative "brethren to conscientiously take another look at James 1:27 before they split the church." Personally, I fail to see that we have split the church, much less over James 1:27. It is true that James 1:27 has become a battleground in the present controversy, but what has become an issue over this passage is not the real thing that has torn the church apart. There has been much said as to whether this passage speaks of church action. Of course, this is alright within itself. But after we have answered this question we still have not solved the problem of institutionalism and centralization of churches.

Even if it is true that James 1:27 is a command to the church (which it is not) this does not in any way establish the right of churches to build and maintain separate organizations from the church through which many or all the churches carry out their work in this respect. The same is true of the centralization of the work of many churches under the oversight of a local eldership. The latter is just as much a corruption of the organization of the church as the former. So let us argue as much as we please over whether James 1:27 is a command to the church or the individual, but after we have spent much time and effort in doing so, we are still divided over the right of churches to support human institutions or to do a general work through one eldership. So if our brother were able to show that a local congregation, as a unit, may perform the work commanded in James 1:27 he has not helped any of us come to a better understanding of the place of human institutions in carrying out its work, nor has he helped to solve the question of church cooperation.

Although the above is true, in general, those of the liberal persuasion have come to think that when they show that James 1:27 is a command to the church (which, of course, they cannot do, except in their own mind) they have established the right of churches to contribute to human institutions in carrying out the work, or for many churches to do the work through one eldership. Of course, many of them know better than this, but many who do not know better and are not familiar with the real issues involved would leave this impression. The real question is this: May churches contribute to human institutions in order that they might do the work of child care for the church? Or, may many churches send contributions to one church in which that church in turn will supervise and oversee the work of child care for all the contributing churches? It's just as simple as that. We can

argue and discuss this question of whether James 1:27 authorizes the church to take care of orphans from now until eternity and we still have not helped answer the above questions.

"Oh," someone says, "but since James 1:27 is to the church and since it does not tell us how to care for orphans we may send to these institutions or we may choose some other way." But these human institutions are not a "how" or a "method." They are another kind of organization used to carry out the work of the church when churches contribute to them just as surely as instrumental music is another kind of music added to our worship. Brother Lemmons agrees with this, but he would say that although we cannot use another institution we can put the work under the oversight of an eldership

somewhere and ask other congregations to contribute to it. He would include this in the "how" of James 1:27. But when he does this he has corrupted the organization of the church by having one eldership oversee the work of many churches (Acts 20:28; 1 Pet. 5:1-3). His claim that this overseeing church under its elders is only doing its own work is simply an effort to sooth his own conscience.

Yes, I am most willing to "conscientiously take another look at James 1:27." But I am made to wonder if bro. Lemmons is as conscientious about the matter as he would have us to be when I see him refer to our beliefs as "anti-cooperation" and "anti-Orphan Homes" hobbies. He has been in this controversy from the beginning of its most crucial moments, and he knows that we all believe in co-operation and Orphan Homes. Yet, he says we believe in neither by saying that with respect to both we are "anti." Had he been as conscientious about this study as he asks us to be he would not have falsely represented our views.

In one respect our brother's thoughts are no different from those advanced by other on this passage. He studies James 1:27 with Gal. 6:6 in an effort to show an inconsistency in our belief and practice. This has been the standard procedure of all liberals in dealing with James 1:27 when they are trying to show that it does not **exclude** the church. Haven't all heard over and over again, "If James 1:27 is to the individual and excludes the church then Gal. 6:6 also excludes the church because it is to the individual also." But, to my knowledge, no one has ever said that James 1:27 **excludes** the church. We have said that James 1:27 does not **include** the church. There is a great deal of difference. When it is said that it does not include the church it is simply meant that we cannot learn from this passage what the church is or is not supposed to do; for it does not speak of church action. The same is true of Gal. 6:6. It does not **include** the church, i.e., we cannot learn from this passage what the church is or is not supposed to do. Therefore, in studying the subjects of church benevolence and evangelism neither of these passages should be used to show what the responsibility of the church is. Everyone understands that authority for the church paying the preacher does not come from Gal. 6:6. The church may pay the preacher because of such passages as II Cor. 11:8 and Phil. 4:14-16. If we did use Gal. 6:6 as our authority for the preacher's salary being taken from the church treasury, while maintaining that James 1:27 does not authorize church action, our brethren would be right in charging us with inconsistency. But when we do not so use it, and they¹ continue to leave the impression that we do in order to prove us inconsistent, they intentionally misrepresent our position, and only God himself shall be able to deal justly with them.

Although brother Lemmons is studying James 1:27 with Gal. 6:6, he approaches the subject from somewhat of a different standpoint. He takes a common expression used by conservatives and studies it in the light of these two passages. The expression used by us so often, according to him, is "To which each is equally related." He feels that by doing this he can show that the church may support "orphan care

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A RUSSIAN ASTRONAUT

Harold E. Turner

It was reported that one of the Russian Astronauts profoundly stated, after his flight into space, that God wasn't up there and there is no place in space for God. Now there, in all of its shining glory is the height of stupidity. What did he expect to see? God sitting on a star or angels playing chase from planet to planet? His time could have been used better by asking himself the question, where did all that universe he was flying around in come from? And I wonder if he, after considering that question, would have decided that one time there was nothing and then all of a sudden everything came into existence.

However, his kind of reasoning was, "If I didn't see God or a place for God in my little rocket-ship flight then there's no doubt about it, he doesn't exist." That's like taking a trip out in your back yard, looking with all your might and then affirming that Japan doesn't exist because you didn't see it. Now no doubt, his trip was unusual, but the distance of his flight and the area covered compared to just the other space in our solar system (not even considering other solar systems) is so slight, I doubt seriously if this over-educated astronaut was qualified to make such a statement.

Even if he does cover all space in his frolics from time to time he still will not see God because God is a spirit and dwells in the unseen realm.

I think the evolutionist should observe Russian Astronauts carefully. Maybe there's something to their "monkey's uncle" theory after all.

— 1200 Brazil, Ft. Smith, Arkansas

Church of Christ
Florida & Orange
WAUCHULA, FLORIDA 33873
April II, 1965

J. T. Smith, April 11, 1965:

After being with the church in Wauchula, Florida for fifteen months, we are moving to Oklahoma City, Okla. the first of June to begin work with the Rockwell Avenue (formerly the West Avenue) congregation meeting at 920 North Rockwell Avenue. This congregation is located just South of Tenth Avenue N.W. near the Westoaks shopping center. There is much work needed there since there are only two sound congregations in that city.

The elders have indicated a willingness for me to hold several meetings each year for congregations that would not be able to afford a meeting. So, if any congregation is in need of a preacher for a meeting of this type, if you are able to bear my expenses, I will be happy to hold you a meeting. If you are not able to do this, write the elders at 920 North Rockwell Avenue, Oklahoma City, Oklahoma, and perhaps other arrangements can be made.

When you are in Oklahoma City, come worship with us.

— 411 S. Nth Ave., Wauchula, Florida

THE GREAT DEBATER

Donald P. Amies

He debated the digressive preacher
And brought him to his knees,
Ignoring all his wild rantings
And highly emotional pleas.

His eloquence indeed waxed great
As they talked of the Missionary Society;
He approached the task with keen concern,
With love and great sobriety.

"Tis not just a question of 'how'—
The method no one's denied,
But can the church do its own work
or must another organization?" he cried.

"Did God give the church a work to do
And fail to provide organization?
Can we violate the Bible plan
To provide our own cooperation?

"What's wrong with it becomes quite clear
When we read second John verse nine.
The very unity of God's church at stake—
More important than wishes of yours and mine.

It makes our service void and vain—
Matthew seven, twenty-one and twenty-two.
The end doesn't justify the means—
That's another doctrine that isn't new."

As the debate drew to a close
Digression's defeat was very clear.
He'd won a stunning victory—
No need to cry, no need to smear.

They asked for any questions then
And one man stood all alone.
He dared to ask the victor now
About his favorite orphan home.

The debater's face grew red with rage
As he reached to pick up his book.
His hand began to tremble,
And he gave a dirty look.

"Tis the ravings of the radicals
Who'd deprive the orphan of food!
They're out to simply split the church
And never do no good.

"The church is unable to do the work
So another method must be used.
No passage says we can't do it—
I do not find myself amused.

"Just look at the good, the benefits"—
And he headed for the door,
When the inquiring gentleman sadly said,
"I believe I've heard all those before."

— 57 Long Beach Rd., Aurora, Ill. 60538

TWO MEXICAN MEETINGS

Charles F. House

The original plan was to leave San Luis, Arizona, U.S.A. before daylight the morning of New Year's Day for my first meeting at Sonoyta, Sonora, Mexico. Since some modification on the truck-camper had not been completed, we were not able to getaway until the 3rd. Marvel and I slept in the camper the night of the 2nd, ready to take off for the meeting, to arrive at least in time for worship at 10:00 A.M. Lord's Day. I believe this was one of the finest meetings I have ever conducted in Mexico. Even though many of the outsiders were sick with the flu, and their cheeks were flushed with fever, STILL they came to hear the Gospel of Jesus Christ. I too, came down with it the second day of the meeting, but thanks unto God I was able to preach every service. On the next to the last night, four young men expressed their desire to be baptized the following morning. The church at Sonoyta has a baptistry but they preferred being baptized in the river like they did in New Testament times. Throughout the meeting the temperature was just above freezing. The Mexicans have no heat in their homes. Each time I awakened during the night I heard it raining, I wondered if perhaps they would wait until the weather was more agreeable. But at the appointed time, though it was still raining, they showed up. I think I have mentioned before that the SONOYTA, MEXICO-LUKEVILLE, ARIZONA area is in the Organ Pipe Cactus National Park area. A taxi was engaged to make two trips each way for those of us that wanted to participate in the baptismal service. The taxi could only go so far and we had to go the rest of the way by foot, winding our way down the river bank in the rain to a lake formed by a dam above. How beautiful was the singing in its rich melodious harmony, how impressive the reading of the Scriptures, how beautiful the prayer. Even though we were all cold and wet from the rain, we were glad that we were having a part in the birth of four new creatures into the family of God. One baptism followed another until all four had been immersed, with a verse of song in between.

While the men changed into dry clothes on the river bank, the taxi took the women to the home of one of our new brothers in Christ, MELQUIADES (Collie) DOMINGUEZ, then returned for us, and we all met at the house. We had not previously met the grandparents, but on arrival at the house we were all welcomed by a warm embrace, and served hot, thick, black coffee. By knowing the background of these events will help you to understand the significance attached to the occasion. (Collie) just happened to drop by to visit Fidel Cisneros in his home over a year and a half ago, and it also happened to be at a time when a church service was to begin. Collie was quite a strong Catholic, and after he had heard the sermon he was very angry with Fidel and what he preached. Collie had already had three years of Seminary training in a Catholic College preparing to be an assistant priest. Fidel has a very quiet, humble, friendly way about him, and continued to visit Collie's home, where his sister and brother-in-law and his parents all live together. Even though they were all Roman Catholics, they would still study the Bible together when Fidel would come to visit them. Later on Collie moved to another town. What he had learned from his previous Bible studies kept coming to his mind. He studied his Bible honestly and diligently. Only during this meeting did he decide that he should obey the Gospel and

become a member of the Lord's church. When he saw that the Gospel that I (the Gringo) was preaching was exactly in harmony with what Fidel had preached and what he had studied out for himself in his own Bible, he was willing to accept it as truth. Even at this early stage, he knows that some churches practice things for which they can give no authority in the New Testament, while others demand a "thus saith the Lord" for all things they practice doctrinally, and are in perfect agreement with what the New Testament teaches on this points.

Since the death of Jose Olivas, who preached at CABORCA, SONORA, Fidel has been living there several days a week to carry on the work there. Collie could hardly wait for Fidel to return to SONOYTA to talk to him and study further. In the meantime, what he would learn, he would teach to his family. With a little more study, I believe that they too will obey the Gospel.

After I had preached five services at SONOYTA in my first meeting, we left January 7th for CABORCA, which is 86 miles within the interior. Fidel, Collie and I rode in the cab of the truck, and Lydia, Marvel, Hilda and Gustavo rode in the back of the camper. Since Caborca is within the interior, it poses quite a little problem for American citizens, since we have to obtain papers for ourselves as well as for our car. Fidel, and Collie accompanied Marvel and me to the immigration office to get our "tourist cards". After being cleared by Mexican immigration we had to stand in line several hours in Mexican customs to get permission to take the truck-camper into the interior. In the meantime, Lydia and the children were to meet us on the highway close to the church building when we got through customs and immigration, but a cold rain started coming down. While I stood in line to get my truck papers in order, Marvel went inside the camper and made up a large pot of hot coffee, so that by the time we picked up a cold, wet, Lydia and the children, it would help get them warm. Finally we started on our way. Three hours later in cold, wet, foggy weather we all arrived at CABORCA, SONORA, MEXICO. In the meantime in the back of the camper, while we had been traveling, Marvel had prepared dinner for all seven of us; navy beans, carrots, green salad, coffee and hot corn bread.

During the meeting, we parked the camper at the home of brother Daniel Salazar, one of the members at Caborca, who is a rancher, hooking up to his electricity. Each day he would bring us oranges, lemons, radishes, onions and greens from his ranch. Because of microbes that exist in the soil itself in Mexico, North Americans are advised against eating fresh vegetables or drinking their water. For this reason they need to bring their own food and water. The Meeting here started the night following the close of the Sonoyta meeting. I preached four services, and did quite a bit of personal work while there. The fifth service was held in SONOYTA which I preached Jan. 10th in the evening. Visible results at CABORCA were ONE BAPTISM, plus good interest and attendance on the part of outsiders. One night a local denominational preacher was in my audience. The young man (David) who was baptized is 25, and though the sun was

(Continued on page thirteen)



Work among Spanish brethren continues to show results. A recent report from Mack Kercheville tells of eight baptisms in his work with Spanish brethren and Glenn Rogers reports eight baptisms along the border. J. G. Savage writes from Lewisville, Texas reporting a meeting there in mid-June with Hoyt H. Houchen preaching...In Nacogdoches Edd Holt held a May meeting for the brethren meeting on South Street.. Two were identified in Mid-May at Union Road in Lufkin... Three were baptized in a recent meeting in Pineland, Texas... Twenty-nine confessions of wrongs and one baptism were the result of a May meeting for the Oak Forest Church in Houston ..Ten were added to the Red Bluff Road church in Pasadena during March and April .. Homer Hailey held a May meeting for the Norhill church in Houston ..Two were identified and one was baptized during May at the South Houston Church. All time record highs in attendance and contribution have been set in past weeks by this good church...Two were baptized in an April meeting in Huntsville...Bill Cavendar held a May meeting for the Rosedale church in Beaumont... Benny Paul Ener is moving to work with the Ninth and Burton Street church in Orange . L. R. Hester moves about September 1st to work with the Highway 79 church in Henderson...One was baptized and one identified during late April at the Forest Lane church in Dallas . Harry Pickup, Jr. holds a mid-June meeting for the Westside church in Ft. Worth...Two were identified at West Side in Irving during May. James Trigg will move to Westside to begin work with this church about August 1st ..Some forty-seven people stated their desire to be considered a part of the new church in Arlington...Gilbert Copeland held a mid-May meeting for the Floral Heights church in Wichita Falls ..One was baptized there and one identified in past weeks . Jesse Jenkins held a May meeting for the Franklin and Juniper Street church in Borger...Two were baptized recently at the Sixth and Meredith St. church in Dumas... Henry Smith held an April meeting for the Crescent Park church in Odessa. Four have been baptized and four identified recently with this church ..Two were identified during May at the Caprock church in Lubbock . E. Paul Price moves to work with the Hogaboom Rd. church in Groves in June...Three were identified during April at Highland in San Antonio. George T. Jones held an April meeting for Highland.

James Hahn is now working with the Perrine, Fla. church... One was baptized and one was identified during May at Par Avenue in Orlando... Robert Jackson held a May meeting for the Pine Hills church (Orlando) and Guthrie Dean was in the same city during May at Holden Heights...Two were identified and five restored during the May meeting at Lafayette, La....One was baptized and two identified during April at Lynnwood Ave. in Shreveport.. Bill Coffman held an April meeting for Pleasant Valley in Wichita, Kansas...Three were recently added to the church in Lafayette, N. J. Gordon Dennis will soon leave the church in Huntsville, Ontario to begin efforts in another city in the establishing of a new church .. Three were baptized and two identified during April at the

North Las Vegas church...Roland A. Warren moves the middle of June to work with the church in Gainesville, Ga. Bro. Warren leaves the Ft. Lauderdale, Fla. area and brethren at Northside are in need of a preacher. Write to the church at 912 N. W. 19th Street... John Iverson held an April meeting for the Grenada, Mississippi church.. Brethren recently began meeting in Tupelo . Carrol Sutton met Pentecostals in two debates in April and May in Pascagoula and Greenville...Dudley Ross Spears tentatively is planning to meet in debate Ronnie F. Wade of Lebanon, Mo. on the "cup question" and the "Bible class question".. Homer Hailey held an early June meeting for the Tenth and Francis St. church in Oklahoma City...Two were baptized and one identified at Tenth and Francis in early May...One was baptized in April at Symra Beach, S.C...

Dale Smelser held a mid-June meeting for the Jere Whitson Rd. church in Cookeville, Tennessee...Three were baptized and two identified during May at the Locust Street church in Mt. Pleasant ..One was baptized during May at the Downtown church in Lawrenceburg ..Tennessee meetings were in progress during May and June at Columbia, Jackson Heights with Rufus Clifford; Belshire (Nashville) Howard See; Mt. Hebron (Charlotte), Aude McKee and at Franklin Road (Nashville), John Iverson ..Ten were baptized during May at the University Heights church in Lexington, Kentucky.. JAMES P. MILLER WRITES THIS URGENT APPEAL .."Thousands of members of the Lord's Church call Western Kentucky and Western Tennessee home. They have gone to the great cities of the north and south to find work and make a living, and many have learned the truth on the dangers that sire destroying the Church of the Lord. I am asking all of them to come home the second and third weeks in July and help with a tent meeting at Murray, Kentucky. Brother Irvon Lee preached in Murray in a short meeting in February and a small congregation was started. They now meet in the Luther Robertson School. Present plans call for us to start the meeting July 11 and continue into the second week. Brethren in all of this section with a hundred churches or more, have not had the opportunity to hear the truth. The preachers were able to keep out the men who believed in the perfection of God's plan for his Church and they know only what they have been told. In addition to this, they have been threatened with withdrawal and some have been put out simply for attending Brother Lee's meeting. It is hard to believe that this could happen in America but that is the condition at present. If loyal brethren will just take their vacation at this time and spend a few days with their kin, we can overcome some of this fear. There are hundreds of good people who do not know what is happening and who will stand fast if we can just get the message to them. The time is definite and the place will be publicized as soon as it is known. It will not be hard to find however, in a town the size of Murray. I hope I will see you from July 11 to 21 in Murray. "...Seven were identified during April at the Expressway church in Louisville...Thirteen (13) were baptized at the West End church in April, two were baptized at Haldeman Avenue in April and five were baptized at Preston Highway. All of these churches are in Louisville .. One was baptized during May at the South End church... Six were baptized in April at the Shively church...One was baptized and two identified during April at Frankfort...

— 1011 Johnson, Lufkin, Texas

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THOSE THINGS MOST SURELY BELIEVED AMONG US

(Continued from page three)

is all right, what is wrong with this?" And so, therefore, we come to rest on a foundation of human traditions as they increasingly supplant a thus saith the Lord as the basis of action.

This development of attitude and action among us has already matured a body of beliefs among us which, though believed, are not "most surely believed among us". That is, these are believed to some degree by many but not believed "most surely among us" by any, and sincerely believed not at all by a respectable number. Why? Simply because they are not identified with that which was taught by those who were eyewitnesses, that is, the inspired proclaimers of the gospel. These things lack that necessary identity with inspired authority to ever invest them with the character that can be most surely believed. In reality, they are opinions embraced and cherished by those holding them, and opinions that cannot be harmonized with those long-established and recognized principles of truth so long most surely believed.

Hence, the more they shall be cherished and held to, those so doing will lose proportionately their attachment and devotion to those surely believed and cherished truths, because of the incompatibility of the two. Both cannot flourish in the same soil; they require different hearts in which to properly reside. The heart that devotedly holds to the one will progressively cultivate a distaste and aversion for the other.

A persuasion that one congregation is incompetent to function independent of other congregations in the performance of its duty as a congregation will in time destroy confidence in the competency and sufficiency of the scriptures to guide us, because they contain no instruction or example of the inter-congregational actions and programs presently in vogue. Further, the persuasion that human institutions can and should exist to function for the church in the execution of its obligations, and therefore are to be sustained by the church enabling them to do the work of the church, but reflects equally on the professed faith, in the sufficiency of the Divine provisions and directions found in the New Testament. This attitude but germinates and develops the concept that the church is thus dependent on humanly conceived and formed institutions, educational, benevolent and recreational to do both those things the church is obligated to do, are comparatively few, and support a host of things the church has no right or obligation to do.

The further the churches go in this direction will there be a continuing erosion of faith in those things heretofore most surely believed among us. At just what point in the progression of such a course of developing change a people so doing will forfeit the high honor and blessed good of being esteemed by the Most High God as his people I have no way of knowing.

But that such a point can be reached can only be denied on the assumption that the doctrine of the impossibility of apostasy is true, and thus a departing from the faith cannot and hence never has occurred, not withstanding the Holy Spirit testified through Paul that some would do so.

But one thing I am fully persuaded of, and that is that the underlying attitude and condition of heart which allows and promotes all such is wholly displeasing to God. This will

constitute the subject of the next piece on the general theme of sin. Man is subject to both moral law and spiritual law. Heretofore notice has been given to sins of an immoral classification. Attention shall now be invited to sin as related to spiritual law.

— P.O. Box 764, Longview, Texas

THE BIBLE REVEALS GOD

(Continued from page four)

Isaiah 20. The Bible account mentions Sargon sending his commander-in-chief to besiege Ashdod. Except for Isaiah's record Sargon was forgotten for twenty-five centuries. Some emphatically denied that Sargon had ever lived. Now, today, he is one of the best known kings of Assyria. The first excavations by Botta (1842-45) uncovered his palace, in the annals found contained the account of the siege of Ashdod. Yes, I believe the Bible to be from God because of its historical credibility!

I also believe in the existence of God because of the Bible's scientific accuracy. We know the Bible is not a text book of science, but if it is a book from God when it mentions things related to the sciences it must be accurate. There are some references to science in the Bible. There is reference to gravity (Job 26:7), the empty space in the north (Job 26:7), the bounds of the sea (Job 38:9-11), the rivers and springs of the sea (Job 38:16; Ps. 8:8). It speaks of the earth being round (Isa. 40:22) while most others were contending that the earth was flat. It speaks of the limitations of man's habitation (Acts 17:26). We have found in our present space age that for men to journey into space they have to take sufficient amounts of this habitation with them to survive.

I believe that God is the author of the Bible because of its fulfilled prophecies. At the time of the prophetic utterances they are mere predictions and accepted by faith, but have in these days become facts of history serving as evidence of the strongest character to inspiration of the Bible. There are many such prophecies in the Bible but we observe only two. First, the prophecy Moses delivered to Israel in Duet. 28:47-68. He tells them a fierce warlike nation would come from afar, which would not speak their language, and would attack and show them no mercy. He tells them that Jerusalem and Juda will both fall and there would be no place for safety. This attack would be characterized by horror unparalleled in history. Along with the siege there would be famine and tens of thousands would die and others would be taken captive. He told them that the people were to be scattered through all nations and they would suffer hardships, oppression, and persecutions. This prophecy was fulfilled in every detail. Over one million perished. The ones that remained alive were scattered and remain scattered to this day.

The second fulfilled prophecy we wish to mention is the prophecy concerning Christ in Isaiah 53. In this chapter alone we find the following facts about Christ: He will be unattractive to the Jews, despised and rejected, he would suffer grief and hardship. Transgressions of men would fall upon, he will remain silent at the trial and die a violent death. He is to be numbered with the transgressors. Buried in a rich man's tomb. Through him many would be justified. Christ would ultimately triumph. All of these things were fulfilled in every

detail! And this is not to mention the prophecies which foretold of his family, place and circumstances of His birth, His manner of life, the nature of His doctrine, kind of death, and His resurrection.

The Bible proves that there is a God for only God could have been the author! As we observed its remarkable unity, abiding quality, moral code, simplicity, historical credibility, scientific accuracy, and fulfilled prophecies. And last but not least is one's personal experience. Every child that has walked with God knows the Bible to be true for its truthfulness has been demonstrated. Prayers have been answered. They have experienced God's care for his children. God is as real as the air we breath. I join with Paul, with full confidence, in saying, "I know whom I have believed. ..."

The combination of evidence of the works of nature and the word of revelation all about doubt can be removed from even the skeptics mind. We know that God is.

— 2410 S. W. 14 Street, Miami, Florida

THE PASSING SCENE IN RELIGION

(Continued from Page Five)

Again, we learn from the Apostle Paul that to accuse God or his messengers of teaching men to "do evil that good may come" is a slander on the truth. See Rom. 3:8.

Next, Existentialism teaches that life is meaningless, and that man must make a meaning to life, helping to shape a "common, integrating purpose for humanity" with other men.

However, the goal to be attained is not clear, and no existentialist dares to outline such a goal. This makes it clear that Existentialism is just another one of those vain human pursuits that so disillusioned Solomon of old, who said, "I have seen all the works that are done under the sun; and behold, all is vanity and a striving after wind" (Eccl. 1:14). The vanity of Human effort without God is according to design of God. The Holy Spirit reveals to us that "the creation was subjected to vanity, not of its own will, but by reason of him who subjected it (that is, God), in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." (Romans 8:20-21). Paul also tells us that God appointed, through his control of the physical creation, that men "seek God, if haply they might feel after him and find him, though he is not far from each one of us; for in him we live, and move, and have our being" (Acts 17:27-28). Any attempt, therefore, to leave God out of our Human pursuits is disastrous, and vain. Solomon's conclusion to this vanity is expressed in Eccl. 12:13, "This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the WHOLE of man."

Finally, we see pessimism as a fruit of Existentialism. Kierkegaard, the founder of this philosophy was a lonely, disillusioned man. and he is described to us as an ultimate pessimist. Jean-Paul Satre describes himself as no "pessimist", but his expressed ideas tend to bring about this result. On the one hand, he glories in individualism, and on the other he embraces communism. To any knowledgeable person, this contradictory philosophy creates an atmosphere of despair, a truly pessimistic trait. In a world of vanity,

designed by God to inspire a search for Him, Paul tells the Christian, "In hope were we saved" (Rom. 8:24). And, "Rejoice in the Lord Always, again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4:4-7).

Human Philosophy, therefore, has no reward for the Christian, but the Christian must actively oppose the degenerate nature and the pessimism of Philosophy, through active obedience to the high standard of God, the Bible.

— 1500 Stephens Ave. N. E., Huntsville, Alabama

WE ARE SORRY

"Bro. Lovett, I was made to throw Elmer Moore a curve on his charts in the way the printers changed (no doubt unintentionally) the wording in the 5th paragraph of the review (Moore-Welch Debate on Pentecostalism, *The Preceptor Magazine* 5- 15-60). In the sentence of the 5th paragraph the word "only" was deleted by the printers thus making me to say "Brother Moore's charts were not in sufficient quantity but were of adequate quality to illustrate the arguments at hand." Thus the obvious difference between a criticism and a compliment. H. L. Bruce

TWO MEXICAN MEETINGS

(Continued from page nine)

shining, it was still cold when he was baptized in an irrigation tank. Sunday, Jan. 10th, after the morning service, as mentioned above, Lydia and Collie and Fidel returned with Marvel and me to SONOYTA, where I held the final service of the two meetings. The Cisnero's work several days in both SONOYTA and CABORCA each week. It is quite a sacrifice on their part having to live in two places each week, extra bus fare, and children having to stay in one place to go to school. When we all got back to SONOYTA, we learned that the town had had no electricity for two days and still didn't have, so services were held with the aid of a kerosene lamp and a lantern. The electricity went off several times at Caborca while we were there also. Since electric power is not dependable and can not be counted on all the time, we have been giving some consideration to a portable power plant that can be mounted under the hood of the truck that will be able to furnish electric power at any time. What do YOU think of this idea? WRITE US.

The latest report from Fidel states that NAOMI OLIVAS, the widow of Jose Olivas, and their little girl, whom Fidel was caring for, "moved" January 16th to Ajo, Arizona, where they are now being "cared for" by the liberal church at Ajo. The liberal pattern of operation runs true to form. They invaded San Luis this past summer to start their liberal church there while I was away in Gospel Work at National City, California, U.S.A. Now, when Fidel and I both are out of the city at SONOYTA, we learn that Naomi and the little girl have suddenly "moved" to Ajo, Arizona to be cared for by the liberal church there.

— P. O. Box 641, San Luis, Arizona 85349

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Advertising Section

Advertising in this section 25c per line. Designed to advertise the location of meeting places, congregations seeking preachers, preachers seeking locations, items for sale, items wanted, also other acceptable matter.

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Dan Gray
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North Las Vegas, Nevada

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A SOUND CHURCH IN THE AREA OF OUR NATION'S CAPITOL

J. W. Evans, Va.

After four years with the Thomas Boulevard church in Port Arthur, Texas I have moved to work with a small group of brethren in the area of our Nation's Capitol. This church formerly met in the Chevy-Chase High School in Bethesda, Md. We now meet in the Belvedere Elementary School, 8213 Columbia Pike, Falls Church, Va. (near Annandale). This meeting place is more centrally located in the greater Washington area. We cannot receive mail or any communication at the school where we meet, therefore all communications should be addressed to me: 5335 Duke St., Apt. 201, Alexandria, Va. 22310. My telephone number is: area code 703, 354-7903. Please write me of any members or prospective members you might know of in this area. Following is a brief history of the church here and its status quo.

In August of 1962 brother Glenn Ellis, a faithful Christian who had recently moved into this area, arranged for me to hold a meeting in what turned out to be a "liberal" church in Hagerstown, Md. I preached on "the issues" most of the meeting and needless to say, "the fat was in the fire." It was at this meeting that several from Washington, D.C. attended and most of them are now members of the congregation of which I write. In May of 1963 about 12 or 15 members started meeting in the Bethesda Chevy-Chase High School. I conducted meetings in '63 and '64 with this congregation, being sent by the Thomas Blvd. church. Several members came out of different liberal churches in the area and identified themselves with these brethren. Other sound members have moved into the area and joined themselves to these disciples. The present membership is about 35. Since I moved here (Jan. 16th) two have placed membership and one has made confession of sins.

The brethren here contribute more than half of my salary and house rent. Three other churches contribute to my salary: Par Ave. of Orlando, Fla., Thomas Blvd. of Port Arthur, Texas, and Fourth & Groesbeck of Lufkin, Texas. The church here should be relieved of at least \$50 per month of its contribution to my support. It had accumulated a surplus with which it supplements the present weekly contributions in meeting its portion of my support and \$125 per month rent for the school and other incidental expenses. If some other churches or individuals would relieve the church here of some of my support it would allow us to "stretch" our surplus as a "working fund" with which to carry on a reasonable program of work. We need a mimeograph machine and other smaller office items and working tools necessary in a beginning work. We would like to consider using the PRACTICAL PRINCIPLES OF FAITH radio program. The cost of newspaper, media is to us practically prohibitive. The radio program and time may also be but we are going to investigate. Further details of the work here will be furnished to any church or individual who may have a desire to consider contributing to my support as aforementioned. Financial reports will be sent, all contributors.

The work is most challenging and I believe "the field is white unto harvest." To be sure it will be, a battle. The "Liberals" hold full sway, having simply led the churches into the current and multiple digression without a battle. But a "beach-head" has been established, a "Gideon's army" marshalled, and the battle will be fought in the "valley of Jezreel" of our Nation's Capitol, so help us God.

— Alexandria, Virginia



REUEL LEMMONS AND JAMES 1:27 (1)

(Continued from page Eight)

arrangements," even if James 1:27 is a command to the individual. So he assumes for argument's sake that this passage does speak of individual action. He maintains that since both James 1:27 and Gal. 6:6 are commands "to which each (Christian or church member) is equally related," we are inconsistent when we take money from the treasury to pay the preacher but refuse to take from the same treasury to support the "orphan care arrangement." His point is that if we can take money from the church treasury to pay the preacher's salary when Gal. 6:6 is an individual command to which each member in the congregation is "equally related," why can't we take money from the same treasury to support the orphan care arrangement when James 1:27 is also command to which each member of the church is "equally related." This we shall consider in a following article.

— 1800 Harriston Avenue, Conway, Arkansas

PREACHER NEEDED

The Northside Church in Ft. Lauderdale, Florida will be needing a full time preacher, around June 13. Bro. Roland Warren has been preaching for us but is leaving in June to preach for the church at Gainesville, Georgia. We can offer a 3 bedroom, 2 bath home which is next to the meeting house plus partial support. The church at Northside is sound and at peace. There is a good work to be done here and the prospects for growth are improving. Any preacher of the Gospel interested in the work or anyone knowing of such a preacher available may write to me, Hugh A. Hendrix, 181 S.W. 14th St., Pompano Beach, Florida.

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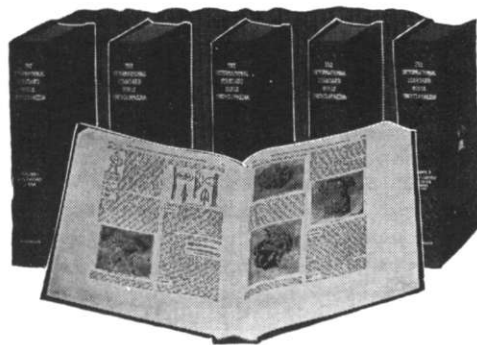
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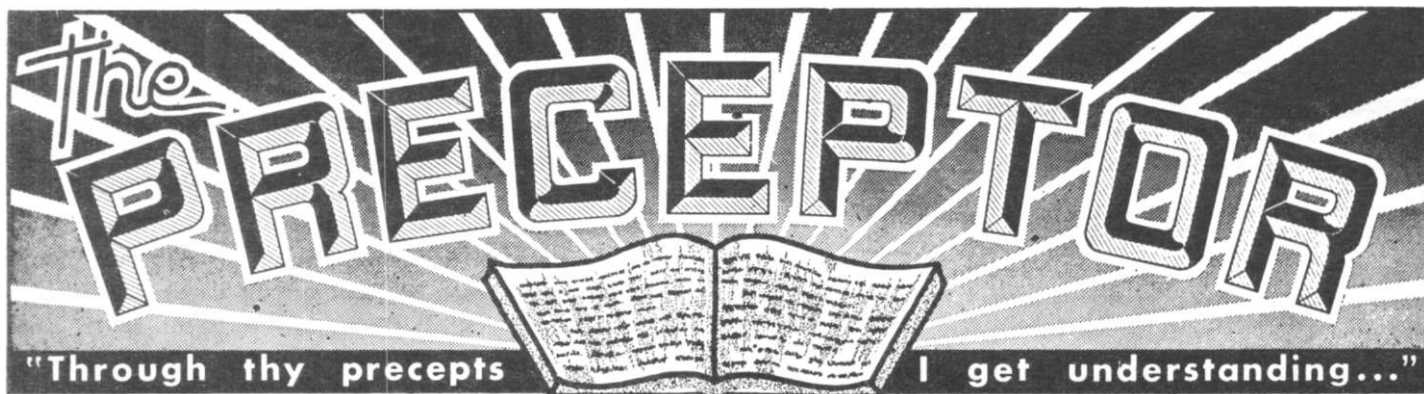
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The Preceptor Magazine
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VOLUME 14

JULY, 1965

NUMBER 16

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SEARCHING THE SCRIPTURES

A. Hugh Clark

MORE ON THE DIVINE INDICTMENT OF THE BIBLE

Jeremiah said long ago, "O Jehovah, 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). Spiritually speaking, man needs something higher than himself, wiser than anything of which he is capable, to direct him.

Every man knows that all too frequently he must say, "I do not know what is right, what I should do on an occasion like this; my judgment is weak and fallible — Oh that I had someone to guide me through this gloom and darkness!"



The Bible is the answer to that very need. "Again therefore Jesus spake unto them, saying, I am light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12).

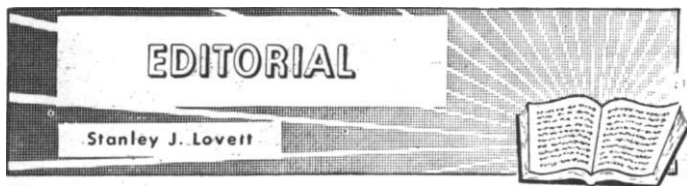
In the last article, we learned that the Old Testament was written

by the prophets under the inspiration of the Holy Spirit; let us look now to the claims of the New Testament. Jesus, in his last public discourse said to the apostles, "These things have I spoken unto you, while

yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrances all that I said unto you." (Jno. 14:25-26). Later, he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you things that are to come. He shall glorify me: for he shall take of mine, and declare it unto you." (Jno. 16:12-14). Then, in the fulfillment of this promise on the day of Pentecost, Luke says of the apostles, "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4).

Paul was not one of the original twelve, yet he wrote fourteen of the books of the New Testament. And he also claims that he both spoke and wrote under the afflatus of the Holy Spirit. He wrote to the Galatians, "I make known unto you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." (Gal. 1:11-12). And to the Corinthians he wrote concerning the things which he and the

(Continued on page four)



TO SAN ANTONIO

By the time this is read we will have moved from Beaumont to San Antonio, Texas, to work with the Highland Boulevard church of that city.

For nine full years prior to the move we served as minister for the Central church of Christ in Beaumont, Texas. The move to Beaumont was made from Dallas two months after we became owner and editor of The Preceptor Magazine. Brother-hood-wise the nine years spent in Beaumont have been significant ones. These were the years of church divisions over institutionalism and centralized control crystallizing in two groups popularly known as "conservatives" and "liberals".

The Central church did not divide as was true in so many other places. But she did suffer the loss of a good many who were not content with the New Testament order of things. Gospel preaching is arduous and trying at its best and the events of these past nine years have intensified these features. Such was true of the work at Central. But these years have been enjoyable ones. We believe some of God's finest children are and have been at Central. The church there was good to me and my family and it is our hope that eternity will reveal our stay was good for the church there. Our relationship with both elders and members has been most pleasant. We leave there many dear brethren whose image shall not soon be effaced from our memory.

We are pleased that brother Dean Bullock of Refugio, Texas, has accepted the invitation of the elders to labor in the gospel with the church there. He is an able student, preacher and worker unto the kingdom of heaven. We predict he will do a fine work with them. Our sincere good wishes to both brother Bullock and the brethren there.

Although with sadness we parted from that church, it is with pleasure and expectancy that we begin our work with the Highland Boulevard church in San Antonio, Texas.

Throughout her many years of service, this oldest church of the Lord in San Antonio has earned a reputation for soundness, aggressiveness and stability. She is presently overseen by five elders of ability and devotion to Christ and his church.

It is an unusual pleasure for me to join with brother W. L. Wharton, Jr., in the work of the Lord at Highland. For over twenty years we have known one another intimately and have been close personal friends. Thus not only do we anticipate a pleasant work with him in the gospel but also we look forward to the personal relationship as well.

My joining the work at Highland is the beginning of the fulfillment of a plan of the elders there to help provide for the public preaching needs of that church and at the same time make it possible for each of the preachers to hold a good many gospel meetings (up to twenty each) each year. Thus the local work will not suffer through long continued absence of the preachers in gospel meetings. One of the preachers will always be at home while the other is away.

During those times when both are at home at the same time, they will alternate in the public preaching of the gospel.

The elders are not just interested in our holding meetings with churches which can support the preacher financially but are also especially interested in our holding meetings with small and weak churches that can support financially only a part or none at all a meeting preacher. Those who are interested in securing the services of either brother Wharton or myself may reach us at Church of Christ, 1226 Highland Boulevard, San Antonio, Texas

— Stanley J. Lovett

EDITORS NEW ADDRESS

The Editor's new address is

Stanley J. Lovett
4123 Valley Field Drive
San Antonio, Texas 78222

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P. O. Box 187
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Published Monthly
at
Beaumont, Texas

Entered as second class matter, at the Post Office at Beaumont, Texas, under the act of March 3, 1879
STANLEY J. LOVETT, Editor

4123 Valley Field Drive
San Antonio, Texas 78222

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Foreign subscriptions, \$3.00 per year

Address all communications concerning subscriptions and changes of address to THE PRECEPTOR, Box 187, Beaumont,

Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.



THE SIN OF PRESUMPTION

The nineteenth Psalm is attributed to David, and contains within it this appeal to God: "Keep back thy servant also from presumptuous sins; let them not have dominion over me, then shall I be upright and I shall be innocent from the great transgression. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, oh Lord, my strength and my redeemer." verse 13, 14.

In studying this language one cannot but be impressed with the thought that he whose it is was deeply affected by the persuasion that the acceptability of his words and the meditation of his heart was closely related to being free from the dominion of those sins identified as presumptuous in their character. If we can, let us ascertain what sort or kind of sin would be of this character. Since sin is essentially an act, a presumptuous sin would be the act of presuming. But what is presuming? To presume is defined as "To take upon oneself without leave or warrant; dare; venture". "To act or proceed presumptuously or on a presumption; as ignorance presumes where knowledge is timid; to go beyond what is right or proper." Presumptuous is defined as: "Overweeningly proud, self-confident or venturesome; taking undue liberties; overbold." As thus described and defined no one can fail to see how unflattering it is to be regarded as a presumptuous person, even within the area of relations between one another in human society. It becomes a matter of transcending seriousness as bearing on our relations with God.

"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die", thus spoke God to Moses. Deut. 18:18-20. In Acts 3:22 Peter quotes this language and applies its force to Christ. But noteworthy is the fact that while speaking to Moses of his purpose as related to the Christ as his prophet, God also sounds a warning against any prophet who presumes to speak a word in his name which he had not commanded. The act of presumption consists in that of so speaking; that is, speaking as in the the name of the Lord without a Divine warrant. No self-respecting person approves or appreciates another speaking for him without being duly authorized to do so; and the offensiveness of so acting is frightfully magnified when one so acts in professing to speak for the Lord. Jesus, while here on earth, spoke not for himself but for God, even avowing that the words he employed were not his own, but the Father's. Too, on the eve of his departure, and instructing his disciples preparatory thereto, he told them he would send the Spirit who, when he came, would not speak of himself; that is, as originating with himself, but only that which he was commanded of Christ to speak. From this we

should be deeply impressed with the fact that one person of the Godhead not presume to speak for another without being so directed and commanded by the one for whom he spoke. That is, Jesus did not speak for God without being so directed by God, nor the Holy Spirit for the Christ, except as so commanded.

To seriously reflect on the import of this fact should arrest and suppress every impulse one may possibly experience to presume to speak for God in the absence of a Divine warrant. For any poor, puny, fallible creature to interpose his wisdom and assert his judgment on any point involving the Divine Will and pleasure is to act presumptuously, and in so acting to be guilty of sin. Further, it is inconceivable that any offense could or would be viewed by the Lord as of greater or equal gravity than of presuming to so speak or so act in the absence of any communication from God so directing. This is true regardless of the sincerity and naiveness in so doing. When Paul wrote to the Corinthians that "we walk by faith and not by sight", he uttered a truth and avowed a principle which justly demands a constant and unvarying respect from *all* who would please the Lord.

In the moral realm man, to an appreciable extent, has a capability to know right and wrong basically and intuitively because he is by nature a moral creature. But he is not by nature a religious creature. Religion came into being subsequent to creation and was necessitated because of sin. And the initial sin was not one of moral turpitude, but one which reflected an indefensible desire to know that which God designed that he should either not know or that he should otherwise learn. It was an action wrought as reflecting a spirit of presuming to be or become wise contrary to the purpose of God.

David regarded the sin of presumption as constituting the great transgression. But we see most of us viewing such as being either entirely innocent or relatively small and inconsequential transgressions. The most prolific area of its commission is found in that of the silence of the scriptures. It is a behavior pattern of digression, and essentially digression is also transgression. To go onward and abide not in the doctrine of Christ is initially digressive and essentially transgressive. The doctrine of Christ is the teaching of Christ, and He only teaches that which he communicates to those thus taught. At the point where he ceases to communicate his mind and will silence begins, and for me to act on the assumption that silence gives consent is to act presumptuously. That is, I am presuming to speak or act, or both, as responsive to His will wholly unable to know or be assured that such is his will. It is therefore presumptuous.

To test how widespread and prevailing this inclination and disposition is, one has to only engage in conversation with another as touching some religious practice of which the scriptures are silent, and either immediately or ultimately the defence will be that the scriptures do not forbid or condemn it expressly. This is tantamount to acknowledging that such is a presumptuous practice. For instance where do the scriptures expressly forbid sprinkling as baptism or infants as the subjects of baptism? How many times has the question been posed: "where do the scriptures say not to use instruments of music in the worship?" The whole fabric of denominationalism is woven from this concept. The matter of what church or religious body to affiliate with is invitingly ex-

(Continued on page thirteen)

THE NATURE OF GOD

Tom Bunting

The record in Acts 17 tells us when the apostle Paul came to the city of Athens he was moved in seeing the city given to idolatry. He disputed with the people throughout the city, on the street corners and in the market place. Certain philosophers heard him and brought him to Mars Hill. It was here that men spent their time at nothing else except to tell or hear some new thing. Paul began his discourse by observing that they were very religious and worshipped many Gods. He was interested in revealing unto them the nature of the true God in contrast to false gods. To declare unto you the "unknown God."

The God, he said, that made the world and all things therein. . . (vs. 24). Here he declares that God is the first cause. He is the maker of all things. This answered all those who were saying that matter was eternal. This answered all who were trying to attribute the world to the work of many gods. Not only is God the first cause but examine also the power of God. He is Lord of heaven and earth. When you consider the powers within this universe and that God is its maker, then you begin to understand and appreciate a little bit of the power of God. "Ah, Lord God, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. . . (Jer. 32:17).

God dwelleth not in temples made with hands. The true God is not one to be observed solely in nature. He is not limited to this material world. Certainly His existence is evidenced in the things that do appear (Rom. 1:20-21), but one must understand that the Creator is separate from the created. With this argument Paul was also answering Pantheism which says God and the universe are one. God is not this material universe, nor is he merely a man. Man is similar to God but they are not identical. Man is not God, nor is God only a man. Some had evidently made this mistake (Rom. 1:23-25), for they were trying to make God in man's image instead of man in the image of God. God is not stationary. He is not limited to a single given locality. Man-made gods may be found in these temples of men but the true God is everywhere.

The nature of God is such that he is not waited upon with gifts of men. God needs nothing. "For of him and through him, and to him, are all things: to whom be glory for ever." (Rom. 11:36). God is not nourished by men. He does not depend upon men for happiness. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee for the world is mine, and the fulness thereof." (Ps. 50:10-12). God is the giver of all things. He is the giver of life. He is the source of life, sustainer of life, and the provider of all things necessary for life. Man depends upon God for every breath he breathes. No, God does not depend upon, but man does need God.

The nature of God is such that he is to be sought. No man is forced to recognize the God that made him. We may, if we so choose, deny the existence of God. But should we choose to seek after him we have the assurance that he can be found. Men are without excuse for not finding God. "For the invisible things of him from the creation of

the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. . . (Rom. 1:20-21). God did not leave himself without witness. "Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our heart with food and gladness." (Acts 14:17). David tells us that there is really nowhere one can go from the presence of God (Ps. 139: 7-10). He is a God both at hand and afar off (Jer. 23: 23,24). He is not far from every one of us and we may feel after him, as if to actually touch, and handle. Thus Paul says, this is a God that one comes to know distinctively and certainly.

Another thing that reveals to us the nature of God is the fact that we are His offspring. Man is more than matter, more than vegetable, and more than animal. Man was made in the image of God. God is not gold, silver or stone, God is not a piece of matter shaped by the hands of men. We are like God. You recognize the will and intelligence of man, then you must understand that God also possess these attributes.

The nature of the true God is such that He calls men to obedience. Some people today scoff at the idea of obedience, well. Paul said, I reveal unto you Jehovah God, the one who made the worlds — dwelleth not in temples of men — not a god of stone but living and intelligent. This God demands obedience. There was a time that He winked at ignorance but now commands all men to repent. Obedience is demanded of all men. It is no longer limited to one people of the earth. Jesus said, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. . . (Mk. 16:15, 16). "Go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost..." (Matt. 28:19).

This is the God that will judge the world. He will judge the world in righteousness, according to the strict principles of justice and the law. The judgment of God will be just. The wicked will be punished and the righteous will be rewarded.

This was the nature of God as Paul revealed him to the Athenians and this is the nature of God today.

— 2410 S. W. 14 Street, Miami, Fla.

SEARCHING THE SCRIPTURES

(Continued from page one)

other apostles preached, saying, "Unto us God revealed them through the Spirit", and then he affirmed concerning this revelation, "which things we also speak, not in WORDS which man's wisdom teacheth, but which the spirit teacheth; combining spiritual things with spiritual words." (I Cor. 2:6-13).

The Bible then, IN SENSE AND IN WORD, is indicted of God and is his revelation to man through the Holy Spirit. And if it is not — it is not even the truth!

— Route 1, Killeen, Texas

THINKING WITH PARENTS AND TEACHERS

Irene Sowell Foy



"WILL A MAN ROB GOD"

Malachi wrote, by inspiration, this rhetoric question, "Will a man rob God". Then he stated God's accusation: "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings". (Malachi 3:8) The reproof was to God's people, even to the priests, because of their ingratitude to God after all his goodness to them. They had said, "It is vain to serve God: and what profit is it that we have kept his ordinance?" The time had been when the priests taught the people. "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity." God's plan for his priests was that his "lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." (Malachi 2:7)

Why then the great change in the Lord's people?

After the Lord had led his people through the wilderness wanderings and into Canaan, he sent an angel to them with this message: "I made you to go up out of Egypt, and have brought you into the land which I swear unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; and ye shall throw down their altars: but ye have not obeyed my voice". (Judges 2)

The Record says the people served Jehovah during the days of Joshua and of the elders that outlived Joshua, "who had seen all the great works of the Lord that he did for Israel."

After Joshua's death, "there arose a generation after them, which knew not the Lord, nor yet the works which he had done for Israel." Why did they not know the Lord? The answer is: their parents had not carried out their God-given responsibility to teach them to "love the Lord God with all thine heart, and with all thy soul, and with all thy might." They had not taught those words diligently unto their children. Read Deuteronomy 6:3-8) Because of the parents' failure to teach, "They forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them. And they forsook the Lord and served Baal and Ashtaroth." They became conformists. They became worldly. One step away from God leads to another step. Later when Samuel their judge grew old he made his wicked sons judges. The elders of Israel came to Samuel and said: "Behold thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations."

Thus we see the Lord's people, Israel, conformed more and more to the worldliness of the people around them. In doing so they robbed God of love and of faithful service.

That history is sadly repeating itself today. Christians have been more richly blessed than was Israel of old. We have been led out of the kingdom of Satan and made clean and pure by the sacrifice of the Lamb of God. He has carefully instructed us how to live and manifest his excellencies. In I

John 5:21, we read: "Little children, keep yourselves from idols." In Colossians 3:1-17, we read further: "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Is this the image of the Lord's people being seen by the world today? Are Christians keeping themselves unspotted from the world? We have become such conformists to the ways of the people around us that it is difficult to identify by their behavior who should wear the name of Christ.

The New Testament concept of "the world" refers to the whole system of worldly, material values. For Christians the order is: "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." (I John 2:15, 16)

Time was when the usual concept of worldliness was limited to three or four categories, namely; whiskey-drinking, card playing, dancing, and attending the theatre. The devil is ever busy devising something new to appeal to the lust of the flesh. There are no longer a few specifics against which to warn our youth. Worldliness is yielding to a worldly system of values. It expresses itself in an unwillingness to examine any area of our life to see what the will of God is and let it be our guide. Whatsoever is not for him is against Him. Worldliness today is idolatry, the worship of the creature more than the Creator. Anything I do may be worldly if it is not what the Lord wants me to do.

We, as parents are encouraging our children more and more to conform to the ways of the people around us. Movies originating in Hollywood are robbing God of our children's minds and affections. They have robbed our homes of Bible study. Christ, our King, is being robbed of the praise and adoration due his name because we have chosen a king like the people around us. "Would a man rob God? Yet ye have robbed me".

"Blessed is the man that walketh not in the counsel of ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful but his delight is in the law of the Lord; and in his law doth he meditate day and night." (Psalm 1:1, 2)

— 1104 Caldwell Lane, Nashville, Tennessee 36545

In Preparation

Bible Answers by Gene Frost

MOORE — WELCH DEBATE

Watch for Publication Dates

If we can take money from the church treasury to pay the preacher's salary when Gal. 6:6 is an individual command to which each member is "equally related," why can't we take money from the same treasury to support the orphan care arrangement when James 1:27 is an individual command to which each member of the church is "equally related," is bro. Lemmons question. Does bro. Lemmons think we can take money from the church treasury to pay the preacher's salary because Gal 6:6 is a command to the individual to which each is equally related? Evidently he does, or else he is trying to make others think that we do. And it is certain that I do not think we can, nor do I feel that the other brethren of the conservative persuasion think it either.

Before our brother is successful, however, in his effort to show us inconsistent and prove that the church may perform the requirements of James 1:27 by his comparison of this passage with Gal. 6:6 in the light of the expression, "To which each is equally related," he must do the following: 1) He must show that we use Gal. 6:6 as authority for the church supporting preachers. If he does not do this first, his effort is worthless. He must either do this or show that the church may support the preacher because Gal. 6:6 is a command to which each member is "equally related." He does neither of these, which shows that the very foundation of his whole argument is faulty. Surely, he can see that if we use Gal. 6:6 to establish individual action only, then we are consistent with our application of James 1:27 when we say it speaks of individual action only 2) He must use the expression, "To which each is equally related," in the same way it is used by us, or else clearly establish wherein we have misused it and show how the proper use of it applied to these two passages proves us inconsistent. He does neither of these either. The only way he can show us inconsistent with ourselves is to show that our practice is inconsistent with our teaching or that our use of some passages is inconsistent with our use of similar passages. The only way he can do this is to take Gal 6:6 and give it a meaning we have never given to it. When he uses it as we use it, it will not serve his cause! The same is true with the expression, "To which each is equally related." He does not use it as we have, does not show wherein we have misused it, nor does he show that his use of it is permissible. Thus, it is impossible for him to show us inconsistent in our use of expression.

Actually, bro. Lemmons assumes the very thing to be proved. His whole point is based upon the assumption that the church as a collectivity may do whatever the Christian may do in fulfilling those commands addressed to individuals as long as they are commands to which each member in a congregation is "equally related." Does he believe this? Evidently, for he is very careful to show that all members of a congregation are "equally related" to the commands of both Gal. 6:6 and James 1:27, but wants his readers to take special notice of the fact that although this is true his conservative brethren refuse to admit James 1:27 as applying to the church, while they will allow the preacher's salary to be paid from the treasury. So he must be presenting his own views on this "equally related" expression. It is certain he is not presenting ours. If he is presenting his views, we

take him to mean that he believes that the preacher may be paid from the treasury of the church because Gal. 6:6 is a command to which each member is equally related. If he does not believe this, his whole article is not worth the paper its written on. But what right does he have to take his own assumption of Gal 6:6 and James 1:27? He has no right! If we had said that the church may do those things to which each member is equally related, had practiced this with respect to Gal. 6:6, and refused to do it with James 1:27, then he would be correct in pointing out our consistency. But since this is not the case, he either sets up a straw man to tear down or else he presents his own views, while he never establishes them to be scriptural, and tries to show us inconsistent with them instead of pointing out an inconsistency within our own teaching and practice. Of course, we don't mind being inconsistent with brother Lemmons. He is inconsistent with himself, as we shall see.

The question bro. Lemmons is asking in his article is not a difficult one. Stated again it is, if we may combine our efforts and act as a church, local unit, in obeying Gal. 6:6 when it is to the individual and is a command to which each is equally related, why can't we do the same with James 1:27? In the first place, we may not combine and work as a church in obeying those commands directed to the individual to which each of the members are equally related unless we have passages showing us that we may. Thus, we know we can combine our efforts and support the preacher from the church treasury because churches did do it in the first century (2 Cor. 11:8; Phil. 4:14-16). We do not do it by the authority of Gal. 6:6. It is true that this passage is a command to which each Christian is equally related, but this does not make it right for us to combine resources into the church treasury for the purpose of obeying this command. The same is true with James 1:27. If a group of Christians (local congregation) are authorized to combine their resources and do what is commanded in James 1:27 they must do it because of other passages which show the church did the same thing.

There are other commands "to which each is equally related" that bro. Lemmons would never admit to be church action. Every Christian, as we all know, is "equally related" to the golden rule. Does our brother deny this? I think not. He says that it (the golden rule) "may obligate me to lend money to a friend to keep him from going broke. Since I am a Christian and therefore part of the church is the church equally obligated to lend money to my friend to keep him from going broke?" (Firm Foundation, Feb. 25, 1964). This shows that he recognizes that the golden rule is a command to the individual Christian. But is it not also true that it is a command to which each church member is "equally related"? Yes, it is. Now, since it is doubtful that he will deny that it is a command to which each is "equally related," and he admits that it is a command to the individual Christian, will he draw the same conclusion from this that he has drawn respecting Gal. 6:6 and James 1:27? If so, he must say that the church may lend money

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THE PASSING SCENE RELIGION

Joe Neil Clayton

Sunday, Nov. 22, marked the close of the latest session of the Roman Catholic ecumenical council called Vatican II. This Council has been historic in a number of ways. It is the first in which Protestant observers have participated, and also the first in which women have had a part. These actions promoted the council as "liberal", and as a contribution toward Christian Unity.

A number of tradition-shattering proposals came under discussion in this last session of the council, and some passed. Those proposals that passed included one permitting the vernacular, or native language, to be used in the celebration of the Mass, and one permitting the participation of laymen in the services. Two resolutions that failed to pass, to the disappointment of many among the vocal and powerful liberal faction, were the so-called "declaration of religious freedom", and the resolution to absolve the Jews of the "prejudicial" charge that they were responsible for crucifying Christ. These events have made Protestants and Catholics alike look to this council for an easing of tensions in the religious "Cold War" raging between the two great religious movements.

One can't help wondering, however, how the Apostle Paul would have been impressed by all of this, if he had been an "observer". Concerning some of the decisions of the council, Paul certainly would have been vocal in his opposition. For instance, in one decision, the bishops seemingly won for themselves the right to participate in the exercise of power (doctrinal and authoritative) in the church. The Pope, they said, cannot act independently from the college of bishops, and the college must act only with the "consent of the Roman Pontiff". The reason for such a statement is to disarm men who have opposed the doctrine of Papal Infallibility, proclaimed in 1870. Many have been disturbed by this doctrine, and the Roman church hopes to calm the opposition by this move.

In Paul's teaching, by the inspiration of the Spirit, there is no provision for a Pope or a college of Bishops to have authority over the church. As to the position of authority over the church, Paul tells us that Christ has all of his authority (Eph. 1:22-23). Again, there is no provision for a continual revelation of doctrine, formed and proclaimed by the Pope, in conjunction with the Bishops. The man of God can be complete through the scripture (2 Tim. 3:16-17), and, lest we be deceived as to which scriptures, Paul says a gospel "other than that which we preached unto you" deserves the "anathema" upon the head of one who preaches it. (Gal. 1:6-8).

If any man might think that there is a loophole in these statements to permit modern men to delineate doctrine to modern audiences, let him learn that Paul declared unto his audiences the "whole counsel of God" (Acts 20:27), and cautions men to be faithful in their handling of the Word of God, learning by his example "not to go beyond the things that are written." (1 Cor. 4:6)

In view of the fact that Christ sent the Holy Spirit to the original apostles to "guide them into all the truth" (John 16:13), Paul's claims are undoubtedly legitimate. Modern men are not permitted to formulate doctrine, based on traditions of men, or any other source, the New Testament. Therefore,

that book serves as the best expose of the actions of the Vatican Council.

Paul would most certainly oppose the resolution to absolve the Jews of guilt in the crucifixion of Christ. The Council considered this resolution in order to align itself against anti-semitism as seen in the modern world. From our point of observation, this seems to be a futile gesture, for we have no choice, if we believe the New Testament, but to say that they are guilty. The Apostle Peter first declared this guilt when he said to the Jews on Pentecost, "Ye by the hand of lawless men did crucify and slay" the son of God.

If the Jews are guiltless, then the prophets lied, for they predicted of the Jews, "They shall look unto me whom they have pierced" (Zech. 12:10). Of course, all men who sin share the guilt of the crucifixion, for it was the sin of the world that demanded the death of Christ.

When the Roman Catholic council announces that it will issue a "declaration for religious freedom", it must be noted that all men have free choice in the matter of serving God, but in the expression of that service, they have no real choice but to please God in everything that he commands. Christ, himself, says, "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 who is in heaven" (Matt 7:21). Thus, we see it clearly stated that both Catholics and Protestants, as well as Jews, are commanded to the choice of doing only what God commands, in order to enter the kingdom of heaven. An earthly council of men might say that the path for getting to heaven is a matter of indifference, but God has said otherwise.

It remains to be seen if any of the decisions and actions of the Vatican Council will have effect in reforming the confusion that exists in the religious world. It is our conviction that it will have only the effect of moving the world further away from the truth, as is found in the New Testament. We urge everyone, to begin now to examine his religious practice by this light, as we are doing here in a commentary way, with the hope that religious unity can be achieved through the Word.

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SOME POINTS ABOUT PETER

Bob Felkner

In this study about the apostle Peter, it is expedient to learn his different names. He is called Simon, Peter, and Cephas. Cephas was his Hebrew name, being equal to Peter, his name in Greek. John records that "when Jesus beheld him, he said, Thou art Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation, a stone." (Jno. 1:40-42) This Cephas, the SON OF JONA, was the Peter who confessed that Jesus was the Christ (Mt. 16:16, 17), and the one who was questioned by Christ concerning his love (Jn. 21:15). With these facts well established by scripture, it is now clear to see other truths about Peter.

First, Peter was a married man. Mk. 1:30 says, "Simon's wife's mother lay sick of fever." For further proof, hear Paul: "Have we not power to lead about a sister, A WIFE, as well as other apostles, and as the brethren of the Lord, and CEPHAS?" (I Cor. 9:5) In conjunction with this we should note that "Marriage is honourable in all, and the bed undefiled" (Heb. 13:4); moreover, we are warned against those who teach against it, "Speaking lies in hypocrisy; having their conscience seared with a hot iron; FORBIDDING TO MARRY, and commanding to abstain from meats; which God hath created to be received with thanksgiving of them which believe and know the truth." (I Tim. 4:2, 3) For further emphasis of the acceptability of marriage, observe the encouragement from Proverbs: "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." (Prov. 18:22)

Another point of interest is that Peter did not desire to be exalted above other men. He did not wear the elated title of "Reverend," "Most Reverend," "Most Right Reverend," or "Father." Neither did he require obeisance, for he said to Cornelius, "Stand up; I myself also am a man." (Acts 10:26)

An additional point about Peter is that he was not completely infallible. Certainly, the writings of Peter are perfect, for his hand was guided by the Holy Spirit, but on a certain occasion, the apostle Paul rebuked him. Galatians 2:11-14 informs us that Peter "was to be blamed" for the matter over circumcision. Paul writes: "But when Peter was come to Antioch, I withstood him to the face, because he WAS TO BE BLAMED." Just imagine someone today doing that to one of Peter's so-called infallible successors.

To make this study of even greater profit, we must also include that Peter was never the head of the church. Peter himself affirmed that Christ was the head, saying, God "would raise up Christ to sit on His throne." (Acts 2:30) The church of Christ is a divine body with a divine head. It is not reasonable that a divine body would have a human head. The church is the body of Christ, and Christ is its head. Concerning Christ, Paul wrote to the Colossians: "He is head of the body, the church," also, "for His body's sake which is the church." (Col. 1:18, 24) To Ephesus he wrote that Christ was "to be the head over all things to the church, which is His body." (Eph. 1:22,23) Christ is the only head of the church today, just as He was in the day of Peter.

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A CALL FROM CHILE

Philip R. Morgan

Brother Roberto Perez from Quillota held a meeting at Albion 16 in Santiago the last week of May. Attendance averaged about 25. Two were baptized. Another was baptized earlier in the month. Five members from the Pedro de Valdivia church who started attending here have not continued. Two who were here are now active in the Quillota church. This leaves us with 16 members, divided about evenly between men & women.

We are constantly reminded that Chile is a Catholic country. Today, as so many days, street collections were being made all over Chile to build a temple to one of their images. A tiny Chilean flag is pinned on all contributors, and the few who don't participate are considered of little faith and patriotism.

So rare is immersion in Chile that many have never seen it. We have baptized 2 this year who had never seen anyone baptized. It is good to note that the gradual growth in numbers here isn't just within the families attending. All six of the baptisms this year were of people who are the first in their families to obey, and one can easily imagine the persecution they suffer from their families who for generations have been Catholics. One of them, a young lady in Concepcion, is forced to take her little brother and sister to mass; so she secretly goes instead to the park and teaches them from the Bible. Who will go to preach in this city of 200,000 lost souls and give this new born one teaching and fellowship before her faith weakens as she fights as one against thousands? She hasn't even yet had the privilege of the Lord's Supper with her brethren. I PRAY GOD THAT YOU, MY BROTHER OR SISTER, WILL REALIZE THAT YOU ARE RESPONSIBLE TO CHANGE THIS SITUATION.

Our training of preachers continues, and 2 who have been preaching for 2 or 3 years are beginning to plan moves to new fields when the classes are over at the end of the year. One will likely go to Talca where Vernon Hawkin's sudden absence last year caused a need that is not yet filled. (The participants in the classes take turns travelling the 8 hours necessary to get to Talca to preach on Sundays). CAN'T THE CONGREGATION WHERE YOU ARE CONSIDER EVEN A SMALL AMOUNT OF AID IN THIS NEW FIELD THAT HAS NEVER BEEN GIVEN A CHANCE? The most experienced of the Chilean preachers, Brother Roberto Perez, has \$120 monthly support, but he needs \$50 to \$80 more. Remember he must provide a place for the church to meet also out of this amount as well as furnish most of the money for propaganda, supplies, travel, etc. Please begin to do what you can to obtain support for these men to start in January so that they may be able to give full time to the Cause in a part of the world that has long suffered from neglect. Contact Philip Morgan, Albion 16, Santiago, Chile.

— Albion 16, Santiago, Chile



DON'T FORGET YOUR FRIENDS!

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CLEARING UP THE FOG

Ernest A. Finley

Presently brethren are much confused concerning the question of the church's function in relieving itself of its responsibility in the fields of benevolence and evangelism.

Throughout the brotherhood there are those who cry aloud and spare not in their attack on those who seek to bind a certain "how" on the brotherhood in doing the work of benevolence. But as I view it these brethren are in their violence to be compared to the fictional character who made sport by jousting with the windmills of his community. No doubt there was much sound and fury in such combat but such effort neither served to hold back the enemy nor strengthen the military arms of the warrior's native land.

May we repeat again, at the definite risk of being tedious, that we do not seek to bind a particular "how" on the brotherhood for doing benevolence. Admittedly there are a number of ways that a congregation might care for her wards. What we are contending for is respect for the authority of Christ in regard to the organization that is responsible for doing the work of the local congregation. It is not a question of "how" but "who" is to do the work of the church. Is it to be the church universal? Or is it to be the local congregation? Is it to be a brotherhood benevolent society, composed of brethren from many congregations, designed with the view in mind of doing the work of the church universal? Who is to do this work? Is it scripturally defensible for a single congregation with its elders to become the centralized agency through which the church universal functions in relieving itself of its responsibility? May many churches having responsibility for destitute persons whether widows or orphans shift that responsibility to a single congregation and that congregation assume responsibility for providing the facilities and care for the needy of the brotherhood? How can we justify one congregation's sending its wards to another congregation? Does not the sending of the brotherhood's wards to the single congregation and that congregations soliciting funds from the brotherhood make this congregation the tool of the church universal? Have not the participating congregations and the sponsoring congregation gotten away from the local congregational aspect of the Lord's pattern? If not, how would we go about getting away from it?

This is our position, then friends. The Lord has given but one organizational unit through which the church may function. That unit is the local congregation. She must do her work. She cannot shift her work to another congregation. She can not shift her responsibility to another congregation. Another congregation can not do her evangelism for her. Neither can another congregation do her benevolence for her. She must do her own work to the full extent of her ability. In the event of limited ability in time of distress other congregations may assist the congregation in such a way as to enable her to care for those for whom she is responsible. But in this case the local congregation is not doing a work for the brotherhood or the church universal but for herself. The congregations which assist the local congregation in time of distress are doing their own work: assisting another congregation in distress. This enables the local congregation to do her

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CROWN OF RIGHTEOUSNESS

Truman Smith

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8). We observe here that the time of Paul's death "is at hand" and he says that he is "now ready to be offered." Having fought a good fight, finished his course and kept the faith, he had the assurance of receiving a "crown of righteousness."

We recognize that this is an allusion to the contests at the Grecian games. Timothy and others living at that time were acquainted with such contests. They knew something of the qualifications to enter the races, as well as the rules by which the contestants must abide after entering. Thus Paul employs this figure to represent his life in the service of God.

This Crown of Righteousness

James says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Js. 1:12). We also read in Rev. 2:10, "Be thou faithful unto death, and I will give thee a crown of life." Of course, we know that these passages refer to heaven. **Crown** sets forth the idea of triumph, or public honour. Paul uses it in 2 Tim. 4:8 in the same sense of triumphing in the Grecian contests. We know that the crown which Paul would wear was far above and superior to the crown of leaves which characterized the earthly crowns of honour. His crown was "a crown of glory that fadeth not away" (1 Pet. 5:4). To receive this crown of righteousness is to enjoy the wondrous bliss of eternity, where there shall be no more tears, no more dying, no more sorrow, no more crying and no more pain (Rev. 21:4). Paul had the assurance of receiving this crown.

Must Keep the Faith

Jesus will be the "righteous judge" (2 Tim. 4:8; Acts 10:42). Did not Jesus say plainly, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jno. 12:48). Let us understand that this is a condition which must be complied with in order for one to receive "a crown of righteousness." Thus, Paul said, "I have kept the faith." But there are many today who seemingly expect to enter heaven as if to seize a crown, without having kept the faith. Indeed the masses completely reject the faith! Also, a host of my brethren need to learn this lesson. Notice Paul again, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (2 Tim. 2:5). Brethren today are saying concerning the things which they practice without Scriptural authority, "But just look at the good it accomplishes!" or, "Well, we do other things for which there is no Bible authority." Those of us today who object to these unscriptural practices are branded as "too legalistic." Listen brother! We must strive lawfully in order to receive a crown. You must observe the rules! We are not to establish our own righteousness; but we must submit ourselves "unto the righteousness

(Continued on page fifteen)



Three were baptized and three identified in May at the Spring and Blaine church in St. Louis, Mo. . Jimmy Tuten, Jr. holds meetings this summer at St. James, Vivion Road (Kansas City) and Lilbourn. . Two were baptized during April and May at the Hazelwood church. . Arvid McGuire held a May meeting for the Kirkwood church. One was baptized and one restored. Bro. Lewis Willis says of this meeting that "The interest among our members was the best I have seen it since I moved here." . , Gerald McDaniel, Herbert Fraser, Bill Haynes, Donald Vaughan, Ivan Hedges and Billy Moore all spoke on a late May lectureship at Gashland. . Norman Fultz held a May meeting for the Southside church in Kansas City.. One was baptized in May at the Vivion Road church in Kansas City. . S. Leonard Tyler held an April meeting for the Vanduser church. . The Second and Walnut Street church in Paragould, Arkansas has swarmed to begin a new congregation meeting on East Main Street. Hollis Creel, presently preaching for the Second and Walnut church will work with the new church and Ross Saunders has been selected to work with the Second and Walnut Street church. Sewell Hall held a July meeting for Second and Walnut. . Jerry D. Eubanks is leaving the Ninth and Hafford St. church in Rector and will be working with a new church in Atlanta, Georgia. This church is known as the Northeast church. . Jimmy Tuten, Jr. held a February meeting for the Garden City church in Savannah. Brethren there are looking for a preacher to work with them and can give full support. . Five were baptized during April and May at the Fairview church in Garden Grove, California. . Gospel meetings scheduled in California for the next few weeks will be at Madera, Floyd Thompson; Santa Ana (Birch St.), Don Wilson; Long Beach (West Side), Ronny Hinds; and Bellflower, (Rose and Ibbetson), Forrest Moyer.. Robert H. West moves during July to work with the brethren in Ventura... Two were baptized during April at the Harding Avenue church in Sciotoville, Ohio. . One was baptized and two identified during April at Grand Ave. in Chicago. . Three were baptized in a recent meeting in plainfield, Indiana. . Two were restored and identified during May at Belmont in Indianapolis.. . Three were baptized during April at the Fairfield Highlands church in Birmingham, Ala. . One was baptized during May at the Huffman church in Birmingham Franklin T. Puckett held a mid-May meeting for the East Florence church.

Two were baptized during May at Edna, Texas ..One was baptized and one restored during a May meeting at South Oaks in Lake Jackson . Two were restored and two baptized in May at Oak Forest in Houston. Two were restored and one baptized during May at South Houston...The South Park church in Houston had an early June meeting with Charles Beaty preaching Norwest church in Houston had a June meeting. Elmer Moore did the preaching...Two were identified during May at Red Bluff Road church in Pasadena... Red Bluff Road church had a June meeting with Oliver Murray preaching . Five have been baptized and six identified during May and June at the Caprock church in Lubbock.. Clyde R. Mansfield held a June meeting for the Woodland Heights church in Brownwood . Two were identified, three restored

and three baptized in late May and early June at Crescent Park church in Odessa...Glen Burt held a June meeting for the Cuthbert St. church in Midland...June 3rd-11th seven gospel preachers were together in the city of Big Spring. These brethren, Robert McDonald, Glen Burt, Jim Everett, Bob Walton, Danny Brown, Bill McCuistion and your news editor labored together these days in an effort to find brethren interested in establishing a faithful group of Christians. June 13th was the first meeting of these brethren and 17 were present. We are confident that their number will certainly increase. These brethren meet in the Settles Hotel in Downtown Big Spring. Presently they are meeting on Sundays at 2:30 and Thursday nights. If you have relatives or friends who should be interested in this new work, give them these details. There was a great measure of encouragement, as well as some disappointments. ONE THING WE FOUND. . . West Texas has a great deed of unrest among brethren. I am confident that in the next three to five years groups of faithful brethren will be meeting in nearly all of the larger West Texas cities. One sixty year old man was baptized during our meeting there.

Brethren in Hunstville are making splendid progress. The third Sunday in June 56 were present for morning worship, and contributions were \$89.00. Another family has moved to Hunstville from Houston, and two new families have been claimed from the digressive brethren there...Darrel Shaw will move about September first to Dalhart to begin a new church in that city. Already some four or five families have promised their support and attendance in such a new work Two were baptized and three identified at the Sixth and Meredith church in Dumas during May...Four were identified and three baptized during May at the Westside church in Wichita Falls . One was baptized during a May meeting at Floral Heights in Wichita Falls...One was identified in May at the Forest Lane church in Dallas...Hoyt Houchen held a June meeting for brethren in Lewisville... Four were identified and one baptized in June at Walnut Street in Greenville. Robert Jackson holds a July meeting at Walnut Street... Two were identified recently at the Greggton church in Longview.. Carl Vernon holds a meeting soon for the Garden Valley Rd. church in Tyler... Delton Alexander held a June meeting for brethren at Salem...Herman Sargent was at Allen in June with brethren in a meeting there...James Trigg held a late June meeting for the Burkville church...Brethren at Dam "B" held an early June meeting with Harold Turner preaching.. It was the good pleasure of this writer and Danny Brown of Beaumont to assist Mrs. Barbara Pickett obey her Lord in baptism on May 30th. Sis Pickett is the wife of Charles Pickett, preacher for the First Christian Church in Woodville. Our prayer is that Charles will soon see fit to follow the steps of his good wife.. E. Paul Price began work with the Hogaboom Road church in Groves June 20th... Steve Fontenot has moved to work with the church in Pt. Acres; Benny Paul Ener is working with the 9th and Burton church in Orange and J. T. Smith is now laboring with brethren in Joaquin. One was restored, two identified and one baptized at Pear Ridge during June...Three were baptized and two restored at Imhoff Ave. in Pt. Arthur during a May gospel effort...

H. L. Bruce will move to work with the church in Clute soon . Among Spanish brethren reports of 19 baptisms reach our desk from Francisco, Villa, Tamps., Mex., Raymond-

ville, Texas and Renosa, Tamps., and Monterrey, N. L. Mexico.

One was baptized in a recent meeting at St. James, Mo.... Four were baptized, one restored and two identified during May at Spring and Blain in St. Louis...One was baptized and four identified during May at Vivion Road in Kansas City...Three were baptized and one identified at Elm Street in St. Charles, Mo....Foy Vinson held a June meeting in St. Charles. J. Edward Nowlin held a June meeting for the Carey Park church in Atlanta, Georgia....James Shear held a June meeting for the Pine Mountain Valley church... Franklin T. Puckett held a May meeting for the Glenwood Hills church in Atlanta...Three were baptized and one identified during May at the Tenth and Francis St. church in Oklahoma City. Homer Hailey held a recent meeting for the church at Tenth and Francis...Two were identified at Southside in Tulsa during May...Yater Tant held a July meeting for the Annandale church meeting in the Belvedere Elementary School, 8213 Columbia Pike, Falls Church, Va.

Three have recently been identified and one restored... Robert Crawley held a June meeting for the West End church in Richmond, Va....One was baptized and two identified recently at the Harding Ave. church in Sciotoville, Ohio... Edward Fudge held a June meeting for the Orange Park church in Jacksonville, Fla. Two were baptized and one restored and identified at the Eau Gallie church. These brethren's building is located on Sarno Road just two blocks west of highway #1. . Two were identified in Kingsmand, Arizona during May.. Tom Baker, Jr. held an April meeting in Kingsmand ..Three were baptized in May and June at the Maryvale church in Phoenix...one was baptized and one restored with two being restored and identified during May at the North Las Vegas church. Gospel meetings in Illinois were in progress during June at Peoria (Paris Ave.). Carroll Sutton; Ritchie, Larry Darnell; Pontiac, Charles Maples; Rochelle, Leslie Diestelkamp ..Two were baptized in May at the Grand Avenue Church in Chicago...Billy Boyd held a June meeting for the West Allis, Wis. church...Bill Hall is moving to work with the 77th Street church in Birmingham, Ala. ..One was baptized at 77th during May...

— 1011 Johnson St., Lufkin, Texas

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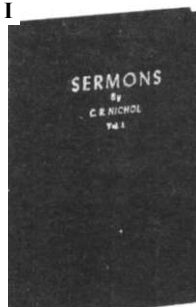
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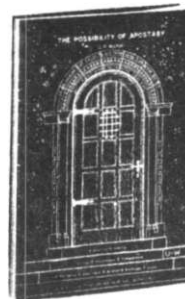
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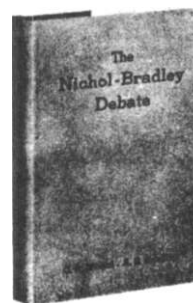


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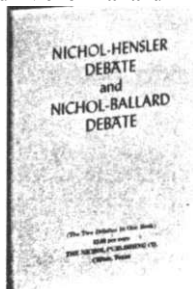
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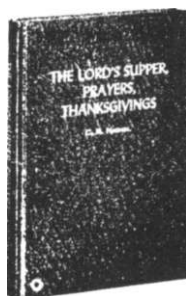
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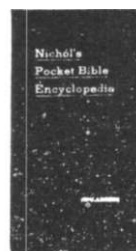
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(Continued from page three)

pressed in the terms of "join the church of your choice". Does anyone believe that one ever so responds to such except on the assumption that the choice thus made is one which God approves? It isn't conceivable that any God-fearing person could form the choice of church identification while under the persuasion that God disapproves of the choice made, or even doubts the actual Divine approval?

But such persuasions leading to such decisions and choices rest on the silence of the scriptures as bearing on the identity of the church so chosen. If familiar with the scriptures one must know that the church favored is not mentioned either by name or description in the scriptures; and if unfamiliar with the scriptures the choice is equally one of presumption—presuming that the scriptures either state what they do not or that such is unnecessary to establish its acceptability with God.

The fundamental principle of all acceptability with God is that of obedience to Him. Obedience is the expression of faith, and correspondingly disobedience is the expression of unbelief. Herein lies the virtue of the former and the vice of the latter. In the Old Testament there are many lessons recited as bearing on the absolute necessity of obeying God. Perhaps the experience of Nadab and Abihu affords as graphic illustration of this necessity as any recorded. While knowing what He said, they presumed to do that which He had not commanded. The first crisis involving the doctrine and therefore the will of Christ is set forth in Acts fifteen. In the settling of this disturbance within the ranks of the redeemed the final pronouncement was, "we have no such commandment." What was the commandment? It was the effort of Judaizing teachers within the church to impose on Gentile Christians the law of Moses and the rite of circumcision. The apostolic decision was we have no such commandment. Was there an express prohibition against such then? Too, was there anything essentially or inherently wrong with the law of Moses and the act of circumcision? Paul wrote that the law was good and the commandment holy; and, too, that neither circumcision nor uncircumcision was anything. This is equal to saying it was essentially neither positively good or evil. It was, therefore within itself innocent.

But what of its practice? It rested on the presumption that what appeared well and desirable to those advocating such would be pleasing and hence acceptable to the Lord. This was therefore a situation wherein man acted presumptuously. It was a great transgression! Very effectively could they have reasoned that which is not forbidden and that is not inherently wrong may with confidence be performed as obedience to God. This is specious and presumptuous, regardless of who does so, and whatever the thing done may be.

The recurring of apostasies from the faith through the centuries, and including the present development among us is of this frightful character. This is what invests such with a grave and calamitous character. Small and inconsequential though it may appear to be, any defection from the Divine Order is of fearful magnitude. This is true because back of the act is the attitude that is bad as appraised by the God of heaven. He looks on the heart while man looks on the

outer acts, and we are told to not judge by appearance but to judge righteous judgment. That which would be amusing but for the seriousness of the matter is to observe brethren who register opposition to what others do on the basis such is unauthorized, and then in defence of what they are doing blandly assert they need no authority! They seem to think others are under an obligation to find a direct command, an apostolic example or a necessary inference for what they do without fooling any such incumbency themselves. Such is lamentable in the extreme.

— P. O. Box 764, Longview, Texas

REUEL LEMMONS AND JAMES 1:27 (2) —

(Continued from page six)

to the friend of a Christian to keep him from going broke because the golden rule is a command to the individual Christian to which each is equally related. But this is just the more example of his inconsistencies resulting from his attempt to stay "in the middle of the road." When dealing with the college question (which he was doing when he made the above statement concerning the golden rule) he argues that the church can't do everything the individual Christian can do, and he illustrates it with the golden rule. Then when he deals with the orphan question he tries to show that the church may do those things to which each member is equally related, and we all know that we are just as equally related to the golden rule as we are Gal. 6:6 and Jas. 1:27!! Thus, when he speaks on the college question he says the church may not lend money to a friend to keep him from going broke, but when he speaks on the orphan question his reasoning would say that the church may lend money to a friend to keep him from going broke!!

What is bro. Lemmons trying to prove when he says, "Oh what ground does the preacher say that all are 'equally related' to this (the preacher's, WW) salary, but not 'equally related' to the command in Jas. 1:27?" As far as I know no one denies that all members of a congregation are "equally related" to Jas. 1:27. But it is denied that the church is authorized to care for the fatherless because of the fact that each is equally related to the command. The same is true concerning Gal. 6:6. He assumes that which is not true respecting our teaching concerning the preacher's salary and Gal. 6:6 when he says that the church may pay his salary because it is a command to which each is equally related. Since his assumption in this respect is false, his conclusion is also false, i.e., that the church may also supply the needs of the fatherless because of Jas 1:27.

(Continued next month)

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Continued from page eight)

own work: Helping to relieve the needs of those for whom she is responsible. She may make all the provisions herself to supply the needs of her wards or she may purchase such care from others but she must recognize and shoulder her own responsibility. "How" she is to do it is not the question. "Who" is to do it is the issue. The independent, autonomous local congregation was able to accomplish its own work in apostolic days without the organization of a brotherhood benevolent society or the establishment of a brotherhood project or program under the elders of a single congregation. This is where we stand. This is what we are pleading for. It is not "how" but "who". Why not meet the issue and cease setting up straw men, brethren?

— 1101 Dyson Road, West Columbia, Texas



A CROWN OF RIGHTEOUSNESS

Continued from page eight)

of God" (Rom. 10:3). Let us keep reminding ourselves that the end does not justify the means (Rom. 3:8). Church sponsored recreation is a good example of how brethren disregard Scriptural authority; to say nothing of "the college in the budget," "the orphan home in the budget," "Herald of Truth", "church ball games", "church kitchens," "church sponsored Boy Scout troops", etc. Paul said to the Galatians, "Ye did run well; who did hinder you that ye should not obey the truth?" (Gal. 5:7) Remember, Jesus Christ will be the "righteous judge", and we must keep the faith to receive a crown.

Not Just Paul a Crown

According to I Cor. 9:24, only one received a crown at the Grecian games. But the Christian's race is different. Paul said, "and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8). Many have faithfully run the race, as if to show us how. Look at the names of the faithful inscribed on God's gallery in Heb. 11. Then the Hebrew writer continues into the next chapter by saying, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2).

— 102 E. Gay Avenue, Gladewater, Texas



SOME POINTS ABOUT PETER

(Continued from page nine)

The final point about Peter involves his writings. Peter did not endorse the wearing of unauthorized religious names. In I Pet. 4:16 he writes: "If any man suffer as a CHRISTIAN, let him not be ashamed; but let him glorify God on this

behalf." In one of his speeches, he boldly declared: "Neither is there salvation in any other; for there is NONE OTHER NAME under heaven given among men, whereby we must be saved." (Acts 4:12) It is peculiar that the so-called successors of Peter do not wear that name, but, rather, they wear a name of human origin. Also, Peter set an approved example in the scriptures by calling Paul "brother," instead of "Reverend" or "Father". (II Pet. 3:15) In fact, our Lord warned against the wearing of lofty religious titles when He said: "call no man your father upon the earth: for one is your Father, which is in heaven." (Mt. 23:9) (This passage has absolutely nothing to do with one saying "father" to his male parent. The context proves He was condemning this as a religious title.)

If the honest reader will compare these points about Peter with points about the pope in Rome, he will certainly see that they do not coincide. Thus, Peter was never the pope; consequently, he had no successors.

Route 1, Atora, Oklahoma 74525

Don Brown: The first of April, I took upon myself the responsibilities of an evangelist here at Oceanside, having moved from Gardena, Calif. This work has been in the capable hands of brother Ralph Givens, who is now at Susanville, Calif. In the past week we were blessed with three responses to our Savior's invitation. One young lady obeyed the Gospel of Christ, one brother acknowledged unfaithfulness and desired join himself to our number, and a sister in Christ expressed her desire to work and worship with us, having recently moved to this area.

Because a great number of our members are in the Marine Corps, or are the families of Marines, we are in the process of experiencing a drop in membership, due to the recent military activities of the United States. This sudden drop in membership causes me to be in need of a substantial amount of additional financial support. If there are any churches, or individuals, who might be able to assist me at this time, I would be most happy to write to them and explain the situation here in full. Also, I am requesting that if there be any readers of the "Preceptor" who are acquainted with any persons in the Oceanside — Camp Pendleton area, please send me their names, addresses, and the reader's relationship with them. Thank you. Your prayers on our behalf are needed and requested.

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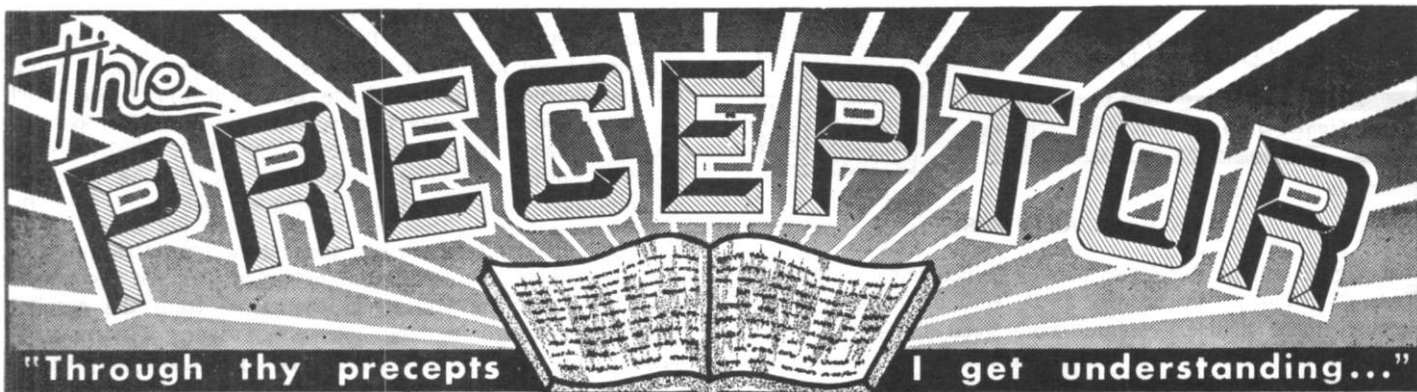
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VOLUME 14

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SEARCHING THE SCRIPTURES

A. Hugh Clark

THE OLD AND THE NEW TESTAMENTS

Summing up briefly what has said been in the last two articles, we have learned that our Bible consists of two distinct testaments. The first called the OLD Testament, and the other called the NEW Testament. However, we have learned that both statements came into being by divine indictment of God, and that both, in the strictest sense; are the words of God.



The Old Testament is plainly said to be inferior to the New. The writer of the book of Hebrews, when speaking of Christ and of the superiority of his priesthood over the priesthood of the Old Testament, says of Christ, "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a BETTER COVENANT, which hath been enacted

upon better promises." (Heb. 8:6). But let the fact be enacted

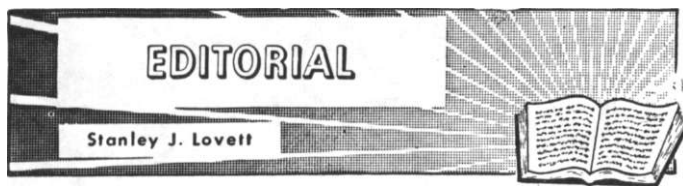
sized that, because the New Testament is said to be superior to the Old, does not argue that it is any more the word of God than the Old; or put it another way, that the New Testament

is the word of God and the Old Testament is not. It is all the word of God, and both testaments, or covenants, came into being by revelation and by inspiration.

The Old Testament having served the purpose for which God gave it, has become to us today, an inspired history of God's dealings with the people who lived before Christ, and the New Testament is his inspired WILL concerning all men who have lived in the world since Christ. The Old Testament had to do chiefly with his dealings with the Jews, the fleshly descendants of Abraham. The New Testament has to do with SPIRITUAL seed of Abraham through Christ, who today are called Christians." (Acts 11:26).

One may ask, "Why then, if the Old Testament is simply an inspired history of the dealings of God with the people who lived so long ago, do we have it preserved and written in our Bibles today?" The answers are several. For instance, there are many prophecies contained in the Old Testament of things which were to come to pass far in the future, the fulfillment of which is found in the New Testament. So much is this the case that sometimes has said, "The Old Testament is the New Testament concealed, and the New

(Continued on Page Eight)



THE HALL ARTICLES

On page 6 will be found two articles joined into one entitled "True Christianity" by brother J. D. Hall of Jasper, Texas. Although these articles contain some good things in them, there are also some other things in which we are not in agreement. The question of the nature of the church is raised as well as some other questions by implication.

We have asked brother James W. Adams of Henderson, Texas, to review these articles by brother J. D. Hall. Which he is in the process of doing at this time. Because of space and time factors we are in this issue running both the Hall articles.

The Adam's review will begin next issue.
Be watching for it.

GUY McDONALD

Guy McDonald was a well-known and well-loved preacher to brethren throughout deep East Texas. He was born, reared and did most of his preaching deep in the piney woods and Upper Coast section of East Texas.

When asked by the writer on one occasion how he accounted for the fact that thirty, (-) all kinds preachers had gone out of Pineland, the little saw-mill town that was the place of his birth, with a grin and a twinkle in his eye, he replied something like this: "A fellow doesn't have to work in one of those saw-mills but one day to know that he wants to preach!". In addition to his friendly and lively sense of humor he was very serious with reference to his work as a gospel preacher.

His local work in gospel preaching at Beaumont began with the West Side congregation. After several years with this congregation, he with some other brethren, went out to the north of the city and established what is known as the Pinecrest church. He continued as the first and only minister for this congregation until the time of his untimely death. His gospel labors in Beaumont spanned over a quarter of a century. At the time of his passing he has preached longer in that city than any other gospel preacher. Several years ago the Pinecrest church built a building for and established another congregation from members of Pinecrest. This church is known as the Rosedale congregation. Brother McDonald gave of himself untiringly to this work until the brethren were meeting in the new building. He helped much in the beginning of the Southside church in Silsbee near to Beaumont on the North.

When the institutional question broke forth among brethren Guy was not long in deciding where truth lay and from that time until the day of his death he contended strongly for the New Testament order of things. He was a very strong

force for truth against liberalism in the city of Beaumont as well as in deep East Texas as well.

He was widely and favorably known among brethren in Beaumont and deep East Texas as well. Those who knew him best loved him most. He was a good man and a faithful and devoted preacher of the gospel of Christ. He loved the Lord and his gospel and served him well. His passing was a distinct loss to the section in which he lived and labored. Eternity alone can reveal the measure of the good accomplished by this humble servant of the Lord.

Several months prior to his passing he was stricken with a heart ailment the seriousness of which was not recognized until later. But he had been discharged from the hospital and was seemingly making good progress and a normal recovery. He was up and about and had attended worship services a number of times even preaching on occasion. On the day of his passing he had planned to preach again but Saturday prior he decided he was not up to it. He did not attempt to attend worship that morning. On that day, Sunday, at 2 O'clock in the afternoon, May 9, 1965, he peacefully passed into eternity and on Tuesday following services were conducted for him by brethren A. H. Payne, Jackson, Mississippi and W. C. McCuiston, Beaumont, Texas, before a large and mourning audience. His body was laid to rest in a beautiful cemetery in Beaumont to await the resurrection day.

We extend our sincere sympathy to his widow and two daughters whom he left behind. We commend them to the care and keeping of "the Father of mercies and God of all comfort".

A NEW STUDY BOOK

Advertised elsewhere in this issue is a new thirteen lesson study book for women by Irene Sowell Foy.

(Continued on page eight)



Published Monthly
at
Beaumont, Texas

Entered as second class matter, at the Post Office at Beaumont, Texas, under the act of March 3, 1879

STANLEY J. LOVETT, Editor

4123 Valley Field Drive
San Antonio, Texas 78222

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\$2.50 PER YEAR IN ADVANCE

Foreign subscriptions, \$3.00 per year

Address all communications concerning subscriptions and changes of address to THE PRECEPTOR, Box 187, Beaumont,

Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.

THE PASSING SCENE IN RELIGION

Joe Neil Clayton

Corruption in our modern society is finding a defender in the form of modern denominationalism. We offer as a case in point the writing of one Howard Moody, a denominational preacher, in his essay entitled, "Toward a New Definition of Obscenity", first published in the Jan. 25 issue of CHRISTIANITY AND CRISIS magazine, and reprinted, in part, in the April 19 issue of NATIONAL OBSERVER. This essay is a classic example of the theological "trash" that is passing today for religious teaching.

Mr. Moody says, "Can we really pretend that the use of 'coarse' and 'vulgar' words is somehow tantamount to an affront to God Almighty? . . . Vulgar speech and four-letter words are not blasphemous or immoral, and our shame and prudery over them are basically class matters. . . . Vulgar and bawdy language may well be objected to on the basis of esthetics and social manners, but it is hardly justifiable to make a moral or theological case against raw language as the church has intended to do."

Religious people in all of the denominations are rising in anger over the overwhelming exposure of indecent and filthy language books, magazines and movies, but Mr. Moody is acting as if it might be perfectly alright to use and condone such. His idea is that there is more reason to object to filthy language on a social basis than on a religious basis.

When he says that all vulgar speech is not blasphemous, that is, irreverent to God), we might agree, but he can hardly expect one who reads the Bible with any degree of sincerity to believe and to agree that it is not "immoral". There are too many references that show otherwise. Paul says in Eph. 4:29, "Let no corrupt speech proceed out of your mouth, but such as is good for edifying (or, building up). . ." In the American Standard Version of the Bible, the notation on the word corrupt gives two references. In Col. 3:8, it is defined as "shameful speaking out of the mouth", and in Eph. 5:4, the definition is filthiness.

Beginning in Eph. 5:3, we read, "But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting". Later in verse 6, "Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them, for ye were once darkness, but are now light in the Lord: walk as children of light (for fruit of the light is in all goodness, and righteousness, and truth), proving what is well-pleasing unto the Lord, and have no fellowship with the unfruitful works of darkness, but rather reprove them, for the things which are done by them in secret it is a shame even to speak of."

Now, this is the Standard of God. How different it is from the standard of men! The two are actually opposite! On the one hand, God is saying that corrupt speech, filthiness, shameful speaking, all are works of darkness, deserving the wrath of God. And, on the other side Mr. Moody with his partner the Devil, is saying that such is "not immoral". If one thinks that the position of this man is acceptable as a standard, think again of the consequences. To accept Mr. Moody's posi-

tion is to take an "anti-Bible" position on the word of a man who claims to be a preacher of that word. That preacher is exposed as a hypocrite, but those who embrace his theory expose themselves, also.

In a continuation of his false-teaching, Mr. Moody says, "Christ always warned that you can't judge a man by his speech" (quoting Matt. 7:21 as his reference), and yet Christ did lay down another precept. He said, "Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things which defile the man" (Matt. 15:17-20).

Again he said, "Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:34-37).

Now either Mr. Moody has never read these words of Christ, or he has purposely ignored them, in order to establish his own standard of what is right or wrong. Whatever his motivation, he is here exposed in the glaring light of New Testament scripture. All false doctrines deserve such public rebuke.

After having taught his false doctrine, Mr. Moody moves to reveal his true goal in writing on the subject of obscenity. He says, "Obscene . . . material . . . has as its basic motivation and purpose the degradation, debasement, and dehumanizing of persons. The dirtiest word in the English language is . . . the word 'nigger' from the sneering lips of a Bull Conner". Of course, we cannot condone the use of degrading epithets toward any person by any other person, but we can see in Mr. Moody's statement the true goal he ambitiously pursues. It is not the goal of a Godly conquest over the world of evil, but the social advancement of a certain group.

In this cause, his zeal causes him to align himself with atheists, and free-thinkers, and to ignore the moral filth which is engaged in by these allies. If the world is flooded with obscene material in the process, he could not bring himself to care. Such is the standard of moral responsibility which characterizes certain leaders in the denominational world.

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REUEL LEMMONS AND JAMES 1:27 - (3)

Walton Weaver

In the sixth paragraph of the article under review we find the following:

The members put into the treasury to pay the preacher and the members put into the treasury to support the orphan care arrangement. The treasury represents the "equally related" obligation of every member "according to his ability". Out of this common fund the "church" pays the preacher; to support the orphan care arrangement, but the preacher denies the right of the "church".

These words are supposed to show why the preacher has no right to say "that all are 'equally related' to 'his' salary, but not 'equally related' to the command in James 1:27." We showed in our last article, however, that no one denies that all are "equally related" to James 1:27, but that this does not establish the right for churches to support "an orphan care arrangement." It does not even show that the church may care for orphans, much less support his "orphan care arrangement." Our brother is assuming again, which seems to be characteristic of him. He assumes all through his article that if Jas. 1:27 authorizes church action it authorizes the church to support his "arrangement" for them. What he means by "arrangement" is an Orphan Home under a local eldership through which many churches may do their work in fulfilling Jas. 1:27. You will remember that we said in the beginning of this study that brethren are beginning to take for granted that if they can show that the church has an obligation to care for orphans they have shown that it may support these Homes. But this is not so. Saying that it is about like saying that the church may support the Missionary Society (either under a board of directors or a local eldership) because it has an obligation to preach the gospel.

It is true that members of the church "put into the treasury to pay the preacher." But why? Because Gal. 6:6 is an individual command to which each member is equally related? No. But because we have passages which show us that churches supported preachers (2 Cor. 11:8; Phil. 4:14-16). Then when he goes ahead and says that "the members put into the treasury to support the orphan care arrangement," he assumes that they do it because Jas. 1:27 is a command to which each member is "equally related." But they have no such right. If they have a right to do it is because there are passages showing that they did do it in the first century, and there are no such passages or surely bro. Lemmons would have produced them.

The second sentence in the quotation we have given above shows that we were correct when we said that bro. Lemmons is arguing that the church is obligated to obey those individual commands to which each is equally related. Then in the last sentence he applies this principle to Gal. 6:6 and Jas. 1:27, hoping to show us inconsistent, which we have shown he cannot do.

In the next paragraph our friend says that the Christian has no obligation with respect to paying the preacher that he does not have regarding orphan care and that "if he can discharge one scripturally, he can discharge the other in the same way scripturally." He is correct in his first statement because Gal. 6:6 and Jas. 1:27 are equally binding upon the

individual Christian. So as far as our individual support to preachers and widows and orphans is concerned our responsibility is the same to one as it is to the other. As an individual Christian I have an equal obligation to support preachers and orphans. But by what right does he say that if we can discharge one scripturally, we can discharge the other in the same way scripturally? By this he means that if we can put into the church treasury to discharge one individual duty to which each is equally related (pay the preacher), why can't we put into the treasury to discharge the other individual duty to which each is equally related (support the "orphan care arrangement")? As we have pointed out, the answer is simple: because we have authority for the former but not the latter. He would do well to compare his statement about the golden rule at this point too, and let us know if he thinks it is a command to which each is equally related.

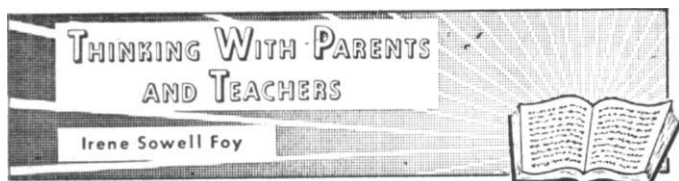
We agree with the statement that when the "combined results of 'individual action' are pooled in the treasury from which the preacher is paid" it is " 'church action'," and that the same is true with regard to child care. But Gal. 6:6 does not authorize the combining of individual action into the treasury from which the preacher is to be paid. 2 Cor. 11:8 and Phil. 4:14-16 do authorize it. Neither does Jas. 1:27 authorize the combined results of individual action to be pooled into the treasury to care for widows and orphans. Let bro. Lemmons find the passage that shows that the members of a congregation combined their actions into the treasury to provide for the fatherless and there will be no question about it, as there is no question about them combining their efforts into the treasury to support the preacher. After he has done this it will then be his task to establish the right of churches to support his "orphan care arrangement."

He states that with respect to the church providing the preacher's necessities, such as food, clothing and shelter, that "these things enter into the carrying out his individual command to provide for his own." Then he says that "to this command we are not all 'equally related'; only the preacher is responsible here. Yet, the 'church' pays him a salary' so he can carry out the command." He says this in order that he might draw this conclusion: "These brethren contend that it is scriptural for the 'church' to pay out of the 'treasury' for the preacher's necessities, and expedients, but it is unscriptural for the same 'church' to pay out of the same 'treasury' for these same necessities and expedients for the care of the orphan."

Is the preacher responsible for providing his own necessities as bro. Lemmons states? Certainly, no one would deny this. Are we all "equally related" to that obligation? Only in the sense that we are to help him to be able to preach the gospel. Well, what is the church doing when it pays him a salary? It is paying him "wages" for service rendered. It is obligated to do this (2 Cor. 11:8). Should the church provide him a house, etc. it is simply a part of his wages.

What bro. Lemmons calls "necessities and expedients" for the preacher is not the same as his "necessities and expedients" for the orphan. But he is careful not to inform

(Continued on page ten)



What Do Children Think Of Death?

Physical death is a problem of grave concern to many of our children. Since all problems stem from ignorance of God's Word, it is evident that too little teaching has been done about this event which will come to each of us. A sudden death in the family may come as a cruel shock to a child who is untaught.

Paul wrote to the Thessalonians: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (II Thess. 4:13-17) This picture we may place in our minds by the side of the one in Acts 1:9-11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The two beautiful pictures above should be presented to the children early in life: Christ's ascension as a cloud received him out of the apostle's sight then his return "in like manner", accompanied by the voice of the archangel and with the trump of God.

Birth and death are two great events that can establish one's faith in the fact that God Is. How could the mystery of either be explained except that God Is, "For in him we live, and move, and have our being."

"How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. For with thee is the fountain of life." (Psalm 36: 7, (9))

Life For Any Of Us Be Brief.

"My days are swifter than a weaver's shuttle," said Job. Again he wrote, "When a few years are come, then I shall go the way whence I shall not return." In Psalm 103:15, 16, we read, "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." **"Man** is like to vanity: his days **ARE AS A SHADOW** that passeth away." To the wise and to the foolish, to the rich and to the poor, "one event happeneth to them **all**."

Since death is the one great certainty, children should be made aware of it. They should be taught that to live right

is to die right. To live right is to live in harmony with God's will. Death to one has lived as he should is nothing to fear but rather a welcome release.

"So teach us to number our days that we may apply our hearts unto wisdom." (Psalm 90:12) Since no one knows the time of his departure from this life, we know that "here we have no continuing city, but we seek one to come". So, "Let your loins be girt about and your lights burning; and ye yourselves be like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

Uncontrolled grief by a Christian at the death of a loved one can give a child the impression that death is annihilation. While it is right and good to shed tears because of the separation that must be for a time, but:

"Alas for him who never sees
The stars shine through the cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play." (Whittier)

Bible Records Of Experiences With Death

It will help children to observe the reactions of others in their experience with death. David on learning that his child was dead, "Arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped; then he came to his own house, and when he required, they set bread before him, and he did eat." David's servants did not understand why he so acted. Before the child died, he had fasted and lay all night upon the earth. David explained it to his servants: "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him but he shall not return to me." (II Samuel 12:16-23)

Jesus said to Martha at the time of her brother's death: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11:25, 26)

One of our great blessings in Christ is that "we should be called the sons of God." "Beloved, are the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as his is." (John 3:2)

"So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O, death, where is thy sting?
O, grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

— 1104 Caldwell Lane, Nashville, Tennessee 37204

TRUE CHRISTIANITY

J. D. Hall, Jr.

No one knows better than this writer just how strange the things written in this article will sound to those who will be reading it. But on the other hand, many of you will have the feeling that you have known many of these things all along, but you have not taken the time to think of them through to a logical conclusion.

We have written several articles in the past on various phases of the subject discussed herein regard to which many of you have expressed more than passing interest. It is hoped that this brief article will help in the gaps and round out the picture of True Christianity as we have it in mind.

In regard to the things presented here we earnestly solicit your most serious thoughts, comments and even your criticisms. This will help us all to find the truth and to stand squarely on it in the terrible storm which is now raging around every phase of our lives, both political and spiritual.

After being brought up by Christian parents and among friends and relatives who were members of the Church of Christ for a period of almost fifty years, it was something of a shock to come to the realization that the present popular English translations of the bible were NOT the inspired Word of God. How many hundreds of times I have seen "our" gospel preachers lift their Bibles aloft proclaiming them to be the Inspired Word of God! How many times I have heard these slogans shouted from the pulpit "Back to the bible"; "Back to the Word of God"; We speak where the bible speaks and are silent where the bible is silent! These proclamations were very impressive, and they no doubt had a powerful influence on people and their respect for the truth found in this book. However, when we examine these things carefully questions begin to arise in our minds.

As we have already suggested, present day translations are NOT the words which Christ was speaking of in Matthew 24:35 when he said, "Heaven and earth shall pass away but my words shall not pass away." The words he spoke of in this passage were the very Greek words which he himself uttered and which the Comforter was to bring to the remembrance of the inspired writers of the New Testament. The abundant supply of these very words now in the world is positive proof that they have been under the protection of God. And, the Lord's words as translated in the above passage prove beyond doubt that they will remain so until the end of time.

But our¹ present English bible is quite another matter. It is the work of men, -- good men no doubt --, but men who, though at the top of their profession, are nevertheless subject to error whether of judgment or of concept, the same as you or I. Therefore our confidence in the translations of the Word of God is misplaced when we try to stand squarely upon the slogans mentioned above.

One of the requirements recognized by all translators is that the translator MUST understand the context of the message being translated, as well as the meaning of the words, before he can be sure of a perfect translation. This is the greatest problem in trying to translate the Word of God. These words which came from Christ through the Holy Spirit were spoken from the spiritual viewpoint; while the viewpoint of men, how-

ever scholarly, is usually on a material level. How can a man who has a material concept of God and of His Kingdom correctly translate God's Words which were spoken on a spiritual level? He cannot. Even Nicodemus, a ruler of the Jews, had this trouble when talking with Jesus. (Jno. 3:1-13) This fact alone makes it doubtful that any sectarian scholars is qualified to make a perfect translation.

This of course does not mean sectarian scholars cannot accurately translate much of the Word of God. They can, and they have. But their greatest weakness lies in their misconception of the Kingdom of God; therefore, we are perfectly within the realm of good judgment when we question their work wherever we find cause for doubt.

With the above in view it is natural that questions should arise in our minds when we hear the old slogans, "Back to the bible", etc. A better slogan and one which cannot be questioned is "Back to the Word of God"; "Back to the Words of Christ"; "Back to the Words of the Holy Spirit and to their meaning when they were dictated to the inspired writers of the New Testament". This cannot be wrong, even though it does give us a little feeling of insecurity to realize that this precaution is necessary.

But why do we make this point? Is there any proof that errors have crept into our translations because of the materialistic concepts of the translators? Since we do not know Greek how can we be sure that mistakes have occurred? and if they have, how can we find the true meaning? These are logical questions and are worthy of logical answers.

First, let me say that there are several words in the present day translations which have meanings quite different from the meaning of the original Greek words. All of them we have detected pertain to the spiritual life of the Christian and to the Kingdom of God which is where a sectarian's weakness lies.

One word with which we are all familiar is the word 'baptize'. We have known practically all our lives that this is a word created, or transliterated, by the translators because there was no word in the English which carried the ritualistic meaning which the Catholic Church had placed on the original common Greek word "baptizo" during the twelve hundred year period before Wycliff's translation. "Baptizo", during the life of Christ was a simple, common, everyday word corresponding to our word "dip" or "immerse". No one has ever bothered to try to explain to me why we should continue to use this Catholic word "baptize" with its ritualistic meaning. Why?

Even the Catholic scholars will readily admit that the original word had no religious connotation in the days of Christ, and certainly it was never considered in any ritualistic sense. Their position is that the Pope had the authority to ritualize this simple act of a burial in water, and even to add sprinkling and pouring water on the head as of equal significance. Of course, they do not recognize the complete apostasy of the people of God which began during the lives of the apostles and which was complete about the beginning of the fourth century. Instead they think of their Church as the full-grown

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HITHER... THITHER... YON

Jim McDonald



Meetings in the Birmingham area were in progress in early June at Berney Points, H. E. Phillips; Ensley, Hiram O. Hutto; Fifth Ave., (Bessemer), Jimmy Thomas; Mt. Olive, Eugene Britnell; Sterret, Gardner Hall; Pinson, Luther Blackmon; Plearet, Gardner Hall; Pinson, Luther Blackmon; Pleasant Grove, Hiram O. Hutto; Gardendale, Barney Keith; Belview, Sewell Hall; Hanceville, Sewell Hall; and in Cullman County Bill Hall held July meetings at Cold Springs and Wheeler's Grove, Jack Holt held July meetings at Bethesda and Persimmon Grove. . . New Preachers in the Birmingham area include Frank Andrews at 5th Ave. in Bessemer; J. D. Mosley at Fairview and Dave Bradford at Fairfield Highlands. . . In Louisiana Bob Franks held a June meeting for the White Park Church near Leesville. . . James Needham held a June meeting at Bossier. One was baptized in May at the Linwood church in Shreveport. . . Two were identified at the South College Rd. church in Lafayette. . . Two were restored, one identified and one baptized in May at Haynesville. . . Four were baptized during May at the Hesseville church in Hammond, Indiana. One was baptized during May at Greencastle. . . Bill Wallace held a June meeting for the Connersville church, Tom Bunting held a June meeting at Spencer. . . A new church has begun in Indianapolis near the Speedway Area. Loren Raines will preach for the new church and Ferrell Jenkins will preach at 40th and Emerson. . . Two were baptized in Hobart during May. . .

In Tennessee, three were baptized and seventeen restored during May and June at the Riverside Drive church in Nashville. . . Four were baptized in May at Franklin Road. . . Gospel meetings in the Tennessee area were in progress at Academy St. in Dickson, Irven Lee; Mt. Hebron, Aude McKee; Brown's Chapel (near Springhill), David Claypool; Kingston Springs, Harold Dowdy; New Hope, Robert Jackson; Friendship, Harold Howard; Nonaville, Tommy Hagewood; First St. in Lawrenceburg, Homer Hailey; Marcella Fall, Hersehel Patton; Jere White Road, Dale Smelser; and Trezevant St. (Memphis) in May. . . James P. Needham held a July meeting for the Susanville, California church. One was baptized in Coalinga in May. . . After two years with the church in Coalinga, Donald R. Givens is moving to work with the church in Novato. . . His new address is 1309 Chase St., Novato. 94947. . . One was baptized and three identified during May at the East Long Beach church. . . Three were baptized in a recent meeting in Bellflower. . . Two were baptized in June at the Mt. View Ave. church in San Bernardino. A new church began in June in Thousand Oaks. George C. Garrison is preaching for the church. . . Hersehel Patton held a June meeting for the Jackson Highway church in Sheffield, Ala. Four were baptized into Christ. . . Paul C. Keller held a July meeting at Law's Hill in Mississippi. One was baptized in a meeting Keller held in Brockwell, Arkansas. . . Keller was with the Cache Lake church, Knobel, in late June. Brother Moore held June meetings for churches in Pyatt, Etna and Harrison. . . Ward Holland held a June meeting for brethren in Martinville. . . One was baptized during May at the Arch Street church in Little Rock. . . One was

baptized in June at the Sixth Ave. church in Pine Bluff. . . S. Leonard Tyler held a June meeting for brethren in Malvern. . . John Iverson held a July meeting for brethren in Marked Tree. . . James Needham held a July meeting for the 13th and Main St. church in Blytheville. Delton Porter held a June meeting for the Expressway church in Louisville, Kentucky. . . One was identified at Expressway during June. . . Two were baptized during June at Willow Glenn.

One was baptized recently at the Highland Boulevard church in San Antonio. . . One was baptized, one restored and identified during June at Floral Heights in Wichita Falls. . . Two were identified during June at the Rhomberg and Washington St. church in Burnet. - Three were baptized during a June meeting in Greenville at Walnut Street. . . W. L. Wharton, Jr. held an early August meeting for the Caprock church in Lubbock. . . Dale Vernon is the new preacher for the Eleventh Street church in Levelland. Bob Franks held a July meeting for the Antioch church in Trinity County. . . Harold Spurlock held a tent meeting in early July at Shelbyville, Texas. . . A meeting in late June was held in the Palestine community near Shelbyville in which three were baptized. - One was baptized at Fourth and Groesbeck in Lufkin in June. Seven have been identified in past weeks at the Union Road church, also in Lufkin. . . Charles Boshart held a July meeting for the Russell Avenue church in Benham. L. R. Hester is soon to move to work with the new church in Henderson. - James W. Adams is soon to move to work with the Mound and Starr St. church in Nacogdoches. . . T. E. Webb moves soon to work with the church in Refugio. . . Leroy Ensey is the new preacher at the Pear Ridge church in Pt. Arthur. One was baptized at Greggton during July. . . James Trigg is now working with the Westside church in Irving. - James also holds a September meeting for the Woodland Heights church in Brownwood. . . J. M. Gillpatrick held a July meeting at the Fifth and Oak church in Dumas. . . Derrel Shaw held a July meeting for the Central church in Colorado City. Two were identified in May at the Castleberry church in Ft. Worth. - One was identified at Westside during July. Ed Brouillette held a July meeting for the Eastside church in Whitesboro. . . Two were identified at Southside in Pasadena in June. Three have been baptized and three identified during June and July at Red Bluff in Pasadena. . . John Iverson holds an August meeting for the West Columbia church.

Two were baptized in June at South End in Louisville, Kentucky. . . W. C. Sawyer is the new preacher at South End. . . One has been recently baptized at Burnett Ave. in Louisville. . . W. R. Lambert held an August meeting for the South Albany church. . . Three were identified recently at the new church in Frankfort. . . Two were identified during June with the new Gardiner Lane church in Louisville (formerly Park Blvd.). . . Five were restored and identified and three baptized in June and July at the Expressway church. . . Meetings in the state included those at Simponsville, Earl Robinson; Eastland (Louisville), Yater Louisville, Wendell Ave. with Bob Owen and Haldeman Ave. with Ed Harrell. . . Billy Moore held an August meeting under a tent in Archie, Mo. . . Leslie Diestelkamp held a July meeting at Oak Grove church. . . Two were baptized during July at the Steele church. Norman Fultz held an August meeting in Steele. . . Two have been baptized and three identified in June and July at The Grand Ave. church in Chicago, Ill. . . Six were identified during June at the Southside church in Tulsa,

(Continued on next page)

Oklahoma...Six were baptized and ten were identified during June and July at Tenth and Francis in Oklahoma City...

Huey Hartsell held a mid-July meeting at the Wesley Chapel church in Decatur, Georgia. . Roland Warren has moved to work with the Enota Drive church in Gainsville...Two were baptized and two were restored and identified in June at the Pleasant Valley church in Wichita, Kansas...Four were baptized during July at a meeting in Haynesville, La...Woodrow Plyler held a July meeting for the Rocky Creek church near Lucedale, Miss....W. E. Bingham has moved to Corinth to work with a new church in that city...A. H. Payne held July meeting at Thorn, A. C. Grider held a July-August meeting at Clinton Boulevard church in Jackson...One was restored recently at the Mt. View church in San Bernardino, California ..One was baptized at the East Long Beach church in June ..Gospel meetings in California were in progress in June and July at Huntington Beach, David Harkrider; Ontario, Laurel and E. Hoyt Houchen; El Cajon, Gene Frost; Fentana, Vern Wilson and Montebello with Eugene Britnell. . Marshall Patton will move sometime this year to work with a new church to be begun in Huntsville, Alabama. This church will be composed of brethren who have worshipped at the Jordan Park church and will be known as the Weatherly Heights church. One was recently baptized in Huntsville in Jordan Park. Hershell Patton held a July meeting for the church in Lock's Crossing. One was restored. Gospel meetings were in progress in the state during the last two months at Belview

Heights with Sewell Hall; Gardendale, Barney Keith; Graysville, Quentin McCay (these three are in Birmingham) Fourth Ave. with Granville Tyler and 77th Street with Homer Hailey (Also in Birmingham). . Two were baptized during June at 77th Street. . Bill Cavender baptized seven at the Alnaville church in Rutherford County, Tenn. Two were baptized into Christ at the Shelbyville Mills church...Three were baptized at the Winchester Rd. church in Memphis in June...Guy Roberson held a July meeting at Columbia for the Mooresville Pike church...Nine were identified during July at the Franklin Road church in Nashville - Six were baptized, five were restored and two were identified during July at the Riverside Drive church in Nashville. Meetings in the state were in progress at Rock church (Dickson County), Guy Roberson; Antioch, near Charlotte, L. Tyler; Friendship church (Dickson County) with Harold Howard preaching...One was baptized, two were identified with the Belmont church in Indianapolis during June...Ten were baptized in a June meeting in Crawfordsville with Aude McKee preaching. . Wm. B. Murrell is now preaching for one of the churches in Griffith.. Meetings were in progress in Indiana and July at Spencer, Tom Bunting; Jamestown, Huey Hartsell; during June and July at Spencer, Tom Bunting; Jamestown, Huey Hartsell; Terre Haute (Central) Leslie Diestelkamp and Hobart with Lowell Williams. Others were at Portage, Cecil Willis; New Albany, Ralph Gentry; and Seymour with Jim Cooper. .

Earl Kimbrough held a July meeting for the Hyde Park church in Jacksonville, Fla.. James P. Miller and G. K. Wallace will meet in debate in Tampa August 16, 17, 19, 20 in debate on current issues.. Fred Liggin will soon begin work with the 9th Ave. church in St. Petersburg...Sewell Hall held a July meeting for the Second and Walnut church in Paragould, Arkansas ..Two were identified during July at Second and Walnut.. Two were baptized in a recent meeting at Welcome Hill near Mammoth Springs...Robert Turner held a July meeting for the Eastside church in Blytheville, James P. Need-

ham held a July meeting for the Main Street church...Two were baptized in June at the Airbase church near Newport... Six were baptized in a recent meeting at Martinsville.

Correspondents please note: the zip code for the editor of this news column is 75901.

— 1001 Johnson, Lufkin, Texas 75901

SEARCHING THE SCRIPTURES

(Continued from page one)

Testament is the Old Testament revealed." They both sustain the divine indictment of each. Then, there are so many other lessons of value which readers of the Old Testament may learn today, that one cannot afford to be unacquainted with the whole of its content. Please read 1 Cor. 10:1-13, and Rom. 15:4.

The next article will deal with further differences in the Testaments.

— Route 1, Killeen, Texas

EDITORIAL, THE HALL ARTICLES —

(Continued from page two)

In most issues of The Preceptor Magazine since its beginning, save for about one year, she has contributed material for publication. These articles are expressly for and directed toward and for the benefit of women and mothers.

Her long experience in teaching children in both private and public schools plus her diligent study of the Bible through the years has caused her to be in great demand as a teacher of women's Bible classes. Not only has she taught much in and around Nashville, Tennessee, her home, but in distant places as well.

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— Stanley J. Lovett

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"I have made the decision to change locations about the first of September. This decision is not the result of a fuss, or a division, or any ill feeling between the brethren at East Houston and myself nor was I fired or asked to leave. I will, however, be pleased to hear from any faithful congregation of the Lord's people who might be interested in my services as a Gospel preacher. Inquiries may be addressed to 9307 Presa. St., Houston, Texas or phone collect NE 3-0298."

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"I am trying to locate members of the church of Christ in the San Marcus or New Braunsels area. If you know of any living in this area, please contact Elmer Moore, 3721 Fig Orchard Rd, Highlands, Texas."

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-- GIVE THE PRECEPTOR TO A FRIEND --

(Continued from page four)

the reader of this. He means a house, food, etc. for the preacher, but he means his "orphan care arrangement" for the fatherless. His "orphan care arrangement" is his Orphan Home under one eldership built to carry on the work of many churches, his denial to the contrary notwithstanding. Of course, if he is able to show that the church has an obligation to care for orphans, no one will object to local churches providing the same necessities the preacher needs by way of clothing, shelter, etc. as long as they will do it without many churches working through one eldership.

These articles have not been written from a feeling of contempt toward anyone. I have thought a great deal of bro. Lemmons in the past and think very highly of him now. But I think he's wrong and I think he is unfair too often. Just because we maintain that the church may support the preacher, but it may not support his child care arrangement, does not mean that we are inconsistent in our teaching and practice, and he knows it; for we have never said that Gal. 6:6 is our authority for the church paying the preachers, and his whole article is based upon this misrepresentation. If he had presented our views correctly, he could not have written this article at all. May God have mercy on him.

— 1800 Hairston, Avenue, Conway, Arkansas



TRUE CHRISTIANITY — — —

(Continued from page six)

product of that which began with the apostles in simple form. With this concept in mind it is easy to see how the early translators would view this word "baptizo". Also it might be mentioned that the Catholics did not hesitate to use torture and other means which were very effective in changing the minds of those who would question the authority of the Pope.

But we must not be too severe in our criticism of the translators. They were basically honest and dedicated men who were capable. We cannot accept the errors of course, but we must give credit where credit is due. Even with their erroneous concept of true Christianity they did a marvelous job of translating. Their work was surprisingly accurate.

Now let us look at another word with which the translators were troubled. Much is said about the etymology of this word, but we should be concerned only with the meaning during the life of the Lord and the apostles. All Greek scholars, both past and present, readily agree that the word "ekklesia" in the first century correspond with our present day words "assembly", "gathering", "congregation", or their synonyms, but we have even greater authority than this. The Holy Spirit used this word many times; perhaps a careful study of His usage will conform or deny the unanimous finding of the scholars.

In the New Testament the Holy Spirit used the word "ekklesia" in describing at least five different things as follows:

1. THE SPIRITUAL ASSEMBLY, all true Christians every-

where whether living or dead physically. In Matt. 16:18 Jesus said, "— upon this rock I will build my 'ekklesia'."

2. CHRISTIANS GATHERED TOGETHER PHYSICALLY in a geographical locality. In Acts 11:26 Luke said, "And it came to pass, that a whole year they assembled themselves with the 'ekklesia' and taught much people."

3. THE CHILDREN OF ISRAEL IN THE WILDERNESS. In Acts 7:39 Stephen said, "This is he, that was with the 'ekklesia' in the wilderness —."

4. A RIOTOUS MOB. Acts 19:32. "Some therefore cried one thing and some another; for the 'ekklesia' was confused; and the more part knew not wherefore they were come together."

5. A COURT OF LAW. Acts 19:39. "But if ye enquire anything concerning other matters, it shall be determined in a lawful 'ekklesia'."

From the above we can come to no other conclusion than that of the scholars. To the Greeks during the life of Christ this word 'ekklesia' meant nothing more than 'gathering', 'group', 'assembly', or 'congregation'. It had no religious connotation whatever, else it could not have been used to describe these five different kinds of gatherings. The translators themselves admit this by their very act in rejecting the word 'church' in favor of 'assembly' in the incident at Ephesus. We are also quite sure that they must have had some misgivings about calling the Israelites in the wilderness a 'church'. Here again is the result of brilliant but materialistic minds striving to comprehend spiritual matters. In the scriptures this is called spiritual blindness. The Lord, referring to the Pharisees of his time said, "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

As in the case of the word 'baptism' this word 'ekklesia' also took on a different meaning in the minds of apostate Christianity as the years went by, but even so, it was still hard for the translators to bring themselves to use the word 'church' in their work, despite the fact that this word had been used for several hundred years to describe the English religious communities. It was not until 1560, when the Geneva Bible translation was made that this word found its place in an accepted translation. Up until this time the word used was 'congregation' in every instance where 'ekklesia' appeared in the Greek, which was correct rendering. But from 1560 until the present all translators seem to have followed the rule that any religious gathering would be called 'church' and any non-religious group would be rendered 'assembly'. When the translators of the King James version met to discuss their rules, they worded it like this, "The old ecclesiastical words to be kept, viz. the word 'church' not to be translated 'congregation', etc." The only reason for this rule of course was that unless it was mentioned someone just might translate it correctly. In this case these fine scholarly men deliberately and knowingly changed the Word of God to fit their own materialistic concept of what the Kingdom of God should be.

It should be kept in mind that this word 'ekklesia' was not a word which was coined by the Lord for religious purposes. It was a familiar word to all. In fact, there is no indication anywhere in the scriptures that the Lord ever thought of his mission on earth as religious in nature. His mission was to

establish Truth and Truth only. Ritualism also was completely foreign to his thought and to his teaching. He criticized it severely among the Jewish leaders. He therefore had no need for religious or ritualistic words. The simple language of the people, the Koine Greek was sufficient for his purpose.

While the four English words mentioned above seem to work very well when substituted for 'church' in the passages under discussion, it will be noted that certain of these words seem to fit better in certain passages. This is caused, not by a difference in their meaning, but a difference in the way we are in the habit of using these words. This is called "idiom". English idiom would suggest that of the four words mentioned the word 'assembly' or perhaps 'group' might be the best words to use in Matthew 16:18. In Acts 11:26 perhaps the best idiom would be " - assembled themselves with the 'congregation'." In Acts 7:38, if Stephen had been an American he probably would have said, " - that was with the 'gathering' in the wilderness." In Acts 19:32 another synonym of these four words, -- the word 'crowd' -- would be excellent. And, the court of law in Acts 19:39 could be an 'assembly', a 'gathering', or even a 'court'. This of course is a translator's problem, but at present it is a problem for each of us as we strive to substitute the best word possible in our study of the present translations.

With the substitutions suggested above it will be noted that something seems to be missing when we drop the word 'church'. This is exactly as it should be. The thing that is missing is the difference between error and truth, and the one hazard you will face in your study is that you will probably find yourself trying to make these simple words mean 'church'. The word 'congregation' is especially susceptible to this hazard because we have used it so many times in the past as a synonym of the word 'church'.

When we have trained ourselves to correctly use these substitutions, we will begin to get a new picture of what the Holy Spirit is talking about. Lost will be the institutional sense which is inherent in the word 'church' when the passage is dealing with a group of Christians. Lost will be the hierarchical sense of the spiritual brotherhood which gives our sectarian friends so much trouble. And found will be the simple 'individual to Christ' relationship which is so abundantly taught in the New Testament, but which has been so hard to detect in our present so-called 'churches'.

The origin of this English word 'church' unknown, but the most logical explanation we have found is that it started as a corrupted pronunciation of the word 'kirk' which was used in the middle ages to describe a community of people. One thing we definitely know is that the Catholic monks and priests covered the earth during this period, setting up missions among the heathens which developed into religious communities, some of which were composed of people of mixed tongues and dialects. This could easily account for a gradual change in the pronunciation of this word 'kirk'. At any rate, these Catholic communities were definitely called 'churches' by English speaking people long before Wycliff's translation was made. With this information in mind it is a little easier to understand why the translators of the 16th and 17th centuries would accept this word as a proper translation of the word 'ekklesia'.

But of course this does not change the fact that the word 'church' is a mistranslation. We who understand that the Kingdom of God is a spiritual brotherhood and not a materialistic

institution such as is common to both the religious and the political world today, do realize that this simple form of government was perfect in its beginning and is not an organization which can be pointed to and said, "Lo, here! or Lo, there!" Luke, under the direction of the Holy Spirit made this perfectly clear when he wrote in Luke 17:21, "--for, behold, the Kingdom of God is within you." We also know from both prophesy and secular history, that true Christianity was almost, if not together, destroyed by the time of Constantine's reign. By this time oral inspiration had long since ceased. The simple act of being buried in water for the remission of past sins had been ritualized, added to, and misunderstood until people were afraid to submit to this vital step until just before death. Also the Written Word, though already in the world, was so scarce and treasured so highly that it was hidden away and therefore was not available to the common man for his much needed instruction in righteousness. In addition to these hindrances false Christianity had now reached its peak of popularity and was a strong temptation to the young to abandon the simple traditions of their fathers.

Some twelve hundred and sixty years later, as the apostle John foretells in his Revelation, things began to change. The printing press had made the inspired Word of God available to almost everyone, and Catholicism had become so corrupted that men rebelled and began to establish other churches according to their own concept of what the Kingdom of God should be like. They also began to learn from the new translations and soon immersion in water for the remission of sins was practiced in a few isolated places. Thus the long and tedious trek back to true Christianity had finally begun.

But it was a long road, and people learn very slowly. It was much longer than men thought in 1581. It seemed to them that if they could only correct the immorality that was so prevalent among so-called christian people the battle would be won. But, they were so blinded by materialisticism that almost 250 years was to pass before a few brave souls began to realize that true Christianity was more than just an attitude. There were things to be done if one was to be pleasing to God.

The Restoration Movement, as it was later to be called, was started in the early 19th century by the Campbells, Stone, and others who preached Faith, Repentance, and immersion in water as the first steps to be taken in order to become a true Christian. This was a new concept to people of that age, but it made sense to the common people. It caused the greatest revival of bible study since the invention of the printing press, and believers were immersed by the hundreds. Alexander Campbell and his colleagues were so impressed by the response that they were certain they had arrived at their goal of true Christianity. They were convinced that the other churches would eventually disband, and that this was truly the beginning of the thousand year reign.

But alas, how very long that road to true Christianity! Materialism is so very tenacious! The first hundred years of the Restoration Movement was tumultuous and exciting, but then came the decline. The great debates with the sectarians, which were so effective and exciting at first, began to die down as the sectarians finally began to realize that it was fruitless to try to convince Church of Christ people that one church was as good as another. About this time also Churches

(Continued on page thirteen)

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(Continued from page eleven)

of Christ began to accumulate wealth. Money began to be their greatest problem and interest. Fine buildings were constructed which used up the surplus money for awhile. But then, when these were paid for, other buildings were built, colleges and orphan homes were started, and preachers were sent all over the world to tell about the 'True Church of Christ' and what people must do in order to become a member.

In the meantime, internal strife broke out, and different factions of this church began to argue over what could and what could not be done with the 'Lord's money.' The result was division and a gradual settling down to the unquestionable status of another denomination of false Christianity, concerned largely about their money problems.

Even so, some progress on the long road back to true Christianity has been made. Many people now understand exactly what they must do in order to become true Christians, and many are following in the footsteps of Jesus of Nazareth as they dedicate their lives to truth and righteousness. Bible study is again increasing as honest souls search for truth which will carry them through the storm of religious and political revolution which is beginning to blacken the sky of the future. Could it be that we are even now on the verge of coming to a full and complete knowledge of True Christianity? Only God knows -- for sure.

(End Of First Article)

In our previous article we dealt with two words in detail which have been mistranslated by the sectarian translators on our present English New Testament. These were the Greek word "baptizo", which was translated (or transliterated) "baptize"; and the Greek word "ekklesia" which they translated "church" in some places and "assembly" in others.

These errors, as we were careful to point out, were not deliberate errors on the part of the translators. They were caused by materialistic misconceptions of the nature of the Kingdom of God. Being materially minded, it is very difficult for man to grasp the fact that God is a Spirit and lives in a Spirit World where flesh and blood cannot enter: That this Spirit World is even more real than the physical world in which we live, because it is the permanent home of God, while our world is extremely temporary, being only a place where man has opportunity to train himself with the help of God in order that he may be acceptable and qualified to live in that Spirit World with God. Materialism recognizes as truth only those things man can detect through his five senses. Spiritualism, in its true sense, is accepted and recognized by man only through the eye in Faith.

A casual reading of religious history at the time the King James translation was made, will reveal innumerable misconceptions of True Christianity. In fact, it is almost unbelievable how spiritually blind men were in those days, and how much progress has been made since. In 1611 people were still being put to death when convicted of heresy and witchcraft. When a man was found to be teaching things which were contrary to the accepted (Catholic) line of thinking he was arrested, tried, convicted, and condemned to death as a heretic. Many an elderly person -- usually a woman -- was tried for witchcraft and condemned to punishment, or even death, because someone testified that the accused had done something peculiar

perhaps repeatedly. This plainly shows the almost total lack of spiritual understanding in those days.

In view of the above we must marvel at the really few important mistakes that were made by the translators of the King James Version.

Nevertheless, we live in a different atmosphere. We understand many things about God and His ways which men of that day could not understand at all. For instance, almost two hundred years went by after this before men began to understand the simple steps; faith, repentance, and immersion in water for remission of sins; which puts one into the body of Christ. It is any wonder that these translators would have a few misconceptions about the meaning of passages dealing with the Spiritual Kingdom?

As we have already suggested, we live in a much more enlightened age. We must build where they left off. We know how to become a Christian. We know that we must -- as individuals -- train ourselves in the ways of the Lord by adding to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. This is our first obligation to God. Our second obligation, and one like unto the first, is that we do our utmost to encourage others to do likewise. Speaking of these Christian characteristics Peter said in II Peter 1:10-11 -- "for if ye do these things, ye shall never fall; For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." Is this not our ultimate goal? What more are we striving for? If we add to our faith these characteristics mentioned, we shall "never fall" Peter said. If we never fall we will always be in His Kingdom and therefore pure and spotless when we stand before our Lord in the day of Judgment.

We must understand, however, that while these steps appear simple -- and they are -- the simplicity is found only in the wording. To conform to this teaching one has a lifetime job. In fact, every command, example, and inference from cover to cover of the Word of God is grouped together under one or more of these characteristics. There are none which cannot be grouped here, else Peter could not have pronounced this marvelous conclusion.

This leads us to a point where we must stop and examine our own concepts of what the Lord expects of us as Christians. How can we live as God would have us live if we are not certain just what He would have us do from day to day? We will know if we "Study to shew thyself approved unto

(Continued on next page)

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God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." II Tim. 2:15. But even when we understand what is expected of us, we have only barely started. The greatest project we have to face is applying our understanding to our lives and forcing ourselves to conform to the things we know. God does not expect less. Peter says, "-- giving all diligence, add to your faith --". This is Christianity in all its purity. Anything more than this, and anything different from this is of men and must be rejected.

We mentioned misconceptions about true Christianity which have plagued the people of God since the original apostasy. Here we will deal with the one great misconception which even we still hold to and which seems to be causing all the disturbance today among God's people. For lack of a better name we choose to call it "CHURCHANITY".

By this word "CHURCHANITY" we mean that we seem to be much more concerned about "our church" than about God or Christ. When we are immersed for the remissions of sins we suddenly find that, while Christ was adding us to the group of the saved, we have also become a "member of a local church". Not that this is an altogether unexpected development, because to our materialistic immature thinking we have been led to believe that this local organization of Christians is the machine God has set up to do his work on earth, and it sounds very practical. Now about all that is required of us is that we attend the meetings fairly regularly, partake of the Lord's supper, spend a little time listening to a discourse about the scriptures, and above all give of our means liberally so that the club may be able to carry on the work which God would have it do.

This "church" is a materialistic institution. It is something we can see. It has a definite location. People look at the beautiful--or even the shabby -- building and say, "There is the Church of Christ." Yes. You can even read the sign out front which says in bold lettering, "Church of Christ". Can there be any doubt? Certainly not. Everyone understands that this is a religious club with a hierarchy composed of Elders and Deacons who have absolute lordship over the physical properties of this club (or church) as well as over its "members".

We talk about "our church". We "go to church". "Our church does this", "Your church does that." "Our church believes this." "Your church believes that." We call this building the "place of worship". "This church supervises this work and that work." "Our church hires preachers and other workers to go into foreign lands to build buildings, to open orphanages, to set up medical centers for the poor sick natives; and, when there is time, to promote and to teach them about the Church of Christ and how to become a member."

"Church of Christ"! Oh, God, how spiritually blind can we be! Open our eyes that we may see the extreme foolishness of all this. Open our understanding that we may be able to comprehend the meaning of our Lord's words when he said, "The Kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for, behold, the Kingdom of God is within you." Amen.

We read an article written recently by one of our fine young gospel preachers in which he quoted a number of passages as proof that God authorized the existence and the work of "local churches". Every passage listed proved that elders should be appointed in every assembly of God's people. This

young man was very diligent. He found every passage in the scriptures I suppose which proved "elders", but he didn't find one which proved his position. And, the sad part is, he was not aware of the difference. Could it be that he has more faith in Church of Christ tradition than in Word of God?

Brethren, there are no passages in the New Testament which prove the existence of an institution in the time of the apostles such as we have today, and which we call a "local church of Christ". Christians in the first century gathered themselves together at various times and places as commanded by the inspired leaders. But these were ONLY gatherings of Christian people; nothing more. Nowhere do we read of a common treasury such as we have today, and around which revolved almost all so-called "work of the church never have we been told of an incident where anyone, either as a church, gathering, or as an individual, ever hired a preacher or anyone else for any purpose whatever. Nowhere, do we read where elders were in charge of anything or anybody. But, we do read where elders are to be ministers, or servants, among God's people. Hear the Lord in Matthew 20: 25-28:

"But Jesus call them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be

a ransom for many."

But someone will say, "Nothing is said in this passage about elders." Are you sure? The Lord included everyone, even himself, the greatest servant of all.

And now let's hear Peter on the subject of the authority and position of elders among the flock:

I. Pet. 5: 1-5. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, ALL OF YOU BE SUBJECT ONE TO ANOTHER AND BE CLOTHED WITH HUMILITY: For God resisteth the proud, and giveth grace to the humble."

True Christians are humble. An elder who does not consider others more worthy than himself is a novice and therefore unqualified to stand before God's people as an "ensample" to be followed. A mature Christian, whom God approves for the position as a leader of His people, is an humble man with an inclination to draw back from the light of prominence which on elder must endure. Hence, Peter's encouragement, "-- not by constraint, but willingly." Neither will he consider this position as an office of authority, but rather as an opportunity to guide the younger, both by teaching and example, in their efforts to conform their lives to the Lord's pattern of truth and righteousness. And then the grand climax! "Yea, all of you be subject one to another and be clothed with

humility." What a beautiful picture this is! Christianity in all its purity and holiness!

No brethren, Christ did not come into this world to establish this thing we worship, and which is known as "A Church of Christ"! This is strictly a sectarian concept born of materialism. True Christianity is not materialistic at all. It is a spiritual relationship with God through Christ Jesus our Lord and Savior. May we drive this institutional concept from our minds and assemble with our brethren from time in a spirit of humility and love that will be a credit to God who so loved us that He sent His only begotten Son to die in our stead for the sins we have so carelessly committed against the Holy Father.

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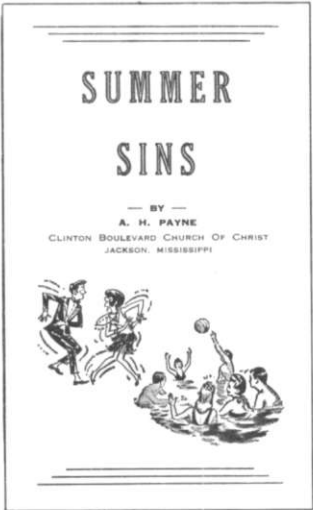
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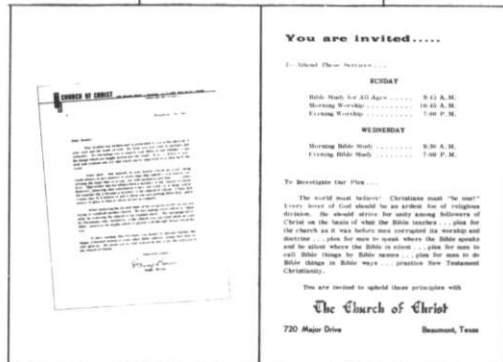
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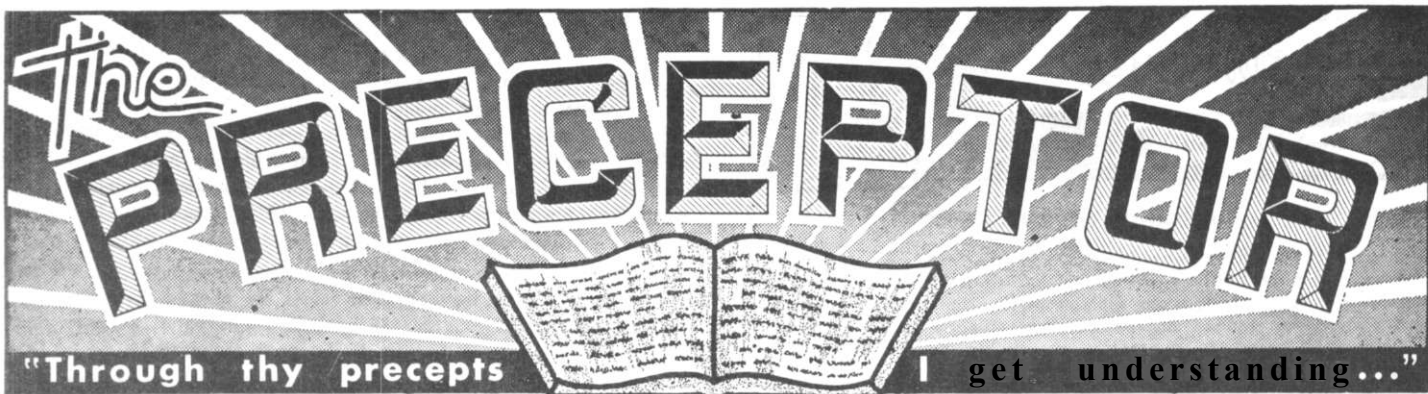
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VOLUME 14

SEPTEMBER, 1965

NUMBER 18

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SEARCHING THE SCRIPTURES

A. Hugh Clark

MORE ON THE OLD TESTAMENT

The Old and New Testaments were both contemplated and made necessary in the working out of the twofold promise which God made to Abraham, B. C. 1921. God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation....and in thee shall all the families of the earth be blessed. 'So Abraham went—they went forth to go into the land of Canaan; and to the land of Canaan they came___And Jehovah appeared unto Abraham and said, unto thee will I give this land___" (Read all of Gen. 12:1-7).



The first part of this promise to Abraham was a TEMPORAL promise to make of him a great nation, which was fulfilled through his fleshly descendants, Isaac, Jacob and his twelve sons. The land grant promised was the land of Canaan.

The Israelites or Jews, were established in the land of Canaan under the leadership of Joshua, where they lived under the law of Moses from B. C. 1491, the date of the giving of the law at Mount Sinai, until the coming of Christ and

the ushering in of the New Testament age or dispensation.

Concerning the fulfillment of this TEMPORAL part of the promise it is said, "So Jehovah gave unto Israel all the land which he swore to give unto their fathers: and there stood not a man of all their enemies before them; Jehovah delivered all their enemies into their hand. There failed not ought of any good thing which Jehovah had spoken unto the house of Israel; ALL CAME TO PASS."

So, as Israel departed from Egypt; as the law was given from Mount Sinai; as Israel possessed and dwelt in Canaan; the fulfillment of the first, or TEMPORAL part, of the promise to Abraham was running its course.

The doctrines of millennialism therefore, which have now all but taken over all of organized religion, and at one time threatened even churches of Christ, constitute an anachronism. Millennialists seize upon the promises of God made to the Jews concerning the land of Canaan which are here under consideration, transpose them to the far distant future, even relating them to those things which they say are to come to pass at the second coming of Christ. When, as a matter of fact, the Bible says they have long ago been fulfilled to the latter, when the Jews, as Joshua says, possessed the whole of the land of Canaan and dwelt therein!! A later article will deal with these matters more definitely.

— Route 1, Killeen, Texas

EDITORIAL

Stanley J. Lovett



AN INSTANCE OF UNFAIRNESS

who favor church support of human institutions has manifested itself toward those who oppose such in varying degrees of opposition. This hostility has ranged all the way from silently ignoring them to a determined effort to quarantine completely their influence.

More than once we have read statements from them to the effect that the "antis" are dying on the vine, the battle has been won over them and now we ought to get back to doing the Lord's work, i. e., promoting and supporting human institutions. But if death for the so-called "antis" is imminent it is more than passingly strange to note some of the attempted measures taken to halt their influence. Apparently the "corpse" will not stay dead and becomes more animated as time passes.

Below is an account of the latest evidence that has come to our attention which betrays the uneasy fear of the "antis" that rests in the hearts of leaders who promote institutionalism. Our information is reliable and has appeared in the bulletin of the Franklin Road church of Christ in Nashville, Tennessee. Here it is:

"FEAR, A STIMULUS

"Fear drives one to do unusual and unpredictable things. This emotion has stimulated our local "Christian College" to make a strange and unfair regulation. A member of the administrative staff of this institution informed a prospective student that if he entered this college he could not live in the home of an "anti". He said "the committee" had so ruled that no off-campus student could reside where "antis" lived. Why such regulation? The answer is FEAR as stated by a prominent member of the board of trustees of this action had to be taken to prevent "anti-ism" from creeping into the school. In short, the answer to the WHY of such action is: "Fear of the antis".

"Those who are satisfied with the Lord's plan for work and worship of His people, and who are stigmatized as "antis", have no need of fear. Perfect love has cast out fear. As in the case of Gideon of old, one sees that numerical strength is ineffective when the small group is on the Lord's side. The population explosion has brought numerical strength to this "Christian College", yet the admiration is fearful of the strength of the few in the neighborhood who have the courage to stand for the simplicity of the gospel of Christ and who have been honestly earning a livelihood by sharing a roof with those students in need.

'Some one has truly said:" From the cradle to the grave, fear casts its baleful shadow. Fear betrays man's spirit, breaks down his defense, disarms him in the battle, unfits him for the work of life". One may add: Fear indicates that one's trust is not in the power of Jehovah. How pathetic then that the board member and the executive of a "Christian College" of such numerical strength should entertain fear of the "antis" lest they influence the student body!

"Inspiration guided Paul's pen in these words: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith". (Galatians 6:10)"

The above noted discriminatory rule apparently represent; the official position of the school referred to which is David Lipscomb College. This must be so since (1) the committee ruled that no off-campus student could reside where "antis" lived, (2) a member of the administrative staff informed a prospective student that if he entered the school there he could not live in the home of an "anti", and (3) a member of the board of trustees stated to the same prospective student that such action had to be taken to prevent "anti-ism" from creeping into the school.

It is almost inconceivable that a college with the history, prestige, backing, trained administrators and instructors and their publicly advertised high moral aims should even think of such a thing and feel the need for passing such a discriminatory regulation much less attempting to enforce it.

It is against every concept of fairness, justice and righteousness to both the students who live off campus as well as to those also

who seek to supplement their livelihood by taking in students. (At least one who has for years taken in such students is a widow.)

Where is this institution's sense of academic freedom? Does this action presage further regulations against off-campus students residing in homes of those who differ with the school's concepts of religious matters? Will Methodist, Baptist, etc. be next on the list? Will it be extended to other areas such as business, science, etc., when they differ from that of the school's? Of course not. This is an example of unfairness against a particular class of people.

Why is this school so terrified of a few "antis"? Do not the instructors there have the ability to refute the alleged "errors" of so-called "anti-ism"? Or, is this an implied confession of weakness and inability on their part to effectively meet the truth?

Doubtlessly this represents a 'first' in making such an unreasonable, unfair and discriminatory rule.

— Stanley J. Lovett

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Address all communications concerning subscriptions and changes of address to THE PRECEPTOR, Box 187, Beaumont, Texas. Owner and Publisher, Stanley J. Lovett; Office of Publication and Business Office of Publishers, P.O. Box 187, Beaumont, Texas.

"TRUE CHRISTIANITY" REVIEWED No. I

James W. Adams

ANENT REVIEWS — — —

Reviews are rarely popular and reviewers less so with those whose material is being given unfavorable notice. Somehow, somewhere, someone decided that "free-thinkers" (men seemingly bound neither by the laws of logic, the pronouncements of world scholarship, nor the demands of Divine truth) should be allowed to "express" themselves with careless abandon about anything and everything and that if any dare disagree or take public issue with their mental and spiritual libertinism, such is undoubted evidence of bigotry, traditionalism, carnality, and autocratic suppression of "free-thought." We have seen this demonstrated, not only in the realms of the political, the social, the economic, and the academic, but also in the religious—even among "conservative" brethren in the "church."

Let it be hoped that our "free-thinking" brethren, who are attempting to launch a brand new "Restoration Movement" relative to the absolutely non-organic character of a New Testament "church-ekklesia" and the fundamental nature of "true Christianity," will grant us the right to think just as freely in the opposite direction and to express ourselves just as forcefully. Whether they grant us the right, or not, we shall nevertheless exercise it and allow the chips to fall where they may."

The "Debunker," or "Iconoclast," as some prefer to call themselves, is an old, familiar figure on the public scene. He delights to harangue us with exposes of the foibles of revered heroes of history. He caricatures with glee and unveiled scorn our "slavery" to "outmoded" yet long established and respected mores of moral conduct. Nothing is too sacred to be the subject of his jests nor too high and holy to escape his withering sarcasm. Yet, when one presumes to "debunk" the clever "Debunker," he squeals like an adventuresome pig caught in a rusty gate. We trust that our brethren, who are seemingly adamant in their determination to "debunk" a long-held and much-respected concept of the nature of a "local church" or "congregation," may not be equally inconsistent. We fervently hope we shall find they really believe both in "free thought" and "freedom of speech and press."

The Occasion of the Present Review

For several years now, Brother J. D. Hall Jr. has been espousing a view of "true Christianity" and the "church" of the New Testament which he thinks is the answer to all the problems which confront churches of Christ—the panacea for all their ills. To him it is a veritable "stone which the

builders rejected" that has long been hidden beneath the debris of centuries of human tradition, mistranslated Scripture, and carnal materialism, but which, forsooth, he has uncovered and upon which—by reason of its being the very "head of the corner"—he proposes to construct the long-desired restoration of "true Christianity."

We think we have read about all Brother Hall has written and published on the subject. In addition, we have talked with him concerning his views on more than one occasion. We have read and heard the efforts of others who follow the same line advanced by Brother Hall. For a time, we thought the view was but a transitory vagary which would pass with little ill effect. It now appears we may have erred in our analysis of its potential influence. We gave brethren credit, it seems, for more discernment than was merited, for we hear

reverberations from it in the preaching and writing of some, in disturbed congregations, and in the development of errors to which it is basic.

We count Brother Hall a good friend as well as a brother. We love him and respect his good intentions. We would not knowingly nor unnecessarily wound his feelings, but we do not feel we can longer permit to go unchallenged and unanswered what we conceive to be teaching which is weird in concept, chaotic in tendency, pernicious in influence, and wholly groundless as far as the word of God is concerned.

The Basic Premise of Brother Hall's Reasoning Is False.

The basic premise to Brother Hall's thesis is, in our judgment, false. More than that, it is ridiculous. Our brother assumes that all the troubles among churches of Christ relative to human institutionalism and amalgamated cooperation of churches, in the final analysis, emanate from the "mis-translation" of a single, Greek word, "ekklesia." From this as a basic premise, he proceeds to erect his argument and reach his conclusions.

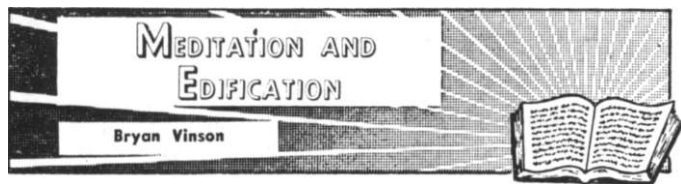
In the first place, may we kindly suggest to Brother Hall, with no intention of being offensive, that he is not linguistically qualified to settle the question of the translation of "ekklesia," and he cites no qualified authorities to sustain his position. His simple ipse dixit in the realm of philology (a highly technical field) is less than worthless. In this field, he is literally a "babe in the woods."

No less scholar than Dr. F. J. A. Hort, original member of the New Testament Company of the Anglo-American Bible Revision Committee, which produced the English Revised Version of the New Testament, and co-editor with Dr. B. F. Westcott of The New Testament in the Original Greek: A Revised Text, with Introduction and Appendix (London 1881), wrote an entire book on the subject of the translation of "ekklesia." But neither Dr. Hort nor other world-famous scholars who have written distinguished dissertations on the subject have succeeded in laying to rest the controversy relative to the proper translation of "ekklesia." Brother Hall but makes himself ridiculous when he supposes that his ipse dixit will decide the matter.

In the second place, should we concede the mistranslation of "ekklesia" when the word "church" is used (which we are not prepared to do without considerable qualification), Brother Hall's position would still be ridiculous. When our brother assumes that the mistranslation of a single, Greek word has resulted in a universal misunderstanding of the fundamental nature of "true Christianity" or that which is described by "ekklesia," he betrays in the most flagrant fashion his utter lack of qualifications to deal with the question under consideration.

We are prepared to affirm that the translation or mistranslation of no single, Greek word in any standard translation of the word of God in Latin, English, German, French, or any other language has resulted in a universal misapprehension of the will of God relative to any essential facet of "true Christianity." We do not deny, but freely concede, that the transliteration of some terms, retention of ecclesiastical words, and faulty translation may have obscured and made more difficult the learning and teaching of the truth on the part of many with reference to some matters. But, conversely

(Continued on page ten)



NO MORE CONSCIENCE OF SIN

The presence of sin is widespread and multiform in the human family. Heretofore I have endeavored to treat of this subject both in a general fashion and also in descending to particular sins, both as identified with man as a moral creature and as a subject of spiritual law. Any study of and consideration exercised in this subject would be wholly frustrating apart from an effort to discover a relief for its guilt and an escape from its consequences. The interest in this however is only generated and rendered acute by the recognition of the gravity of one's condition as wrought by the guilt of sin. After every observation is made and analysis given to this subject by one, it is necessary that the force of its conclusions be felt by the individual as relating to himself. A consciousness of guilt is essential to any real and effective interest in the subject of remission.

A failure to properly distinguish between sins as related to moral law and those related to spiritual law will but result in a confusion of the issue to be resolved in one's life. It is apparent that some feel that moral uprightness is a guaranty of God's good pleasure regardless of an ignorance of and disregard toward the law of the Spirit 'of life in Christ Jesus. An abstinence of clearly identified and recognized breaches of the moral code gives many a conscience of acceptance with God. On the other hand, however, a profession of faith in Christ is regarded as the single and sure condition of salvation, and this salvation is vested with such virtue as to render it eternally secure against any danger of forfeiture regardless of the moral turpitude of its possessor. Too, a punctilious practice of and adherence to the requirements of regularly assembling and worshipping with ether saints is viewed as a competent covering for all throughout-the-week derelictions in the conduct of one's life in his moral responsibilities. One may engage in questionable business practices, defame his neighbor, and covet his neighbor's wife with impunity if he but be a "faithful" Christian, with his faithfulness measured largely if not totally by his attendance and active participation in the gatherings of the saints. Conceivably, one can lit into either of these categories and be perfectly free of all sense of guilt before God. That is, his conscience approves his conduct. Therefore the approval of one's conscience is no absolute assurance or proof of his approval by God. But his conscience so decrees or judges because of the misinformation his mind has gathered and accepted as true. If it were not for false ideas which had been received into his heart his conscience could not so approve. In the instance of the doctrine that by faith only is one saved, and this salvation is such as cannot be forfeited regardless of what one does or does not do, then his conscience would be clear as before God. He must have a sense of guilt before God to suffer a reproof and compunction of conscience. This doctrine when cordially received and confidently relied on voids all such sensibilities.

However it is not with such aberrations as induced by and resulting from false doctrines that is the theme of this present place. Rather it is that of redemption from sin by means of

an adequate propitiation for sin that now enlists our thoughts. The heading of this article is extracted from a verse of scripture which reads as follows: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered?"

because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:1-4. Be it noted that with the purging or cleansing of one of sins there is, therefore, as the result thereof, to be experienced no more conscience of sins. This truth being premised, it follows, according to the reasoning above employed, that further sacrifices would not have been offered for those sins thus forgiven. Hence, the repeated sacrifices made annually for the same sins, yearly remembered, is competent proof that they never were really and actually forgiven. This fact rests on the awareness that the blood of bulls and of goats cannot take away sins. There is lacking the competent correspondence of value between the blood offered and the gravity of the offence perpetrated against a supremely good Being. But with a competent offering for sin one may experience the assurance his sins are forgiven, and thereby a conscience freed of all sense of guilt.

John the Baptist directed attention to Jesus, saying "Behold the Lamb of God". Jno. 1:36. The reference to Jesus as a lamb was in his role as a sacrifice for sin rather than otherwise, (verse 29). Isaiah 53 depicts him as a lamb and as a sheep, but in the context of being wounded for our transgressions and bruised for our iniquities. In the offering of himself for our sins was that sacrifice made which alone is adequate to propitiate an offended God, "He shall see the travail of his soul and be satisfied" Isa. 53:11. "In burnt offerings and sacrifices for sin thou hast had no pleasure" Heb. 10:6. So therefore God prepared him a body — thus the incarnation. Man neither did nor could devise an adequate offering before God for his sins; he had neither the wisdom or power to do so. The remedial system rests on the sacrifice of Christ on the cross, and derives its every salutary virtue from this fact. Jesus affirmed that he came to do not his own will but the will of him who sent him, and the doing of this will was climaxed in his voluntary death for sin. He was made a sin-offering for us, and himself knew no sin. It isn't conceivable that he would have been a sin-offering for the sins of man had he been guilty of sin himself. Consequently, identified with the merits of this offering is the fact that he who died for our sins was perfectly pure and holy, innocent of all sin, and therefore his sacrifice was totally vicarious. While the high priest under the Jewish order entered the Most Holy place annually to offer sacrifices for his sins and the sins of the people, Jesus entered but

once to offer for the sins of others, but not for his own, as he had none. These two features of dissimilarity— once for all rather than repeatedly, and only for others and not himself— greatly heightens the significance and meritorious character of his sacrifice.

Those former sacrifices could not make them that did the service perfect as pertaining to the conscience. But Jesus in entering into heaven itself and there offering his own blood obtained eternal redemption for us. Heb. 9:9-12. Herein, there-

(Continued on page eleven)



WHO IS THE GOD OF THE LAND?

Man innately worships something. The American Indian in his ignorance of the Creator, that One who had given him his material blessings, worshipped that which he could see, feel and enjoy. The wind, the rain and the sun, became his gods and he bowed in worship to them.

It is not in man to observe through nature that One from whom all blessings flow but he can observe that there must be Being greater than man who has provided materials in abundance far beyond man's ability to provide for himself. God revealed through his word that it was he who created all things, the only satisfactory answer to man's origin. In view of this fact, John, by inspiration, wrote, "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." (Rev. 4:11) Man has taken the gifts but is sadly forgetting the Giver. In Psalm 29:1, 2, we read:

"Give unto the Lord, O ye mighty,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name;
Worship the Lord in beauty of holiness."

All people need to sit with Job and listen to God's challenge to him as he enumerated his mighty works in these words:

"Where wast thou when I laid the foundation of the earth? ...

Whereupon are the foundation thereof fastened? or who laid the cornerstone thereof; When the morning stars sang together, and all the sons of God shouted for joy? Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail? ...

Hath the rain a father? or who hath begotten the drops of dew?

Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

Canst thou send lightnings, that they may go and say unto thee, Here we are? Who provideth for the raven his food?" (Job 38)

The only answer as to our origin and as to the source of all our sustenance is beautifully given in Psalm 100:

"Know ye that the Lord he is God:
It is he that hath made us and and not we ourselves;
We are his people and the sheep of his pasture.
Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name."

The pages of sacred history reveal the sad story of God's chosen, the children of Israel, forsaking the worship of the God of heaven.

When Ahab began to reign over Israel, he did evil in the sight of the Lord above all that had gone before him. He married a heathen woman, Jezebel, the daughter of Ethbaal, king of the Zidonians," and he went and served Baal and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." (I Kings 16:29-33) "The god of the land" for Ahab became

Baal, rather than the God of heaven and earth who had brought his fathers" on eagle's wings" out of the bondage of Egypt.

Later the women of Judah and Jerusalem enthroned MATERIALISM as their god. (Isaiah 3:16-26)

TODAY, WHO IS THE GOD OF THE LAND?

The "preacher" said (Eccl. 7:29), "God hath made man upright, but they have sought out many inventions". At creation, God provided all materials for man's use and control. Sadly enough, man is rapidly succumbing to and allowing the things he has made out of his God-given materials to control and to abuse him. He is taking the necessary resources to make machinery to do his work so he may have more leisure, more freedom from work. God's order to man is: "In the sweat of thy face shalt thou eat bread". Paul wrote the Thessalonians; "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies". (II Thess. 2:10, 11) Satan makes "busybodies" out of those who are idle.

Not only is man using the wealth of God-given materials to make machinery to relieve him of work but vast amounts of our natural resources are going into death-dealing machinery to destroy human beings. How else is man now using his rich resource of materials? He is devising various things for his fun, recreation and entertainment, not to meet his needs to live and to serve. In response to the "pride of life", he seeks to excel his neighbor in high-powered Means of transportation. Housing must be bigger and better, not as a place in which to train up the children in the way they should go but as a show-place. Every means available is being used to live without work and to make life easy and full of fun. Satan is continuously making the appeal to man to "fall down and worship me and the earth is yours".

Jesus of Nazareth came to earth to do the will of his Father in heaven and to accomplish his work. In the manner of life so prevalent among men today, are we "shewing forth the excellencies of him who called us out of darkness into his marvelous light"?

Man is rapidly choosing as "the god of the land" materialism, fun, and recreation. "Everybody's doing it" is bringing many converts to this way of life. It seems so easy to be a conformist to Satan's enticements.

What may be the results when man sets up his own gods for worship instead of the God of heaven and earth? We do not have to guess at the answer. Jesus said in Matthew 16:24, 26: "If any man will come after me, let him deny himself, and take up his cross, and follow me ... For what is a man profited, if he shall gain the whole world, and lose his "own soul? or what shall a man give in exchange for his soul?" Study also Luke 12:13-40.

What are the results of man's setting up his own gods? The morals of our youth are on the down-grade. Those whose duty it is to deal with the legal aspects of prevalent youth problems say that youth delinquency is growing four times faster than the population is growing. Our young people are being robbed of the strength of manhood and womanhood that comes as a result of worthy work and responsibility.

When God is taken out of the lives of men and women, the outlook is unhappiness here and eternal damnation hereafter.

Let us all take heed to the following words given by "inspira-

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THE PASSING SCENE IN RELIGION

Joe Neil Clayton

Brethren in the church of Christ are not often shocked to hear of some Denominational preacher or spokesman who "sounds off" in a fashion to expose his modernistic view in the field of morals. However, it should come as a shock to them to learn of the Liberal moral concept of some of the professors who are teaching in "our" schools. We are indebted to Bro. Robert Jackson for the report of the views of a Professor in David Lipscomb College, Nashville, Tenn. He states that a Dr. Robert E. McAuley made the following statements in an interview published in the Nashville Tennessean:

(1) "Constant negative preachments on sin can cause serious mental turmoil and resentment in the lives of youth."

(2) "To make a list of sinful practices and to apply it categorically to the lives of all young people can become a sort of judgmental meddling" (3) "I am not saying that morality is a completely relative matter, but we must learn to trust the individual's Christian spirit."

These statements sound like they have come fresh out of the "Handbook of Liberal Theology", for they express the idea of a human standard of morality, rather than a biblical one. If the professor has his way, and succeeds in divorcing the young people under his instruction from the biblical moral standard, they will fail to see the "sinfulness of sin" and will not concern themselves with the consequences of their actions. The basic crime in such a situation is the destruction of respect for the Word of God.

The Apostle Paul evidently did not concern himself with the "mental turmoil and resentment" he was causing when he engaged in "negative preachments on sin" in chapters 4 and 5 of Ephesians. Some examples of the negative commands include: in this passage are: "No longer walk as the Gentiles walk" - "putting away falsehood" ... "let not the sun go down upon your wrath" ... "let him that stole steal no more"...

"Let no corrupt speech proceed out of your mouth" ... "but fornication, and all uncleanness, or covetousness, let it not even be named among you" ... "Be not therefore partakers with them (Fornicators, etc.)" ... "have no fellowship with the unfruitful works of darkness" ... "And be not drunken with wine".

All of these statements are negative in form ... "let not" ..

"Be not" .. "have not". Was Paul overdoing his negative preaching to use TWO WHOLE CHAPTERS in a six-chapter letter for such things? Some might excuse Paul because he had not had the advantage of sitting at the footstool of some of the learned "DOCTORS" of our own time. They could have seen him straight on this question, we are sure.

If we indict Paul for his ignorance of the tender emotions of his hearers, then we must let the force of that indictment fall upon the Holy Spirit, also, for Paul said, "But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (1 Cor. 2:12-13).

In the second of Dr. McAuley's statements, he said that it was a "sort of judgmental meddling" to "make a list of sinful practices and to apply it categorically to the lives of all young people". If this is so, then I suppose that the Apostle

Paul was one of the biggest "meddlers" in the business. On three different occasions, Paul listed categorically the sins which could condemn the soul of any man or woman, young or old, and "applied" them to us as strongly as the Holy Spirit commanded him to do so. In the first list (1 Cor. 6:9-10) Paul mentions a number of sinful practices, and states that none who practice these "shall inherit the kingdom of God". In the second list, he repeats a number of these sins, and adds some others, with the caption "They who practice such things shall not inherit the kingdom of God" (Gal. 5:19-21). In yet a third list, Paul says, "for which things' sake cometh the wrath of God upon the sons of disobedience" (Col. 3:5-10).

The Holy Spirit, inspiring Paul to write such things, is fulfilling the mission given him by Christ's word, "He...will convict the world in respect of sin, and of righteousness, and of judgment" (John 16:8). The softening of this effort of the Holy Spirit by Human Philosophers is nothing less than a denial of the inspiration of the Scripture by the Spirit of God. Thus, the battle lines are drawn, and it is sad that the enemy must appear in the guise of a Christian teacher in the school founded by David Lipscomb.

In his final statement, Dr. McAuley says that he is not ready to say that morality is COMPLETELY a "relative matter", but he says "we must learn to trust the individual's Christian Spirit". This statement indicates that he believes that man participates in the determination of what constitutes sin, and what does not. Sin and morality, to him, are at least partly relative. This is the old liberal tactic, pure and simple, of advocating veto powers for the individual regarding the commands of God.

An example of this sort of reasoning is found in the modern discussion of the relative merits of sexual experimentation for the mature. Those who advocate such would not say that it is wise for all men to follow this policy, but it is alright for the well-adjusted person, that is, the one who does not let his conscience bother him too much. In contrast to this idea stands the unequivocal position of the Inspired Apostle, "All fornicators will lose their spiritual inheritance". Therefore, we should not concern ourselves with the question of which sins are relative, and can be committed with impunity, and which are not. God says through John the Apostle, "All unrighteousness is sin", and so teachers cannot take the path of condoning sin through philosophical foolishness, or else they cause themselves and others to lose their rewards.

— 1021 Termino, Longbeach 4, California

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WHO IS THE GOD OF THE LAND

(Continued from page five)

tion of God": "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, and to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no 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)

— 1104 Caldwell Lane, Nashville, Tennessee 37204

Irvin Himmel

Once a teacher was preparing the lesson for his Bible class. This was a class of adults. The teacher tried to visualize his students as he meditated on the lesson. He wanted to anticipate difficulties that might arise so he would be ready for them. The following people came to mind:

1. MR. MUM. This fellow always comes, and appears to pay close attention, but the teacher never knows just what his thinking is. He never asks question. He never contributes a comment. He sits as silent as the grave. He might break the silence to answer a factual question if the teacher calls his name. The teacher wonders if he understands the lessons. Does he agree or disagree with the comments of others? Does he ever have a question in his mind? Why doesn't he warm up and participate?

2. MRS. RATTLE. This lady may be part of the reason why Mr. Mum stays silent. You see, she never runs down. Before the teacher gets started she has her hand in the air. She takes the teacher's point right out of his mouth and away she goes. Some of her comments are good, but she keeps saying the same thing over and over. Her questions are usually answered in the next verse. She acts as though no one is supposed to talk other than she and the teacher.

3. MR. QUIBBLE. Now here's a fellow who is a real headache. He never discusses principles or practical themes. He looks for little fine points to wrangle over. The teacher must guard every statement or else this gentleman will find a flaw. He thrives on argument over technicalities. He makes mountains out of mole hills. He never seems to realize that the whole class looks upon him as a joke.

4. MISS WIT. This girl thinks she is a real wit and the class thinks she is half that. Her comments are wisecracks. Her questions are sarcasms. The teacher wonders if she wants to appear funny, or if she has a warped sense of humor, or if she thinks she is cute. At any rate, a Bible class is not a place for matching wits and displaying repartee.

5. WALDO WANDERER. Poor Waldo can't seem to keep his mind on the subject. His comments invariably lead away from the lesson to other matters. His questions leave the class asking themselves, "What's the connection?" The teacher must be prepared to go from Waldo's trend of thought back to the text.

6. ODD OLLIE. Little Ollie owns one of these one-man modern speech translations. Although the rest of the class are content to read and study from standard versions like the King James and American Standard, Ollie always brings her special little translation. She frequently asks the teacher to listen to the reading of her version. The teacher, after several weeks of trying to reconcile Ollie's version to other translations, decided to buy one for his own use. He is always careful to study that translation to be ready for dealing with its peculiarities which Ollie is sure to bring up.

"CLARKE" JONES. "Clarke" is the nickname which has been given to brother Jones, but of course nobody calls him that to his face. He swears by Adam Clarke. Whatever Clarke says, that's brother Jones' opinion about it. He proudly sits in the third pew toward the south end with Clarke's Commentary open at the passage being studied. To be ready for him the teacher must always read Clarke's comments on the lesson.

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J. T. Smith

For those of you who could not attend the debate between brethren Dudley Ross Spears and Ronnie F. Wade, let me say unto you that you missed the opportunity of a lifetime to hear two men get on the polemic platform and discuss their differences as gentlemen and Christians. Never have I (and I have heard dozens of others express the same sentiment) witnessed any discussion carried on with better spirit on the part of any two men. And, even though both men pressed their points, there was never a time when either one became angry.

Not only did both men conduct themselves in this high fashion, but both men seemed well prepared to present their conviction on what they believed the Bible taught with regard to their propositions.

I realize that when one is so closely connected with a discussion as I was with this one, it is difficult to give an un-biased account, and yet I shall attempt to do so.

Brother Wade affirmed the first night that the fruit of the vine used in the Lord's Supper could be served in only one container to the congregation, and based it on Matt. 26:27, where Jesus took the cup and blessed it. Brother Wade and those who endorse his position believe that the cup that is spoken of here refers to the container. Brother Spears contended that the cup that is spoken of in the New Testament never referred to the container but to the contents. He used Matt. 26:27-28, to show that when Jesus took "the cup" v. 27, he identified it as his blood by saying, "this is my blood," the word THIS referring to "the cup." Brother Wade brought up the fact that when Paul talked about the cup in 1 Cor. 11:25, he recognized this as a figure of speech called "metonymy." The word "metonymy" simply means "The container standing in the place of the thing contained." Brother Wade recognized this in many passages, but would not recognize it in other passages. Brother Wade believed that all the apostles put their lips to the same container because the Scripture says "drink ye all of it," or "all of you drink (ek) out of it"! ! Notice the Greek word (ek) which means "of" or "out of." Brother Spears showed the fallacy of this argument by showing that according to John 4:12 Jacob and his sons and his cattle all drank of (ek) Jacob's well. But, this didn't mean that they all put their lips to the well. They all could have been drinking of the well at the same time by using different containers for the water.

Here on the third and fourth nights, the propositions involved Bible Classes and women teachers. Brother Wade contended that the Bible class was an un-Scriptural arrangement because you cannot find in the Bible where such an arrangement per se was ever used. However, brother Spears pointed out that if a thing was lawful that several different "arrangements" could be used to expedite the command. Brother Wade admitted it would be expedient to have an arrangement with a radio station for a program to teach, to make arrangements for tracts or church papers to be printed as a medium through which to teach, and he also admitted that you could not find an example of these arrangements but that it would be all right to use them. But even though he allowed these things with a command or apostolic example, he still contended that we were wrong for using the Bible classes as an arrangement for teaching the Bible. He had to say that or give up his proposition. We pray he will do the latter.

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KANSAS CITY, MO....The Southside church here in Kansas City have had two recent additions through a couple placing membership with this church. Herbert Frazer is the preacher. SCIOTOVILLE, OHIO . One was identified here at Sciotoville with Harding Ave church in July. Two more were baptized in August.

HILLSBORO, OHIO -- A meeting closed here on the 11th of August. Eugene Britnell from Little Rock, Arkansas was the preacher during these seven nights.

CLEVELAND, MISSISSIPPI...A new church began here in Cleveland this summer. Brethren are meeting at 100 Pearman Rd. Relatives of members who live in this area are urged to tell their loved ones of this new church and help it in its stand for the truth. STEELE, MO...

The church at Boon's Chapel near here held an August meeting with A. W. Goff, who preaches for the Eastside church Blytheville, Arkansas.

PORT ELIZABETH, SOUTH AFRICA ...Andy deKlerk tells of the beginning of a new church here in Port Elizabeth. Liberals swept in and took over the church while Andy was in the states, but faithful brethren have begun there anew. N^ayne Sullivan is now in South Africa helping Andy in Port Elizabeth.

INDIANAPOLIS, IND ...A man was restored here at Belmont and his wife was baptized into Christ in July. The wife was a former Roman Catholic —

TERRE HAUTE, IND.... Billy K. Ferris is the new preacher for the faithful brethren here in Terre Haute. Cecil Willis held a late August meeting for this church ...

TULAROSA, NEW MEXICO,... Brethren at Tularosa had an August meeting with Harold Spurlock from Kilgore, Texas preaching.

THACKERVILLE, OKLA...This fine group of people are endeavoring to work and worship the Lord acceptably: content to practice only those things authorized in the word of God. Harold Fife just closed a meeting with these brethren.

LUBBOCK, TEXAS ...Two were baptized here in Lubbock at the Caprock church in July and August. Near here Denton Thompson was in an August meeting for the Twelfth Street church in Levelland.

ORANGE, TEXAS Benny Paul Ener, preacher for Ninth and Burton writes: Five souls were baptized into Christ and one confessed faults during the last two months. During the month of June the record contribution for the year was broken twice. In July the year's attendance record was exceeded by six.

ARLINGTON, TEXAS ...Robert L. Burns writes in his bulletin: The members of the Arlington church of Christ are delighted to have purchased property on Spur 303, a heavily traveled 4-lane highway in South Arlington. Records were set here in August with 127 present on one Lord's day. Three were identified, also, in August. Bro. Burns held a July meeting in Morton in which six were baptized and one restored.

OKLAHOMA CITY, OKLAHOMA....The church here at Tenth and Francis is making splendid progress in attendance and contributions. Past weeks have seen one baptized, four to identify. Dudley Ross Spears preaches for brethren here.

LAFAYETTE, LA.... Here in this south Louisiana town two have identified themselves with the College Rd. church with one being baptized.

HILLSBORO, TEXAS.... Bill Haynes, preacher of Vivion Road church in Kansas City, Mo. holds a tent meeting in August here. Bro. Haynes writes: Bro. Lee Hamby a long time friend of mine is the faithful preacher there, and I am looking forward to being associated with him again in the Lord's work.

KANSAS CITY, MISSOURI....Three were baptized here at the Vivion Rd. church in July during a meeting in which Jimmy Tuten from St. Louis did the preaching. One recently renounced the liberalism he had been engaged in and took his stand with these brethren.

LUFKIN, TEXAS... • After about five years of study with Charles N. Pickett, formerly associated with the Christian church in Vidor and Woodville, it was the privilege of this editor to baptized Charles into Christ. We rejoice exceedingly at his decision and pray that he may be useful in the Lord's Kingdom. Charles will be in Arkansas on his farm there for awhile, and letters of encouragement (which he will certainly need) can be written to him at Rt. 1, Wesley, Arkansas.

ATLANTA, GEORGIA J. D. Tant, 2304 Wesley Rd., Decatur, Geo. On Sunday, August 1, 1965 a group of Christians will meet in the southwest branch Y.M.C.A. building at 2220 Campbellton Road, S. W. This service will inaugurate the work of Christians in that general area who are seeking to restore the church of the first century." Don Ross Patton will be working with the church as its first minister. Around 30 met the first Sunday. David further says: "At Snapfinger Road we rejoice with these who have recent responded to the Lord's invitation. Four have been restored and returned to their first love and four have been baptized into Christ. We are encouraged by the fact that in the last twelve months seventeen have been baptized, and five restored.

ORLANDO, FLORIDA.... Marshall E. Patton, 35 West Par Avenue... The meeting at Perry, Florida in which I did the preaching last week closed on Sunday night with another fine crowd present. One was baptized into Christ. Two preachers, relatively, new to this area, will work in Orlando: Jere Frost with the Pine Hills congregation and Dick Ward with the Azalea Park congregation.

AURORA, ILLINOIS, Leslie Diestelkamp "From August 11-22 I was engaged in a gospel meeting with the Williams, Indiana church. This was my third there since 1962. The church there is mature and strong. They have splendid facilities and a good preacher is brother George Patrick. This is in southern Indiana and it is indeed encouraging to notice the number of congregations in that area that oppose liberal tendencies in the churches. Even more so, it is indeed gratifying to see that more and more congregations are taking the old-fashioned, conservative approach to present issues. No, doubt, in ten years southern Indiana will be a mighty strong-hold for truth. The Williams church will probably be outstandingly great and strong.

BIRMINGHAM, ALABAMA ...Frank L. Smith, 523 Roebuck Drive.. James Ashurst held a meeting in August for the colored church in Oneonta supported in part for this meeting by the Huffman church. Bro. Ashurst works with the church which now meets at N. 16th Street and N. 15th St. in Birmingham. Two were identified and one baptized in July here at Huffman.

AUBURN, ALABAMA....We are happy to learn that a number of sound brethren in the city of Auburn will begin meeting together this month to form a new congregation which will not follow the liberal practices that so many churches are support today. The address is 227 E. Magnolia St. and bro. Dennie Trotter of Columbus, Ga. will drive over to preach for them until a full time preacher is located. Berney Point in Birmingham will support a regular preacher when arrangements can be made for one who will move to Auburn for this work. — Frank L. Smith

MISSISSIPPI CITY, MISS.- James E. Cooper, 393 Cowan Road.. Three have been identified here in August. One couple has five children. "My family and I plan to leave on the 16th for a trip to Kentucky and Indiana." Bro. Cooper held a late August meeting for the Seymour, Indiana church.

FULTONDALE, ALABAMA....Jack Frost, P. O. Box 146....One was baptized here in June and one restored.

JACKSONVILLE, FLORIDA, Oaks Gowen. 4541 Birkenhead Street.. A mother and two of her children came forward here August 15th to be baptized.

SHREVEPORT, LA. Huey Hartsell, 325 West 75th Street....One woman was baptized here at Linewood in August. Oliver Murray holds a fall meeting here November 1-7.

TULSA, OKLAHOMA...W. E. Coffman, 3326 South Wheeling Ave ...One young man was baptized at the conclusion of the morning worship here August 22nd. Bro. Coffman preaches for the Southside church in Tulsa.

St. LOUIS, MO., Jimmy Tuten, 3800 Blaine Ave...Three ladies were baptized here at Spring and Blaine past weeks. Bro. Tuten just closed a meeting at Lilbourn in which he says, "The meeting (at Lilbourn went beyond expectations in view of the fact that the brethren there have just recently declared their stand on the issues. They have now come forth in a public manner in opposition to institutionalism and digression. A fine family was added to the number with the baptism of two precious souls. I shall return to Lilbourn the last week of July during 1966. These brethren need help with the preaching on Sundays. If you know of anyone within driving distance who can assist in any way, contact Tom. Sloan, Lilbourn, Mo."

FT. WORTH, TEXAS....Bill Crews, 6110 White Settlement Rd.. Four have been identified with the church in West Side in past three weeks....Bro. Crews says, "Robert McDonald, who is working with the Garden Valley Road church in Tyler, Texas is to preach in a

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LEE GUNTER — A GREAT MAN HAS FALLEN

Carrol R. Sutton

Lee Gunter was born in Blount County, Alabama on January 25, 1925. He preached his first sermon in Boaz, Alabama in 1947 and his last one in Plant City, Florida on July 7, 1965. Although a relatively young man, Bro. Gunter preached the gospel of Jesus Christ nearly eighteen years. His preaching carried him into six states. He preached in the following states: Alabama, Kentucky, Tennessee, Arkansas, Missouri and Florida. He did regular local work at the following places: Sharpe, Kentucky in 1949-1950, Ashland City, Tennessee in 1951-1952, East Albertville, Alabama in 1952-1960, Stevens Avenue in Huntsville, Alabama in 1964-1965.

Bro. Gunter departed from this life on July 17, 1965 in the Huntsville Hospital, Huntsville, Alabama, at the age of forty years. He is survived by his wife, Mrs. Willie Lee Black Gunter and one daughter, Mrs. James Ray Ford of St. Petersburg, Florida and a number of other relatives. At the time of his death, he was residing at 1111 Hickory Lane, Cocoa, Florida. Funeral services were conducted by Charles G. Maples, Quentin McCay, Arvid McGuire, Baxter Evans and this writer. His body was laid to rest in Marshall Memory Gardens at Albertville, Alabama to await the resurrection.

When Abner, the son of Ner died, David, King of Israel, said unto his servants: "Know ye not that there is a prince and a great man fallen this day in Israel." (2 Sam. 3:38). It is the judgment of this writer that these words very aptly describe Bro. Gunter. Although he made some mistakes, he was a great man! No, he was not considered great by the people of the world. He did not possess worldly wisdom or wealth. He did not make any outstanding achievements in the political, social, scientific or entertainment fields. Neither was he popular with the world because he was not of this world.

HE was great because he was a man of faith! At an early age his faith in God and in Jesus Christ as being God's Son moved him in obedience to the first principles of the oracles of God. Thus upon a confession of his faith, he was baptized into Christ. He believed the Bible to be inspired of God and was willing to accept its teaching as he learned the truth. His faith caused him to move with fear in his worship and service to God.

HE was a man of courage! He had an uncompromising spirit when truth was involved. He did not shun his duty to rebuke error. Those who knew him and heard him preach did not wonder where he stood. On different occasions he preached a sermon on "NO MIDDLE GROUND." He reproved sin and error wherever he saw it existing — whether out of or in the church. Although his preaching was with great boldness and plainness of speech, it was characterized by a kind disposition.

HE was a lover of truth! He realized the importance of truth. It was valued very highly by him. He hated error. His battle against spiritual error and wickedness was an aggressive one. His love for the truth and the Lord's Church and his hatred for human systems was evidenced by his preaching.

HE was a man of humility! Although Bro. Gunter was courageous enough to fight sin and error wherever he saw it raise its ugly head, he did so realizing his weakness and feeling his dependence upon God. Pride and arrogance were no part of his life. He endeavored to glorify God. He was humble enough to perform any needed service.

HE was a man of hope. His thoughts often centered on the beauties and grandeur of heaven because he spoke of them

ALONG THE U.S.—MEXICO BORDER

— SIX MONTH'S REPORT —

Charles F. House

June 30, 1965

I held or had part in Six Meetings in Spanish at SONOYTA, CABORCA, and SAN LUIS R. C., all in the state of SONORA, MEXICO, plus EL CENTRO and COACHELLA CALIFORNIA USA, in both Spanish and English, in addition to local work at San Luis. There were a total of 13 baptisms, three confessions of faults, and two identified.

JANUARY: Construction begun on new class room at San Luis. Furnishing of the auditorium also begun.

FEBRUARY: Unity attempted three times with the San Luis liberal church, with no results.

MARCH: Face to face discussions held with a Salvation Army couple at San Luis. FIDEL GONZALES abandoned by his family for not giving up the New Testament church and returning to the Catholic church. Fiancee of DAVID QUESNAY broke off engagement to be married, for same reason. HERMANO NACHO, formerly of the liberal church at San Luis, returned clothing received from them, after learning the truth.

APRIL: FIDEL CISNEROS of Sonoyta-Caborca preached in our meeting at San Luis.

MAY: RADIO—BREAK—THROUGH—IN—MEXICO

The whole Gospel was preached for the first time in Mexico, over radio station XEKT at Tecate, Baja California, when a 30 minute program was begun on May 2nd. CHARLES HOUSE does the preaching and SANTOS GOMEZ does the announcing. The Catholics still won't let us preach on other radio stations along the border yet. Pray for us.

EL CENTRO—COACHELLA, CALIF. USA: House to house work, passing out of tracts, plus public services in Spanish begun here two nights per week. ANDRES GUTIERREZ who regularly preaches in Mexicali, B. C. Mexico, will work here regularly. He is being supported by the white churches at BRAWLEY and COACHELLA CALIFORNIA USA.

JUNE: JESUS SANCHEZ was baptized June 11, 1965 by ANDRES GUTIERREZ after several study sessions with ANDRES and CHARLES HOUSE.

JACK FROST, JR., preacher for the INGLENOOK CHURCH in Birmingham, Alabama, together with two of his daughters, GLENDA and RITA, spent three days with us, viewing and visiting the work along the U. S. — MEXICO border.

In addition to our outside activities outside of the local congregation here at San Luis R. C., Marvel still teaches four classes of children, and I preach Fridays and twice on Sundays, and at times on Wednesdays when we are here. JULY and AUGUST plans for our visiting the "liberal camp" in the TiJuana area, in the hope of confirming them in the truth through love. Pray for us.

— P. O. Box 641, San Luis, Arizona USA 85349

"TRUE CHRISTIANITY" REVIEWED

(Continued from page Three)

speaking, we do most fervently deny and pronounce utterly incredible the idea that the mistranslation of a single, Greek word has or ever could produce the consequences attributed to it by Brother Hall. His dogmatic affirmation may well suffice for him, but there are thousands of conservative Bible students and teachers, neither naive nor ignorant with reference to the problems of translation, who are not prepared to accept Brother Hall's ipse dixit as authority or proof in this matter.

The fact is, a Bible student, who does not know a Greek letter from a chicken track, can learn the will of God relative to New Testament "baptism" (admittedly a transliterated word) as to action, subject, and design without the words "baptisma" and "baptismos" being translated "dipping" or "immersion" (their literally correct renderings). He has but to observe their usage in the various contexts in which they are found. The same is true of "ekklesia" whether it be translated "assembly, congregation, or church." The context reveals the nature and character of that which is described by the word.

The Greek word, "psuche," from which we have the word, "soul," in our English translations literally means "to breathe or blow." In the Bible it is used in at least three distinct senses. The sense in which it is used can always be determined by the context. It is used to refer to: (1) a person or persons; (2) animal life of humans and beasts; (3) the immortal spirit of man. In common parlance it was employed to describe animal life, yet while it never loses its root idea, it is by no means restricted to this significance. A student can determine the meaning of the word, "soul," in the New Testament without any knowledge of Greek or the etymology and "Koine" significance of "psuche." So it is with "ekklesia." Translate it "assembly, congregation, or church" and the context must still determine the nature of that which it describes.

.P O. Box 384, Henderson, Texas

FROM THE TEACHER'S POINT OF VIEW — — —

(Continued from page seven)

(One Sunday "Clarke" forgot to bring his commentary and Ollie left her special translation in the car, so neither said one word during the whole class!)

People like these are likely to pop up in a class at any time. Put all of them in the same class, and the teacher really has his hands full. The good and wise teacher refuses to let these people take the class out of hand. He learns to be firm and yet kind in handling them. Even if he hurts the feelings of one of these problem folks, the interests of the class as a whole are kept in view.

— 900 Smithshire (63135)

LEE GUNTER — A GREAT MAN HAS FALLEN! —

Continued from page eight)

often. He lived and died in hope of eternal salvation.

It has not been the purpose of this writer to "glorify" Bro. Gunter but to simply give "honor" where "honor" is due.

This writer feels a personal loss in the departing of Lee Gunter. I feel that my life, as well as hundreds of others, has been enriched by my knowledge of and association with this humble servant of our Lord Jesus Christ.

— Route 3, Albertville, Ala.

A LETTER

John W. Pittman

Dear Brethren:

This is to inform you of the work being done in Colorado City, Texas, and of our need of support in the work of preaching the gospel of Christ in this area of West Texas. There is no need for help in the way of a building as we have all that is needed in respect of it and the payments. The church here is at present made-up of nine members, consisting of three families with around 15 in attendance. Our family is made up of 4 children and a child that we furnish clothing for in Orient State Institute, Orient, Ohio. Our present support is only \$190. per month. This comes from 4 places. We brought \$70.00 of this amount when we moved here in April of this year. Since moving, the North Park church in Abilene, Texas has sent \$100.00 per month however this amount will drop to 50.00 unless the contributions increase after July. The church in New Richmond, Ohio, sends 20.00 per month they have supported us for over three yrs. Two sisters in the Lord who live in Sweetwater, Texas, send \$20.00 per month and a brother who is in the Air Force stationed in Goldsboro, N. C., sends \$50.00 per month.

You can see that we are limited in the amount of support that we have coming in each month. There is no work that we can engage in to help our present support here in this city.

The nearest congregation in the area established after the N. T. order is now meeting in Big Springs, Texas, 38 miles west. It was started during a week's meeting with Robert McDonald of Tyler, Texas, as the preacher along with several preachers from the east Texas area.

They number about 12 to start the work there. The next nearest congregation is North Park in Abilene, Texas 70 miles east.

There is an opportunity to start the work in Snyder, Texas 22 miles north. Several there are dissatisfied.

I will meet in public discussion with a preacher of the "Jesus Name Pentecostal Church here in the city. July 31, and Aug. 2—7th. Bro. Glenn Burt of Midland, Texas will assist in the discussion.

The work is here and is ready for harvest but we need the help of those who are able to send that it might go forward. Will you be one of the number that will help in this great work of Jesus Christ?

We pray that you will. Send it to John W. Pittman, P. O. Box 160, Colorado City, Texas. We will acknowledge all that is sent and use it to the glory of God.

Thank you.

NO MORE CONSCIENCE OF SIN

(Continued from page four)

fore, resides the meriting cause of our capability of enjoying a purity of conscience. But what is the conscience? May one have a good conscience in a partial and qualified sense without having a purified conscience? These are questions deserving consideration by any who endeavors to be well-pleasing to God. The meaning of the term, conscience, is a knowing with one's self. One may, then have a "good conscience" while living in sin; that is, as Paul referred to his past life in saying that he lived in all good conscience, yet he knew when he wrote the statement that he had been a sinner, but he is avowing his state of mind and conscience over that period wherein he wasn't conscious of so being. Simply, 'then, a good conscience may be just an approving conscience. But a conscience may approve that which is wrong, but only when one is ignorant of the character of wrong attaching to his actions. Further, a conscience may be described as good solely from the point of view of being a functioning conscience. Anything is good when functioning properly. Men may so corrupt themselves progressively as to render insensitive the functioning of their consciences, and when this is the case in no sense is the conscience good.

In Paul's prediction of an apostasy he says that some shall depart from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy and having their consciences seared as with a hot iron. Evidently this allusion to the condition of the conscience is in reference to hypocritical teachers who speak lies as advocating false doctrine. We have often been made to wonder how false teachers could pervert the truth as they so obviously do, and continue through the years in so doing. Too, to observe men who depart from faith and identify themselves with false doctrines, become the advocates and partisans of that which it is impossible to understand them to believe to be the truth yields to but one explanation—seared consciences. Frightfully should one consider the liability of such a development in his life, and guard diligently against ever coming into this condition. There is no safety for anyone apart from the diligent exercise of a healthy scrupulosity in the appraising of his own activities as to their rightness or wrongness. To allow a spirit of indifference to develop and influence a depreciation of the importance of being right in life, word and thought is but to invite eternal ruin.

But a healthy scrupulosity must be intelligently guided. Through ignorance one may be so correspondingly weak in faith as to entertain scruples against that which isn't sinful, as witnessed in the instance of eating meats, of which Paul in Romans fourteen treats. However, when one is so weak in his understanding of the truth as to be so misguided he should, nonetheless, respect the dictates of his conscience. Otherwise he sins by thus doing violence thereto. Rom. 14:23. In conclusion, then, be it noted that one's conscience should be alive and sensitive at all times. And when this is true he will be alertly interested in knowing more perfectly the will of the Lord, and, consequently, ever ready to act responsive to its requirements. When brought to a knowledge of his duty to God, and complying with the conditions of pardon imposed by the Lord, there will be that cleansing or purifying of the conscience experienced, and therefore "no more conscience of sins". 1 Peter 3:21 ascribes to the act of obedience in being

baptized that of responding to the urging of a conscience seeking relief from all sense of guilt. Since an inspired apostle so characterizes baptism in relation to the conscience, no one knowing the truth can entertain any assured freedom of guilt as reposing within their conscience. And those who without being baptized for the remission of sins indulge themselves in thinking they are saved and thus enjoying a peace of conscience are but the victims of a misunderstanding of truth, having been victimized by the doctrines and commandments of men.

The function of the conscience resides within the constitution of man as a moral creature, and is, hence, designed to so influence and guide him to be and do what his Creator and Redeemer would have him become and accomplish in life. But since it is not within man to direct his own steps, it is necessary that he conscientiously yield himself to the direction and guidance of Him who does all things well.

— P. O. Box 764, Longview, Texas

REVIEW OF THE SPEARS—WADE DEBATE

(Continued from page seven)

Brother Wade said that a woman could teach privately, informally, or in an individual capacity—and that she could teach children according to 1 Tim. 2:11-12, 1 Cor. 14:35, Tit. 2:3. Brother Spears pointed out that even though our Bible study was in a public building, that it was a private class arranged according to classification of age and mental ability, and thus even according to brother Wade's own argument that she would not be prohibited. There are only two restrictions placed on women teaching. One is in the public assembly (1 Cor. 14), the other is over the man. (1 Tim. 2:11-12).

The services were well attended with around # 600 to 800 each evening. The deportment of the audience was exceptionally fine.

If you would like to obtain copies of the debate on tape, you may write to brother H. E. Phillips, P. O. Box 17244, Tampa, Florida, and you can get all four nights for \$12.00. This is the next best thing to being there.

- 920 N. Rockwell Ave., Oklahoma City, Okla

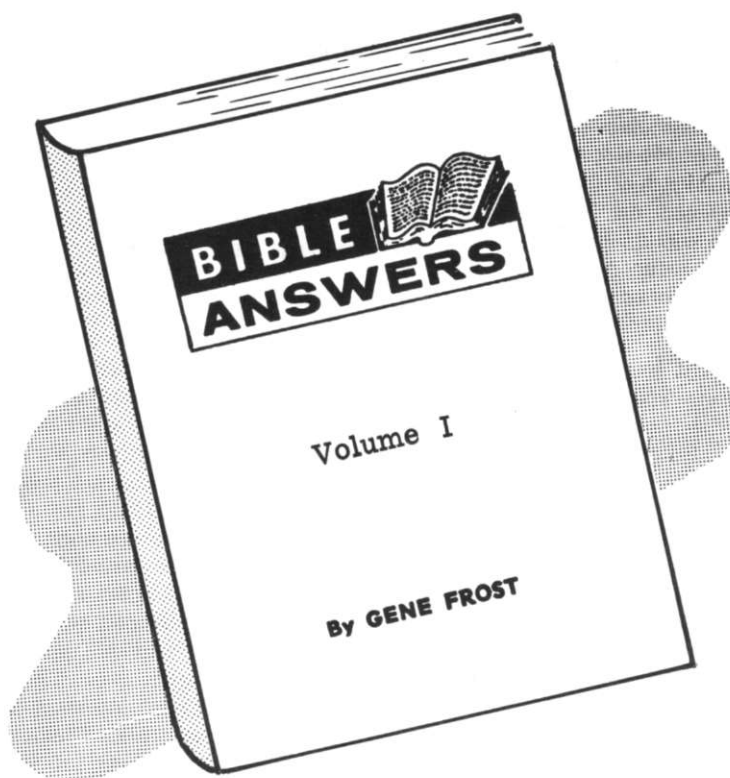
Ernest L. Kingery, 7450 Thurston Rd., Springfield, Oregon 97477: "In January of this year, a group of Christians determined to establish a congregation in the city of Springfield, Oregon, a city of some 27,000 people. Of those claiming to be the church of Christ, there are two instrumental congregations and one that is extremely liberal.

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Beaumont, Texas

(Continued from page nine)

gospel meeting with the Calmont Ave. church here in Ft. Worth; the date: August 2nd—8th."

ALEXANDRIA, VA., J. W. Evans, 5335 Duke Street. During their recent gospel meeting three penitent believers were baptized into Christ; three Christians placed membership with the church and one had been identified before the meeting. Since their meeting another has identified with the church. Membership now stands at 46.

ROSSVILLE, GEORGIA, LAKEVIEW CHURCH OF CHRIST, Paul Brock, Aug. 18, 1965—"I have been with the Lakeview Church since Feb. 1964. Although the membership is small the spiritual condition is good, and the outlook for growth has never been better. Barney Keith was with us in a good meeting this Spring. Colin Williamson begins with us Sept. 5. This year I have preached at Valley Station, where Ronald Mosby is the evangelist. Five confessed sins. In April I was at University Heights in Lexington, where Bob Crawley is evangelist. Five were baptized. In July, at Tigrett, Tenn. where Ramey Vetter preaches, four were baptized. I am scheduled at Ashville, N. C. where Neal Smith preaches, Aug. 30-Sept. 5 and at Jonesboro, Tenn. Oct. 3. Colin Williamson preaches at Jonesboro. We have a debate scheduled here at Lakeview, Oct. 25, 26, 28, 29. I am to meet Don McWhorter these four nights."

CHICAGO, ILLINOIS, Elvis Bozarth, 3679 W. Grand Ave., Six have been identified here at Grand Ave. and two have been baptized into Christ in July. 'Our gospel meeting with bro. V. H. Sellers of Glen Burnie, Md. preaching, will be Oct. 10—17. The Burbank Manor church of Oak Lawn will have a meeting the week before with Sam Binkley and the Englewood church will have a meeting the week following with Larry Darnell. The Rochelle church will have a meeting Oct. 10—17 with a different speaker each night."

HARRISBURG, PENN., John A. Humphries, 315 Rumson Drive.. The church presently meeting at 3909 Jonestown Road in Harrisburg, Pa. will move to South Front and Houck Streets in Wormleysburg Pa. This is just across the river from the city of Harrisburg about a mile and a half from the state capitol building. The reason for the move is the lack of space in the present meeting house and parking problems. This move will be effective the 8th of August. Guy Roberson will be there the 15th of August to preach the gospel and get us off to a good start in our new location.

PHOENIX, ARIZONA, Tom Baker, 3101 N. 43rd. Ave, I am to begin a gospel meeting in Kentucky with the Willow Glen church of Christ which meets near Central City. The meeting will continue through August 29, the Lord willing." In Phoenix, three have been baptized and two restored and identified this summer at Maryvale where bro. Baker is the preacher.

ORANGEVALE CALIFORNIA....On July 18 a number of brethren who had been meeting with the church in Sacramento began meeting as a congregation in Orangevale. They are currently meeting at 9050 Edenoaks (phone 988-1787). They have purchased property and soon will be in their own building.

SACRAMENTO, CALIFORNIA, Forest D. Moyer, P. O. Box 9654.. Sometime in August I will begin work with the Rose Avenue church in Bellflower. Bro. David has done a fine work there for the past four years. It was not easy for me to decide to leave the work here. We have worked here for three years and have many friends here. We have seen growth from 29 members to a self-sustaining congregation. Don Bassett, who has been preaching for the Temple Terrace, Fla. church will move here in September to work. Brother Bassett and his wife, Nancy, have one child. After August 8, our address will be F. D. Moyer, 10038 Rose St. Bellflower, California. 90706.

BIRMINGHAM, ALA. Jere E. Frost, 110 77th Street, S. Homer Hailey held a July meeting here in which three were baptized and two were restored.

PINE BLUFF, ARKANSAS, S. Leonard Tyler, 2202 W. 40th Street.. Two were baptized here at the Sixth Ave. church in Pine Bluff in July and August...The Montrose church held a series of gospel meetings August 2—8. Pbr. Paul Ball was the speaker.

LOUISVILLE, KENTUCKY...James P. Needham, 4437 So. 6th, The recent meeting held in Murray, Ky. resulted in three baptisms and three restorations. At present the church is made up of twenty-three families, and brother Aude McKee will move there to work with this new church. At Expressway, two were recently identified.

INDIANAPOLIS, IND.... Ferrell Jenkins, Emerson Ave. at 40th Street ...The last days of August will find us moving to Indianapolis, Indiana, the Lord willing. We will begin work with the Emerson Ave. at 40th Street church. Bro. Loren Rains has worked with the good church for the past nine years. In the fall he will begin work with

a new congregation. Our summer has been a busy one thus far. On June 3 we preached at Emerson Ave. in Indianapolis, one was restored and identified. June 6—11 found us with bro. John Whitfield and the brethren at Owen Sound, Ontario, Canada. In this meeting two souls that had been out of duty for 15 years or so were restored. Some brethren in Canada are just now beginning to see the seriousness of the problems over institutionalism. At Perry Heights in Nashville we enjoyed a pleasant association with bro. H. S. Owen and the brethren. Three were baptized. The meeting at Auburn, Ky. resulted in three conversions. Two Baptists and one Presbyterian obeyed the Truth thus becoming Christians.

— ION Johnson, Lufkin, Texas 75902

My family and I have been living in McMinnville, Oregon and have been working with this small struggling church since Sept. 1963. Of recent date, however, due to some unavoidable circumstances, I find myself in need of support. The need that we stay here and continue our work with this small church, in this mission effort, is so great that my family and I have decided to do so in spite of inadequate support. If there is a church, or an individual, that would like to put some "mission money" in this work, please let me know, because I am in need of some support. Please address your correspondence to Choice L. Bryant, 620 East 14th Street, McMinnville, Oregon 97128.

Due to a change in my schedule of work, I am now available for more protracted meetings and/or singing-schools than I have been in the recent past. All who may desire my services in either, please contact Choice L. Bryant, 620 East 14th Street, McMinnville, Oregon 97128

John Bullock assisted in a meeting in Dike, Texas, during the first week in August. Two have been identified and two restored in Allen during the last two weeks of July, also a new wing was added to the building in June, which consists of three classrooms and a Preacher's Study.

963 W. 12th

Flint, Mich.

7—20—65

A gospel meeting closed June 23 here at the church meeting at 963 W. 12th Street (12th & Fenton Rd.). Claud Wilsford did a good job preaching. Four were added during the meeting and two more last Sunday, June 27. Two were baptized and two couples came to us from a liberal church here in Flint. We are encouraged by the prospects for the cause here. Some things had looked discouraging. We now have about 30 members including some good workers.

Frank Reeder, preacher

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Robert E. Herdon, Asst. Personnel, Mgr., Roanoke Rapids Division, Albemarle Paper Mfg. Co., Roanoke Rapids, N. C.: "As a result of expansion, several new positions for civil and mechanical engineers have been created in our division. Albemarle, a subsidiary of the Ethyl Corp., is a progressive company and one that will offer you an opportunity to broaden your professional experience. If interested, write me now at P. O. Box 442. The church here, which is 90 miles from the nearest sound congregation, needs strong and faithful Christians."

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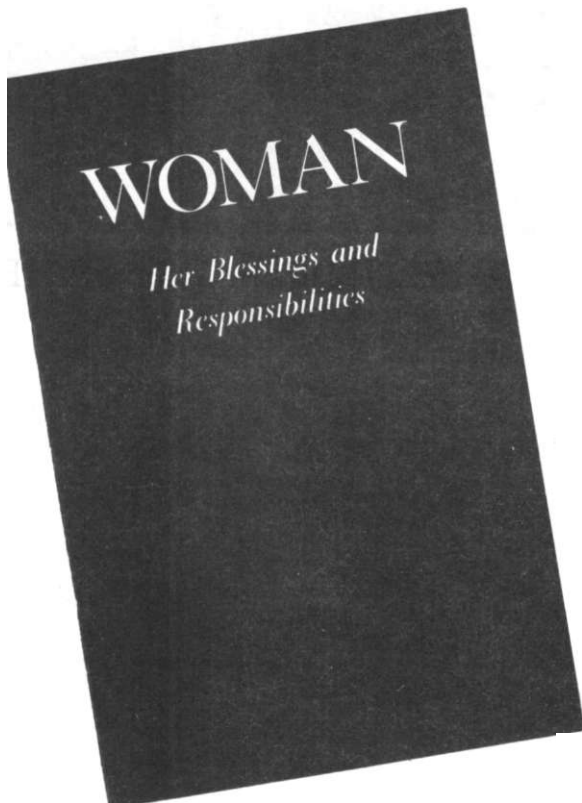
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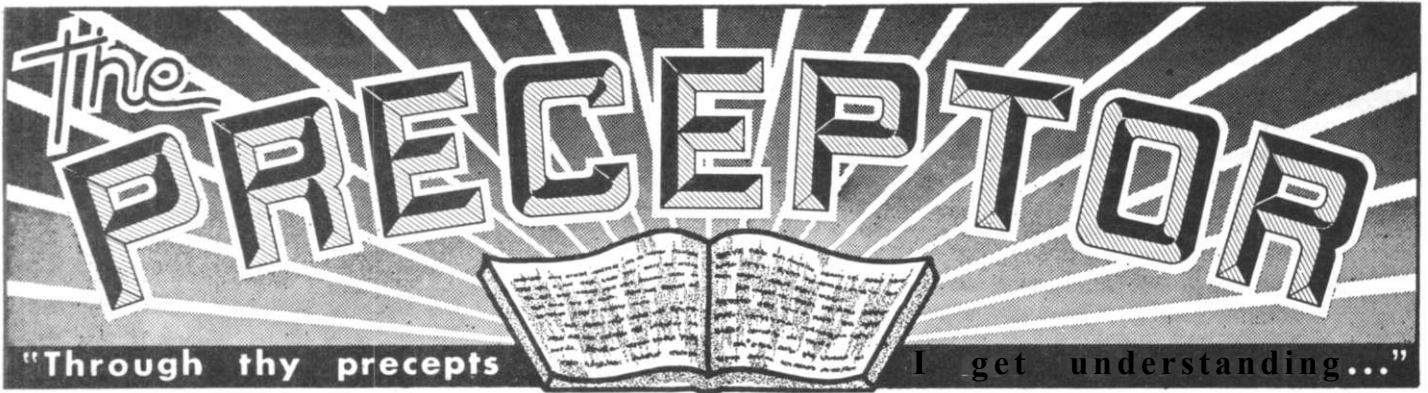
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VOLUME 14

OCTOBER, 1965

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SEARCHING THE SCRIPTURES

A. Hugh Clark

PREMILLENNIALISM AND OLD TESTAMENT PROPHECIES

It was said in a previous article that premillennialists take the prophecies of the Old Testament out of their proper place in the divine scheme of things, transpose them far into the future, even connecting them with the second coming of Christ. This is especially true with those prophecies concerning the coming of the kingdom of Christ.



This they admit in what is called the "postponement theory" regarding the kingdom prophecies. They admit that when these prophecies were spoken by the prophets, they were intended to be fulfilled at the first coming of Christ. But, because of the attitude of National Israel at that time, though unforeseen and unexpected, they had to be postponed, and that now, these prophecies will be fulfilled at the second coming of Christ.

But this, as any one can see, very effectively destroys the fundamental doctrine of the inspiration of the prophets, and the inerrancy of their word.

Prophecy was much more than the mere prediction of future events. Mere predictions of future events may be defined as the expressed conclusions of one, based upon premises laid in

a set of present circumstances which he considers to render such a conclusion either necessary or probable. While prophecy is always essentially MIRACULOUS, it is therefore, inerrant. They must not fail either in the TIME or in the FACT of their fulfillment. If they do, it follows that the prophet was neither inspired nor inerrant, and this simply destroys the divine indictment of the entire Old Testament.

When one listens today therefore, to some so-called "voice of prophecy" on the radio, television, or sees their advertisements in the newspaper, who deny the fulfillment of the temporal part of the promise to Abraham when the land of Canaan was given to his fleshly descendants and they dwelt therein, as the Old Testament declares; and when they lift these prophecies concerning the first coming of Christ, the spiritual seed of Abraham (Gal. 3:16), and the establishment of his spiritual kingdom out of their setting, deny their fulfillment as the prophet intended, and transpose them to the second coming of Christ; they should simply be charged off as false teachers and anti-christs, of which there are many.

Old Testament prophecies simply meant what the prophet intended, what the prophecy meant at the time it was spoken, regardless of ALL the theories of men to the contrary, as well as the screaming declarations of present day religious racketeers, who parade in the roll of modern prophets.

— Route 1, Killeen, Texas



Fourteen Years

An index of writers and articles appearing in The Preceptor Magazine over the past two years is included in this issue. It is provided for the convenience of all who are interested in referring to material which has been printed in this journal over the period indicated. At two year intervals it is included because this time coincides with the time of the periodic binding into permanent form of the issues published within the two year period. The index serves as a handy and speedy means of locating some article and author one would like to see again.

The bound volume makes a very handsome volume which anyone would be pleased to see gracing his bookshelves. It is sturdily bound in handsome black cloth with gold imprinting on the back. The present volume will bear the following imprint: THE PRECEPTOR VOLS. 13-14 1963-65 NOV. - OCT.

But of infinitely more importance than the attractive outward physical appearance is the collection of two years of excellent material by capable writers on timely topics of interest to those who respect and appreciate the Bible as the authoritative and miraculously inspired word of God. The editor has aimed to give a well-rounded presentation of Bible truth in these pages without becoming unbalanced in any direction. How well he has succeeded the reader may judge. Where there are controverted matters the attempt has been made to let divergent views be heard.

Another facet of the contents of the bound volume in addition to the sound doctrine which it contains, is that it is a record of at least a part of the history of brethren in the times in which we live. For instance the "Hither Thither Yon" column by Jim C. McDonald is a running chronicle each month of what some brethren are doing in the harvest field in these significant times in which we live both at home and abroad. In addition there are other reports of religious discussions among outsiders as well as among brethren. Occasionally a discussion of different points of view are carried in the paper. All of these names and issues are the making of history whether it is significant or not. One very fine way of preserving these things is in a bound volume. Loose copies of the paper have a way of being lent out and never being returned or they may become lost in other ways. The bound volume is a safe and orderly way of keeping them intact.

Elsewhere in this issue see the advertisement offering a special pre-publication price for those who order now and will receive their volume when delivery from the bindery is delivered to us. Delivery is expected in early 1966. Also for

those who desire some of the available past years bound volumes, we list those numbers which are still available with a special offer also on these. These bound volumes make very acceptable gifts to others.

Place your order now and save money.

This issue of The Preceptor Magazine now in your hand completes fourteen full years of publication under this name. For about the first three years of its history it was under the editorship of James R. Cope of Tampa, Florida. Then for about a year or a "little more it was edited by Luther G. Roberts of Amarillo, Texas. Since May of 1956 it has been under the guidance of the present editor and since that time it has been and continues to be published from Beaumont, Texas. With the next issue we begin the fifteenth year of publication. We shall continue to attempt to improve the paper in every way possible. This has ever been our desire and never at any time have we consciously intended to lower the quality of the material for either a more ready reception of the paper or for any other purpose. It shall ever be our aim to improve the appearance as well as the quality of this journal.

We deeply appreciate the words of encouragement and commendation we receive from our readers. It confirms our persuasion that our efforts in this behalf are worthwhile.

We solicit the continued good-will, encouragement and prayers of our readers. We urge those who are convinced we are doing a good work by this medium to continue to help spread the news about The Preceptor Magazine and help us increase our circulation. We believe it is a bargain for 12 issues (192 pages) at \$2.50 per year. This is but a fraction of the yearly cost of a metropolitan newspaper. Yet only a fraction of brethren subscribe to any gospel paper. Many do not simply because they do not know about them.

We must rely upon our readers and friends to aid us in causing the paper to be more widely circulated.

Will you help us?

— Stanley J. Lovett

FLORIDA COLLEGE ANNUAL LECTURE SERIES

President James R. Cope of Florida College, Temple Terrace, Florida, has announced the dates set for the Florida College Annual Lecture Series for January 24 - 27, 1966, Monday through Thursday.

Announcement of the program will be made at a later time.

"TRUE CHRISTIANITY" REVIEWED - NO. 2

James W. Adams

INTRODUCTION

In a previous article, we have shown that Brother J. D. Hall Jr. has catapulted his offensive against the present order of things among churches of Christ relative to the "true" character of the New Testament "ekklesia" ("church") from a baseless and ridiculous premise. He contends that the mis-translation of a single Greek word, "ekklesia," has resulted in a universal misapprehension of the fundamental nature of "true Christianity." He insists that this perverted concept has prevailed since the first thousand years of the history of "Christianity," and was not eradicated either by heroes of the "Reformation" of the sixteenth to the eighteenth centuries or of the "Restoration" of the nineteenth century. He argues that this perverted concept yet prevails among professed churches of Christ on both sides of present issues concerning institutions and centralization, and that from it do proceed all our difficulties concerning church support of human institutions, centralized control and oversight, and church participation in recreational activity and other matters purely social and secular. He proposes to settle all our difficulties by a correct translation of "ekklesia."

Hall on the Meaning of Ekklesia

Brother Hall treats his readers to some extended observations on the meaning of the Greek word, "ekklesia," which is translated "church" in many texts in standard, English versions of the New Testament. He has much to say in a derogatory vein concerning the "religious connotation" which he imagines translators and others have recognized as inhering in the term "ekklesia." Some things our brother says are true. Much of what he says is but his own opinion in the matter and constitutes an unfair judgement of the men whom he indicts wholly unwarranted by the facts in the case.

Did the translators of the King James Version, the English Revised Version, and the American Standard Version, to say nothing of multitudes of other translators, subscribe to the view that "ekklesia" invariably denoted a religious body — that it was a sacred term which was to be understood always as applying to some sort of materialistic, organic hierarchy in the realm of religion? Brother Hall would have you think so. Yet, he contradicts himself with regard to this assumption when he admits the translators did recognize, in their translation of Acts 19:32, 39, that "ekklesia" was not exclusively applied in Divine Revelation to a religious body.

Let it be understood, this writer does not insist that "ekklesia" is correctly translated "church" in every text in which it occurs, or even in every text where it is so rendered by the translators. It is our conviction that many translators have erred in so rendering the term in some texts. It is obvious from the contexts that another term would be better. However, that the world renowned scholars in the Greek language who labored so tirelessly and sacrificially on the versions previously mentioned were ignorant of the fact or studiously ignored the fact that "ekklesia" does not exclusively connote a religious body, we do most fervently repudiate as being utterly absurd and even libelous.

Hall's Solution of the Problem

Brother Hall suggests five English words which he contends correctly represent first century meaning and usage of "ekklesia." They are as follows: "gathering; group; assembly; congregation; court." Since he does not mention the word "church," and since his entire effort is to eradicate this term, we necessarily conclude that he does not consider the word "church" a correct representation, under any circumstances, of that which is signified by "ekklesia." Yet, when Brother Hall defines the word "church," he says:

"The origin of this English word 'church' is unknown, but the most logical explanation we have found is that it was started as a corrupted pronunciation of the word 'kirk' which was used in the middle ages to describe a community of people."

Since our brother says the word "church" signified a "community of people" and at the same time repudiates the word as a correct rendering of "ekklesia," we must conclude he repudiates the idea that "ekklesia" could possibly refer to a "community of people." It follows irresistibly, therefore, that Brother Hall rejects completely the possibility that the Lord's "ekklesia" is in any sense a "community of people."

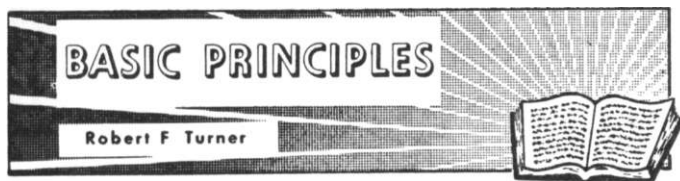
Webster defines a "community" as follows: " (1. *communitas*, a community, fellowship, from *communis*, common.) 1. Common possession or enjoyment. . . . 2. A society of people having common rights and privileges, or common interests, civil, political, or ecclesiastical; or living under the same laws and regulations; as, a community of farmers. Syn.—aggregation, association, commonwealth, society, brotherhood, fraternity."

Now, candidly, brethren, does any of this appear to you to be properly descriptive of the Lord's "ekklesia" revealed in the New Testament? Surely, Brother Hall should be able to see the absurdity of his absolute rejection of the word "church" as a translation of "ekklesia." Does the Lord's "ekklesia" constitute a body of people who are in fellowship with one another, living under common laws and regulations, and constituting an association, brotherhood, or fraternity? Surely, our brother would not think of denying that it does! Consequently, where is his point?

O the initial believers who constituted the Lord's "ekklesia" in Jerusalem in the early days of its existence, it is said, "And all that believed were together and had all things common." (Acts 2:43.) The word "common" is from the Greek term "koina" which is often correctly translated "fellowship." It is evident that these New Testament believers constituting the Lord's "ekklesia" were united in a fellowship. They were, therefore, in every legitimate sense of the expression "a community of people," hence a CHURCH, per Brother Hall's own definition of the word "church."

On this basis, we insist that the translators did not err in rendering the word "ekklesia" in many passages of scripture "church." Whenever the reference is to a community of people, technically the word church is correct. Even in the light of

(Continued on page eleven)



THE WORSHIP OF THE GOD, MAMMON!

I suppose Matt. 6:24 should be considered the "text" for this article, and that will be considered in time. Just now, however, I beg your careful attention to an underlying principle, a basic consideration in the understanding of our subject. You profit by (a) the study, or (b) the testing of your patience.

In the first chapter of the Roman letter the Apostle Paul declares that man may perceive in the created universe, "the truth of God." Alford comments: "God Himself so created the world as to leave impressed on it this testimony to Himself." The "true notion" of God is identified (vs. 20) as consisting of (1) His eternal power, and (2) His divinity (see ASV), or the fact that God is of a different nature from ourselves.

"Jehovah", as a "personal God", is not seen in creation. Paul does not argue that stipulated laws of God are so seen; for he knew well the necessity of revelation from God in order that such matters might be understood. But one great truth (with its two interlocking parts) is, and always has been, available to man. We, with all things material, are the products of a great First Cause — the "creatures" of a Creator".

By virtue of this fact—this relative relationship—every intelligent creature exists under the certain obligations to his Maker; viz., (1) to honor, or glorify Him, and (2) to extend Him thanks, directly) are not inherent in creation; and how we are to express our thanks to Him, is not here seen. But a worshipful, thankful attitude; a need for recognition of and subjection to Divine Power; — this sermon is preached by every fountain, flower, mountain, plain and sea. The rocks cry out.

Commenting upon Gen. 2:15 (man was told to "dress and keep" Eden) bro. McGarvey once said, "Man is made to serve." This is one way of saying man will have a God — some God. He will look up to something; he will place his trust in that which he conceives to be the source of power, and will devote himself to the promotion of this "power", hoping to participate in and profit from it. Such yielding on man's part to any person or thing, elevates the object of man's devotions so that, in a sense, it may be called his "God". Webster says that "God" is applied, figuratively, to "one who wields great or despotic power." In this sense Paul says, "there be Gods many, and Lord's many." <1 Cor. 8:5)

And what was the basic sin of the Gentiles? Paul tells us (Roman 1:21-25) that they "became vain in their imaginations" and "worshipped and served the creature more than the Creator." The evidence of a Divine Creator was plain enough; (they were "without excuse") but "they did not like to retain God in their knowledge." (Vs.28) Why? Well, such acknowledgment is self-abasing. Instead, these Gentiles showered attention upon themselves, and put their trust in things of their own category. In essence, the worship of "birds, four-footed beasts, and creeping things" of their own choice, was self-worship. So God "gave them up" to the fruits of their own poor choice. (Note vs. 24, 26, 28.)

Here is idolatry! Serving the "creature" (or any part thereof) rather than the Creator! (Iconolatry, the worship of images, is an outgrowth of this more basic fault, and the two should

not be confused.) There are many idol worshippers who never bowed before a graven image. Samuel said that stubbornness is as idolatry (1 Sam. 15:23) — a truth easily fitted into the above observations. Selfish desires are idols in our hearts, that keep us from hearing God — and God from hearing us. (Ezk. 14:1-f.) Covetousness is idolatry. (Col. 3:5) In this vein, Jesus saw riches as a Master of men; and personifying a word for "riches", he said, "No man can serve two masters. . . Ye cannot serve God and Mammon." (Mat. 6:24)

THE GOD, MAMMON

"Mammon," according to Vine's Expository Dictionary, is "from mamonas, a common Aramaic word for riches, akin to a Hebrew word signifying "to be firm" "steadfast", (whence, Amen) hence, that which is to be trusted. Gesenius regards it as derived from a Hebrew word signifying "treasure" (Gen. 42:23)." When Jesus says, "Ye cannot serve God and Mammon;" He contrasts two "Gods": the true God, the Creator; and that or any portion of the temporal creation in which men trust. We have a classic "case history" in the rich young ruler. (Mk. 10:17-f.) Jesus said, "One thing thou lackest." Then He named two, or maybe three things the young man must do: sell his goods, give to the poor, come and follow Christ. Or is this really but one thing after all, viz., change masters? This comment from The Fourfold Gospel (McGarvey-Pendleton): "Though the ruler perhaps did not fully realize it, those who heard the conversation must afterwards have been impressed with the great truth that the ruler was called upon to make his choice whether he would love Christ or the world, whether he would serve God or mammon."

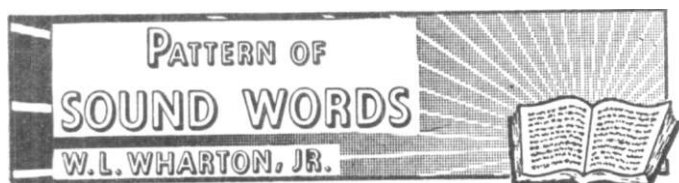
COMPANION PASSAGES

The antithesis of the true God and fleshly appetites is clearly shown in Rom. 16:17-18 where those who cause divisions and offenses contrary to true doctrine are said to "serve not our Lord Jesus Christ, but their own belly. ." In Phil. 3:18-19 Paul writes of enemies of the cross of Christ "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Note the remarkable likeness of this to the comments of Paul concerning the Gentiles, as used in the beginning of this article. Some have made "earthly things" "fleshly appetites" their God. Instead of glorifying the Creator, their glory is in their shame — to which God "gives them up." Worldly-minded people are idolaters, serving the God Mammon. Only a complete turn-about can save them from the death of the fool. (Rom. 1:22 Lu. 12:16-21)

PROPER USE OF "MAMMON"

Earthly things, even "mammon", are tools to be used properly by Creator-worshipping creatures. God is the Master, never the materials of our stewardship. In the parable of the unjust steward (Lu. 16:1-15) Jesus says, "Make friends (in Heaven, rft) for yourselves by means of the Mammon of unrighteousness; that when it fails, they may receive you into the eternal dwellings." (New ASB) The children of light can learn a lesson from the unjust steward—not relative to his unjustness, but to his use of that committed to his trust, to provide for himself a future home. We are given many material blessings. These things are temporal — as a Master, they fail miserably to provide security, for they too shall fail — but properly used, they assist us in laying up treasures in heaven. "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Vs. 11)

— 1608 Sherrard St., Burnet, Texas 78611



THEN ABE YE TRULY MY DISCIPLES

"Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free." (John 8:31-32). Discipleship of Jesus demands following him in every leading of his word. He not only points this out to those who had believed on him but also observed that further revelations would be made to them and that by adherence to such they would be made free from the bondage of sin (vr. 34). These ancient hearers of Jesus were not conscious of their bondage in sin. In fact they claimed freedom from the demands of such by pointing out that they were not, and never had been, in spiritual bondage. That it is spiritual bondage of which both Jesus spoke and which they understood is evident from the fact that they were in that very moment in political bondage to Rome and before that their nation had passed through captivity and oppression from other nations. Our Lord pointed out their error in thinking themselves free from spiritual bondage by observing that everyone who "committeth sin is the bondservant of sin". For this reason a bondservant differed much from son, in that a bondservant was retained in the master's house only so long as it pleased him to do so and could be put out at any time, whereas a son would be liable to no such expulsion.

The contemplation of the terms "bondservant" and "son" affords a pleasing contrast and also a needed lesson on the use the scriptures make of the term "son". While the Lord did not deny that the Jews were fleshly descendants of Abraham (vr. 37) yet he declared that they did not imitate Abraham's work and, in that sense, were certainly not his "children". This affords the interested student with the information that "son" or "child" is used in two senses: (1) to point out one's fleshly origin and relationship and (2) to identify one's character as to its being under the formative direction of God through the influence of His word or as being associated with the devil. While all men are "the offspring of God" (Acts 17:28) as to their being they are not all God's children as to their character. All the Jews sprang from Abraham as to their flesh but not all walked in the steps of his faith so as to rightly claim him as their moral father. One who is a child of the devil (by imitating satan's vile way) can become a child of God by being forgiven his sins and walking in the light of God's truth. It is an unfortunate fact that those also who once served God and cease to do so, change their spiritual identity and "sonship".

When the Jews were thus confronted by the Lord with the charge of being sinners ("in bondage") and not truly being sons of Abraham because they did not imitate Abraham's character, they changed their appeal to the proposition that they "were not born of fornication" (Vr. 41). By this they deny being sinners on the ground that they were not idolaters and that they were children of God in consequence of the covenant between God and the Jewish nation by which that nation

was said to have been "married" to God. But to this Jesus replies that such was not the case with them because "If God were your Father, ye would love me: for I came forth and am come from God." (vr. 42). So, while it was true that God had covenanted with the Jews by the Law of Moses the people had not, under that Law, been made into persons with the character which God demands of His "children". Under that Law none were forgiven their sins, i.e. in consequence of the Law itself and certainly none lived so righteously as to need no forgiveness. In verse 44 the Lord makes a most pointed observation on this matter of spiritual "sonship": Ye are of your father the devil, and the lusts of your father it is your will to do." This should make it very obvious to all that a person is "of" (in the spiritual sense of being a "child of") either the devil or God by making their will his will. These made the devil their father by being like him in the pursuit of those things the devil willed them to do.

This brings us back to the beginning of our study. It was the purpose of Christ to come to this world and give God's will to men that they might know and follow it. Too, since no man lives above sin absolutely, it was his purpose to afford forgiveness through the sacrifice of himself. Thus with the revelation of God's will to follow, and forgiveness through Christ of one's sins, it is possible for one to be a "child of God". It was to this great end that Jesus enjoined the ancient men while observing their need for his teaching. It is sad to observe that they, like so many of our day, while believing him did not consider themselves children of the "devil" or "bondmen" of sin. For, this there was no serious effort on their part to attend to what Jesus taught with a view to personal application. But it is true now and it was then: "If ye abide in my words, then are ye truly my disciples. . "

There are great multitudes that point to something in the past as a basis for their present claim of being a "son of God". And, while there is a past to be regarded there is also a present and a future. It is not enough that one has been baptized to conclude that he is thereby a "child of God". While one cannot, in the course of his life, refuse to be baptized and be a "Child of God", neither can he refuse any subsequent duty God imposes and be a child. Being a "child of God" necessitates continuing in His will not merely to have performed some of His will at one point in time. That person who sincerely strives to live every day in the light of God's guidance will be conscious of how far short he is of the ideal of God's word and be led to repentance and forgiveness. It is easy to fall into the rut of self-complacency, as did these of old, and rely upon our time-worn religious delusions of "sonship" when confronted with the continuing demands of God's service and truth.

— 4935 Lakewood, San Antonio, Texas

On Sunday, August 29, 1965, we met for the first time in our new brick building at 2323 South 46th. Street, Fort Smith, Ark. This congregation is only about six months old, and we already are having more people in attendance in all meetings than any other sound church in this area.

Maurice Barnett will preach here in a series of gospel meetings, October 3 • 10.

— Cecil B. Douthitt, P. O. Box 752,
Fort Smith, Ark. 72902



PARENTS, BUILDERS of CHARACTER

Many are the opinions expressed as to the causes underlying the problems relating to our young people today. Food for thought may be gained from the following reasons recently given by a public speaker:

1. The "general mess we have made in human relations".
2. Thee continuous threats of war.
3. Permitting teachers to take the place of parents in teaching and training the children.
4. Parents failure to manifest and to teach high moral standards.
5. Not the proper dialogue between our generation and youth.
6. May we add to the above list, repression rather than wise leadership and guidance.

Man stands amazed today at his achievement in the field of building stately edifices for the promotion of business affairs. One looks with pride at the man-made "sky-line" of any city of note, a monument to his skill. Buildings constructed of God-given materials for the comfort and efficiency of man's life are but for the few days allotted to man on this earth. With the passage of a brief time, the best of such buildings begin to deteriorate and are soon as a "tale that is told".

There is a building designed by God, where "he has chosen to place his name". This is a spiritual house, built of "lively stones". Just as Solomon had to prepare so carefully the stones that were to go into the building of the beautiful temple where God at that time chose to meet with his people, so today even more care should be taken in training the hearts and minds of our young people that they may become as lively stones, built up a spiritual house, "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5) It will require careful preparation that the building may be fitly framed together growing unto an holy temple in the Lord. (See Ephesians 2:19-22) This is no temporary structure but will endure throughout eternity. It will surpass all of men's buildings in beauty, in usefulness and in endurance.

Whose is the responsibility to prepare the material for the building of the spiritual house where God has chosen to place his name? This preparation is primarily in the laps of parents. It is their responsibility to build character in their children that they may be meet for the Master's use. In the hands of loving, conscientious, skilled builders, a young child will grow spiritually, adorned with the beauty of holiness and with a heart of love for all who are made in the image of God. Such characters will, indeed, become "lively stones" in that great house where God dwells with his people, and will ever dwell.

Announcements of the birth of a baby strangely enough receive various responses. Some look upon it with indifference or perhaps with annoyance, while others, fortunately, consider seriously the worth of a soul and the great potential in that new-born baby. Stranger still is the fact that the attitudes of the parents are just as varied.

The responsibility of building the character of their child belongs to the parents. Those who think lightly of their responsibility may try to shift the care of their child to others. Others may assume the care, yet the responsibility will remain on the shoulder of those who are responsible for bringing him into the world. Parents can never justify their child's failure in life to the failure of this or that institution to which they may have committed the care of their child.

What is the great responsibility which parents bear to their child?

Certainly, they must see that he is properly fed and clothed and see that he measures up to his highest potential, physically. The same is true with his mental growth and development. Most important of all is the responsibility for the soul of the child. In order to secure eternal happiness character must be developed. Your child must become a "vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work".

"The first care and duty of an intelligent parent is the training of his offspring", said Alexander Campbell. Years have not diminished the truth of that statement.

What is the character meet for the Master's use?

The Master himself gave the answer to that question when he said, "Make the tree good". He said, too, "None is good, save one, even God". One must be trained then to strive to grow in divine favor by thinking and doing only those things that will be in harmony with the character of God and of the Son of God. "For hereunto were ye called, because Christ also suffered for you, leaving you an example, that ye should follow his steps". (I Peter 2:21) The good character, the goal which parents should have for their child, will include a good conscience, a pure heart, a holy life, one dedicated to the service of our Lord and King.

How is one to form that character? Speak to your child the things "which befit the sound doctrine", "even the words of our Lord Jesus Christ", and the doctrine which is according to godliness". When the character is made good, the tree is made good. A good tree will bear good fruit. The Master said, "Herein is my Father glorified, that ye bear much fruit".

What is the character which worthy parents seek to have their children become? That character is one who lives in proper relation to his Creator and to all of his creatures. First, one must develop the proper relation to his Creator, to the Lord of lords, the highest Authority. Young Samuel learned early in life how to show respect to the Lord through the guidance of Eli in the house of the Lord at Shiloh. "Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him". When the Lord called Samuel, he went to Him thinking it was he who had called. Eli advised Samuel how to answer the Lord's call.

(Continued on page twelve)

THE PASSING SCENE IN RELIGION

Joe Neil Clayton

Ever since the so-called "War on Poverty" has been defined by the National Leaders of our country, the idea has received the enthusiastic support of liberal clergymen across the land. In fact, a number of these have maneuvered themselves into administrative posts for this work. This outspoken support has caused many conservative religious people to reflect that this program deserves suspicious examination, rather than support. This reluctance to endorse the "War on Poverty" has shocked many of the liberal churchmen, and they have accused the conservatives of a lack of compassion and Christian love.

There are, however, some liberal clergymen who have not jumped on the Band-wagon, for they fear the program will rob the religious institutions of their traditional function of caring for the poor. Conservatives object, on the other hand, to some of the principles involved in the program.

First of all, they have observed the haughty promises of eliminating poverty altogether. The President has promised this "within this generation". Some may remember that Herbert Hoover made a similar prediction just a few months before the great stock market crash of 1929. And, Bible students can also read of the boasts of the builders of the tower of Babel, who said, "we will make us a name", God's answer was to thwart this purpose and scatter the builders to the four corners of the earth. God has not intended to establish a Utopian paradise on earth. Men are too much in love with the world in its present form, for God to approve such a plan.

However, now we must contend with another generation of men who will boast of intended goals, promising that poverty, along with a number of other social ills, will be forever wiped out. Before one swallows such promises with hope, it might be well to consult the word of God for God's attitude toward this boast.

We can show that Christ once said, "Ye have the poor always with you" (Matt. 26:11), but we can hear some Liberal saying that this view of Christ was confined to His age, when poverty seemed to be an evil that resisted correction. The heralds of the "social gospel" would contend that it is not God's desire to see such evils continue. However, there is more to the problem than meets the eye.

The Jews, under the Law of Moses, had one of the most elaborate systems for the elimination of poverty ever seen on the face of the earth. The tithes paid by all Jews went partly to the relief of the poor. In addition to this provision, Jewish farmers were required to leave the corners of the fields un-reaped, and were forbidden to retrieve the grain which was accidentally dropped during the harvest. These were for the poor. Every seventh year, according to Exod. 23:10-11, the Jews were to leave the fields unplanted and the grapes un-gathered. The poor had the privilege to gather the volunteer crops during that year. There were laws commanding unstinting loans to be made to the poor. Even when a Jew fell on hard times, and had to sell his land to meet his needs, he had assurance that he could retrieve his loss, either by redemption, or without cost at the time of Jubilee (which came every fifty years, see Lev. 25:23ff).

The institution of slavery, which was regulated by the Law of Moses in Deut. 15:12ff, was for the temporary relief of

the poor. For the security which it offered, a poor Jew might sell himself into slavery to his brother Jew. However, the Law said to the slave-owner, "In the seventh year thou shalt let him go free from thee. And then thou lettest him go free from thee, thou shalt not let him go empty: thou shalt furnish him liberally out of thy flock, and out of thy threshing floor, and out of thy winepress; as Jehovah thy God hath blessed thee, thou shalt give unto him." Thus we see that every provision which we have mentioned so far required the labor of the poor, and just compensation for that labor.

Besides these provisions, of course, there was commanded individual benevolence to the poor. God said, "—the poor will never cease out of the land: therefore I command thee, saying thou shalt surely open thy hand unto thy brother, to thy needy, and to thy poor in the land" (Deut. 15:11).

Modern exponents of benevolent government seem to have missed the point concerning the labor of the poor. Many of the provisions of the War on Poverty seem to offer distribution without the principle of labor. The poor seem to be awarded "privilege", because of their condition. Yet, God's system of justice among the Jews required that they have no respect of persons, either for poor or rich. "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty" (Lev. 19:15). If the poor man can only expect just treatment rather than preferential, His dignity is retained. He is taught by such a system that work is dignified, and that thrift is a virtue.

Now, when we look at the statement of Christ, that "the poor ye have always with you", we can see that he was not merely commenting on the deplorable condition of his own time, but was acknowledging a continuing need for benevolent relief for the poor. The system which Christ revealed for relieving the poor was not different in principle from that of the Old Testament. He says that the provision of the necessities of life should be by honest labor (Eph. 4:28). In this passage we see that possessions were to be dedicated to benevolence, as well as for personal provision. The desire to have is stimulated by this command, as also the desire to share. Again, Paul says, "This we command you, if any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ that with quietness they work, and eat their own bread." (2 Thess. 3:10-13).

God's system then, we see, calls for labor and dignity. Any system that seeks to establish another principle is contrary to the will of God, and could not hope for the blessing of God. The attitude of haughtiness which is revealed by modern social reformers is likely also to kindle the wrath of God.

This is the gospel of labour, ring it, ye bells of the kirk!
The Lord of Love came down from above, to live with the men who work;

This is the rose that He planted, here in the thorn-curst soil:

Heaven is blest with perfect rest, but the blessing of Earth is toil.

— Henry Van Dyke

— 1021 Termino, Long Beach, California

Waiter D. Bunnell

Nearly two thousand years ago Jesus gave the apostles the great commission to go forth with the Gospel and to preach it to all nations. Later we hear Paul saying to the young preacher Timothy, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who will be able to teach others also." During his personal ministry, Christ said, "Lift up your eyes, and look on the fields, that they are white already unto harvest." (John 9:37) Again, "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of harvest, that he send forth laborers into this harvest." (Luke 10:2) The harvest is still plenteous and the laborers are still few. The need to go forth is just as urgent today as when Christ spoke the above words.

For the past year I have attended night classes in the high school studying the Spanish language, spending six hours each week in class work. Lord willing I will be attending classes again starting September 14th. My wife will be attending this fall also. This study of Spanish is the beginning of our preparations to go forth preaching to those who speak Spanish. We have decided to locate in Santiago, Chile. The need for preachers there is acute. The opportunities there are great, as the people are sick of Catholicism. Brother Philip Morgan and his family are already there and have offered to assist us in any way possible, and I know that they will be of much help to us.

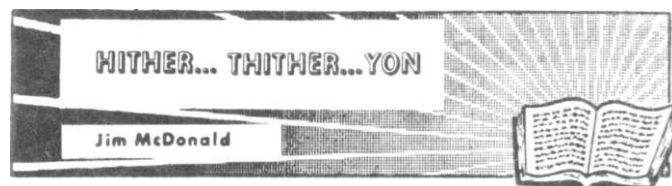
I have been corresponding with Brother Morgan about the work in Santiago and about the needs of a preacher and his family. We will need \$500 per month personal support and work fund. We estimate our passage aboard ship and freight cost at \$1800. We are now partially supported by churches and individuals. If we can keep on receiving this support, or most of it we will need only \$300.00 additional support and our travel expense.

If you are interested in having part in this great work please write us for further details of our plans. We will be glad to answer any questions you may wish to ask about us.

Why not assist us in this effort to carry the Gospel to people who would not otherwise hear the Gospel even once. There are hundreds of thousands of people in Chile who will live and die without ever hearing the Gospel unless we take it to them. We plan to remain in Chile indefinitely. May we hear from you?

P. O. Box 423

National City, California 92050



SHERMAN, TEXAS, Westwood Church of Christ: Truman Smith of Gladewater, Texas begins a gospel meeting here at Sherman on October 4. Tom Roberts is the regular preacher for brethren here.

WOODVILLE, TEXAS, A new church met here for the first time on September 5th. These brethren have purchased a fine piece of property on Pine Street (U.S. 287) and will soon build. September 26th one fine husband was baptized into Christ. This group numbers about 25 members: with attendance running now in the mid-thirties. They had a high contribution of \$102 on September 26th. Darwin Kerr from Lufkin drives down each week to preach for these brethren, Danny Brown, Ardie Brown and Jim McDonald alternate going on Thursday nights to help in study with them.

IRVING, TEXAS, James R. Trigg, 1605 W. Irving Blvd. One was baptized here, four restored and ten identified during the month of August with the Westside church here in Irving.

FREEPORT, TEXAS, James Rodgers, P. O. Box 2333. Two were identified here in Freeport with the North Freeport church in September. W. L. Wharton holds a mid-November meeting for the brethren at this place. The father of Sis. Rodger's passed away on September 12th.

MERIDAN, MISSISSIPPI. 7th Street at 30th Avenue Wendell H. Watts holds a meeting for this church October 6- 13.

BURNET, TEXAS, Robert Turner W. R. Jones held a meeting for the Rhomberg and Washington Street church here September 13 - 19. One was restored during the meeting. A baptism at the colored church took place in July. Construction on a new building is slated to begin here shortly.

HUNTINGTON, TEXAS, Bob Walton, preacher—These brethren have begun construction of a new \$32,000 building. The work there seems to be progressing well and disciples number around 90 in this small East Texas town ...

SHREVEPORT, LA., Huey Hartsell, Linwood at West 75th Street. One was baptized here at Linwood in September. Elmer Moore held a debate in Bossier City September 20, 21, 23, 24 meeting John Staley from Waco. Subjects discussed were Bible classes, women teachers, and the use of fermented grape juice in the Lord's Supper.

SAN ANTONIO, TEXAS, 1226 Highland Blvd. Four were identified here in August at the Highland Ave. church, one was baptized. Homer Hailey held an August meeting for the brethren here.

SULPHUR SPRINGS, TEXAS. Malcom King, P. O. Box 271, Carl A. Allen of Mt. Pleasant, Texas holds a meeting here at Southside October 18-24. Bro. King held an August meeting for the church in Cooper, Texas

SOUTH HOUSTON, TEXAS, Roy L. Foutz, P. O. Box 346 ...Two were identified here in early September. The work at South Houston continues to prosper. Bro. Foutz holds two other special meetings on Evolution at Central in Conroe and West Columbia this year.

KANSAS CITY, MISSOURI. Bill Haynes, 22026 Vivion Road...."The Lord's people which meet at 205 N. Fulton in Butler, Missouri will conduct a gospel meeting October 4 -13. Brother Dudley R. Spears who is currently working and worshipping with the Tenth and Francis St. church in Oklahoma City will do the preaching in this series of meeting."

LAFAYETTE, LA., Bob Franks, 507 S. College Rd. The church here at College Road have had five to be identified during the month of September. Contributions and attendance here are at record highs.

LUFKIN, TEXAS. Jim McDonald. 1011 Johnson. Two were identified and one baptized here at Union Road during September.

(Continued on page ten)

CLASSIFIED Advertising Section

Advertising in this section 25c per line. Designed to advertise the location of meeting places, congregations seeking preachers, preachers seeking locations, items for sale, items wanted, also other acceptable matter.

FAIR LAWN CHURCH OF CHRIST
Plaza Road and Marlot Avenue
(9 Miles West of George Washington Bridge)
Fair Lawn, N. J. , 796-4497

Church of Christ — Gallup, New Mexico
1 Blk. S. of Hiway 666 at 1st & Terrace
Sunday 10:00; 11:00 A.M., 6:00 P.M.
Wednesday 7:00 P.M., Frank Reeder, Preacher
P. O. Box 1353

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The Sixth and Decatur Street Church of Christ Washington, D. C., is making an intensive effort to build up the church membership in our Nation's Capital. Will you please assist us by getting the names and addresses of relatives, friends, and any one you think would be interested, in the Washington Area. We shall be glad to contact them, and make them welcome to the congregation. Thank you very much for any information you can give, to help attain our goal.

CHURCH OF CHRIST
1510 Hwy. 14 Lake Charles, La.
Sunday Bible Study _____ 10:00 A.M.
Worship _____ 10:45 A.M.
Worship _____ 6:00 P.M.
Wednesday Bible Study _____ 7:00 P.M.
Glen Melton, Minister

MELBA AVENUE CHURCH OF CHRIST
One Block West on Hwy. Seven
Atoka, Okla.
Bob Felkner, Minister

"I am trying to locate members of the church of Christ in the San Marcus or New Braunsels area. If you know of any living in this area, please contact Elmer Moore, 3721 Fig Orchard Rd, Highlands, Texas."

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ST. CHARLES, MO., T. T. Carney, 2039 Elm Street. One was restored and one was baptized during a September meeting at Elm Street here in St. Charles.

PORT ELIZABETH, SOUTH AFRICA, Wayne Sullivan, P. O. Box 925
"The work here is very promising. Bro. Andy de Klerk has worked very diligently in this area and I believe that much good has been accomplished and will be accomplished from his labors. It is a pleasure to be associated with him and his good family in the work here. One was baptized last Sunday night and we believe that two more will soon obey the gospel. The brethren here have a good attitude toward the work. The attendance is averaging thirty-five for Sunday morning services and Sunday evening."

MT. PLEASANT, TENN., Roger M. Hendricks, 309 Florida Ave. One was identified and two baptized here at Locust street in August and September.

CLUTE, TEXAS, H. L. Bruce, P. O. Box 457 Oliver Murray held a September meeting for the brethren here at Clute. Five were baptized and two restored. Bro. Bruce reports that two others also were identified in later weeks.

CHICAGO, ILLINOIS, 3679 Grand Ave. V. H. Sellers held a meeting at Grand Avenue October 10-17. During September two were baptized into Christ. Bro. Bozarth tells of other meetings conducted: Gary, (Indiana) Leslie Diestlekamp in a September meeting; Burbank Manor, Oak Lawn October 4-11 with Sam Binkley preaching.

BERGEN, NORWAY, Three have been recently baptized here. The brethren greatly rejoice at the encouragement that these baptisms give to their efforts.

AUBURN, ALA., 227 Magnolia... A new church has begun meeting here in Auburn, which is about one and one-half blocks from the Auburn University campus. Dennie Trotter of Columbus, Georgia, will be preaching for this new congregation until such time that a faithful man can be secured to move there. The Berney Points church in Birmingham, Ala. will furnish a preacher's support who moves here.

TOMKINSVILLE, KENTUCKY, Grandview church has had three baptisms in August. Bro. Townsley is the preacher here. Bro. Townsley says that Ronald Mosby held a September meeting for the Lyons Chapel church near Tomkinsville.

GREENSVILLE, TEXAS, Ward Hogland, Box 166 Three were identified and one baptized at Walnut Street in August and September. L. R. Hester has moved from the Russel Ave. church in Bonham and Brother Brashears has moved there to take his place John Bullock working with the Allen church hopes that the work there will soon be self-supporting. Bro. Hogland held an early October meeting for the Thomas Blvd. church in Pt. Arthur...

PASADENA, TEXAS, Robert Goodman, 808 Fresno Road three were identified here at South side in Pasadena during September. Pruett and Lobit (Baytown) have had a recent gospel meeting with Jack L. Holt.

HOUSTON, TEXAS, Jerry Ray, 12919 Sarah's Lane. Oliver Murray holds an October meeting in Green's Bayou October 18-24 and Gene Frost held a September meeting for the Northwest church. These latter brethren meet at 4218 Land Road.

IBADAN, NIGERIA, Jim Sasser, U.C. I. P. O. Box 4064... "In August Bro. Speer came over Thursday and stayed and worked until Monday, when we both decided it wise to return to Ibadan. In travelling from place to place, he would preach in one village or town, and I would preach in another. With all inconveniences we encountered, we were still able to do much work and start two new congregations in the delta area, one at Ewu and the other at Agbara."

LOGANSPOUT, LA., Clint Springer, Rt. 1; "Please announce in the Preceptor our meeting. Bill McCuiston from Beaumont, Texas will be with the Stanley church of Christ, Rt. 1, Logansport, La. from Wednesday night October 6th through the following wed., Oct. 13th."

MISSISSIPPI CITY, MISSISSIPPI, James E. Cooper, 393 Cowan Road
Two have been identified here, two restored and one baptized in August and September. Billy J. James holds a meeting for these brethren October 24-31.

HOBERT, INDIANA, C. G. Caldwell, III, 332 Main Street. One was baptized here in August, and one restored. Harold Sharp of Conway, Arkansas held a September meeting (5-12) at the West Gary Church.

LAWRENCEBURG, TENN., Hersehel E. Patton, P. O. Box 282.. Robert Hendrix held a recent meeting at Oxford near Grassy. Also Carrol Sutton held an August meeting for the Midway church near Florence, Ala, and Jimmy Thomas held an August meeting for the Mt. Zion church near Mt. Pleasant, Tenn.

STEELE, MO., Mason Harris, Main at First. Bro. Harris held a recent meeting for the Nimmons Arkansas church in which three were baptized. Bro. Harris also baptized three in an August meeting for the Blodgett, Missouri church.

PARAGOULD, ARKANSAS, C. L. Purdom ... "Several years ago plans were begun for a new congregation on the east side of Paragould. Lots were purchased and this month marks the realization of those plans. About fifty from the Second and Walnut St. congregation are beginning that new work under the preaching of Hollis Creel who has been working with the Second and Walnut St. congregation for the past two years. Bro. Creel is a devoted Christian and preaches the Word of God with all the force he has. The East Main Street building is a beautiful building with an auditorium amply large enough to take care of the growth of the church for the next few years. We heartily endorse this work and are glad to have another congregation of God's people that we can cooperate with and feel that much good can be accomplished by this new work." Three were baptized at Walnut Street in August.

LUBBOCK, TEXAS, Paul C. Keller, 5201 College Ave. Four were identified in September at the Caprock church here in Lubbock.

EAU GALLIE, FLORIDA, James E. Gunn, P. O. Box 277. "Brother Rufus Clifford of the Westland Church in Nashville, Tenn. will be with the church here in a series of gospel meetings September 6 through 12th. I would appreciate you making an announcement in the Preceptor."

DALLAS, TEXAS, A. A. McInroe, 8350 Forest Lane. Two were identified in September at the church in Forest Lane. Gary Scott held a meeting for brethren in Ferris in September. "T. W. McWhorter has recently moved to Piano, Texas and is available for appointments within driving distance. Brother McWhorter has been preaching in Oklahoma, but because of his stand for the truth was forced to leave. His address is 1425 Park Blvd., Piano, Texas."

GLADEWATER, TEXAS, Truman Smith, 102 E. Gay Ave. Four have been baptized here in past weeks at the Main and Gay St. church. One has been identified. Bro. Smith has recently held a meeting at Lindale, and Gene Frost just completed a meeting at Gladewater.

LOUISVILLE, KENTUCKY, James P. Needham, 4436 So. 6th... One has been identified and one baptized here at Expressway in August and September. Gospel meetings in the Louisville area have been held at Haldeman Ave., Ed Harrell, Valley Station, James Cope, Shively, Earl Fly; Manslick Road, J. F. Dancer; Wendell Ave., Irvin Himmel; Central, Bob Crawley; Gardiner Lane, David Claypool; Brandenburg, Bob Nealy; and Shepherdsville, Grover Stevens.

LOUISVILLE, KENTUCKY, W. C. Sawyer, 4001 Taylor Boulevard.. "At our last service at Silver Street in New Albany, Ind. a man (49) years old came forward to make the good confession and be baptized into Christ. He had been reared a Catholic from childhood. It is very difficult to convert people with such a background. His wife has been a member of the church for some years and his daughter was baptized a few months ago." Six have been identified and one baptized here at South End in the past two months.

FT. WORTH, Bill Crews, 6110 White Settlement Rd., Two have been identified at the Westside church during August and September.

HAZELWOOD, MO., Irven Himmel, 7222 Graham Road... A new church has been begun in Bowling Green (Mo.) meeting in a store building at 115 N. Court. Jerry Phillips holds a meeting at Hazelwood beginning in October. One has been baptized, one restored at Hazelwood in September. C. D. Plum held a September meeting for the Elm St. church in St. Charles and Billy Moore was in a meeting at the new church in Bowling Green.

KRUGERSDROP, SOUTH AFRICA, Gene Tope, Box 519 ... Two baptisms were restored at the church in Krugersdrop in July. Gene is returning to the states for a visit, but plans to return again to South Africa.

JACKSONVILLE, FLA., Oaks Gowen, 4541 Birkenhead St. "The Lord be willing, I will begin a meeting next Sunday (September 26th) with the Henderson Boulevard Congregation in Tampa." One was baptized in September at Lake Shore Drive church.

NASHVILLE, TENN., David Claypool, 391S Franklin Road .. Four have been identified at Franklin Road in past weeks, two have been baptized. Franklin Road paid off indebtedness on their building August 1st, and now better than 50% of all their contributions will be available to support preachers elsewhere.

NASHVILLE, TENN., Robert Jackson, 1530 Riverside Drive .. Seventeen have been restored, two have been baptized in past weeks at Riverside Drive. "Bro. H. See, a faithful man of God, has moved to work with the Duke St. church in this city. We rejoice to see another sound man move in this area. I will be with the Jordan Park church in Huntsville, Ala. for five nights. September 12 - 17th .. 12 responded during the meeting with the Twin Oaks church in Huntington, Tenn. four were baptized into Christ and 8 were restored to their first love.

GARDEN GROVE, CALIFORNIA, Floyd Thompson, Box 1313 Santa Ana .. Four have been baptized and four have been identified at Fairview in August and September.

SAN BERNARDINO, CALIFORNIA, Arthur W. Atkinson, 1354 Mt. View Ave .. "Several brethren meet today (September 12th) for the first time in Rialto on the corner of Lilac and Bloomington in the American Legion Hall." One has been baptized and one identified at Mt. View in past weeks.

TRUMANN, ARKANSAS, David Lawrence, 124 Rosewood Dr .. "A public discussion on the subject of the use of mechanical instruments of music in worship will be held October 18 - 22, 1965. Monday, Wednesday, and Friday nights the discussion will be held in the building of the Melton Avenue church, Trumann, Arkansas, Tuesday and Thursday nights it will be held in the building belonging to the Otwell Christian Church, located at Otwell, Arkansas, thirteen miles south of Jonesboro, Arkansas. Participating in the discussion will be Harold Maffit, who preaches for the Otwell Christian Church, and David Lawrence, preacher for the Melton Avenue church of Christ in Trumann."

OKLAHOMA CITY, Dudley R. Spears, 901 N.W. 10th .. Seven were identified at Tenth and Francis during August and September.

ORLANDO, FLORIDA, Marshall E. Patton, 35 West Par Avenue .. "A few weeks ago when I announced my plans to begin work this fall with the Weatherly Heights church in Huntsville, Alabama, the moving date was not given as it was not known at that time. Now, definite word has been received, and the date has been set for November 1."

NATIONAL CITY, CALIFORNIA, Walter D. Brunnell, Box 423 .. "We are planning to move to Santiago, Chili in June of next year. If we are successful in making arrangements before that time we may go even sooner. I hope to retain most of my present support, and if I do will need only an additional \$300.00 personal support. We estimate our passage aboard ship and freight cost at \$1800. We will have more accurate figures as soon as possible." CAN YOU HELP

BRO. BRUNNELL? The work in Chili looks quite promising, and help is needed so badly there!

MERCEDES, TEXAS, Richard Soto, preacher for Spanish brethren in this city, has announced his intent to go to Chile as soon as possible. Bro. Soto is a man worthy of our support and may be reached at 641 Palm Heights. He will need support, also.

(Editor's note: For the benefit of all, the preacher's nemo, and address, is given at the beginning of each news item. This is not to indicate that the reported item was necessarily written by them. When personally -written these have been properly indicated by quotation marks.)

— Jim McDonald
101 I Johnson
Lufkin, Texas, 75901

(Continued from page three)

the almost universal use of the word church in the sense of a religious community, it is still a correct rendering of "ekkle*-ia" when that term is applied in the New Testament to the Lord's people as a community, brotherhood, or fellowship either local or, universal. It is so used in many passages, hence the word "church" is neither incorrect nor misleading in such passages.

Let it be admitted that there are a number of passages of scripture in which "ekkleisia" does not particularly refer to the Lord's people as a community or fellowship (though the idea is never completely absent,) but rather to the physical assembly o' the Lord's people for worship or the transaction of the Lord's business. In such cases, the word "assembly" or even the word "gathering" would be better. For example, note 1 Cor. 14:4, 35, "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church... . And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." (KJV) In these verses, "ekkleisia" rendered "church" obviously refers to the Lord's people publicly convened for instruction in the will of God. In Acts 19:32, the term is used to describe an unlawful assembly of an indiscriminately convened mob as contrasted in verse 39 with a lawful assembly of free citizens convened for the purpose of transacting public business—in this case, the trial of accused offenders against the laws of the commonwealth. It is certainly obvious, in the light of the present usage o the word church, that such would not be a correct rendering of "ekkleisia" in these verses. Observe, however, in each case, the translation of "ekkleisia" is determined by the context.

Brother Hal, imagines that there necessarily inheres in the word "church" the idea of a carnal, materialistic hierarchy of a religious nature. The term may be and often is applied to such organizations but such a concept does not inhere in the word. Moved by this erroneous assumption, our brother suggests the words "assembly" and "congregation" as replacements for the word "church." This writer fails to see where this would change the concept of the nature of the thing described. Unscriptural religious bodies are quite frequently described by these terms just as they are by the word "church." Utilize these words, and the student still must determine from the context the nature of that to which reference is thus made.

Hall's Limitations of the Usage of "Ekklesia"

Brother Hall limits the word "ekkleisia" to five uses in the New Testament. We know he says, "At least five," but he continues as though these I've exhausted the matter. He argues that there are only "two" usages of "ekkleisia" in the New Testament with reference to "Christian people." What are these? Let Brother Hall tell us. Hear him:

"1. THE SPIRITUAL ASSEMBLY, all true Christians everywhere whether living or dead physically. In Matt. 16:18, Jesus said, '—upon this rock I will build my 'ekkleisia.'

(Continued on page twelve)

(Continued from page eleven)

2. CHRISTIANS GATHERED TOGETHER PHYSICALLY in a geographical locality. In Acts 11:26, Luke said, 'And it came to pass, that a whole year they assembled themselves with the 'ekklesia' and taught much people.'

Where did Brother Hall get his information that these two usages exhaust the New Testament usage of "ekklesia." He cites no proof from a careful and exhaustive collation and detailed exegesis of all the passages in the New Testament in which this term occurs. He cites no statements from recognized sources such as Greek Lexicons, Critical Commentaries, or other scholarly data. We have his simple Ipse dixit, that and no more. We unhesitatingly brand Brother Hall's representation of this matter as false, utterly. His ipse dixit lacks sufficient weight to prove anything in this field.

Conclusion.

In future articles, we shall engage to show from the New Testament a third usage of the word "ekklesia" which Brother Hall ignores, on fact, denies. More than that, it is a usage which describes that which he holds in contempt, denominating it superciliously a* "that club."

- P. O. Box 871, Nacogdoches, Texas

THINKING WITH PARENTS AND TEACHERS

(Continued from page six)

to him, "Speak, Jehovah, for thy servant heareth". Samuel's mother had vowed with respect to her son, "I have granted him to Jehovah; as long as he liveth he is granted to Jehovah". Thus Samuel was guided early in life to listen to and to respect and to obey the voice of Jehovah.

When a child starts on life's voyage, the way before him is dark for "the way of man is not in himself". Every child is entitled to be given an awareness that "God is" and that he is omnipotent, omniscient and omnipresent.

Who is God and what are his attributes? God is a spirit. He is our Creator. "Know ye not that Jehovah, he is God. It is he that hath made us and not we ourselves; we are his people and the sheep of his pasture". (Psalm 100:3) The creation testifies to the omnipotence of God. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge". (Psalm 19:1, 2) "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning". (James 1:17) Why not take time to lead your child to see the many evidences that God Is and to hold him in reverence and awe?

He Is perfect.

"As for God, his way is perfect:

The word of Jehovah is tried;

He is a shield unto all them that take refuge in him.

For who is God, save Jehovah?

God is my fortress;

And he guideth the perfect in his way." (II Samuel 22:

31-33)

Why not train your child to have the feeling of security that can be his by walking in the light?

Our God is might, almighty.

"For who in the skies can be oared unto Jehovah?

Who among the sons of the mighty is like unto Jehovah?"

"God is love."

"For God so loved the world, that he gave only begotten Son, that whosoever believeth on him should not perish, but have eternal life". (John 3:16)

Why not teach your child that God "so loves him" that he may develop an appreciation for the love of God and that he will seek to glorify him in giving his life to him?

God Is truth. Teach this to your child that he may sing this song with Moses: "My doctrine shall drop as the rain,

My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Because I will publish the name of the Lord: ascribe ye greatness unto our God.

He is the Rock, his work is perfect: for all his ways are judgment:

A God of truth and without iniquity, just and right is he." (Deut. 32: 3, 4)

Every child, early in life, has a right to the feeling of security which an awareness of God and of his love will give to him. Because of his ignorance of the great comfort and blessing which the love of God can give to him, our youth today is restless, insecure, blindly using destructive measures to satisfy his desire to be active in something, he knows not what. Parents are without excuse, for God has spoken and his Word 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". (II Timothy 3:16, 17)

Why not work to make the homes better, the communities, better and the world a better place in which to live by using the instruction God has so liberally provided for parents to use in training their children?

A lifetime can reveal only a small part of the magnitude of our God and Father, so, let us be diligent in ever keeping him in the minds and hearts of our children. Help your child to say:

"O God, thou art my God;

Early will I seek thee,

My flesh longeth for thee in a dry and thirsty land, where no water is;

To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live: I will lift up my hands in thy name." (Psalm 63:1-4)

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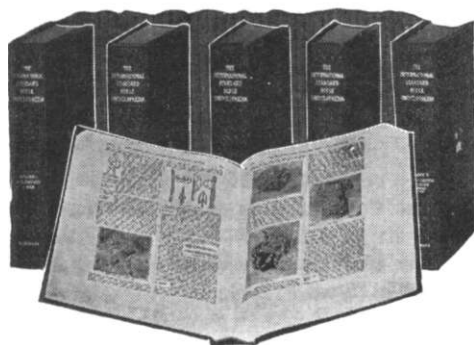
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