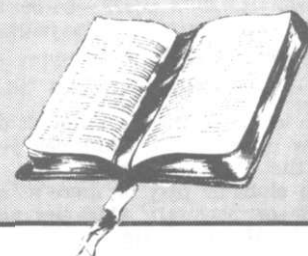




## Searching The Scriptures

A. Hugh Clark



### The Law Of Moses Is Binding On No One Today

We have learned in the past few articles that the promise to Abraham was a twofold promise, and that the first, or temporal part of the promise, ran its course and was fulfilled unto the Jews in the land of Canaan. We have learned also that the law of Moses was given exclusively to the Jews (Deut. 5:1-3) to govern them in the land of Canaan (Gal. 3:19), and that it never did pertain to the Gentile nations at all.

The Gentile nations having only a traditional knowledge of God, drifted farther and farther from God until they became completely heathen, worshippers of idols (Romans chapters 1-3).

During this time the second, or SPIRITUAL part of the promise, "In thee shall all the nations of the earth be blessed," which was to be fulfilled in the coming of the promised seed, i.e. in Christ (Gal. 3:16), who was to abolish the law of Moses (Eph. 2:14; Col. 2:14), and give in its stead the New Covenant ratified in his blood (Matt. 26:28). was awaiting fulfillment.

The first part of the promise and the Law of Moses remember, concerned the JEWS only. The second part and the New Covenant embraced ALL NATIONS. Since therefore, the law of Moses EXCLUDED the Gentiles, and the New Covenant or the gospel of Christ INCLUDES them, the law had to fulfill its mission, run its course, serve its purpose and expire by limitation, before the

New Covenant, the gospel of Christ, could be in force and the second part of the promise be fulfilled.

The gospel is God's power to save both JEW and GENTILE now (Rom. 1:16). "He taketh away the first that he may establish the second." (Heb. 10:9-10). And this taking away of the law of Moses occurred when it was nailed to the cross of Christ (Col. 2:14; Eph. 2:11-18). The New Covenant at that time became of force and through it both the Jews and the Gentiles may now, "Be reconciled in one body by the cross," this body being the church or kingdom of Christ (Eph. 1:22-23), with the New Testament as its law and constitution.

The Jews therefore, are wrong in further clinging to the law of Moses as a law from God to them. They are waiting for a Messiah WHO HAS ALREADY COME! Their hope is a vain hope and shall never be fulfilled. No wonder Paul said of them, "But unto this day, whensoever Moses is read, a veil lieth upon their heart. But when-

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# The Preceptor Magazine

**Stanley J. Lovett**

Editor

4123 Valleyfield Drive  
San Antonio, Texas 78222

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## SECOND CLASS ENTRY

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

## COMMUNICATIONS

Address all communications concerning subscriptions and changes of address to The Preceptor Company, Box 187, Beaumont, Texas or telephone Area Code 713 Number UN 6-2961.

## OWNER AND PUBLISHER

Owner and Publisher, Stanley J. Lovett  
Office of Publication, 4123 Valleyfield Drive, San Antonio, Texas 78222; Business Office of Publisher, 7720 Wickersham Place, Beaumont, Texas. Ave. no. of copies each issue during preceding 12 mos., 1674, paid circulation 1604; Ave. no. of copies for free circulation each issue 6; no. of copies in single issue nearest filing date, 1251.

## ADVERTISING RATES

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## The New Look

The Preceptor Magazine has a new look.

The newness of the look is only in the outward physical appearance of the format. There is nothing new in our sincere desire to remain faithful to the Bible and to present as helpful material as we can. We have made just enough changes to present a fresh and more attractive appearance. But we have kept enough of the old to clearly identify it as the same publication. We are proud of our fourteen-year history and desire to keep our connection with the past as we look to the future usefulness of this medium of communication. The only change we are interested in with reference to the content of the paper is that of constant improvement. We desire that the writing appearing in this journal first be true to the Bible and then of the highest literary excellence of which the writers are capable.

We are now in a position to achieve two very important objectives that for some time we have been unable to attain. The first of these is to present a much improved appearance with reference to the neatness and attractiveness of the printed copy. This is possible because we now have a closer control over the mechanical process than we have ever had before. Second, we will now be able to get the paper to each subscriber at the same time each month. It is our plan to get the paper into the hands of each subscriber with the first five days of each month. Obviously this present issue is an exception but within the next few issues and every issue thereafter we intend to have it on this same schedule each month. We will be just as happy about these two improvements as our readers will be.

Here are some of the changes that will be noted in the appearance of the new look of the paper:

The likeness of the writer will appear on the beginning page of his article. Alongside of it will be a brief statement identifying the author. Only a few of the pictures appear this issue because they were not received in time. But our aim shall be, whenever possible, to include the picture of the writer. We believe this will be of interest and especially so to those writers whom the reader has never seen.

The editorial page has been re-arranged. Matters that formerly appeared in the "editorial box" as well as some other informational matter have now been placed in the narrow column on the left-hand side. The editorial now appears in a single and wider column. It will be discovered that the list of Staff Writers no longer appears. A list of Staff Writers will be kept in our files but the list will no longer be printed each month. Perhaps the leading reason for this change has been the difficulty of keeping the list current, which we have not done over the years. Occasionally a Staff Writer will want off the list but this does not happen very often. During the early years of the centralized control controversy this did happen a number of times. When a writer wants off the readers wonder why. Or, when a writer does not write for some time the readers also wonder why he does not write. (The Editor sometimes wonders himself why some do not write.) Also there are some names on the list who have never written a line for the paper. When all the aspects of the matter are considered it appears better to remove the list as a permanent feature of the editorial page. However, each Staff Writer will be identified as such in the legend besides his picture each time as his material appears.

A re-arrangement of the physical arrangement of the "Hither.. Thither.. Yon" will be noted. The type has been

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# "True Christianity" Reviewed Ho. 3

James W. Adams

In two previous articles, we have endeavored to show that Brother J. D. Hall, Jr.'s infatuation with the idea that a correct translation of the Greek word, "ekklesia," in our English versions of the New Testament would restore "true Christianity" to the world and solve all the problems of churches of Christ relative to "Institutionalism" and "sponsored cooperation" is at once a figment of an over-inflamed imagination and a gross absurdity. We are content to allow the discriminating reader to be the judge as to how well we have succeeded. May we repeat, it is our conviction that though "ekklesia" be translated "church, congregation, group, assembly or gathering" our problems yet remain. While a minutely accurate translation of the term in each text would be helpful in leading students to correct conclusions regarding that which "ekklesia" describes, the usage in each particular text and context must of necessity determine the nature of that which it describes.

## The Occasion of Our Concern

We admit considerable concern over the publication in respectable journals among the brethren of the Hall material. However, let it be observed that, if Brother Hall's obsession involved only the translation of "ekklesia," we would have put forth neither the time nor the effort to review his nonsense. All of the money, time, and effort Brother Hall might spend in bringing out a new translation, subsidizing a paper, flying and driving all over the country for conferences etc., writing reams of material, publishing tracts, and writing letters, in such case would have been matters solely between him and his God relative to the stewardship of his material substance, his time and his strength.

But Brother Hall's proposed "restoration movement" involves more than simply translating "ekklesia" correctly. It involves the propagandizing of an utterly false theory relative to the nature of the New Testament "ekklesia," hence it involves that which the word describes and not limply the word itself. In Brother Hall's second article in *The Preceptor*, he gets to the meat of the coconut of his theory. Here he lets the proverbial "cat out of the bag," and we learn exactly why he is so exercised over the so-called "mistranslation" of "ekklesia." In this section of his material, Brother Hall brands as carnal, sectarian materialism the idea that the local "ekklesia" is an organic entity, a body, an organization. He holds in absolute contempt the concept of the local "ekklesia" as an organic entity divinely designed by Jehovah to function under the "oversight" of "elders, pastors, or bishops" (all three terms being in the New Testament applied to the same group of men—Acts 20:17,28; 1 Pet. 5:1-4.) in discharging divinely ordained objectives or purposes. He superciliously refers to this concept as "Church of Christ tradition."

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(This sounds like Leroy Garrett or Robert R. Meyers.) Brother Hall refers with unveiled scorn to the idea of a meeting house owned by a congregation and called "the place of worship." He literally "hoots" at the idea of a congregation employing ("hiring") a preacher, or elder\* having the oversight of the members, the physical properties, and the work of such a body. Of course, he refers to "oversight" as "absolute Lordship," a thing which few if any conservative brethren would think of defending. He repudiates with gusto the idea that there is scriptural authority for a common treasury. This reminds us of an amusing situation. Imagine a preacher of the gospel living in a house provided by an organic body, preaching in a meeting house provided by and owned by an organic body, drawing his salary from the common treasury of an organic body and all the while preaching and writing against the scripturalness of such organic bodies in religion. This is not an hypothetical case, but a real, live case of one of Brother Hall's collaborators. Hall is not depending for his living on support for any preaching he might do, so we suppose he is at least consistent. We think however, that those who have embraced Hall's theory ought to prove their faith by their works.

## Hall's Concept of the "Ekklesia" Local

To J. D. Hall Jr. (Mark this brethren.) a New Testament "ekklesia" in the local sense is no more than an informal gathering of Christians for worship. The group thus gathered, in his theory, does not have organic entity; it does not own any physical properties; it does not have a treasury; it has no mission or purpose as a body; it could not as a body employ a preacher or any other kind of worker for any purpose; it has no organization; it does nothing as a group or body. In the very nature of the thing, it could not act in its behalf in any capacity whatsoever. This, dear brethren, is why we began this series of articles by styling Hall's theory as weird in concept, pernicious in influence, chaotic in tendency, and wholly groundless as far as the word of God is concerned. The nearest thing we know of in religion to Hall's theory is the attitude of so-called Jehovah's Witnesses. For years they have parroted the cliché, "All religion is of the devil." For a long while they had no meeting places that they might, thus substantiate their claim of being completely unorganized and not a "church." They have been quite as adept also as Brother Hall in talking about hierarchies, ecclesiasticisms, etc., etc. When they finally capitulated to the necessity for some sort of local establishment, they hypocritically called their "churches" by the name, "Kingdom Hall." If Hall's restoration movement is a success, we wonder what he and his followers will in time call their local establishments—"Saints Gatherings?"

## Dragon Killer and Pacifist

Brother Hall projects himself in a dual role. First, he is a slayer of dragons. He attacks the fire-breathing dragons of "Church of Christ tradition" with dedication and valor. Only, what he indicts and attacks, are but absurd abuses and caricatures of universally recognized, divine principles and institutions. This has led some unsuspecting people to be unaware of his basic errors. Most conservative brethren are completely opposed, and have been long before J. D. Hall Jr. appeared in the arena of conflict, to all the abuses which he attacks, whether in the realm of

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## "Wretched Man That I Am"

Guilty! What a horrible word. What a powerful destructive force. What havoc it works in the lives of men. It haunts men in all walks of life. How desperately do we all seek to escape it; and in various ways. Weak men attempt to drown guilt in pleasure. Men who have enthroned their own minds attempt to reason guilt away. Materialistic men seek to buy out of its clutches with the coin of "good works." "Poor in spirit" men (Matthew 5:3) appeal to Almighty God for help. What do you do about guilt?

Is your soul so wounded by guilt that a cure appears to be hopeless? Does nothing seem to give relief; not medical Science; not encouraging friends; not even "good works"? If you answer "yes," then, my friend, you too are wrestling with the same anguish as this man who cried, "Wretched man that I am! Who shall deliver me out of the body of this death?" (Romans 7:24).

Do not despair nor further torment yourself. You can be forgiven of your sins (Ephesians 1:7) through Christ's blood. You can be declared innocent by God (Romans 3:25) as you believe and obey the gospel (Romans 1:16). "I thank God through Jesus Christ our Lord" (Romans 7:25).

From the agonizing cry of Romans 7:24 we learn these things: (1.) This person is the captive of sin. (2.) The guilty one despairingly describes himself as a "wretched man." All of us who have experienced the distress of guilt can appreciate this man's pain. (3.) The sinner is helpless to deliver himself. (4.) How great is his longing for help. "Who shall deliver me?"

These verses are the result of a series of statements about sin and the sinner. (1.) The man who allows his "flesh" to dominate himself, and who gives into the mastery of fleshly desires is "sold under sin" Romans 7:14. (2.) The sinner hardly realizes the depths into which his fleshly master will lead him (verse 15). (3.) The sinner is responsible for choosing his master. "I consent unto the law that is good. For I delight in the law of God after the inward man" (verses 16, 22). (4.) As long as the sinner remains "in the flesh" he is doomed to a life of guilt in time and ever lasting separation from God in eternity (verse 18 and 6:23). (5.) The sinner, who is in "captivity under the law of sin which is in my members" (Romans 7:23), needs help from God.

The distress and plight of modern man is not new. His ancient brothers have faced the same foe. We seek to escape the Living God in order to worship our created god, Pleasure. We seek to escape the just demands of the Living God in order that we may live unto ourselves. But

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the inward evidence of God's existence and of our own true selves—conscience— ceaselessly hunts us out, however we hide, to haunt us (Romans 2:15).

A merciful God has given a certain and consoling answer to the "wretched" man's appeal. "I think God through Jesus Christ our Lord ... There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. (Romans 7:25-8:2). Christ Jesus is one's deliverer from sin and guilt as one faithfully obeys the gospel, God's power to save (Romans 1:16).

The "gospel of Jesus Christ" (Mark 1:1) is wonderful and glorious news." It is "good news" from and of Christ. It is God's good news about salvation. It is "good news only to those who realize they are not "whole" but that "they are such" with sin (Matthew 9:12).

Therefore, it is easy to see that it is impossible to speak of the gospel of salvation without speaking of sin. Sin is the "transgression of the law" (1 John 3:4). The heart of man is the source and seat of sin (Matthew 15:18). "But the things which proceed out of the mouth come forth out of the heart; and they defile man."

Men sin in their attitudes—"passion, evil desire, covetousness, which is idolatry"; ... "anger, wrath, malice" (Colossians 3-5, 8). Men sin in their actions: (1.) with reference to God—"ungodliness"—"they glorified him not as God" (Romans 1:18-23). (2.) With reference to men—"unrighteousness"—murder adultery, etc. (Matthew 5:21, 32; John 8:11). The prodigal son who "wasted his substance in riotous living" sinned "against heaven" and in the sight of his physical father (Luke 15:13,18).

Jesus came to "preach the gospel to the poor" (Luke 4:18f). Who were the "poor"? Not people because they lacked social blessings for this would have made Jesus a materialist. Not "poor" people because they were politically oppressed because this would have made Jesus a politician.

Jesus explains whom he had in mind as "poor." (1) "He hath sent me to heal the brokenhearted" over their sins. "Blessed are they that mourn: for they shall be comforted" (Matthew 5:4). "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28). "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God be merciful to me a sinner." Here is a true picture of a "brokenhearted," a "mourning" man; an "heavy laden" man. To him the gospel would indeed be "good news."

(2.) "He hath sent me to preach deliverance to the captives." Those who keep on committing sin Jesus says are in bondage to sin (John 8:32-34). Jesus, speaking through Paul, said this: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" (Romans 6:16). The gospel is unquestionably "good news" to the persons who has allowed Satan to take him into captivity.

(3.) "And recovering of sight to the blind." The religious leaders of that day had so obscured the truth of God by their traditions that Jesus said of them, "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52).

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## The Doctrine Of Plausibility

The man who justifies the course of his religious actions on the ground of plausibility greatly errs. In the light of such action on the part of his critics Jesus declared: "Wisdom is justified of all her children" (Luke 7:35). The danger of plausibility is two-fold: first, it leads a man to do what is without divine authority; and secondly, it furnishes him satisfaction for continuation in his course.

"Plausibility" is defined: "Superficially pleasing; apparently right." A synonym is the word "specious." The difference between the two being in the area of their appeal i.e., what is plausible, appealing to the ear and what is specious, appealing to the eye.

The Lord, while on earth during his personal ministry, was under frequent attacks from his enemies. Many objections to the work of Jesus were in the area of plausibility. When he healed on the Sabbath day (Matthew 12:1-13) their charges were made to sound as if he had violated the Sabbath law. Their error is seen when it is observed that not all labour was forbidden by the Law of Moses. Should a sheep fall into a pit one was permitted to get it out and Jesus identified his work of healing in that category rather than in the forbidden. The very fact that there were two categories of work gave his enemies the opportunity to falsely identify the healing of the man's withered hand and the eating of corn (on the part of Jesus' disciples) in the forbidden. Ignoring the fact that there were two categories of activity (one permitted and the other forbidden) they chose to observe only that work had been performed; work was forbidden; therefore, Jesus and his disciples were sinners! Plausible as it sounded it was none the less not so!

The doctrine of plausibility has been used against gospel preachers with telling force. Sectarians have long charged them with being narrow-minded because they objected to sectarian doctrines and practices. Since a narrow-minded person will not regard the whole of truth, but only the part he wishes, it is sinful. Convict a man of this fault and you will set aside his influence over all whom you can cause to view him in this light. Is it true, however, that by objecting to a thing one is proven narrow-minded? God's truth involves us in the responsibility to be open-minded in the examination of evidence and to "abhor that which is evil and to cleave to that which is good"

(Rom. 12:9). It follows then that merely objecting to something does not, in itself, prove narrow-mindedness. A sectarian preacher can make his charge of narrow-mindedness against a gospel preacher stick in the public mind because of plausibility. Charges of lewdness against pornographic movies and the like are answered by counter-charges of narrow-mindedness and made to appear plausible to many.

Brethren have utilized the power of plausibility to enhance acceptance of religious schemes. Informed people know that the scriptures distinguish between individual action and congregational action (collective action of saints). First Timothy 5:16 contains a clearcut case in hand. Yet, in advocating the scripturalness of congregations establishing and maintaining benevolent societies brethren will take James 1:27 and, by mere plausibility, apply it to congregational action when the "visit" under discussion is a matter of individual action. Taking advantage of what is plausible, and ignoring the fact that individual action is under review, they make application to congregational action. Then, without so much as pausing in their stride, and by the same plausibility, they contend that benevolent societies are mere expedients of the command "to visit." Their case for such societies is established upon exactly the same grounds that the critics of our Lord "proved" (?) him a violator of the law of Moses. In the same manner they castigate their critics as 'anti.' While the term can either be a compliment or a criticism, depending on context under discussion, its plausible use (what it sounds like) is bad and by making capital of that adverse notion they prove (?) their critics vile. Their whole case, both in advocating the scripturalness of benevolent societies and in answering their critics, is made to rest wholly upon the doctrine of plausibility.

It will be seen that the doctrine of plausibility depends for its success, not upon the will of God, but the predilection of men. The success of "the social gospel" is not to be found in the truth of its arguments or the fruit of its efforts but rather in the desire of men to make God in their own image, whether consciously or unconsciously. The strongest appeal that can be made to men in favor of binding upon the local congregation the establishment and support of benevolent societies will be found in the socialistic bend of men's heart, not in presentation of scriptural appeals. And, for all of this, the day is not far off when colleges and the like will also be made the objects of congregational support. So goes the doctrine of plausibility.

The End



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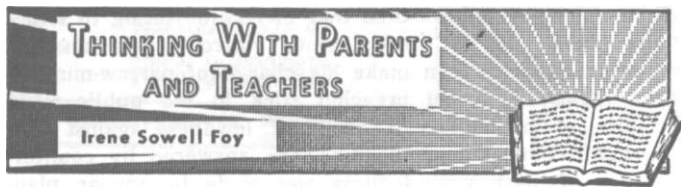
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## Why The Prevalent Youth Problem?

It seems naive or that one is not being realistic when he says there are no youth problems today. What about all the rioting of young people? What about their rebelling against authority, home, school and civil? What about their restlessness, the desire to "go, go, go" in search of exciting and entertaining experiences? What about their failure to take a share of responsibility in the work of the home? What about the prevalent desire to "get by" in school without work or study and the increasing demand for tutoring? What about their destroying public buildings? What about the lack of interest in things eternal, in the work and worship of the Lord's people? These questions indicate that young people today have problems.

It is worth little to enumerate the problems but time will be better spent if we can arrive at the cause and remove that. Those who have reached the age of maturity have observed the truth of Pope's statement in his Essay on Man. He said:

"Tis education forms the common mind:  
Just as the twig is bent the tree's inclined."

Certainly Solomon gave the same truth in these words: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). If this principle be true, and we believe it is, then the root of the troubles of youth lies in the laps of parents. As a challenge to keep on the right road, youth needs to become aware of what his life is and that there must be a worthy purpose in life. Without this awareness, there is no incentive to work and to build character. When parents have failed to place the child's feet in the path of right, directed toward a worthy goal, he feels insecure and without one to whom he may look as authority. Without guidance and without knowledge, there is nothing left for him but to "follow the crowd" in the broad road that leads to destruction.

Parents will do well to quit putting the blame on the ^ders for not arranging "an adequate Bible teaching program," or one the civil authorities for not "enforcing the laws" but go the Wisdom of the ages for in the Book of books they will find the answer to all of man's problems as well as the preventive measures. To these, parents will do well to take heed for time is on wings.

The pattern of homelife having changed, it is no longer a place that offers opportunity for children to learn at home the meaning of, "In the sweat of thy face shalt thou eat bread." Today a child is fortunate if he is in the home

with his mother during the first five years of his life. At the age of five or six, he leaves home early in the morning to be under teachers all day. These teachers may or may not be faithful members of the Lord's body. As does the father, so does the mother, leave home for the business of the day, usually for monetary benefits. At the close of the day, they are tired and indifferent to the training of their children.

A home filled with enriching experiences is the place best suited for training a child in the way he should go. When the child is robbed of that benefit, there is ncthn'g that will supply the loss he has sustained.

Since factories now do much of the work that was once done in the home and various devices are reducing the arduous tasks that woman once had to do, we need to evaluate the time thus released and spend it in more worthy tasks than drawing water, washing by hand and many other things that once were woman's duties. The most worthwhile replacement woman can make is that of using the time to develop character in her children. There is no more rewarding way in which her time could be spent. While the children are young is the only time the mother has to equip them for the battle of life which Satan is now waging relentlessly. There is abundant evidence that in her children lies a mother's greatest opportunity

### The Parable Of The Sower

To get an answer to the solution of the problems that have arisen because of changed conditions in the home, one should study the graphic lesson on the Sower and the Siil given by our Lord and recorded in Matthew 13:3-8, 18-23.

"A sower went forth to sow." No one has a greater opportunity to sow the seed, "the Word of God," than does the mother. She has the soil, the hearts of her children. She has the seed, which is the Bible. Only a mother who is a faithful Christian can qualify as a sower of the precious seed in the hearts of her children. It is she only who can be the help meet for the father who is commanded to bring up his children "in the nurture and admonition of the Lord." Mothers must watch that only the good seed are sown. If they fail to be alert, the enemy can come and sow tares. The Holy Spirit directed Paul in these words: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:7-9). This is one responsibility which mothers, as a help to their husbands cannot afford to shrink, nor to risk in the hands of others.

### What About The Soil?

Before the sowing of the seed, one must see that the soil is prepared to receive the seed.

The first soil Jesus describes in his parable in Matthew 13 was that by the wayside. He explained this as a condition when one hears the word of the kingdom "and understandeth it not." The mother has a better opportunity than anyone to know what is on the level of her child's understanding. Very young children can not understand abstract

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# The Passing Scene In Religion

Joe Neil Clayton

While we have used this column on the false doctrines and practices of denominationalism, we have not intended to represent ourselves as being free from these dangers. In fact, it is only necessary to read one issue of the Christian Chronicle, published in Abilene, Texas, to discover the number of promotional ideas which are permeating the church like "super" yeast.

In just one issue (August 27)) we find such unscriptural promotions as an "Elder's Workshop," a "Labor Day Encampment" (sponsored by a church, and charging for the services rendered), and a "Missions Conference." These are only a few of the items that could have been listed. Yet, we are not to the end of the journey (so to speak), because as yet there are some things which the denominations are doing that we have not yet started.

It is doubtful, however, that the day when we "catch up" with the denominations is very far away, in the light of some of the proposals made at the recent "Summer Lectureship" at Pepperdine College. The general theme of the Lectureship was 'Confronting Moral Issues,' and one of the topics for the series was "The Church and Social Issues." This subject was presented by William Martin, of Boston, Mass., and who is now attending Harvard Divinity School.

In the course of pursuing his subject, Brother Martin succeeded in accelerating the corruption of the church by proposing that it become an adjunct to the U. S. Government through the Urban Renewal Program. He stated that Urban Renewal was an area in which the church could materially aid the government. When slums are torn down, many people are displaced, and move to other crowded areas, not yet advanced to the point of being slums, but which could deteriorate to such under overcrowded conditions.

Brother Martin's proposal was that the churches move into these areas to establish "service Centers" or "settlement houses" after the denominational pattern (actually, Brother Martin conducts just, such a program called the "House of Carpenter" in South Boston), and also he said that it was possible for churches to receive funds from the Urban Renewal authorities to construct "low rent housing," and "non-profit apartments" for the people of the renewed area. He cited the sections of the Law which could apply in this case.

What was even more amazing than this, however, was his suggestion that the church, after having become involved materially in this program as an arm of the government, could expect to have a voice in the determinations made by the authorities! It could act as advisor, looking for those things which would benefit itself.

In support of these proposals, Brother Martin offered nothing in the way of justification except some vague con-

clusions from the principles of helping the poor. The lame reference to scriptures which he made had nothing whatever to do with congregational action, but suggested responsibility to the individual. When challenged about this after the lecture, he stated that he did not believe the Bible was a 'proof-text type of rule book'!

With such an attitude toward the scripture, it is no wonder that he took a dim view of those who sought scriptural authority for their practice. He said, in his speech, "It is a narrow spirituality which says 'just preach the gospel and leave social problems to take care of themselves!'" But, this statement shows a "narrow" attitude on Brother Martin's part. It is not "narrow-mindedness," but narrow "vision." He cannot see, and therefore discounts, the good done by individual Christians. Unless the local church is involved organically, he thinks that nothing is being done at all. He is blinded to the power that can be unleashed through the scriptural encouragement of individual good works. Such things are not "organized," so he counts them as impotent. It is a shame that so many are like Brother Martin, having poor spiritual eyesight.

In another statement, Brother Martin said, "Many of us have tasted the emptiness of our religion." How revealing this statement is! Religion as has been practiced by churches of Christ in the past years, years that have seen the most rapid growth for the church in this century, does not appeal to Brother Martin and his fellows. They need something more spectacular, in order to erase that empty feeling.

If some in the church suffer from "emptiness" in their religion, we recommend that they study the New Testament for a remedy, instead of involving the church in experimental programs which lead it through a perversion of its mission to eventual apostacy. If they cannot find the key to personal spiritual satisfaction, why involve a gullible brotherhood in such schemes? We can only predict frustration and grief as the result of this warping of God's purpose.

Jean Jacques Rousseau rightly stated, when he said, "God makes all things good; man meddles with them and they become evil." This "social gospel proposal" is a case in point. If God had intended to use the church as a "lobby organization" to campaign for social improvement, then he would have authorized such in His word. The absence of that authority is proof enough that God had no such intention. But, he evidently intended for Christians to exert some moral force in the world. Peter says, "Keep your behaviour excellent among the Gentiles, so that in the thing in which they slander you as evil-doers, they may on account of our good deeds, as they observe them, glorify God in the day of visitation" (1 Peter 2:12 NASV).

Therefore, we should satisfy ourselves that the power and the weight of God's authority are behind the man who preserves the local church from corruption, while at the same time encouraging the increase of individual good works. God's will can only be accomplished by conformity to His will, and not by the substitution of man's will.

The End

## ABOUT THE AUTHOR

Joe Neil Clayton — Minister of Termino Street church and co-developer of prepared recorded radio messages. 1021 Termino, Long Beach, California.

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## ABOUT THE AUTHOR

Jim C. McDonald — Evangelist for the Union Road church and Staff Writer for The Preceptor Magazine. 1011 Johnson Street, Lufkin, Texas 75901.

**Billy W. Moore**, 205 N. Pulton, Butler, Mo. Dudley Ross Spears held an Oct. meeting here in Butler.

**Carl McCollough**, 30 Glenhurst Drive, Belfast, Northern Ireland. "Since you last heard from us, we have taught and baptized two others. Lome Milling is a young lady who has proved to be very faithful and devout in her new life as a Christian. Emma Maloney (that's Irish) is a widow of about thirty-five with 3 children." Plans for property have fallen through and bro. McCollough continues to look for property for brethren to meet in.

**Paul C. Keller**, 5201 College Ave, Lubbock. Four have been baptized here at Caprock and five identified in the past few weeks. Attendance and interest in this church is on the increase.

**J. W. Evans**, 5336 Duke Street, Alexandria, Va. Harry Pickup held a meeting October 24-31 for brethren meeting in the Belvedere Elementary School. A number of recent additions have increased the number of these disciples. Six have identified themselves with these brethren and a denominational preacher for a group called "The New Testament Church" has also been baptized.

**Herschel E. Patton**, Box 282, Lawrenceburg, Tenn. Rufus Clifford has just concluded a fine meeting for these brethren here at the Downtown church. A number of meetings in the Lawrenceburg area have been held in October; James P. Miller with Hickory Heights in Lewisburg; Columbia at Mooresville Pike church with Herschel Patton preaching; and El Bethel near Shelbyville, Charles Holt preaching.

**Cecil B. Douthitt**, 2323 South 46th St., Port Smith, Ark. Maurice Barnett preached in a meeting with the church of Christ, 2323 South 46th St., Fort Smith, Ark., October 3-10. Seven were baptized and two were added to our list by transfer of membership.

**H. L. Bruce**, P. O. Box 457, Clute, Texas. One has been baptized and one restored here at Clute in past weeks. Gospel meetings in the Clute area in October were being conducted at Alto Loma with Hubert Moss preaching. T. E. Webb preached at Damon and Hoyt Houchen held a meeting for Red Bluff church in Pasadena.

**Ward Holland**, 2302 Walnut Street, Greenville, Tex. Three were baptized in the meeting I just closed with the

Thomas Blvd. church in Port Arthur. It was a pleasure to work with brother Ardie Brown and the brethren there. Good crowds attended both morning and evening services. My next and last meeting of the year will be in Lakeland, Florida.

**Bin Hail**, 110 77th Street. Birmingham, Alabama. Two have been baptized here at 77th Street in September, one in October. One was baptized in a meeting brother Hall held in West Blocton. A number of area meetings were in progress at Huffman, Hugh Davis; Fairview, Herschel Patton; North Birmingham, Paul Earnhart speaking and Pinson with Dave Bradford.

**David W. Claypool** 3915 Franklin Road, Nashville, Tenn. Of a meeting in Johnson City, brother Claypool says, "I feel that the meeting which was conducted last week was a fruitful meeting in the Johnson area. Two were baptized and a number of visitors came from the community. The attendance was good and interest seemed high. Brother Ed Harrell has been a wonderful blessing and boost to the history at East Tenn. State University teaching classes and visiting. He is a cause in East Tennessee. He teaches there and preaches every week plus busy man and should indeed be appreciated. He was an encouragement in every way last week. The work is on a sound footing in Jonesboro with Colin Williamson and at Ewin with Norman McDonald. Johnson City is now in process of securing a permanent meeting place and then before too long a full time preacher." At Franklin Road in Nashville three have been recently identified and one baptized.

**Ray Votaw**, Box 801, Springs, Tvl. So Africa. "Asperusual you fellows over there cannot possibly receive a letter from "missionary types" without an SOS call. So - here goes. Just or three days ago I received quite a shock in regard to hospital, doctor, and drug accounts due to Thena's operation. I anticipated about \$600 and was "socked" with \$1300. This was due to a specialist called in from Johannesburg rather than usual local talent. Anyway, inasmuch as I have had several months without complete support (that has now been assured) this puts me in somewhat of a dilemma financially. Another thing, Gene Tope is to be in the states for about a year beginning in April, 1966. He has no assurance for

support while in the states or for returning to South Africa. Consequently, he is hoping to be able to hold a few meetings in various parts of the country and at the same time report on the situation here. Gene is a modest and unassuming chap but is an able and sound gospel preacher. Anything that you might be able to do in helping him in regard to his plans would be appreciated and I feel would be a worthwhile work."

**James E. Cooper**, 452 Courthouse Dr., Handsboro, Miss. One of the families of the Mississippi City congregation is being transferred to the Air Base near Chateauroux, France, and are scheduled to arrive there about the first week in December. They have five children and are interested in locating other faithful Christians in that area. Their address is: M/Sgt. Robert C. Richardson Af 16387951, 1992 Com. Sq., APO New York, N. Y. 00010. I would appreciate your noting this in your column as soon as possible so this information can be circulated and hope that someone will get in touch with them as soon as they arrive over there.

**Robert W. Goodman**, 808 Fresa Road, Pasadena, Texas. Three were identified here at Southside in past weeks. Dean Bullock held a gospel meeting for these brethren in October... Houston area meetings included one at Angleton (Kiker Street) with John Iverson preaching; Main Street in La Porte, Elmer Moore speaking; Green Bayou, Oliver Murray; and one at Humble.

**Bob Franks**, 507 S. College Rd., Lafayette, La. One was baptized here at College Street in late October; Franklin Puckett held a mid-November meeting for these good brethren.

**Eugene Britnell**, 1506 Arch St., Little Rock, Ark. Nine have been identified here at Arch St. in Sept. and Oct.; one was baptized. Dudley Ross Spears held an Oct. meeting for these brethren.

**Jim McDonald**, 1011 Johnson. Lufkin, Texas. Two were baptized here at Union Road during Oct., one was restored. Clyde Strickland from Jacksonville holds our fall meeting in November. We anticipate a good meeting with brother Strickland.

**Jack Thompson**, 150 Yupon, Vidor, Texas. Four were baptized during Oct. at North Main. Ardie Brown holds a late November (29th) meeting here.

Birmingham, Ala. Three have been baptized here at Huffman during the past few weeks. Bob Harkrider held an Oct. meeting in Birmingham at Bessemer (5th Ave.).

**James P. Needham**, 4436 South 6th, Louisville, Ky. Two have been baptized here at Expressway during Sept. and Oct., four have been identified. Brother Needham held an October meeting for brethren in Whitesville. A number of gospel meetings were in progress during the month in Louisville area; Shively.



Earl Fly; Leitchfield, James P. Needham; Jeffersonville, Ind., Ronald Mosby.

Bob McDonald. Box 413, Tyler, Texas. A gospel meeting will be in progress at the church of Christ, Tenaha Highway, Center, Texas, from Nov. 1 through the 7th. Robert McDonald will be doing the preaching. The church at Center has recently moved into its new building and this meeting will be the first for this congregation. There is every indication for a most profitable week in the cause of our Lord.

Floyd Thompson, P.O. Box 1313 Santa Ana, Garden Grove, Calif. "Final results of the eight day meeting just held by bro. Thompson in Salem (Oregon) was two restored, a young couple. The interest and attendance was better than good, and to us the association and fellowship was most enjoyable." At Fairview two have been identified and one baptized during Oct. A number of California meetings were in progress in Oct., these were at Canoga Park with A. Hugh Clark; San Diego, 50th and University, Lloyd Moyer; Long Beach, 1401 W. Spring, Peter J. Wilson; Orange David Harkrider; San Bernardino, A. Hugh Clark; Long Beach, 3433 Studebaker Road, A. Hugh Clark and El Cajon, David Harkrider.

Marshall Patton. 33 West Par Avenue, Orlando, Fla. "Bro. Morris Ruby and some faithful brethren in the Sanford area have started a sound congregation in Lake Mary, Fla. Most of the brethren

making up the new congregation came out of the Paola church. We understand that they are having above 30 in attendance.' Two were baptized in Oct. at Par Avenue. Elsewhere in Orlando brethren at Azelea Park were having a meeting with Raford Petty preaching and at Pine Hills.

**BUI Crews**, 5510 White Settlement Rd., Ft. Worth. Brethren here at Westside have a meeting in mid-Nov. with R. L. Burns from Arlington preaching. In the Dallas-Ft. Worth area a number of brethren were conducting gospel meetings: Cleburne, Jack Frost; Inglewood Park (Grand Prairie), John Coffman; Haltom City, Bob Craig and Syene Road (Dallas) Arnold Hardin.

Gladewater Texas. "I am to be in Sherman Texas preaching in a gospel meeting October 4-10. This meeting will be with the church in Westwood. 314 Tolbert in Sherman. Brother Tom M. Roberts is the fine and capable preacher there, and it will be a real pleasure to be associated with him and the brethren there in that effort. The Main and Gay church in Gladewater helps support bro. Roberts. Also, this meeting will be paid for by the Main and Gay congregation. This will be the fourth meeting that this congregation has supported me in."

**George Bennett**, Box 206, Clayton, Oklahoma. "Since moving to Clayton, in December 1964 there have been 20

additions. Thirteen of these have been baptisms. There were five baptisms during our meeting in which I did the preaching. The church in Clayton is conservative due no doubt to the teaching of such men as Harry Pickup, Jr., Harold Fite, Robert Turner, Robert Bolton and J. David Tant. I would like to receive bulletins from other preachers.

Hollis Creel, 700 East Main Street, Paragould, Ark. "The church meeting at 700 East Main in Paragould, has been meeting for several weeks with an average attendance in the seventies. We at East Main have much to be thankful for. The Lord has blessed us with a comfortable place in which to meet. We have received encouragement from many of our conservative brethren. Especially has the Second and Walnut congregation been a source of strength. A series of gospel meetings has recently been conducted by the congregation. With almost capacity crowds a couple of nights. Good interest prevailed throughout. Gary Busby and Dan Craig were baptized into Christ. A host of visitors from the community attended the meeting giving us leads for future personal contact."

Roy L. Foutz, Box 346, South Houston, Texas. Two were baptized in our recent meeting with Robert F. Turner doing the preaching. I will preach in a meeting at Floral Heights in Wichita Falls. It will be November 8-14. We had 229 in Bible classes yesterday (Oct 17). Other additions to the church include a more recent baptism and three who

## LESSONS IN 1 KINGS 13

**I. God's Commands Plain And Understandable**  
John 7:17; Eph. 3:4; 5:17.

**n. God's Commands To Be Strictly Applied**  
Adam & Eve, Gen. 2; Lot's Wife, Gen. 19;  
Naaman, n Kings 5; I Cor. 4:6; II John 9; I Pet. 4:11.

**in. Sin Cannot Be Successfully Committed**  
Gal. 6:7-8; Nu. 32:23; Adam & Eve; Gahazi; Ahab.

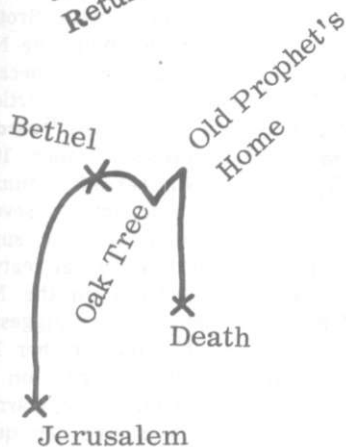
**IV. Belief of Lie Condemns**  
John 8:32; H Thess. 2:10-12.

**V. All God's Commands Important**  
Matt. 23:23; Matt. 28:19-20; Acts 10:33.

**VI. Consequences of Disobedience**  
Matt. 25:41; H Thess. 1:7-9; Rom. 2:8-9.

By Danny Brown

Cry Against Altar  
Eat No Bread  
Drink No Water  
Return Not In Way Went



identified themselves with the work there.

**Grover Stevens** 1320 Gardiner Lane, Louisville, Ken. Five were identified and baptized recently at the Gardiner Lane church in Louisville. Brother Stevens held a meeting in Covington in which one was baptized the first night of the meeting.

**Ardie P. Brown, Jr.**, P. O. Box 3224, Pt. Arthur, Texas. "Zavalla, Texas is a small east Texas town of approximately 800, with a growth potential due to the recent completion of the Sam Rayburn Dam. There is a faithful congregation in this community of about 25 members. These brethren are desirous of having

a man to live in the community and work with them. They are at this time able to provide \$175.00 of a man's monthly support. If some faithful gospel preacher who can provide part of his support or congregations who are willing to help support a man in this community are interested, please contact the following men: Thomas Granberry, Rt. 2, Huntington, Texas; L. D. Dunkin, Rt. 1, Zavalla, Texas. Phone 7-3523; or R. E. Chambers, Rt. 1, Box 36, Zavalla, Texas, Phone 7-3338. These brethren own a comfortable meeting house which will seat approximately 200. Zavalla is located 24 miles south-east of Lufkin, Texas, on Hwy. 69."

**Lee Hutson**, Kelly Blvd., Woodville, Texas. A faithful church is now meeting in this city and we have purchased property and now own a building with an acre of land on a desirable highway. If some church could give us some pews we would greatly appreciate it.

**Danny Brown**, Box 187, Beaumont, Texas. The meeting in Bryan will be from Nov. 7-14th. Charles Beaty, E. Paul Price, Jack Thompson and myself are committed to go there on the 8th and stay until Friday. Stanley Lovett will be doing the preaching. We have just completed a good meeting (Major Drive) with Charles Beaty - one baptism.

The Law Of Moses.....(Continued from page One)  
soever it shall TURN TO THE LORD, the veil is taken away" (2 Cor. 3:15-16).

These things being true, and they are, what shall we say of those GENTILES who never were included in the law of Moses in the first place, but who are determined to make a PART of the law of Moses binding upon the people of today! They are more in error than the Jews are.

The End

The New Look . . . . . (Continued from page two)

slightly reduced and it is set in three columns instead of two. The objective is to get a little more material in the same space. More and more reports are being sent in and that makes space a problem. It may also mean that brethren are doing more for the Lord. We hope so. Also of interest to many will be the appearance of a "Chart Sermon" each month.

On page 15 will be found a "Directory." This space will be provided for such churches as desire to list their locations and schedule of services. The mobility of modern civilization keeps most of us on the go much of the time. Such a directory will be of much value to those who travel to unfamiliar places. The rate is reasonable at only \$3.00 per month per entry. We desire to fill the whole page with listings of churches. Will you help us to fill it? End

"True Christianity" Reviewed . . . (Continued from page 3)

elders' work and qualifications, scriptural vocabulary, or proper designations for the Lord's people. However, one can fight abuses without embracing pernicious error as in Hall's case.

Second, Brother Hall features himself as the great pacifist in current brotherhood controversies. Yet, for the first decade of the current battle he was holding hands with the "liberals" and opposing those of us who were trying to hold the line against encroaching "institutionalism and centralization." Now he appears on the scene as the great pacifist seeking to bring unity by concocting a weird concept of the nature of the New Testament "ekklesia" which he imagines to be "true Christianity." All the liberals, he says, are wrong. All the conservatives, he says, are wrong. J. D. Hall Jr. alone has discovered "true Christianity—the acceptance of which will settle all problems.

Brother Hall's modesty (?) is refreshing and were it not so funny it would be irritating to many of us who bear in our bodies and hearts the scars of past conflicts.

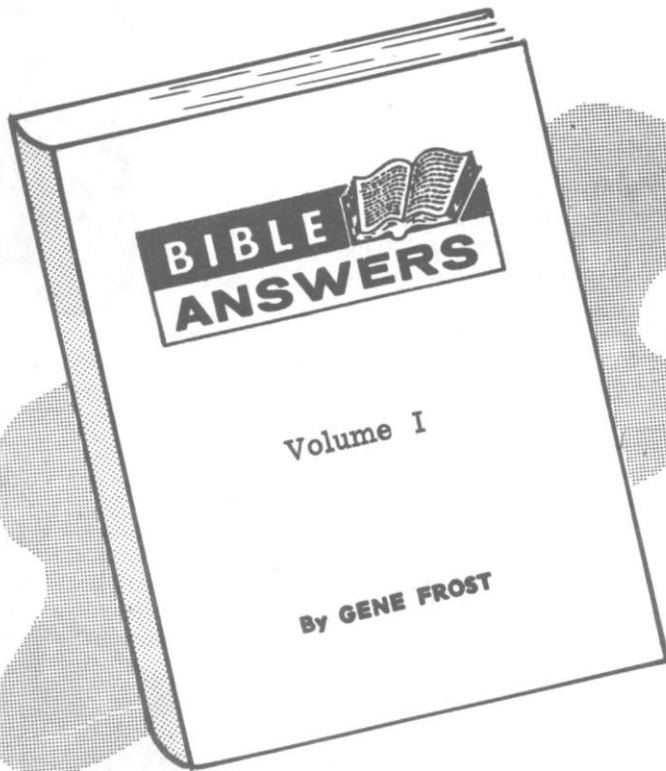
A Painless Solution for Hall's Difficulty

Rather than laboriously and painfully refuting Brother Hall's ridiculous "mess" of chaotic nonsense, we propose what should be a reasonably painless solution for our brother. Brother Hall is now, and has been for some time, collaborating with Brother George P. Estes of St. Louis, Mo., in the bringing out of a new translation of the Holy Scriptures—Brother Hall furnishing the money and Brother Estes the scholarship and the work.

Obviously, Brother Hall believes George P. Estes to be sound scripturally, to be spiritual in his concept of the New Testament "ekklesia," and to be thoroughly competent scholastically. Otherwise, Brother Hall would not subsidize the work of Estes on the new translation. Let to be understood, with reference to George P. Estes, this writer is in 100 per cent agreement with J. D. Hall Jr. We doubt that there is a more competent Greek scholar among professed New Testament Christians in our day than George P. Estes. We are completely convinced of his scriptural soundness in this and any other matters concerning which we have been privileged to read statements of his views. We are absolutely certain that Estes has both a scriptural and spiritual concept of the New Testament "ekklesia."

Therefore, it is our suggestion that Brother Hall use a little more of his "lucre" (This time it will serve a truly laudable end.) to fly to St. Louis, sit down with Brother Estes, and let George teach him the truth about the New Testament "ekklesia." We offer this suggestion because several years ago Brother Estes wrote a series of articles on this subject. They were published in the Gospel Guardian Volume 8; Numbers 11-13, 15, 19, 20; July-September 1956, then in The Preceptor; Volume 6; Numbers 3-8; January-June 1957. We have carefully reread these articles several times in the past few weeks. We pronounce them super-excellent. We agree with them in every essential feature. We believe they set forth the truth relative to the New Testament "ekklesia." Hence, we believe our suggestion above is the most painless way possible for Brother Hall to get right with reference to his false doctrine on the subject. By so doing, he will save himself the embarrassment of a public exposure of his vagaries. We can quote Estes at great length, if necessary, in the refutation of every essential feature of Hall's false theory. We will if we have to, but we hope such is not necessary. Actually,

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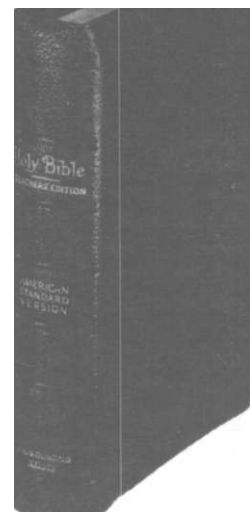
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away my reproach: 24 and she called his name Joseph, saying, <i>Jê-hô'-vâh</i> 'add to me another son.	CHAP. 30 g ch. 35. 17 h ch. 24. 54.	the flocks conceived and the flocks brought streaked, speckled,
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Lord, save me. 31 And immediately <i>Jê'sus</i> 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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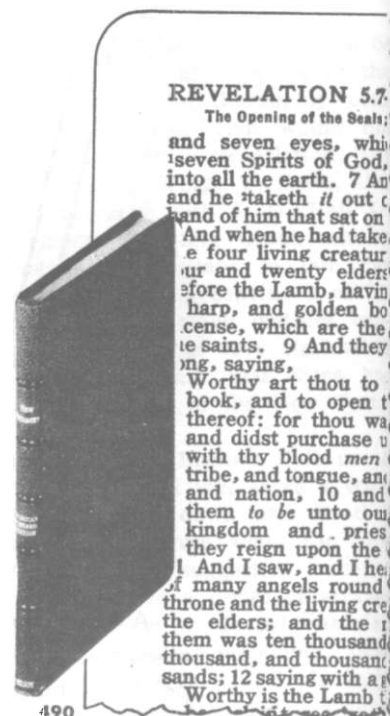
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a republication in The Preceptor of these articles by Estes would constitute the finest sort of refutation of J. D. Hall Jr. We do not believe that we could improve upon them.

#### A Use of "Ekklesia" Which Hall Ignores

We mentioned in a previous article that Hall recognizes only two uses of "ekklesia" in the New Testament as it applies to the Lord's people: (1) THE SPIRITUAL ASSEMBLY, all true Christians everywhere whether living or dead physically;" (2) "CHRISTIANS GATHERED TOGETHER PHYSICALLY in a geographical locality."

It is our contention that there is a third use of the term. We believe that it often refers to a group of Christians in a geographical locality who have covenanted or agreed to associate themselves in a fellowship for the purposes of social worship and work in the Lord's service; who meet regularly in a place mutually agreed upon and provided by the group thus associated for worship and the transaction of the Lord's business; who have a common treasury supplied by the Lord's day contributions of the saints who compose the fellowship (1 Cor. 16:1,2.) and out of which treasury the care of needy saints, the edification of the saints, and the preaching of the gospel to the lost is provided for (Phil. 4:15, 16; 2 Cor. 11:8.); and who, in a mature state, select from among their number devout men possessing the divinely authorized qualifications in 1 Tim. 3 and Titus 1 to serve as their overseers (bishops), elders (presbyters), and pastors (shepherds) in the administration of all activities, properties, and monies of the fellowship and in the maintaining of the spiritual well being of the constituents of the flock or body. It is our contention that this fellowship has entity and that it is organized, hence in every legitimate sense of the expression is an organic body or organization, divinely authorized. In fact, it is our contention that this is the only divinely authorized organization or organic manifestation of the New Testament church.

We contend that in the vast majority of the instances of the use of "ekklesia" in the New Testament, the above is its use and application. In every place where the plural of "ekklesia" is used and translated in our versions "churches," it is unquestionably used in this sense. (The one possible exception—1 Cor. 14:33.) Obviously, the plural of "ekklesia" cannot refer to (1) "THE SPIRITUAL ASSEMBLY . . ." for it is essentially one: "There is one body..." (Eph. 4:4.); and "The body is the church..." (Col. 1:18.) That the plural of "ekklesia" could not refer to (2) "CHRISTIANS GATHERED TOGETHER PHYSICALLY. . ." is just as obvious. John wrote letters to "the seven churches which are in Asia." (Rev. 1:11.) Did John write letters to the seven "gatherings" which were in Asia? If so, the people thus gathered would have had to remain assembled until the letters were written and delivered else the assembly or gathering that existed when John penned a letter to it would be disbanded, hence out of existence. No, the seven churches in Asia had continuing existence, entity, whether assembled or not. Paul and Barnabas "ordained them elders in every church." (Acts 14:23.) If the word church-"ekklesia" signifies only the physical gathering of the saints for worship, then elders would have to be selected each time the saints assemble. Their tenure of service would begin and end with the beginning and end of the assembly in which and by which they were selected thus to serve. Such nonsense is not worth the time it takes to answer it, and such is the predicament in which the Hall theory in-

volves one. The work "ekklesia" is used in a small minority of instances to refer to the universal body, and in a small minority of instances to refer to the saints physically assembled. It is used in the great majority of cases to refer to a fellowship, body, having organic entity that enjoyed continuing existence whether publicly convened in physical assembly or not. This J. D. Hall Jr. denies. This he calls "sectarian carnality, institutionalizing the local church ("ekklesia." This he stigmatizes with the contemptible expression, "that club."

#### The Legitimate Consequence of the Hall Theory

Hall's theory obliterates the distinction between individual action and church action. There is no place in it for "church action." Everything is individual. He charges that to conceive of church action as contrasted with individual action is to "institutionalize" the local "ekklesia."

Incidentally this is the position occupied by the majority of our institutional "liberals" among the churches. Dr. J. D. Thomas makes the same charge in his infamous book, "We Be Brethren." Lewis G. Hale charges conservative brethren who oppose sponsored cooperation and institutional benevolence with "institutionalizing the local church" in his book, "How Churches Can Cooperate." Brother Hall, you are a "day late" if not "a dollar short" in making this accusation. You would almost have to be one of B. C. Goodpasture's Johnny-come-latelies.

The liberals, with whom Brother Hall has so recently held hands, have from the beginning mouthed this contention. Conservative brethren who have written and debated upon these matters in the current controversy have from the beginning uniformly argued that individuals can scripturally support colleges, hospitals, benevolent institutions, and even recreational organizations. If, as Hall contends, everything is individual action and nothing is church action, then what could possibly be wrong with supporting these human institutions from the contributions which are laid by in the Lord's day worship of the saints? To this question neither Hall nor any of his persuasion

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can find a satisfactory answer. We believe that thinking brethren are not ready to accept what Hall offers as "true Christianity," nor the so-called "free-thinking" of others who parrot the same line.

#### Conclusion

Since J. D. Hall Jr. is presently subsidizing a new paper called "Sentinel of Truth," we cannot conscientiously close this review without raising a question which is in the minds and on the lips of many these days. The question is this: What will the militant editor of "Sentinel of Truth" have to say in that medium about Hall's false doctrine.

The editor of "Sentinel of Truth" has had several debates with our liberal brethren on current issues. In each, he has predicated his defense of his position on a clear-cut distinction between church action and individual action. Will the editor of "Sentinel of Truth" refute and militantly oppose in the columns of that paper the false doctrine of its "angel?" Or, will the editor abdicate the announced dedication of "Sentinel of Truth" to journalistic superiority among periodicals published by conservative brethren as to: (1) the quality of material; and (2) the unrestricted privilege of its writers to express their convictions? Multitudes of brethren everywhere are keenly interested in these questions. It is already being affirmed in some quarters that the editor of "Sentinel of Truth" has embraced Hall's views. We make no such charge inasmuch as we have neither seen nor heard an expression from the editor on this teaching. However, the appearance in the first issue of "Sentinel of Truth" of an article entitled "Individual Responsibility," in which the distinction between individual action and church action is repudiated, has given much impetus to such rumors.

The editor of "Sentinel of Truth," who pleads and argues through many columns of the first issue of Hall's publication for the understanding and support of brethren in his efforts, owes it to himself, to the brethren, and to the cause of truth in general to speak up in this matter. Let his speech be, "Yea, yea," or "Nay, nay." What he says might well help Brother Hall to see his error, and others to see the truth if he repudiates the Hall theory of "true Christianity." If he endorses the theory, brethren have a right to know. It seems to this writer that, it is high time to "fish or cut bait." The End

"Wretched Man That . . . . (Continued from page four)

Jesus referred to the situation as the blind being led by the blind (Matthew 15:14). Note this carefully: Jesus taught that a blind man may not be responsible for his blindness but he is responsible for whom he allows to lead him. Paul was sent by Christ to preach the gospel in order that men's minds might be opened and, that they may be turned from darkness to light (Acts 26:18). After the dismal darkness of human religion how enlightening and illuminating is the gospel!

(4.) "To set at liberty them that are bruised." The word "bruised" means "shattered; broken by calamity." The "fear of death" is the rock on which many souls have been "shattered." "And deliver them who through fear of death were their lifetime subject to bondage" (Hebrews 2:15). How often do mortals long for deliverance from the fear

of death! To such a man the gospel of Christ is wonderful news.

(5.) "To preach the acceptable year of the Lord." The time in which God reveals His plan through which all men will be favored is something the prophets have foretold and the people have sighed for. Jesus' mission was to reveal that such a time now is (2 Corinthians 6:2). To a man out of favor with God the gospel is "good news."

Men benefit from the "good news" only after they have heard it, believed it and obeyed it. "And many of the Corinthians hearing believed, and were baptized" (Acts 18:8). Oh, "wretched man" if you would be delivered out of the "body of your death" believe and obey the gospel today. The End

#### Prevalent Youth Problem

(Continued from page six)

ideas but must be presented concrete lessons. Also, one must begin where the child is, with that which he knows and proceed from there, step by step, to the related unknown. It is a mistake to attempt to teach a child a lesson which the Holy Spirit designed for those who are full grown spiritually. This is true even of adults who have failed to grow. They need milk. When a child does not understand that which is given him by the teacher, it does not go into the soil of his heart, "then cometh the wicked one and catcheth away that which was sown in his heart."

Next, Jesus gives a picture of stony places where there is not much earth. Every gardener of any experience knows he must remove the stones before he can cultivate and have a garden. It is as simple as that in dealing with a

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child's mind. It will be easier for a mother to use preventive measures and keep objectionable things from her child's mind. This she can do by using care as to the things he sees and hears; from people, TV, radio, and pictures. "The hearing ear and the seeing eye, the Lord hath made even both of them" (Proverbs 20:12). All He has made is "good" and for our use and not abuse. Mothers do need to guard those gateways to the child's mind and to keep out all things that may prevent the Word of God when planted there, from getting full benefit of the soil.

Next, Jesus said in the parable, "Some fell among thorns; and the thorns sprung up and choked them." In Matthew 13:22 is Jesus' own explanation. He describes it as "the cares of this world, and the deceitfulness of riches" that choke the word. It is as plain as if a child has eaten that which offends, then he cannot digest and assimilate good food. A mother who is filled with the pride of this life can hardly keep it from her child. He will develop her attitude toward the things of life as being most important. The things that will mean most to her and to him will be clothes, food, appearance of house-furnishings in keeping with that which others have. The child may sense his mother's approval of the picture presented in James 2:2, 3: "For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the

gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool." James says such are partial in themselves and are become judges of evil thoughts, however there are mothers who are "anxious about many things," those who are filled with the pride of life. Her child may copy her attitude so that he, too, will be concerned with "the care of this world, and the deceitfulness of riches" so that it will "choke the word, and he cometh unfruitful."

There is only one pattern which is a safe guide in teaching the word to their children. Keep evil seed from the child's mind, keep the soil of his mind pure and clean, in good condition then sow the seed, the Word of God. Take a lesson from Ezra in Nehemiah 8:2: "And Ezra the priest brought the law before the congregation both of men and women and all that could hear with understanding." To read that which one cannot understand is a waste of time and effort. It is a matter of growth in ability to understand and to do. Peter wrote, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

Let us be challenged, Mothers, by the love of Christ that constraineth us, to prevent further youth problems by redoubling our efforts to train our children to be faithful members of our Lord's family. The End

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## Searching The Scriptures

A. Hugh Clark



### Musing At The Close Of The Passing Year

No thoughtful person breaks with a passing year, even under the stimulating influence of ringing bells and blowing whistles announcing that another year is born without an inward twinge of genuine regret for its passing; any more than one stands by the bed of an Old Friend who is dying, and feels no pang of sorrow because he knows that somewhere a baby is being born to take his place.

Ah, No; Old Years like Old Friends have endeared themselves to us in so many ways they leave us a bit sad in their departing, unless we are both thoughtless and ungrateful.

One year ago, 1965 came to us bright and fresh, and filled with all the high hopes and happy anticipations that traditionally go with Newborn Years. New, he goes with' the hoary head and weary steps of which but few remain, to fill his narrow crypt in the catacombs of history. But, whatever weight of disappointment he carries in his failing heart, and whatever defeat he suffered along the way, is no fault of his; it is the unhappy result of the mistreatment he suffered at your hands and mine, and at the hands of other people of other lands.

Whose heart is not humbled within him when he thinks what a happy and beautiful world our world would be, were it not for the hatreds, the enmities, and the injustices of men and Nations. Moulded by the hand of God, garnished with beauty indescribable, and stored with ample plenty for ALL—and yet, selfish man, greedy for place and pelf has turned our world into a place of dread, and fear, and death!

What unholy impulses are these in the hearts of men? And how unlike his Maker has man become! And in this last statement, is laid bare the source of ALL our ills; man has so forgotten God, has placed HIMSELF at the center of his thinking, and has undertaken by his own wisdom and philosophical systems implemented by the

force of arms and munitions, to fashion a world without God, in which, he fancies, he can have what he wants and do what he pleases. Poor, deluded foolish man!

"God of the years that lie behind us,  
Lord of the years that stretch before,  
Weaver of all the ties that bind us,  
Keeper and King of the open door:  
Build with us, lest our great walls crumble,  
Broken stone upon useless clay;  
Walk with us, lest our slow feet stumble,  
Grope and falter, and lose the way.  
All through the seasons of sowing and reaping—  
All through the harvest of song and tears—  
Hold us close to thy tender keeping  
O Maker of all New Years!"

(Poem selected)

The End

VOLUME 15

DECEMBER, 1965

NUMBER 2

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Stanley J. Lovett

Editor

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Address all communications concerning subscriptions and changes of address to The Preceptor Company, Box 187, Beaumont, Texas or telephone Area Code 713 Number UN 6-2961.

## OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas. Published monthly at Beaumont, Texas. Printed by The Preceptor Company.

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## God's Power To Save

Every inclination that might have suggested that Paul be ashamed of the gospel in Imperial Rome or elsewhere, was denied by the fact that the gospel is "the power of God unto salvation" (Romans 1:16-17). In view of the sublime fact that the gospel possessed this great power and served this lofty end it was impossible for this great apostle to be ashamed of it anywhere at anytime. Thus, he was ready to preach the gospel to those who were in Rome, mistress of the world.

The gospel is power. The original term translated "power" in Romans 1:16 is "dunamis" which has the meaning "power, natural ability, general and inherent." English derivatives such as dynamic, dynamite and dynamo, help to explain its basic meaning. The word is one gigantic aggregation of power's manifestations. Motion, heat, light, air, water, etc., are examples in the physical realm. Then there is power of a different (but just as real) nature in the moral and the spiritual realm. The power of the gospel is not physical but moral or spiritual. This is power from God.

Just as God is perfect in his own knowledge so is he perfect in his appointment of power for the purposes for which he chooses them. Thus men may have every confidence in the gospel as the perfect means for achieving human salvation. As potent as are the physical and even moral forces in the habitable world of man for the accomplishment of their purposes there is among them no power to save from the power and guilt of his sins save the gospel. With infinite wisdom God chose this as the perfect means for effecting the salvation of sinners and their final eternal happiness. The gospel possesses moral and spiritual power for this purpose. The perfect wisdom of God has provided this perfect means of deliverance and final conservation for the lost.

There is no other means under heaven whereby man may be saved. A lofty morality is commendable and even necessary to salvation. But morality alone is not God's power to save. Zealous activity or service in good things such as attending to humanity's physical needs is praiseworthy and is essential to salvation. But even zeal that knows no languor cannot of itself save the perishing. Even the practice of religion within itself cannot deliver the condemned sinner by itself alone. The gospel alone can save. The gospel demands the highest moral conduct the most zealous activity in good works and the practice of Christ's religion. But it is in the gospel wherein is found the power to lead man from sin to righteousness. If man is not saved by the gospel he cannot be saved.

The gospel in its facts is a statement of the most sublime facts the mind of man has ever been privileged to contemplate. "New I make known unto you... the gospel... For I delivered unto you that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures" (1 Corinthians 15:1-3). The saving power of Christ is described in these dynamic facts. Herein is the moral and spiritual power to change for the better the lives of lost and hopeless sinners.

But the salvation of the gospel is conditional. This blessing is not bestowed without man's response to the gospel. It is the power of God unto salvation "to every man that believeth" (Romans 1:16). This demands a whole-hearted belief and trust in Jesus as the very Son of God. It includes an unwavering confidence in the power of Christ to deliver from the death of sin as well as an abiding trust in the

(Continued on page twelve)

# **The Local Ekklesia Is A Religious Organization**

Lefton R. Hester

Interpret "ekklesia" (the Greek term from which "church" appears in the English New Testament) congregation, assembly, group, body or church, the local ekklesia of Christ is a religious organization; and the scriptures distinguish between the action of the "ekklesia" (church) and that of a single member.

1. It is an organization: Having established an ekklesia in each of three cities, Paul "ordained elders in every ekklesia" (Acts 14:23).. He left Titus in Crete to "... ordain elders in every city" (Titus 1:5). The qualifications required of elders are set forth in 1 Timothy 3:2-7 and Titus 1:6-9. The qualifications for deacons are also listed in 1 Timothy 3. The ekklesia in Philippi consisted of saints, some of whom were bishops (overseers), and others deacons (special servants) (Phil. 1:1). A New Testament elder is also a bishop (Acts 20:17, 28; Titus 1:5, 7); and while they must not act as lords (1 Pet. 5:3), they are to exercise oversight. They have oversight that the other members do not have, and that they did not have before their selection and appointment. The qualified man is made a bishop by his selection and appointment, and is not a bishop before that time. Thus, he has duties that he did not have before that time. One does not incur the responsibility to act as a New Testament bishop until he has been made a bishop (Acts 14:23; Titus 1:5; Acts 20:28). Call it "the office of a bishop" (1 Tim. 3:1) or the "bishop-prick" or "overship" of a bishop (Sentinel of Truth, Vol. 1, No. 1, Page 43), it is still the work of a bishop to oversee; and this requires an "over and under relationship" to some extent and in some sense, some preachers to the contrary notwithstanding. Without such a relationship, there can be no bishops! And the oversight of New Testament bishops involves the handling of finances (Acts 11:27-30). "Let the elders that rule well be counted worthy of double honor..." (1 Tim. 5:17). "Obey them that have the rule over you, and submit yourselves..." (Heb. 13:17).

The idea that the elders' decisions must be carried out in violation of divine law is false, and elders have no right to prohibit either the preaching of any truth or the exposition and/or rebuking of any sin (Titus 1:13; 2:15; 2 Tim. 4:1-2). These commands are from the Lord, and not elders; and, "We ought to obey God rather than men" (Acts 5:29). But this does not mean that the bishops have no oversight, nor that a preacher is not under the elders in his respective congregation. The "Chief Shepherd" (1 Pet. 5:4) will call to account those who show no proper regard for His appointed shepherds, acting in harmony with his authority.

2. The local ekklesia is to act "as such": The ekklesia in Philippi contributed to Paul's support (Phil. 4:15-16); ekklesias paid him wages (2 Cor. 11:8-9); the ekklesia is to relieve certain widows (1 Tim. 5:3, 16), and ekklesias sent relief to the poor saints in Jerusalem (1 Cor. 16:1-4;

2 Cor. 8 & 9), Christians are to relieve their own widows, and "let not the ekklesia be charged; that it (the ekklesia) may relieve them that are widows indeed" (1 Tim. 5:16). A single member is not the ekklesia. Just as a Christian is not the ekklesia, the ekklesia is not a Christian, but a collectivity—a body of Christians; and its actions is joint action on the part of its members. And all the argumentation in the world, asserting that "Organizational treasury and organizational work is not even remotely hinted in the passage" (Sentinel of Truth, Vol. 1, Num. 1, Page 23) cannot remove the fact that 1 Timothy 5:16 requires action on the part of the ekklesia, and draws a line of distinction between ekklesia and individual action. The collectivity cannot act apart from individual action, but neither can it act apart from joint action on the part of those who comprise it. And this calls for some kind of organization. For the simple reason that there is no divinely appointed organization for action on the part of the universal body of the saints, it cannot function as the local body does without setting up some kind of unlawful organization. To so function someone must make its decisions, collect and expend its monies and oversee its actions; and this requires organization.

3. The local ekklesia is to have a treasury: The collectivity cannot discharge the duties assigned to it, as described above, without a treasury, nor can it (acting as a collectivity) provide the needs implied in the authorization for its assemblies (Acts 20:7; Heb. 10:25). Therefore, the ekklesias of the first century had a treasury (Acts 4:34-37; 5:1-2; 1 Cor. 16:1-2); and the members were commanded to lay by in store upon the first day of the week as God prospered them.

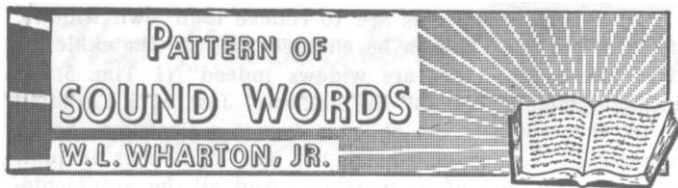
4. The Lord's ekklesia, both universal and local, is religious in nature: Per se, the term "ekklesia" has no religious significance; nor was it coined by either the Lord or the inspired writers of the New Testament.. It is a compound from two other Greek terms "ek" (out) and "kaleo" (to call), and Strong says it means "a calling out." The Lord's ekklesia is his called-out body; and to members of the universal body, Peter said: "Ye are an elect race, a royal priesthood, that ye should shew forth the excellencies of him who called you out of darkness into his marvelous light" (1 Pet. 2:9). "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (1 Peter 2:5). Paul referred to the same body as "a holy temple in the Lord" and as "a habitation of God through the Spirit" (Eph. 2:21-22). And the local body, also composed of the holy saints, is the Lord's "candlestick" to support the divine light (Rev. 1:20). The End

## **A Statement Regarding Restoration Of Fellowship** December 12, 1965

A division occurred in the Thomas Blvd. church of Christ, Port Arthur, Texas, in August, 1960. Those who left that congregation formed what is now the Imhoff Avenue church of Christ in Port Arthur. The alienation of the two churches has continued until the present time. Since the division several efforts were made in the direction of instituting discussions between the elders and evangelists of both churches, but these efforts were without success.  
Continued on page fifteen)

### **ABOUT THE AUTHOR**

Lefton R. Hester - Evangelist for the Highway  
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## II Corinthians 9:13

"For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgiving unto God; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all."

Brethren who hold the position that a local congregation is authorized to supply physical necessities (charity) to all in want without regard to whether they are saint or sinner, have recourse to this passage in the hope of establishing their proposition. It has been frequently pointed out that every statement, example and necessary inference in the New Testament which bares on congregational action points up the truth of the proposition that the recipient of such alms were "saints," "brethren," etc. This passage has been introduced as evidence that others besides saints were objects of this particular benevolence.

The King James version adds "men" to the term "all" and the passage reads: "Unto them and unto all men." We readily accept the addition of the term as just and proper in the light of the language and context. However, "all men" does not indicate, in itself, whether it be in reference to "all men" of some additional class besides "them" or whether the "all men" is universally extended to embrace all others whether saints or sinners. This is not a point we may decide by supposition but rather one which must be settled by facts. Actually, this is the issue in this verse. None will disagree on what it says. The disagreement is over what it comprehends.

The term "all" (around which the controversy over this verse stems) is from a Greek word PAS. Other forms PASA and PAN, along with the form taken in our text, are found in great abundance in the New Testament. It is from these that we have in our English Bibles the terms "every," "all," "whosoever," "whatsoever," "whole" etc. Henry Thayer, in his Lexicon (pg. 941), observes that when any of these terms are used with plural nouns "they are of the class indicated by the noun." The character or identify of "all" (whether it is speaking of Saints or non-Saints or both) then is determined by IT'S CONTEXT and not by the very term itself!

Let us illustrate our point of "contextual modification" by a few passages in which we can all agree..

- (1) 1 Cor. 6:12 "all things are lawful for me." Is the

expression "all things" here used to be understood as universally extended or is it restricted to what is under immediate consideration? Does Paul mean to say that "all things" (i.e., adultery, murder, theft, etc., are "lawful" but just not expedient?) without modification are lawful? To ask such a question is to answer it and the answer is NO! Paul is discussing THINGS TO EAT and "all" (such) are lawful.... such as things to eat. To bring into the view of this passage anything that does not pertain to eating is to wrest and pervert it. While one might be led to imagine other things from the statement "all things are lawful" the text and context act as a restraint on his imagination and limit him to consideration of "things to be eaten."

(2) Phil. 4:13 "I can do all things through Christ..." You will observe that the subject is the bearing of impoverishment or prosperity; abounding or being abased in respect to one's material goods. Christ gave Paul strength to bear both his poverty and his wealth. It turns out then that the "all things" Paul was able to do (at least in this verse) has to do with bearing adversity or prosperity. Suppose for a moment one should argue that Paul had power from Christ to make the sun cease to shine and then prove it by this verse: "I can do all things through Christ"—blotting out the sun is something to be done—therefore I can blot out the sun through the power of Christ. The problem of such person is resolved in observing that he is making into a "universally extended proposition" a matter which Paul limited to one particular.

There is not a single "all" passage in the New Testament that is not liable to the same abuse i.e., of extending to the universal degree what is contextually restrained or expressive of a particular matter. This is the crux of the problem attaching to our text in 2 Cor. 9:13.

Let it be kept in mind that what is written in 2 Cor. 9:13 is a PROSPECTIVE view of what it was HOPED would be accomplished by the contribution under consideration. When Paul wrote to the Corinthians at this time (A.D. 57) the collection was not as yet completed and he did not take it to Palestine until A.D. 58. In fact, when Paul got to Jerusalem (Acts 21) he was soon arrested and none of us know what specifically was done with the contribution he carried. In the absence of all other evidence we would conclude that it was obtained to accomplish the purposes that had been proposed but nothing is further stated about it. When Paul proposed the collection for the "poor among the saints" (Rom. 15:26; 1 Cor. 16:1-2) there is no hint that he had in view any who were not saints. Look at the evidence:

- (1) It was raised for saints (Rom. 15:26; 1 Cor. 16:1-2; 2 Cor. 8:4; 2 Cor. 9:1,12).  
(2) To be "ministered to saints" (2 Cor. 9:12; 2 Cor. 8:4; Rom. 15:15).

In all this, there is not a hint of serving anyone but saints! Even when Paul was on the verge of departing to Jerusalem and wrote the Roman letter he speaks of going to "Jerusalem to minister unto the saints" (Rom. 15:25). Remember this was written AFTER Paul had written 2 Cor. 9:13 and indicated that at that point he has in mind ministering to saints... not saints and everyone else in need! All of this will serve as a contextual modification of whatever may be affirmed concerning who are embraced in Paul's "all men" in 2 Cor. 9:13. (Continued on page twelve)



ABOUT THE AUTHOR  
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## "An Help Meet For Him"

God said: "It is not good that the man should be alone; I will make him an help meet far him." We know that, arrangement is good both for the man and for the woman because all that God did was good. Woman, then, is to be a help suited to the needs of man; mentally, physically and spiritually. No bounds nor limitations were set. as to her help except that it be "meet for him." God so made woman that she can take this responsibility.

In order to do God's will, so as to glorify and honour Him, it is necessary always to prepare one's self. It is right and proper for the wife to maintain her physical fitness if she measures up to her responsibility to help her husband to reach and to keep his highest physical efficiency. It is she who is responsible for planning and preparing food that is conducive to health. She should so manage household affairs that there may be times and places that induce bodily rest. She may encourage and help to arrange periods of enjoyable and helpful recreation for her family. God designed the wife that she may help her husband to live a pure life, avoiding fornication.

Care of one's physical equipment, is but a means to a higher end. Of greater importance is the wife's responsibility to help her husband's continuous mental growth. Before she can be of help to him, she must be sure that her own is a growing mind so that she may be able to challenge his mental development. She is a help to him when she can "open her mouth with wisdom" and James says (1:5,6) "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering, For he that wavereth is like a wave of the sea driven with the wind and tossed." Indeed, one must seek that wisdom from Above in order to carry out any and all of the God-given responsibilities. Paul, after hearing from Epaphras as to the condition in Colosse wrote : "For this cause we also, since the day we heard it, do not cease to' pray for you, and to desire that you might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strenthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Colossians 1:9-12).



### ABOUT THE AUTHOR

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In order to grow one must have live interest in worthwhile things plus a lofty purpose or goal in life toward which one is ever striving. Old dogs may not learn new tricks but old minds that are continuously challenged by great works to be accomplished may remove the "stigma" from "growing old" by accompanying it with "growing wiser" and by distinguishing and choosing worthy activities rather than those that are trivial. Indeed, a wife's mental growth must be continuous if she fulfills her responsibility to help her husband to go on to maturity, mentally,

The highest area of development which a wife may help her husband to attain is spiritual growth. In 2 Peter 3:18, we read the admonition to Christians to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Two elements necessary to all growth are food and exercise. Woman can and should help her husband to have regular feeding on the bread of life. The following simple arrangements will help:

1. Arrange for him a quiet place conducive to his study of God's Word.
2. Budget the time so there may be a definite period for daily Bible study together.
3. Encourage him and lend any possible assistance to his preparing for participation in the acts of worship in the assembly, such as; teaching, serving at the Lord's table, preaching.
4. Help him to qualify for the eldership, lor a deacon, or to preach the gospel.

### Need For Qualified Elders

It indicates inactivity and indifference on the part of someone when one hears such statements as this: "We have no elders. We have worshipped here for twenty years but there is yet no one qualified to be an elder." Women have been known to discourage their husbands even desiring the work of an elder because of the great responsibility involved. Willingness to accept responsibility is an indication of spiritual growth. Conversely speaking, an avoidance of responsibility indicates childishness or immaturity.

The home may serve as a training ground for developing elders if the wife senses her opportunity and is diligent, in helping her husband to meet the qualifications. After all the qualifications of an elder are akin to those that characterize a man who is a growing Christian, the exception being that the elder must be the husband of one wife and have believing children..

### How May a Wife Help Her Husband To Meet the Qualifications For an Elder?

First, she must help him to be "blameless," "without reproach." By keeping her home a happy, attractive place where love abounds and by manifesting her love for her husband, the wife can help him so to live that he will not be liable to censure nor to any charge of immorality. By her love for the Truth and her respect for the Word of God she can keep him clear from advocating false doctrine. She has it within her power to help her husband to be "blameless" and "without reproach."

He must so develop as to be "vigilant" (KJV), "temperate" (RV).. Vine's Expository Dictionary of New Testament Words says this signifies "to be free from intoxicants." The story goes that the Greek word from which

(Continued on page thirteen)

# The Passing Scene In Religion

Joe Neil Clayton

The exposure being received by religion in the popular press is being noticed more and more these days. Liberal religious leaders are receiving most of the benefit of this exposure because of the controversial views which they promote. And, their audience is hungry for controversial reading. Many readers are idealists, but ignorant of the Bible and its precepts, so they are ready to hear what any man of note in religion has to say on any subject.

This situation enables religious Liberals to advance their liberal theology successfully. A prime example is seen in an article by Robert W. Spike, director of the National Council of Churches Commission on Religion and Race. His article, entitled "Our Churches' Sin Against the Negro," appeared in the May 18 issue of Look Magazine. In the article, Mr. Spike complains of the conservative attitude of the average member, which expresses itself in indifference to the more active efforts of their "liberal-minded" ministers. This indifference is under attack through the pressure being applied by the ministers for the support of "civil-rights" causes. But, the true (and perhaps hidden) goal of these men is the establishment of modernistic theology in the churches.

This can be seen in one statement made by Mr. Spike. He said, "One of the factors contributing to our unimpressive record (in race relations) has been biblical literalism. This is perhaps the worst form of the chaining of Christ in which the churches have engaged. It begins with a very important concept: namely, that the Scriptures are the most continuously reliable source for knowing Christ and Christian Teaching. But when you affix to this a wooden insistence that the poetry, the parables, history, aphorisms, teaching hymnody and dramas of the Bible are a scientific catalogue then you are in bad trouble. What you get is the exact opposite of accurate and deep understanding of Christian faith. You can read any previous emotional commitment into bits of the Scripture. Thus, the curse of Ham is extended (by what authority, no one seem to explain) to apply to all people of dark skin."

Mr. Spike here makes the classic mistake of connecting all who believe in literal interpretation of the Scripture with the perversions of some literalists who are at the same time segregationists. The fault that is in human flesh cannot be used as a condemnation of the principle of accepting the Bible as a divinely inspired guide. Thus, the "smoke screen" has blown away, and we see the true motive of those like Mr. Spike. They are using the "civil-rights" issue to discredit those who believe in the Bible as a perfect and single guide, so that they can firmly implant their liberal theology in the church.

If we take Mr. Spikes advice, we would not limit ourselves to "biblical literalism," but recognize the wisdom of modern theologians (who, incidentally, cannot agree among themselves, and who change their views each gen-

eration). Only by this method does he think that we shall arrive at a proper appreciation of the teaching of Christ.

He is bold to offer the services of human guidelines by saying, "What the churches need, perhaps, is the beginning of a new set of propositions, a reconstruction of theology based on a fresh look at the essentials (not the complete revelation, JNC) of the Christian Gospel. The Old Testament is not a pantheon of idealized patriarchs and prophets. All are flawed by sin and weakness."

Now, if Mr.. Spike had said this in language that all could readily understand, he would have said it something like this, "We need a new set of rules in religion, based on those things we might happen to choose from the New Testament, and completely forgetting the Old, which is only a long story about some evil old men." If he had been frank with his readers in this way, he still would have received applause from those who fret under the shackles of biblical precept, but others would have discovered his deception.

Mr. Spike violates the Scripture by suggesting that it is not a complete guide to religion, for Paul, the apostle, says it will make a man of God "perfect" (2 Tim.3:16-17). The warnings found in the scripture concerning the perversion of that word (2 John 9-11, 1 Cor. 4:6, Rev. 22:18-19) are too plain for men to abandon it. Peter says through the knowledge of Christ (found only in the Bible), God has "granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust" (2 Pet. 1:24).

Therefore, in the light of these precepts, which affirm the truth that, the Bible is complete and stands alone as the guide from earth to heaven, we must earnestly oppose the perversions of men like Mr. Spike. If their concepts of how to correct the social issues of the day cannot be sustained from the Bible, then they are not profitable as solutions. Only those concepts which may be derived through proper handling of the Bible will ever be of assistance to such problems.

If, however, the problem in all of this is the dishonesty of Liberals, who use that espousal of the cause of "civil-rights" to screen their movement to introduce modernism into religion, then we must oppose the modernism that they promote, forgetting about the method through which it is introduced. We cannot allow ourselves to be misled by their subterfuge.

The End

## WARNING

Leon Odom

"A young man approximately 21 years old and currently using the name of Eric Jarlsberg Is making the rounds posing as a "conservative." His prime target is to get lodging, food and as much money as he can from sympathizing brethren. At times he does the same thing posing as a "liberal" among "liberal" brethren.

"He usually operates out of local bus stations and apparently covers the nation. He is a Christian in name only and is unworthy of any kind of benevolence from either local churches or individuals.

"This man is easily identified should he come your way. He is about 5', 11", blonde hair, blue eyes and weighs approximately 300 lbs.

"Should you desire further information contact me (5415 Arrowhead Drive, San Antonio, Texas; telephone GE 3-0798) as I have had recent experience with him."

## ABOUT THE AUTHOR

Joe Neil Clayton — Minister of Termino Street church and co-developer of prepared recorded radio messages. 1021 Termino, hongBeach, California.

# "Doting About Questions And Strifes Of Words"

W. R. Jones

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself" (1 Timothy 6:3-5).

In the first two verses of this chapter, Paul has set forth teaching concerning a proper attitude on the part of Christians who were "servants." They were to have an appropriate disposition toward their "masters" even if they were not Christians. Servants were admonished to demonstrate the proper spirit toward their masters; "that the name of God and his doctrine be not blasphemed." The apostle then warns them against anyone who would "teach otherwise," and "consent not to wholesome words." "Wholesome words" are those words which produce a sound and healthy state within the Lord's church. The inspired scribe then gives a graphic description of teachers who "teach otherwise, and consent not to wholesome words."

## The Description

"He Is Proud." — He is puffed up with his own wisdom and understanding. He fancies himself as having some "far superior knowledge" to that of any of his fellows. For some unknown reason he understands things about the "nature" of the church and God's word that those of us in the "common lot" just can't see. As Albert Barnes wrote; "The idea is, that he has no proper knowledge of the gospel, and yet, he values himself on a fancied superior acquaintance with its principles." Paul said, "He is proud, knowing nothing" (a fool). In his supposed "deepness" he has left the "simplicity of the truth," he has lost sight of the "true nature of the gospel," and is described as "knowing nothing."

"Doting About Questions." — The greek word (NOSEO) used here means; "to be sick, then to languish, then to pine after." The idea seems to be that such people have a "sickly or morbid" desire to teach or write about unimportant, or unprofitable questions. I suggest the following comment from Albert Barnes; "They had not a sound and healthy state of mind on the subject of religion. They were like a sickly man, who has no desire for solid and healthful food, but for that which will gratify a diseased appetite. They desired not sound doctrine, but controversies about unimportant and unsubstantial matters."

Teachers who "dote about questions" are usually little

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W. R. Jones — Evangelist for Southern Oaks church. Staff Writer for **The Preceptor Magazine**. 118 Sage Street, Lake Jackson, Texas 77566.

concerned about the kind of instruction which will make members "strong in the Lord and the power of His might," but greatly interested in "nebulous reasoning" which never has been known to strengthen God's people. Such teachers soon have the people where they are not not sure that "anything means anything anymore..."

"Strifes Of Words." — It is said that the Jews abounded in disputations of this kind. Of course, we know that one must, understand words in order to comprehend the truth. Words, after all, are the vehicles of thoughts. But, we must be exceedingly careful, lest we become so intensified in our study of a word that we completely overlook the "obvious truth" of a passage and be given to "strifes of words."

Having finished with a description of these teachers who "dote about questions and strifes of words," he then proceeds to show what kind of "fruit" they produce. Let's take a good look at the finished product.

## The Fruit Produced

"Envy." — "Pain, uneasiness, mortification, or discontent, excited by another's prosperity, accompanied with some degree of hatred or malignity, and often with a desire or an effort to depreciate the person, and with pleasure in seeing, him depressed" (Webster). Teachers who are "drunk" on their imagined "superior knowledge" are likely to evoke from others an unfavorable attitude. We ought to to "provoke one another to good works." but not to that, which is evil."

"Strife." — The "proud" teacher with his exalted knowledge and his "unequalled insight" into matters, usually has "the answer to everything." Convinced that he is infallibly right, he is ready to "strive about words" with  
(Continued on page thirteen)

## SPECIAL CLASSES

Harry Pickup, Jr.  
Southside Church of Christ  
1517 E. Cherokee Street  
Springfield, Missouri

DATE: December 27-31, 1965

## CLASSES:

1. No. 1 — 8:30 a.m.—9:45 a.m. Authority—Robert Turner, Burnet, Texas.
2. No. 2—10:00 a.m.—11:15 a.m. Modern Religious Thinking, Ferrell Jenkins, Indianapolis, Ind.
3. Afternoon Studies: (one hour lecture; 2 hour question and discussion).
  - (a.) Tuesday: Roman Catholicism in Modern Dress—including emphasis on the ecumenical movement. Luther Martin. Rolla, Mo.
  - (b.) Wednesday: Overseers and the church. Harold Spurlock, Kilgore, Texas.
  - (c.) Thursday and Friday: Fellowship: True and False. Jack Holt, Richardson, Texas.
4. Night Lessons:
  - (a.) Monday: "Sounding forth the Word of the Lord." David Lawrence, Truman, Ark.
  - (b.) Tuesday: "Each one shall give an account of himself unto God." Jimmy Tuten. St. Louis, Mo.
  - (c.) Wednesday: Faith on Trial. Eugene Britnell, Little Rock, Ark.
  - (d.) Thursday: The God Whom we worship, Irvin Himmel. St. Louis, Mo.
  - (e.) Friday: Christ our Hope, Dudley Ross Spears, Oklahoma City, Okla.



## Afflictions In The Church

Tom Bunting

Some people today are gravely concerned for the welfare of our nation. I am concerned about this also, but I am more concerned about the welfare of the church of our Lord. There are things that are happening in the church everyday about which many members are not aware. Forces at work in the church now that are and will change it into nothing more than a denominational organization.

Nearly every member of the church is aware that something is wrong. They realize that controversy is raging in the church. However, I believe there are many that are still not aware of the lengths to which brethren have gone in departing from the truth. Quoting from the publication "Action," Jimmy Lovell, Editor: "Among church of Christ facilities (emphasis mine, T.O.B.) in Korea: A medical clinic in Seoul serving those who can't afford to pay. A home for widows and fatherless children at Pusan, where many widows have been taught to sew, do invisible mending, and other skills. A home for the aged at Kwanju. A farm and dairy in Seoul. Two junior high schools in Seoul. Korean Christian College in Seoul. Print shop for publication of Christian literature in the Korean language. Two relief distribution centers for food and clothes." This is but one example, but surely it is sufficient, to illustrate the point to which brethren have departed from the truth. This is where the church support of Herald of Truth and orphan homes leads. Brethren begin with an "orphan home" but can't stop and continue on to "medical clinic," "high schools," "colleges," "dairy," and a "farm." Note, that these were boldly declared to be "facilities of the church of Christ." Where did they learn about such things? The Koreans didn't read about them in the New Testament for they are not there. They learned them from well-meaning overly zealous, brethren from the States. This is zeal without knowledge. The same brethren argue in favor of church sponsored orphan homes here, argue in favor of a church farm in Korea, a church college in Japan, and a church hospital in Nigeria. However, these are not the real problems, they are only the symptoms.

The affliction with which the church is now troubled is a lack of respect for scriptural authority. Many brethren do not believe that authority is needed for church activities. The previous examples illustrate this very point. This is also true of churches that are running schools, camps, support Herald of Truth, the worlds fair project, orphan homes, etc. There is no authority for these things. Those who engage in them no longer believe that authority is needed.



**Tom Bunting — Evangelist for the church in Miami. 3410 S. W. 14 Miami, 3314S.**

This brings us to another affliction. Their concept of the church is denominational. Just like the denominations they consider that the changes and variations among churches are only methods, expediences, and aids. They say that all are trying to accomplish the same things, and that different methods are used to reach the same end. The concept of the church is then changed to the denominational concept of a social organization striving toward the betterment of mankind.

The result of this is that it brings us to a third affliction—pride in our own accomplishments. Paul said, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). When men establish their own code of righteousness and measure themselves by themselves, they take great pride in their accomplishments. They think more of their

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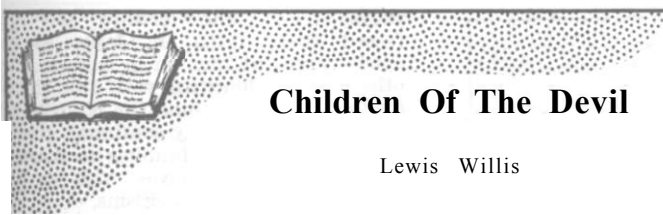
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## Children Of The Devil

Lewis Willis

"He that committeth sin is of the devil; for the devil sinneth from the beginning" (1 Jno. 3:8). John is here teaching that he who lives a life of habitual sin is of the devil. He demonstrates his relation to Satan by his conformity to the character which the devil possesses. The devil has been sinning from the beginning, i.e., from the first sin which resulted in his becoming the devil. Being the first sinner, the devil is the source of sin, the fountain from which it springs, the father of these who practice it.

"Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it" (John 8:44). Inasmuch as the devil is the original sinner, and since he has persisted in sin without interruption from the occasion of the first sin, it follows that whosoever sins thus persistently, as the devil, partakes of the character of him who is their spiritual father. Thus, those who live a life of sin, conform to the pattern followed by the devil and must be regarded as his offspring and followers.

One of the distinguishing characteristics of the follower of the devil is the sin he commits. The apostle John defines sin as the "transgression of the law" (1 Jno. 3:4). This term "sin" is a general term embracing every form of wrong-doing; all that opposes that which is right. One who veers away from the right way is a lawless person. He refuses the law which, in this case, is the law of God. So that anytime, anyone does anything that violates a law of God, he has sinned. If he persists in this sin, i. e., habitually lives opposed to the way of Jehovah, he then must be recognized as a child of the devil. We would all readily admit that there is no hope for the children of Satan.

"But, what about this good man who occasionally sins?" The wisest, greatest and best men of whom we read in the Scriptures never laid claim to sinlessness in this life, but, on the contrary, exhibited the weaknesses that are common to humanity. It must not be overlooked in the consideration of 1 John 3:8 that the evil contemplated is that which flows uninterrupted from an evil heart, and is deliberate, willful and persistent. The steady stream of pollution unmistakably reveals that the source is equally corrupt.

A person might be considered good by all others men—counted worthy of the highest praise—and at the same time be one who very deliberately, Willfully, and per-

sistently transgresses the law of Almighty God. This means that we must all consider our manner of life, the nature of the creatures we are, so that such a charge cannot truthfully be brought against us when we are called to  
Continued on page fifteen)

## 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.

### CENTRALIZED CONTROL OF CHURCH RESOURCES

by Cecil B. Douthitt

The second printing of this 52 page booklet on vital issues facing the churches today is now ready for distribution, and may be obtained at 30 cents per single copy, or at 25 cents per copy when four or more copies are ordered.

Order from Douthitt Publisher, P. O. Box 752, Fort Smith, Arkansas 72902.

**"Institutionalism—Why I Changed."** A tract written by brother J. T. Smith. This tract is available for free distribution to anyone who will use it. They may be secured by writing to J. T. Smith, 920 Rockwell Ave., Oklahoma City, Oklahoma 73127.

Have time for some meetings in the summer of 1966. Gene E. Watson, Box 352, Lynngrove, Ky. 42062.

Announcing A Gospel Meeting. Conducted by the church of Christ. 1234 Division Street, Oceanside, California 92054. Brother W. E. (Bud) Irvine of Odessa, Texas will be preaching from January 9th through January 16th, 1966. The time of meeting will be 7:30 nightly, except Sundays at 6:30 P.M.

### GOSPEL MEETING

Valley-Hi church of Christ  
San Antonio, Texas  
Harold V. Trimble

"The Valley-Hi church of Christ will open It's new brick-veneer building with a Gospel meeting Jan. 2 through Jan. 9 with the following speakers: Stanley Lovett, W. L. Wharton, Bill Reeves, Leon Odom, Dana Halstead, Dan Shipley, H. B. Gist.

"The beautiful auditorium is panelled in mahogany with vinyl tile floors and comfortable opera chairs. It is situated on Loop 410 just west of Lackland Ait. Base.. There will be singing from 2:30 until 4:00 P.M. January 2nd and services will begin at 7:30 nightly from Monday through Saturday. Sunday services are 10:00 and 11:00 A.M. and 6:00 P.M.

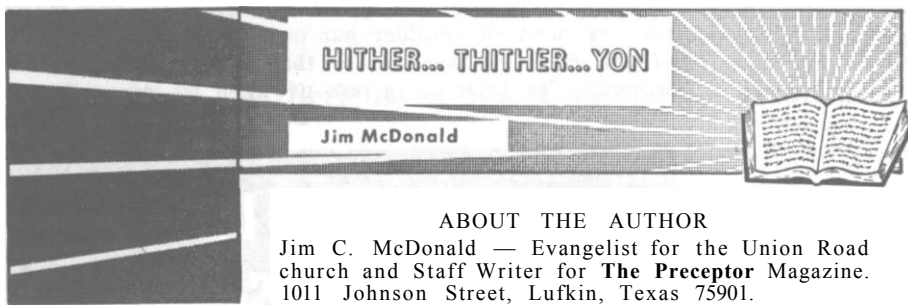
"The evangelist for this work has been supported by Highland Boulevard from its beginning. We stand in the old paths wherein is the good way.

"We urge all who will to share our joy on this long looked for occasion, and to enter into the spiritual feast of glad tidings with us."

### ABOUT THE AUTHOR

Lewis Willis — Evangelist for the church in Kirkwood, Mo. 944 S. Geyer Road, Kirkwood Mo.





#### ABOUT THE AUTHOR

Jim C. McDonald — Evangelist for the Union Road church and Staff Writer for **The Preceptor** Magazine. 1011 Johnson Street, Lufkin, Texas 75901.

**Bennie Paul Ener**, 1415 9th, Orange, Texas. Bennie Paul Ener and Loyd Butts held an October meeting with the Merryville, La. congregation. The congregation in Merryville has only 15 faithful members and population of the town is about 300; however, these few Christians were able to get out 15 non-members from the community to attend. Some of these visitors expressed a desire to continue attending services after the meeting closed.

Wm. E. Fain, 3236 S. E. Johnson Creek Blvd., Portland, Oregon 97206. Things are going well here in Portland, with all the faithful congregations in the area on the increase. Our attendance is doing very well, and our contributions are averaging about \$2.50 per week per person in attendance including even the infants (not that they give, but are included in the above average). I have conducted six meetings this year, and have been in Oregon, Washington, and Alaska for them; I have one remaining in Arizona. Two of the meetings were with churches that had never before had an "anti" to preach for them. The church in Hermiston, Oregon, mainly through the efforts and teaching of Ben Shropshire, has taken its stand for the truth, the opportunities there look very good.

Guthrie Dean, 1900 Jenny Lind Ave., Fort Smith, Arkansas 78903. After almost nine years of work with the Bald Knob church, my family and I moved to work with the Park Hill church in Fort Smith. At Bald Knob membership and attendance more than doubled during our stay there. Brother C. R. Mansfield is doing a fine work there now with the church. During the first four months of this year at Bald Knob and during my four summer meetings, there were fifty responses. My last meeting was at Marion, Indiana, in which there were 10 baptisms and several restorations. Since moving to Fort Smith there have been 22 additions here. The church is at peace and vigorously working for the Lord. At present we are supporting two full time preachers, a radio program, an active local work, and hope to add a television program soon.

**W. M. Tally**, P. O. Box 2253. East Station, Columbus, Mississippi. The East Columbus church has recently began to help in the support of two fine gospel preachers. W. Eural Bingham at Corinth, Miss, and Lynn D. Headrick located at Tuscaloosa, Alabama. It is our desire to eventually expand this

program to include other worthy men who are in need of assistance. We are conducting a radio program with a different twist. The program is entitled "Fone-Forum" and it gives the radio audience an opportunity to call on their telephone and ask their questions live on-the-air. As you might suppose this set-up provides us with many opportunities for answering false doctrine. Brother Aubrey Belue, and L. E. Murray are the elders overseeing this work. Brothers Belue, Murray, and Hampton Couchman are a tremendous asset to this work. We are hopeful that the program will create much interest as time goes by.

**Grover Stevens**, 1320 Gardiner Lane, Louisville, Ky. 40213. A meeting ending here in November with David Clay, pool resulted in one baptism and two restorations. Prior to the meeting two were identified with the church meeting on Gardiner Lane.

kinsville, Ky. 42167. During the month of October four have been baptized and four have placed membership with us here at Grandview. Three of these were from liberal churches who renounced their error and took a stand for the truth. Eleven have been added to the number in the past four months.

**Billy W. Moore**, 205 N. Fulton, Butler, Mo. 64730. One was baptized and two restored during the St. Joseph. Mo. meeting. Brethren there are encouraged. The future looks bright. I have just completed a meeting in Republic, Mo.

**Bill Haynes**, 2026 Vivion Road. Kansas City, Mo. The Lord's people who meet at 300 East 83rd Terrace, N. Kansas City, Mo., were in a gospel meeting Oct. 24th through 31st. Brother Harley E. Amick did the preaching. Bro. Bud Vick is doing the preaching also this week in Purdin, Mo.

**James R. Trigg**, 1605 W. Irving Blvd., Irving, Texas 75060. There have been "o identified and five baptized here at Westside in Irving during November. We learn also that there is now a faithful church meeting in Weatherford meeting in the Westside building located on W. Spring Street.

**Malcolm S. King**, 512 Lee St., Sulphur Springs, Texas 75482. Last Lord's Day, Oct. 24, we completed a very successful gospel meeting here at Southside with brother Carl A. Allen of Mt. Pleasant, Tex., doing the preaching. In the course of this meeting, two

young men came forward and confessed their faith in Jesus as the Christ and put him on in baptism. Two others were identified with this church on Oct. 17. Since June the church here has enjoyed a steady continual growth. We had four new families to move in and identify themselves with us and three additions by baptisms.

**Joe D. Scarborough**, 2917 Main St. Dickinson, Texas 77539. Correspondents please note my change of address from 1906 Britain, Wichita Falls, Texas to the one listed above.

**Mason Harris**, Main at First, Steele, Mo. Recently the new church in Forrest City, Ark. conducted a series of meetings with different speakers each evening. It was my pleasure to be there on Nov. 9th for the opening service. This was my first time to preach in such a meeting there since the late fifties. One was baptized.

Lloyd Barker, 5966 Park Place, Hammond, Ind. Two were baptized here at the Highland St. church in Hammond in recent weeks.

Roy Foutz, Box 346 South Houston, Texas. Brother Foutz was in a meeting with Floral Heights church in Wichita Falls Nov. 8th. Following the meeting in Wichita Falls, bro. Foutz was in a meeting in Huntsville. One was baptized and two identified at South Houston in October.

**Ward Hogland**, Box 166, Greenville, Texas 75402. I had a very pleasant meeting ~~Donald Fomesly~~ <sup>Donny Fomesly</sup> from By Road and the Lakewire church in Lakeland. This is indeed one of the finest congregations among us. Brother Butler has been with them for thirty-two years! He continues to tell me that if he had his life to live over he would find some good church and settle down! Two were identified at Walnut Street in November.

Irvin Himmel, 7222 Graham Road, Hazelwood, Mo. Two were baptized and eight were identified at the church in Hazelwood during past months. Luther Blackmon held a Nov. meeting for the brethren in Kirkwood, and Bill Haynes held an early Nov. meeting at Warrenton.

Leslie Diestelkamp, 1833 Ivy Lane, Aurora, Ill., 60506. Next summer, the Lord willing, my wife, Alice, and I plan to return to Nigeria. This will conclude nearly four years since we came home from Nigeria. In 1959 Alice and I, with our youngest son, Roy, then eleven, went to Eastern Nigeria. After four months in that region where so many had worked before us we moved to Lagos the capital of Nigeria, thus opening the western part of that country and the "big cities to do gospel work. In two years in Africa we baptized 1,300 and started fourteen congregations. Since that time Sewell Hall, Aude McKee, Paul Earnhart, George Pennock, Jim Sasser and Robert E. Speer have gone, to that area, continuing the good work. The latter two are there now, but brother Sasser will return to America next summer. From



## RELICS OF THE LAW

### Law of Moses

#### Not In Force

**Rom. 10:4; Eph. 2:14-16;  
Gal. 3:19; Gal. 3:23-26**

**Sabbath Deut. 5:3-5,15; Ex.  
31:13; Hos. 2:11; Amos 8:5-9;  
Matt. 27:45; Col. 2:16-17**

**Tithing Nu. 18:21-24;  
Lev. 27:30-32**

**Instrumental Music 2 Chron.  
29:25; Amos 6:5; Ps. 150**

**Thief on Cross Luke 23:39-43  
By Danny Brown**

Col. 2:14

Gal. 5:4

### Gospel of Christ

#### In Force

**Heb. 9:16-17; 10:9-10; 1:1-2**

**1st Day Ps. 118:22-23; Acts  
20:7; 1 Cor. 16:1-2**

**As Prospered 1 Cor. 16:1-2;  
2 Cor. 9:6-8**

**No Instrument Matt. 28:18-20;  
1 Cor. 14:15; Eph. 5:19; John  
16:13; Col. 3:16; Jas. 5:13**

**Gospel Plan Rom. 1:16; Acts  
17:30; Rom. 10:9-10; Acts 22:16**

a beginning of virtually nothing in 1999, we now have about 35 congregations in the Western and Mid-western Regions. No other young man has volunteered to go and replace brother Sasser. Many preachers would like to go but are hindered either by health conditions of the family or by school necessities for their children. Since our health seems adequate, and since our youngest child will graduate from High School next year, and enter college, we believe it is our duty to go. Bro. Diestelkamp will need a minimum of \$575 per month and a minimum of \$6,000 for traveling and working fund. Those who can help write him at the cited address.

Paul C. Keller, 5201 College Avenue, Lubbock, Texas 79412. Three have been baptized here and four identified with the Caprock church in Nov. We set three new attendance records during the past week!

Bob Franks, 308 Marilyn Drive, Lafayette, La. We had a good meeting in a number of ways. Bro. Puckett did a wonderful Job in presenting the Truth. Our next meeting is in April with bro. Leon Odom of San Antonio preaching. One was baptized here and one identified in Nov. at College Road church

Ralph D. Gentry, 620 Bowen Street, Dayton 10, Ohio. Paul Nagy held a meeting for Haynes and Parrot Street church Nov. 1-6th. Other meetings in this area were held at Blue Ash in

Cincinnati with James P. Miller and Westview in Hamilton with Paul K. Williams.

Frank Jamerson, 2222 Wendell Ave., Louisville, Ky. One was baptized here at Wendell Ave. in October and three were identified in November.

Albert L. Jennings 302 S. Robinson, Edna, Texas. Bro. R. J. Stevens of Pampa, Texas concluded our meeting last Sunday evening, Nov. 7th. We have much to be grateful for and certainly all these efforts were to the glory of our Lord. In visible results, this was no doubt one of our most successful meetings. Two were baptized and twenty-three acknowledged faults.

Gene Tope, P. O. Box 519, Krugersdorp, South Africa. "Reverend" Tylden Luxome was a preacher for the Independent Presbyterian Church. I say was because on Sept. 22nd, he renounced his denominational error and was baptized in Christ. A few months ago brother Stephen Mokoka, a faithful preacher in the Johannesburg area, came into contact with Mr. Loxome. As they spoke together concerning the Scriptures it became evident to Loxome that what he believed and taught was not New Testament Christianity. At Stephen's suggestion he enrolled in the Bible Correspondence Course study of the book of Acts; offered by the church here. After completing five lessons, he wrote me a letter asking if an interview could be arranged. He was dissatisfied with Presbyterianism and said

he desired to be a preacher for the truth. On Wednesday, 22 September, he and Stephen came to visit me. The "Reverend," dressed in black with matching white collar and Bible in hand, made quite an imposing figure. Inwardly however (as the events that followed soon revealed) he proved himself to be a very humble man. We discussed the Scriptures for some two hours, asking and answering questions concerning: baptism, church organization, worship etc. When it was made clear that no offer of job or salary was involved in his conversion, I supposed this would be the end of the interview. But his only reply was, "You say one can be baptized immediately. Where may this be done?" We rejoiced as this one was added to the Lord that same hour as we heard him make the good confession. I loaned him a shirt to wear so he would not have to wear his "dog collar" home. And, in the words of Luke, "he went on his way rejoicing."

Robert Goodman, 808 Fresa Road, Pasadena, Texas. Three were baptized here at Southside in Pasadena in Nov. November meetings in the greater Houston area during the month in progress at Norhill with Roy Cogdill, Spring Branch Franklin T. Puckett; Broadway in La Porte with Carl Allen; North Freeport with W. L. Wharton and Northside with Danny Brown.

Roy S. Fudge, 210 East Barstow Ave., Clovis, California. One was baptized during Nov. here in Clovis in a meeting with Bill Fling. The End

desire and willingness of Jesus to save the lost. The belief of Romans 1:16 is not merely "faith only." It includes every step the New Testament urges upon the lost as necessary to being saved. Interestingly enough each of these requirements is mentioned in the Letter to the Romans.

(1) Hearing the gospel, the word of Christ, is necessary to salvation. For it is the means by which faith is formed in the heart of the lost. "So belief cometh of hearing and hearing by the word of Christ" (Romans 10:17). (2) Belief or faith is necessary. "For with the heart man believeth unto righteousness" (Romans 10:10). (3) Repentance from sins is indispensable to being saved. "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" (Romans 2:4). (4) The faith formed in the heart must be expressed orally. "For with the heart, man believeth unto righteousness and with the mouth confession is made unto salvation" (Romans 10:10). (5) The point at which entry is made into Christ is in the act of baptism. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Romans 6:3-4). Thus pardon from past sins is received at the point of obedience in baptism. (6) Finally there follows the "walk in newness of life" the rest of the saved's life (Romans 6:3-4). Only by continued obedience can the child of God finally be saved in heaven. The End

2 Corinthians 9:13. . . . . (Continued from page four)

The Roman letter points out another special feature of this "contribution." Romans 15:27 shows that the Gentiles (saints) had received spiritual things from Jewish saints and therefore owed Jewish saints a supply of carnal things in return. In vr. 28 the offering of the Gentiles is called "this fruit" and refers to the fruit produced in the Gentile saints as the result of what had come to them from Jewish saints! There is not a single statement that would extend in this view to a non-saint receiving "this fruit." Further, it would produce in those receiving it (Jewish saints) a thanksgiving to God for the "professed subjection unto God" of the Gentiles (2 Cor. 9:13). This does not describe, necessarily, the re-action of a non-saint to receiving some financial assistance from the church. However, keep in mind that this is not what happened but rather WHAT PAUL HOPED WOULD HAPPEN . . . this is all prospective at the time of writing. In keeping with this point remember that in the Roman letter, when on the eve of leaving for Jerusalem with the company of brethren that was carrying the "offering" Paul asked the Roman brethren to pray that the saints would accept his "service" (Rom. 15:30-31). This indicates that the feelings of enmity between Jews and Gentiles might prevent the Jewish brethren from accepting the offering and in pointing this out he is simply commenting on ANOTHER PURPOSE of the offering, i.e., the sealing and healing of JEW-GENTILE relationship. This offering is not one of mere alms (Rom. 15:27; 2 Cor. 12-13) which is extended where no previous debt of any kind exists, but is seen to be raised and sent in the hope of promoting a healthier relationship between the two races

in the gospel. We are textually correct in insisting that the collection had a dual role: (1) to relieve wants of the saints and (2) to promote better relationship between Jews and Gentiles in Christ. There was ONE collection: "The ministration of THIS service" and "experiment of this ministration" (2 Cor. 9:12, 13). This ONE collection was proposed to (1) relieve the wants of the saints (vr. 12) and (2) ALSO (this is in addition to relieving "want") "abundant by many thanksgivings." Not all the Jewish saints were in want and undoubtedly there were needy Jewish saints outside Jerusalem, but this offering of "fruit" to the needy saints in Jerusalem would be productive of (1) relieving the "wants" of those who received the funds and ALSO (2) creating good will on the part of ALL JEWISH SAINTS toward the Gentile saints for the benevolence shown needy Jewish saints! Hence, we have the context before us and now the text which proposes of the collection that it was "unto them (i.e. the poor Jewish saints) and unto all (Jewish saints)." The verse is simply stressing the DUAL PURPOSE OF THE COLLECTION THAT PAUL PROPOSED. How far indeed is this from the bare affirmation that the collection of money went to the poor Jewish saints and then, what is more, went unto "all men" (non-saints). Observe the folly: (1) This would make the collection relieve only the poor saints in Jerusalem but relieve the rest of needy non-saints everywhere! This would be partial to the non-saints for while only the poor saints (among all the needy saints) in Jerusalem got help all the rest of non-saints were relieved. (2) This must have been a "whale of a collection!" If it took care, as this position must advocate, of all the needy in Jerusalem and then all the need in the world! For remember the passage says "all men." Now it is either limited or unlimited! If it is unlimited you have it too big! If it is limited then what limits it? (3) Even brethren who favor "general benevolence" think there is some limit as to whom the church may help. But, where is the limit here? Hence, we see brethren in the sad circumstance of suffering the consequence of having proved "too much" and; hence, proving nothing.

I leave it to the responsible reader to show that in all the proposed collection and distribution viewed in 2 Cor. 9:13 as set out in every reference that may be adduced concerning it, where it was ever proposed to benefit a single non-saint. It is not a dual-purpose collection as to persons affected, i.e., saints and non-saints, but it is a dual-purpose collection to the same persons: Jewish saints—the needy and non-needy. It is from Gentile saints as a gesture of good will to all Jewish brethren—whether those brethren were in actual need and actually got some of the money or not. This is what is proposed—as we stated in the beginning—but none of us can say what the outcome of it all was.

Our problem in these verses is then not to show where the collection went (for of that we have no stated evidence) but rather what this one contribution that was being raised was for. When we have done this we will have exhausted the possibilities of teaching set out in them.

In conclusion then, we point out that the text certainly indicates a proposed contribution that was not only to relieve the needs of Jewish saints but was also to cause many thanksgivings to abound (vr. 12) and the same thing is differently stated in vr. 13 where the collection "unto them" must refer to the poor Jewish saints and the effect

of the collection "unto all" must refer to all Jewish saints. This is true to the text, the proposal, the context and the grammar. To inject "non-saints" into the view is out of harmony with the text, the proposal, the context and the grammar. Further, it would affirm an impossibility for it would necessitate that this contribution was proposed as a relief of all the charitable needs of mankind ("all men"). What is impossible, anti-contextual and unnecessary certainly is not true. If relief of non-saints from the treasury of the church must stand or fall on the proof adduced from this passage then it must fall!

The End

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"An Help Meet For. . . . . (Continued from page five)

the two words are taken was once applied to a vessel that had never held any intoxicant. How fine it would be if our wives and mothers would see to it that their husbands and sons would be just such vessels, that they had never held any intoxicant! One does not become addicted to strong drink in a day. One hears much and sees much in news reports and in advertising of the prevalence of drinking, even in our high schools. If all wives and mothers would not permit a drop of intoxicating beverages in their homes and would teach against its use when away from home, they would help their families to maintain total abstinence. To be a total abstainer is the only status for a Christian and, of course, an elder must manifest that which he teaches to others. The wise man in Proverbs 23:31 says, "Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright."

"Sober," "soberminded." This must further qualify an elder. According to Vine's Dictionary it "denotes of sound mind; hence, self-controlled, soberminded." According to Nichol and Whiteside, "Not frivolous, worldly minded. Must not act from impulse or passion, but from conscientious, sober thought." When the husband comes home tired at the end of the day and is greeted by "the contentions of a wife," importuning him; "Let's go out and have a good time," he is not encouraged to sober thinking, but, on the contrary to frivolity and worldliness. He should experience a cheerful, happy home-coming, one conducive to calm rest and relaxation and sober thinking.

(To be continued.)

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"Doting About Questions\_\_\_\_\_ (Continued from page seven)

anyone who will not readily yield to his opinions. This "sensual and devilish attitude" is not healthy, — "For where envying and strife is, there is confusion and every evil work" (James 3:15-16).

"Railings." — "Harsh and abusive language towards those who will not concede a point — a common effect of disputes, and more commonly of disputes about small and unimportant matters, than of those which are of magnitude" (Barnes). "Railings" are not calculated to bring the Lord's church spiritual prosperity.

"Perverse Disputing\*." — Hie greek word used here properly means, "misemployment; then idle occupation" (Rob. Lex.). "The idea is that of employments that merely consumed time without any advantage" (Barnes). It is always proper to contend for the faith, but there is a difference between "contending for the faith," and "con-

tentions" about nonsensical subjects which involve us in a misemployment of our time and talents. "Perverse disputings never have and never will make the church strong.

Men who are given to "perverse disputings" are said to have; "corrupt minds," they are "destitute of the truth," and are guilty of "supposing that gain is godliness." Their minds have been turned from the "simplicity of the gospel," and their hearts are no longer "single" for the truth alone. Thinking that "gain is godliness" they labor most of the time for their own "self-aggrandizement" without regard for the welfare of the precious body of Christ.

What Should Our Attitude Be Toward Such?

"From Such Withdraw Thyself" — In commenting on this statement, Albert Barnes wrote; "That is, have no communion or fellowship with them. Do not recognize them as religious teachers; do not countenance their views. Timothy was in no way to show that he regarded them as inculcating truth, or to patronize their doctrines. From such men, as having any claim to the character of Christians, every man should withdraw with feelings of unutterable pity and loathing." This is pretty strong language, but before you decide it is too strong, go back and reread the description of such teachers and the fruit produced by their teaching.

I am fully aware that Paul was dealing chiefly with the "servant-master" relationship, but the same things said about false teachers on that subject, may also be said today about teachers who "consent not to wholesome words" concerning other subjects. If not, why not?

I would not at all discourage mere study and teaching. I have a great admiration for those who possess "minds quick to learn," and "tongues anxious to teach," providing they are careful to learn and teach the truth. But, let us be careful that our studies and meditations do not lead us into a "proud" attitude which can easily cause us to "dote about questions and strive about words." End

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Afflictions In The . . . . . (Continued from page eight)

schools, and their camps than they do of the church. They brag of the great numbers converted during the school year, and tell of multitudes saved during the summers encampment. Recently I read of a "church of Christ camp" claiming "Spiritual miracles at Camp Shiloh." If we will but open our eyes we can see that men are putting more confidence in the organizations of men (the "Christian schools," and "Christian camps," and "Christian hospitals"), than they do in the church built by the Lord and purchased by the blood of Christ.

Let's turn to God, His word and His church. The End

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WHAT OTHERS ARE SAYING

"I would like to see you make a weekly paper out of the Preceptor." Joe Scarborough, Wichita, Falls, Texas

"In addition I would like to say that I sincerely enjoy the magazine and appreciate the truths for which it stands. Examples such as this can be of great influence in missionary fields such as the one found in Montana.

Jerry Ball, Hardin, Montana

# TRACT OF THE MONTH SERIES

## EXPLANATION

On the right hand column of this page will be found our recommendations for the new "Twelve Month Tract Teaching Program." This is a plan by which congregations can distribute an integrated series of tracts, each month developing from and building on the foundation of the month before.

The subjects and material of the listed tracts have been carefully designed so as to produce the maximum impact on the heart of the reader. The effect is cumulative—first an effective presentation of the Bible as God's word, our perfect standard; then tracts designed to show that it is possible for men to understand the Bible. These are followed by tracts on the divinity and authority of Christ; the work of the Holy Spirit; the gospel plan of salvation; the identity of the one true church, etc. Then follow tracts on Christian worship, and a series of four tracts (eleventh month) setting forth the truth in contrast with certain widely held denominational errors.

This plan can be inaugurated at any time of the year and is quite independent of the calendar. Just date and sign the order blank at the bottom of the page, and we will send you, month-by-month, the tracts that are listed. Most congregations will find this connected series as effective, as logically arranged, and as simply handled as any arrangement they might undertake.

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## TRACT TEACHING PROGRAM

(100 tracts per month—fifty of each title listed except for the 11th month when there will be twenty-five of each title listed.)

### 1st MONTH

50—The Bible—Of Divine or Human Origin \_\_\_\_\_ Tant

50—The Bible—A Complete and Perfect Guide \_\_\_\_\_ Cogdill

### 2nd MONTH

50—You Can Understand The Bible \_\_\_\_\_ Welch

50—"Old Time Religion" \_\_\_\_\_ J. D. Tant

### 3rd MONTH

50—Jesus, A Divine Being—Fact or Fiction? \_\_\_\_\_ Farish

50—God Hath Spoken In His Son \_\_\_\_\_ Weaver

### 4th MONTH

50—The Holy Spirit in Conviction and Conversion \_\_\_\_\_ Adams

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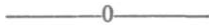
Children Of The Devil . . . (Continued from page nine)

give our final answer before Him with whom we have to do.

There are many religious people today who will and do reject the law of God. These people do things that are wrong, even after having read where God condemns them for doing so.. It would be a great mistake to think that God will overlook such sins. There was a time when some transgressions were overlooked, but now he commands all men everywhere to repent, to turn away from such ungodliness (Acts 17:30).

If today you read something in the Bible, but refuse it because it condemns something you believe, do not just forget it, do something about it! You hold your eternal future in your own hands. Do not be a child of the devil. READ YOUR BIBLE and do what you will learn you should do even if it means turning from everything you have believed in the past. For such humble obedience, God will richly bless you.

The End



A Statement Of . . . . . (Continued from page three)

In early November, 1965, the elders of the Imhoff Avenue church contacted the elders of the Thomas Blvd. church by mail, suggesting a meeting in the near future to discuss the differences between the two churches and to explore the possibility of a reconciliation. This overture was very readily received and accepted by the elders of the Thomas Blvd. church, with a suggested meeting time by them of November 18, 1965. Thus on this date discussions and negotiations were begun between the elders and evangelists of both congregations.

Five meetings were held, embracing approximately thirteen hours of discussion of the differences which precipitated the division and of several other related matters. These meetings were characterized by good will and brotherly feelings, yet with plainness of speech and open-

ness of thinking and feeling in every matter. Accusations and differences were thoroughly discussed.

The results were that agreements were reached, mistakes were admitted, sins were confessed, and erroneous doctrinal positions were renounced. Due to the seriousness of some of the differences, acknowledgements of wrongs in these matters were put in writing with signatures attached. We believe that all outstanding matters and differences between the two churches were discussed, settled and forgiven in a scriptural manner.

Therefore, it is with much joy that we announce to the congregations concerned, to Christians in this area, and to the brotherhood everywhere that our differences have been settled and fellowship has been restored. We realize that the effects of this division have been hurtful and far-reaching, affecting not only the members of both churches but also our brethren in this immediate area and in many other places. We pledge ourselves to try to undo, as far as we possibly can, the harmful effects of this division. We are determined that we shall do all possible to promote a spirit of good will and love between the members of the two churches, and seek a restoration of estrangements resulting from the division. We have promised one another that in the future we shall love one another as brethren, that we will encourage one another in every righteous endeavor, and that we will assist one another in the work of the Lord in accordance with scriptural teaching concerning such congregational cooperation.

We have sought for, have asked for, and have received forgiveness of one another, and in prayers we have asked for and received forgiveness of our Father in heaven. We now ask our brethren everywhere, all who may know of this division and all who have in any way been affected by it, to forgive us and to remember it against us no more.

Faithfully and fraternally yours,

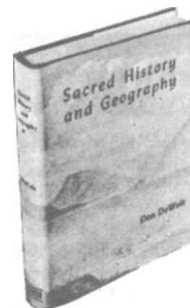
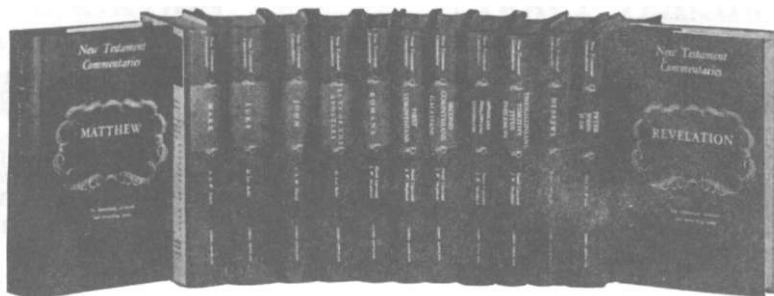
Elders, Thomas Blvd. church  
s/ Houston Hamby  
s/ W. O. Viola  
s/ W. L. Fergusson  
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s/ Ardie P. Brown, Jr.

Elders, Imhoff Ave. church  
s/ Thomas B. Smitherman  
s/ J. E. McCuistion  
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(Note: It should be noted that brother Ardie P. Brown, Jr., had nothing to do with the division, but has done much to effect the reconciliation.)

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## Searching The Scriptures

A. Hugh Clark



### The Sequent Arrangement Of The Bible

Certainly we do not intend to imply, by the wording of our title, that the books of the Bible are arranged in chronological order as regards the time of their writing. However, there is a certain informational sequence in their arrangement which is of great value. And this may easily be observed in those matters with which we have been concerned in previous articles..

The simplest sort of suggestion is sometimes of inestimable value to one who is only beginning the study of a particular subject. And the same may be said of one who, though he has read considerably, his reading has been spasmodic and without system. This is why these articles concerning the divisions of the word and the make-up of the Bible itself, have been so circumstantial and elementary. Our aim is so be as practical as possible and has the uninformed mind in view.

The study of the Bible is somewhat like the unraveling of a knitted garment; if the end of the thread or skein be found the whole garment is easily unraveled. If not, the task may be very difficult indeed. So it is with the study of the Bible. If its natural divisions be found and kept in mind as one reads, its contents naturally unfold and understanding is easy. If these divisions are not discerned and kept well in mind as one reads, though he may derive great inspirational and moral good from reading isolated and disconnected texts and narratives, his real understanding of the rational message God has sought to

impart to man will not only be faulty, but impossible (2 Tim. 2:15).

This is why so much has been written upon the Bible itself, in these articles, and especially concerning the Old Testament and God's great promise to Abraham in the long ago.

Coming now to the New Testament it should be said first, that the sequent arrangement of the books which make up the New Testament must surely be providential, not merely fortuitous.

The first four books beginning with Matthew are biographical in nature. They contain the biography of Jesus, the Christ. In these books are to be found the story of his birth, life and teaching, suffering, death, burial and resurrection. We are also told of his brief stay upon earth after his resurrection, his giving of the great commission to the apostles and, last of all, of his ascension to the right hand of the Father where he is seated as the ruling, (Continued on page eight)

VOLUME 15 JANUARY, 1966 NUMBER 2 3

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# The Preceptor Magazine

Stanley J. Lovett  
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## COMMUNICATIONS

Address all communications concerning subscriptions and changes of address to The Preceptor Company, Box 187, Beaumont, Texas or telephone Area Code 713 Number UN 6-2961.

## OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas. Published monthly at Beaumont Texas. Printed by The Preceptor Company.

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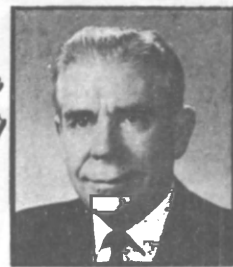
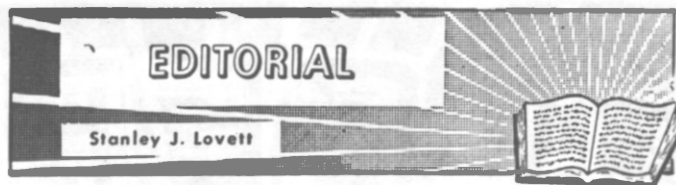
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## The Adams—Hall Discussion

Previously we have published "True Christianity" by J. D. Hall, Jr. and "True Christianity' Reviewed" by James W. Adams. Now, on page 3 will be found "Brother Adams' Review" (consisting of two parts) by J. D. Hall, Jr. Next month we will run James W. Adams' reply to Hall's review of Adams' appearing in this issue. With Adams' rejoinder next time this present discussion will close so far as we now know.

### Mrs. Luther G. (Anna) Roberts

By now many, perhaps most, brethren have heard of the passing of Sister Anna Roberts, wife of brother Luther G. Roberts, Salem, Oregon. It was not the pleasure of this writer to know Sister Roberts save, perhaps in a casual introduction. But for many years we have heard of her splendid abilities, excellent character and steadfast faith.

We extend to brother Luther G. Roberts and his family our sincere sympathy in the passing of his precious wife. Truly "precious in the sight of Jehovah is the death of his saints."

Below is a short reflection from brother Wm. E. Fain with respect to the passing of Sister Roberts. Because we feel it so well characterizes the feelings of those who knew and loved her best, we submit it for the benefit of our readers.

### Jesus Wept

What is it about John 11:35 that causes the reader to pause for a moment, and meditate in silence on the vastness of such a short statement? Surely he must realize this is the shortest verse in the New Testament — yes, but what is behind it? Why did Jesus weep? Didn't He know that Lazarus was about to come forth from the grave at His command? Didn't He realize that, to the faithful, death is not a dread, but a release from the trials, and the realization of the hope of comfort in company with all the faithful? Yes, He realized all this, yet in His sympathy for others, and in His compassion for the frailties of us all, He wept because of the grief displayed by Mary. How blessed are we that we have a Mediator Who fully understands us, a High Priest Who is touched with the feelings of our infirmities! We have a Savior Who has suffered grief for all the sins of mankind, Who has known the greatest sorrow, experienced the most agonizing pain, and has felt a loneliness man need never feel. Surely He was not ashamed of the tears He shed openly at that hour; surely He is still touched by our sorrows; surely He still weeps with us. May we remember that He shed more than His tears — He shed His precious blood, that we may have the blessed privilege of taking our thanksgivings, our problems, our sorrows to Him.

Earlier this week, these thoughts came to me as I sadly participated in the funeral of Sister Luther Roberts, at Salem, Oregon. At her funeral, all were weeping, unashamed. No, the tears were not being shed so much for her, for her life had been full of activity in the Father's kingdom. Her life had been an example to all — a life of study, of teaching, of training others. Many tears were shed for those many who loved her, and grieve because of what we have all lost because of her passing. Tears were shed for those who never had the privilege of knowing her. To know her was to respect and admire her. Tears were shed

(Continued on page eight)



## Brother Adams' Review

J. D. Hall, Jr.

We sincerely appreciate the invitation by the editor of this paper to discuss the "Review" by Brother James Adams of our recent articles on True Christianity. Brother Adams seems to be greatly disturbed by our challenge of the accuracy of our sectarian slanted translations.

However, our primary purpose in these brief articles was to call attention to the fact that the Greek word 'ekklesia' at the time it was used by the Holy Spirit in the first century meant 'assembly' or 'group' rather than 'church' as translated by the sectarian scholars. Since Brother Adams made no effort to deny this, we have a feeling that his intentions were to review the person of J. D. Hall, Jr. rather than the articles themselves. If this be true, then we would kindly remind Brother Adams in the words of Paul that "--it is a very small thing that I be judged of you or any man's judgment; yea, I judge not mine own self, but he that judgeth me is the Lord."

Nevertheless Brother Adams' challenge has revealed the need for a more detailed study of the Greek word 'ekklesia.' This we propose to do in this article, after which we will try to make a close examination of the passages he offers as proof that the local gatherings of Christians in the first century were functional organizations such as our present day churches. The latter is especially important to those of the Restoration Movement because of our determination to restore Christianity to the world as it was in the beginning.

Please let it be understood by all that we are not suggesting that the word 'church' be dropped from the English language even if we could do so. It is a perfectly good English word, and we strongly recommend its continued use to describe the sectarian religious institutions for which purpose it was created. In the words of a sectarian scholar whom we shall not name "it truly represents and accurately describes present day religious bodies." However, when we use a sectarian word to describe God's people instead of the word used by inspiration, it simply proves that we are thinking along sectarian lines, and we are dangerously close to blasphemy.

Some fifteen years ago when the present disturbance and confusion started among our brethren over what could and what could not be done with the "Lord's money" some of us quietly determined to find the cause. We could not accept the conclusion reached by many that some of our

people had suddenly decided to "tear up the 'church'" and "divide the Body of Christ" for selfish reasons. We believed the Word of God was all sufficient, but we had reason to question the translations. The sectarian word 'baptism' was one clue that something could be amiss in this field. And, we also realized that every argument under dispute had its roots in the question, "What is the church?"

For years we had been taught to reject the dictionary definition of 'church' in favor of the phrase "called out." Some of our brethren had learned the etymology of 'ekklesia,' and since 'called out' did describe God's people in a general way, surely this must have been what the Holy Spirit had in mind when He used this word in the scriptures. No one dissented, therefore this definition was accepted for years.

When we began to investigate seriously we found that "called out" could not be substituted for 'church' without violating the context in the various passages. We then checked the scholars and found them in full agreement that 'ekklesia' meant 'assembly' and nothing more when used in the first century. Thayer said 'assembly.' William I. Smith said the word's etymology had been lost from its meaning long before the time of Christ, and that its meaning was 'assembly.' Vine's Expository Dictionary of New Testament Words says 'assembly' and calls attention to Acts 19 where it was used in reference to a riotous mob and translated 'assembly' by the scholars. Robert Young of Young's Analytical Concordance fame made a translation in his day in which he used 'assembly' for 'ekklesia' throughout. Even Tyndale, upon whose translation almost all others are based, used 'congregation' throughout in translating this word 'ekklesia.'

But this did not end our investigation. We then went through the whole New Testament substituting 'assembly' or one of its synonyms wherever the word 'church' was found. They fit the context perfectly and clarified the meaning in a most wonderful way. It was as though the sun had suddenly broken through the clouds the way new light was given to almost every passage.

In a study such as this it is important that we define our terms carefully that we may avoid misunderstandings. For instance the word 'church' will be used in the sense in which your dictionary defines it. Webster says: CHURCH: From the Greek word 'kyriaken,' the Lord's house. 1. A building for public worship, esp. Christian worship. 2. Church service; divine worship. 3. The organization of Christianity, as a nation; esp., ecclesiastical power or government. 4. The clerical profession. 5. The collective body of Christians. 6. A body of Christian believers having the same creed, rites, etc.; a denomination; as the Presbyterian Church. 7. Any body of worshippers; a religious society.

Some will protest our use of the dictionary meaning of 'church' since it is the sectarian concept and admittedly not the bible meaning of the word. But I would point out that there should be no such thing as a bible meaning which is different from that of the same word found in our dictionary. If words are used in the translation in any other sense than that found in our standard English dic-

(Continued on page eight)

### ABOUT THE AUTHOR

J. D. Hall, Jr. — Business man who is founder of The Visador Co. and member of the church. Route 3, Box 238A, Jasper, Texas.



## Revising Our Questions

### WHO IS RIGHT RELIGIOUSLY?

This is a frequent line of inquiry. It has been productive of great controversy. The very implication leads away from personal considerations to contemplation of groups and movements. We will not deny that there is a legitimate concern associated with the question as we here state it... but we do believe that there is at least one question that ought to come before it and possibly two. The question of **WHAT IS RIGHT RELIGIOUSLY?** is more basic and can be studied with fewer personal involvements. Jesus focused the light in the right place when he observed: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds be re-proved. But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God" (John 3:19-21). When a man is personally concerned with being right with God he brings his life and heart into the searching light of God's truth and views with concern what he sees. The question of such man is simply to know what is right in order that he may conform to God's will. A man who is honestly concerned with **WHAT IS RIGHT?** will make himself right as he is blessed to know the truth. When that has been taken care of one might finally get around to discussing our opening question. Too often the question is heatedly argued by men who themselves are making no serious effort to learn the will of God. The question of **WHO IS RIGHT?** will largely be taken care of by revising it to **WHAT IS RIGHT?** and then seeking the answers from the scriptures. Most certainly, only **THEY** are right who do the will of God (Matt. 7:21). Men may gain satisfaction for the position of their group in arguments addressed to prejudice and pride and without the slightest regard for the scriptures. "Rightness" is too often upheld by mere appeals to fleshly matters... "rightness" of the group that is. But no man is seen to be right except as he conforms to the divine standard of right. If we take care of the individual we will have dealt with the party... but we may deal with the party and never touch the person. Alas, how often this is seen in men's approach to the problem. We have decided in favor of the party... have even changed parties, but have never changed in our relationship to God and atti-



#### ABOUT THE AUTHOR

W. L. Wharton, Jr — Evangelist for the Highland Boulevard church and Staff Writer for **The Preceptor Magazine**. 4935 Lakewood, San Antonio, Texas 78220.

tude toward truth. The local "church of Christ" is that only as the members themselves constitute it so. To the contrary, it has unfortunately been contemplated as the "RIGHT" sort of party into which, if one will come, he too will be right. Hence, we have witnessed the sad spectacle of wrong men coming into a "right" party in order to be right. They are one on the argument of the "right party" rather than the right life. No man can be right and be in a wrong party. But a man can be wrong and at the same time be in the right kind of local congregation. Enough wrong men in a right church will have the effect, not of making the men right, but of making the congregation wrong. It is the old story of keeping the ship in the sea but the sea out of the ship. May we have the grace to fashion our interest in inquiry into the intensely personal veins of thought... thoughts that concern **WHAT IS RIGHT?** and then have the courage to live by those truths learned. There is no problem associated with religion that this will not take care of.

### ARE THEY FEW THAT BE SAVED?

In Luke 13:22-24 we have this recorded: "And he went through the villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are they few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." The question of whether few or many will be saved is not peculiar to the time when our Lord moved upon the earth. Men have been asking it in every age. We have heard it, in one form or (Continued on page thirteen)

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"I do enjoy your paper; and I think that you are doing a good job with it."

Wichita Falls, Texas

"I have received the Preceptor for sometime and I continue to enjoy it. I would like to see it become a twice-a-month paper if you see fit to do so."

Lavinia, Tenn.



## The Passing Scene In Religion

Joe Neil Clayton

The **Life Magazine** of November 5, 1965 reports the death of Paul Tillich, German-born theologian, whose work in Union Theological Seminary and Harvard Divinity School has influenced a whole generation of modern denominational preachers. He was a contemporary of Albert Einstein, and is credited with being his peer as a thinker.

The interesting thing about the article in **Life** is that several of Tillich's ideas about religion are revealed and applauded. At first it says that Tillich has been called the "apostle to the skeptics." This title has been awarded to him because of his ability, evidently, to persuade divinity students with "skeptical" notions to "feel at home in the church, with all their doubts." The method of persuasion was not so much a matter of making them over into semi-believers, but to encourage "their interest in modern secular ideas and events; real life . . ." In other words, he was incapable of combating skepticism, only turning the skeptic to try to be active as a moral "secularist."

The main of his religious philosophy was rooted in the Existentialism of Kierkegaard, the German "pessimist-theologian." The **Life** article explains that this was "not the godless variety associated with Jean-Paul Sartre" of France, but it seems strange that atheists and theologians could embrace the same type of philosophy and both see in it the answer to their doubts.

If Tillich's definition of salvation ("the courage to be") is the same solution to the problem of life that is held by Sartre and his cohorts, why should anyone conclude that the "godless variety" is worse than that of Tillich. In order to hold this philosophy, Tillich had to divorce men from the biblical concept of God.

**Life** says, "In the course of exploring Being and the dreadful alternative of non-being, which is the source of human fear, Tillich arrived at his definition of God as the power of being, the 'ground' of all being. It was the only attribute he was willing to ascribe to God. All other attributes, including His role in the Bible, he regarded as symbols, man-made partial insights which were valuable but in need of constant reinterpretation." In simply words, Tillich did not respect the Bible as the inspired revealing of God. He therefore sought to impress his generation, through the use of human reason, with his own interpretation. The question could be raised by the disinterested party, "Why should one be forced to reject

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### ABOUT THE AUTHOR

Joe Neil Clayton — Minister of Termino Street church and co-developer of prepared recorded radio messages. 1021 Termino, Long Beach, California.



## "The Cart Before The Horse"

Truman Smith

There has been for quite some time now the idea that we need to get out and start some congregations. Brethren usually reason this way, "Well, there needs to be a good sound congregation in that city."

Brethren, I am not against starting churchess. That is not the point. But, have you stopped to think about the many churches that the apostle Paul had a part in establishing? We do not read of Paul, in any of these instances, ever saying that he was going into a certain city to "start a church." However, it is interesting to note that his **preaching** in certain places resulted in establishing congregations. It is nowhere said that his purpose was to "start a congregation" anywhere.

I sincerely believe that many of our fine capable brethren are "putting the cart before the horse." They are going into areas for the **sole purpose** of "starting congregations." I am persuaded that the emphasis is on the wrong thing. It is God that gives the increase (1 Cor. 3:6). Preaching the gospel is the **only** responsibility that the evangelist has! We hear a great deal said about "getting results," or "causing responses." Let it ever be remembered that it is **not** the preacher's responsibility to "get results." If he faithfully preaches the word, as did Paul, God will give the increase. Could this wrong emphasis be partly responsible for some thinking that we need a social gospel today to "draw crowds"? We like to see "results" and if we don't see any "results," we sometimes think that we will just have to **make** some!

This writer can remember when members of the church had faith in the preached word. Why is it that we seldom hear this passage quoted: "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. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:8-11). I believe that it is time that we renew our faith in God and His word.

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### ABOUT THE AUTHOR

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## ABOUT THE AUTHOR

Jim C. McDonald — Evangelist for the Union Road church and Staff Writer for The Preceptor Magazine. 1011 Johnson Street, Lufkin, Texas 75901.

**Robert H. Bunting**, Box 97, Lafayette, New Jersey. The church in Newton, New Jersey had a meeting in Oct. Harold Dowdy and Gene Dortch did the preaching. There were 4 baptisms and 4 restorations. We welcome any members moving up this way. We are now meeting in the Enterprise Grange Hall on Nelson Street in Newton. The church now numbers 16 members. The church is listed in the yellow pages of the telephone director.

**Robert Jackson**, 1530 Riverside Dr., Nashville, Tenn. Seven have been identified here in recent weeks and 10 restored. My meeting with the Jordan Park church in Huntsville, Ala. resulted in four being restored. Brother Arvid McGuire is the faithful evangelist and is doing an excellent job. It was a joy to be in his home during this meeting.

**W. E. Coffman**, 3326 South Wheeling Ave., Tulsa, Okla. One was baptized here at Southside in Tulsa in Sept.

**W. C. Sawyer**, 1224 Ashland, Ave., Louisville, Ky. One was identified here at South End in Oct. Bro. Wilsford (Claude) is known by many in this area. He is scheduled to move from Pensacola, Florida this week to work with the Silver Street congregation in New Albany, Indiana. We welcome him to this area.

**Leslie Diestelkamp**, Galena Blvd. and Edgelawn Dr., Aurora, Illinois. Having held a gospel meeting in West Bend, Wisconsin in October, bro. Diestelkamp says, "I had thought of the West Bend church as a weak one. In this I was mistaken. They are few in number, but strong in spirit and devoted to the Lord. In fact, after preaching in more than fifty meetings in the last four years, I must admit that I have found none more firm or more dedicated to Christ. One was baptized during the effort at West Bend. Several others heard the Word that may yet obey. We were much encouraged by cooperation from other congregations in that area. Brethren came from Kenosha, Racine, Southside in Wilwaukee, Mid-west in Milwaukee, West Allis, Waukesha, Green Bay and Sheboygan Falls (all in Wisconsin) and from Zion and Crestwood in Illinois. West Allis and Sheboygan Falls were especially faithful in supporting the meeting with their presence."

**Roger M. Hendricks**, 308 Florida Ave., Mt. Pleasant, Tenn. Brother Hendricks conducted Fall meetings at Front St. church in Poteau, Okla.; Northside church in Ft. Lauderdale, Fla.; Mooreville Pike church in Columbia." He moderated for Jimmy Thomas in a debate in Columbia.

**J. D. Tant**, 2394 Wesley Chapel, Decatur, Ga. Four have been identified at Snapfinger Road church recently. Much activity is taking place in Atlanta, Hugh Davis preached in a Sept. meeting at Southwest church. A number identified themselves with the church during the meeting. Jere Frost held an October meeting for Snapfinger Road, Yater Tant held an Oct. meeting for the Glenwood Hills church and the Northeast church is progressing toward plans for a new building possibly by the first of the year (1966).

**Andy deKlerk**, Port Elizabeth, South Africa. "The work among the colored folks is doing nicely. Two families (15 in number) have now come out of error to take a stand for Truth. Recently on a Wednesday evening about nine o'clock, several Christians gathered in my garage, where the baptistry is kept, to witness the birth of two more souls into the family of our Lord."

**Robert Crawley**, 2522 Southview Dr., Lexington, Ky. Fall meetings were held in Harrodsburg, Ky., Bob Crawley; Lebanon, Ky., Kelly Ellis; Frankfort, Ky., Wright St. church, Bobby Witherington.

**S. Leonard Tyler**, 2204 W. 40th, Pine Bluff, Ark. A Lectureship at 6th Ave. church in Pine Bluff in November had the following men on it: Leon Goff, Camden, Ark.; Frank Puckett, Dyserburg, Tenn.; Granville Tyler, Decatur, Ala.; Robert Jackson, Nashville, Tenn.; Charles Bland, Houston, Miss.; Eugene Britnell. "The meeting at Bald Knob was a good one. We baptized one man and three returned to their first love."

**Jimmy Tuten**, 3800 Blaine Ave., St. Louis 10, Mo. Five have been identified here at Spring and Blaine and one baptized in Oct. and Nov.

**Harold Fite**, 1025 Merritt St., Fort Worth, Texas. This congregation was in a gospel meeting Nov. 22 with Paul Foutz of Houston, Texas doing the preaching. Bro. Foutz is not a stranger to this church, having formerly labored

with us. This will be the second meeting he has preached here since moving from Fort Worth. Three have recently identified themselves and one baptized here at Castleberry.

**James Rodgers**, Box 2333, Freeport, Texas. I have been away the past two weeks in meetings. Week before last in Baytown, Texas with the good brethren of the East Side church. Last week I preached a four night meeting Brady, Texas. Next week I will be with the brethren in Refugio for a week's meeting (Oct. 25-Nov. 1) Bro. Rodgers reports that two were recently baptized North Freeport.

**W. R. Jones**, P. O. Box 698, Lake Jackson, Texas. I recently preached in a fine meeting at Burnet, Texas, where brother Robert Turner is the faithful evangelist. I will be in a meeting at Highlands, Texas, Oct. 11 through 17. My good friend Emer Moore is the preacher there and continues to do a good work. We have just closed a fine meeting. We are grateful to brother Cavender of Ft. Arthur, Texas for the good job he did in preaching the word. One was baptized.

**Robert A. Bolton**, 126 West "E" St., Ontario, Calif. "After a very enjoyable work with the Pleasant Run church in Lancaster, Texas, on Sept. 12, 1965 I began my work with the good congregation in Ontario, Calif. I anticipate a very pleasant association with these good brethren. One baptized last Lords Day. All correspondents please note my change of address.

**Arthur W. Atkinson**, 1354 Mt. View Ave., San Bernardino, Calif. A number of gospel meetings have been in progress here in the area of San Bernardino... Warren Chetham has been in a November meeting in Lancaster; bro. Atkinson has been in West Anaheim; Edgar Dye has been at Garden Grove and David Harkrider has been at Colton.

**Frank L. Smith**, 525 Roebuck Drive, Birmingham, Ala. We enjoyed a good meeting at W. Bradenton church recently with good attendance and interest throughout. Two were baptized, one was above 75 years, the mother-in-law of an elder, and the other was above 65, the father of a deacon.

**Maurice Barnett**, 1606 W. Indian School Road, Phoenix, Arizona. We have just concluded an excellent meeting here at West Side in Phoenix. Bro. Wilson Coon did an outstanding work on his part. The meeting was the best in both attendance and interest of any in a long time. One adult was baptized, the saints were edified, and many new contacts were made..

**William Wallace**, 860 S. Belmont Ave., Indianapolis, Indiana. One was baptized and one restored and identified here at Belmont in Oct. and Nov. Charles M. Campbell held a November meeting at Courtland Ave. in Kokomo

## "Thy Speech Betrayeth Thee"

Matt. 26:73 - Judges 12:6 - Neh. 3:23

NO LIEING

Rev. 21:8

NO RAILING

1 Pet. 3:9

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SOUND  
WORDS**  
Tit. 2:1

My Church - Our Church . . Matt. 16:18  
Join the Church . . . . . Acts 2:47  
Reverend . . . . . Ps. 119:11  
Pastor . . . . . Eph. 4:11  
Father - Doctor . . . . . Matt. 23:8  
Get Religion . . . . . Jas. 1:27  
Church of Christer . . . . . Acts 11:26  
Christian this or that . . . Acts 11:26

Matt. 12:36

2 Tim. 1:13

1 Pet. 4:11

NO TALE BEARING

Prov. 11:13; 20:19; 16:28  
1 Tim. 5:13; 1 Pet. 4:15

**PHIL. 3:8**

NO PROFANITY

Eph. 4:29 - Col. 3:8

and Gary Ruddell held a meeting at West Washington St.

Oaks Gowen, 2121 Blanding Blvd., Jacksonville, Florida. The meeting with the Peabody Avenue congregation in Memphis, Tenn. was an enjoyable one. One was baptized during the meeting. One has been baptized at Lake Shore Drive in October.

John Bullock, 108 Cedar, Dumas, Texas. After a very pleasant and profitable work with the church in Allen, Texas, I began with the church meeting at 6th and Merideth in Dumas. Bro. S. L. Edwards of Sinton, Texas did the preaching in a recent meeting here, and we are happy to report that five were baptized and one restored during this gospel effort. We anticipate a good work with these brethren. Come by when in the Northern Plains area.

Leroy Ensey, 3501 30th Street, Port Arthur, Texas. Bro. Jack Kirby from Brownwood held an October meeting here at Pear Ridge. Interest and attendance was good. Five came forward confessing public sin which brought the October total of those responding to the invitation to seven.

Roy S. Fudge, 210 East Barstow Ave., Clovis, Calif. A meeting begins here on January 17th with Bud Irvine from Odessa, Texas doing the preaching.

Bill Wallace, 860 South Belmont

Ave., Indianapolis, Indiana 46221. Two have been identified here at Belmont, besides a couple of which one was baptized and the other restored and identified.

James E. Gunn, 1079 Sarne Road, Eau Gallie, Fla. Last Sunday we had one to be baptized and two restored to their first love. The work here continues to improve in all areas.

Grover Stevens, 1320 Gardiner Lane Louisville Ky. 40213. Two were baptized and ten restored in our gospel meeting which closed last Sunday evening. Brother Claypool did an outstanding job in the preaching. Interest was high and attendance was very good throughout the meeting. Our next meeting begins Jan. 10th. The church in Beaver had a Dec. lectureship on "The Home" with B. G. Hope; bro. Dancer; Bobby Witherington; W. C. Sawyer, Grover Stevens; Donald Mosby; George Pennock; James Jones; James Needham and Norman Fultz speaking.

Arnold Hardin, 1333 Judiway, Houston, Texas. Four have been identified here at Oak Forest since last report. This brings the total number of responses for 1965 to the same number as the year before, 77. Ten were baptisms. Many attendance records were set. The highest for Bible study was 162. The record for the worship hour was 227.

W. Eural Bingham, 1706 Shiloh Rd.,

Corinth, Miss. A nucleus for a sound church has just been forced to come out of the church in Clearfield, Utah. This is in the Ogden and Hill Air Force Base vicinity. This new group consists presently of four or five families and contains good, sincere, informed, and zealous people who are willing to work for the cause of Christ in its purity. So far as I know or they know, they are the only group in the state of Utah standing for the truth against institutionalism and social gospel trends of the day. Their immediate problem is a place to meet. A meeting place is hard to come by, and financing of any kind is just about impossible due to Mormon control there. They have located a desirable piece of property (a building vacated by a denominational group, on a good, large lot) which could be purchased if financing could be arranged, involving \$20,000 or less. If any reader is able and willing to assist them in this or can direct them to where such help can be had, it would be a great service in a strategic and needy area for the Lord's kingdom. I was in Clearfield for a meeting in August, 1964 and know the situation and commend this new group highly as being worthy of any assistance that can be given. Those having friends or relatives stationed at Hill Air Force Base or in the vicinity of Ogden and to the south, tell them of this new church. Contact Troy Hestand, 2544 N. 475 W. Sunset, Utah 84015. The End

**The Sequent Arrangement . . . . .** (Continued from page one)  
reigning Son of David, to rule over his kingdom, or church, which he had said he would build or establish (Matthew 16:18-19).

These books were written to produce belief in him as the Son of God, that we might have life through his name (John 20:30-31). Though the apostle John said this of the book he wrote, it may with equal propriety be applied to the four gospels taken together. (To be continued)

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**Editorial, Jesus Wept . . . . .** (Continued from page two)

for the hours spent in their home that will never be quite the same again. Tears were shed for her mother, her son, her sister — but most of all for her husband, with whom I have worked closely for seven years. How he must feel the weight of that loss, for with the passing years, Luther and Anne were drawn closer and closer to each other — and that's as it should be. Though I was just a "kid" when I first met them, and they were already among the best known, and most highly respected in the church, they treated me as a friend — Luther and Anne never looked "down" at anyone.

When Sister Roberts knew her illness was terminal, she carefully planned to the last. At her request, Brother Jim Rury preached the funeral. How wise her choice. Though Bro. Rury has been very close to them for so long, and must have suffered more grief than most of those present, his words were the most appropriate I have heard for such an occasion. For a little while he wiped the tears from our eyes — he succeeded in making us forget the sorrow of the moment by forcing us to glimpse the hope of the glories God has promised to His faithful. And so we rejoice with Sister Roberts in the hope of her comfort; yet we weep with the family on their loss — and the loss that we have all sustained in her passing. The End

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**Brother Adams' Review . . . . .** (Continued from page three)

tionary it is not English but Ecclesiasticism. When you use them in that sense you lose your hearers in a cloud of mystery, thereby creating further confusion. It is foolish to try to change the dictionary. The sensible thing is to recognize the mistranslations and correct them by substituting the correct word. For instance if 'baptize' means 'immerse' why use 'baptism' which means more than 'immerse.' Just call attention to the error by the translators and substitute the word 'immerse' in all your conversation. This way we will never be misunderstood either by our brethren or by outsiders.

Our dictionary says 'church' came from the Greek word 'Kyriakon.' Now why would the sectarian scholars use a word which originated from one Greek word to translate another Greek word with an entirely different meaning? In Matt. 16:18 the Lord did NOT say, "Upon this rock I will build my 'kyriakon' (Lord's house)"; but rather, "—my 'ekklesia'." This is the thing which has baffled the eminent Dr. Hort and other sectarians of like stature, the

result of which has been the writing of many highly technical books which have always ended with a question mark. As Bro. Adams suggested, they have never been able to "lay at rest" this controversy. But this is not so surprising when we realize that neither Dr. Hort nor his peers can "lay at rest" the controversy about the steps one must take in order to become a Christian, and for the same good reasons. It is one thing to know the meaning of words, but quite another to understand the message conveyed by those words. It is common knowledge among translators that one who understands the message clearly is far better qualified to translate the message than one who does not.

The truth of the matter is that Tyndale and the sectarian translators who followed him had very little knowledge of the meaning of the scriptures when their translations were made. The great Tyndale himself, though a gaint among men of his day in spiritual perception, found it necessary to make numerous revisions during the nine years between his first and his last works, as he himself studied the meaning of passages he had translated. It is noteworthy that a great majority of our King James Version is still worded just as Tyndale left it.

The thing we find so difficult to grasp, in this day of spiritual enlightenment, is that only those of wealth and religious prominence had access to even the simplest teaching of the scriptures in Tyndale's time. As someone said, "Everybody talked about it, but no one knew anything about it." Those who had access to the scriptures were far more interested in the teaching of their Church than in the teaching of the scriptures. In fact, it was unlawful in England to attempt a translation of the scriptures at this time. The climate for such a work did not exist there.

Tyndale pursued his work in Germany, however, where the reformation had made better headway. His work was surprisingly accurate, but one thing was wrong. It was too accurate for the climate. It contradicted the teaching of the Church. He was apprehended shortly after his final revision was completed and convicted of heresy. The charges amounted to nothing more than a complaint that Tyndale translated certain ecclesiastical terms by English words which lacked ecclesiastical association. Thus he used 'congregation' and not 'church'; 'elder' and not 'priest'; 'repentance' and not 'pennance'; 'love' and not 'charity,' etc. He died by strangulation and burning in 1536, only two years after completing his best work.

Needless to say, the translators of the Geneva Bible, which appeared twenty-four years later, had ample reason for using 'church' instead of 'congregation,' and so it has been in all translations since. It is plain to see, therefore, that this word 'church' was forced on the translators by fear for their lives. Instead of changing their religion to fit the scriptures, the religionists of that day forced the translators to change the scriptures to fit their religion.

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Strange as it may seem, during the days of the apostles the Greek language did have a word which meant exactly what our dictionary meaning of 'church' is today. It was 'sunagoge,' translated 'synagogue' in our present translations. See Cruden's Concordance page 653. If the Holy Spirit meant to say what our translations say today, why did he not use the word 'sunagoge' instead of 'ekklesia'? This rejection of the religious word 'synagogue' for the common word 'ekklesia' is the best reason we can think of for rejecting 'church' today in favor of 'assembly.' It is also the best proof we have that the Lord was NOT speaking of a 'church,' such as we know today, when he used the word 'ekklesia.'

But let us look at this word from another angle. If the word 'church' originally came from 'kyriakon' which meant the Lord's house, and if 'church' is a true translation of 'ekklesia,' then 'ekklesia' and 'kyriakon' are synonyms. But not so, one means 'Lord's house' and the other means 'assembly.' And, what do we do with 'church' which means something else? It is no wonder Dr. Hort was baffled.

In Acts 7:38 we find, "This is he that was in the 'ekklesia' in the wilderness with the angel which spake to him in the Mount Sinai,—." Did this meeting of Moses with the angel of God on Mt. Sinai constitute a 'church'? (If you will recall this was the occasion, after the golden calf episode, when Moses was called back into the mountain the second time to receive the stones containing the ten commandments.) Did this meeting in the Mount constitute the 'Lord's house'? It certainly did not. It referred only to a meeting' — which word is also a synonym of 'assembly,' 'gathering,' or 'group' — between Moses and the angel. "...and with our fathers: who received the living oracles (written on two tables of stone) to give unto us." Did this gathering of the fathers with Moses to receive the tables of stone, after his return from the mountain, constitute a 'church'? Did it constitute the 'Lord's house'? No. It was just another gathering. Now let us read this passage again substituting the word 'meeting' in place of 'ekklesia.' "This is he that was in the meeting in the wilderness with the angel which spake to him in the Mount Sinai; and with our fathers who received the lively oracles to give unto us." Here two meetings are mentioned, both of which are referred to by the single word 'ekklesia.'

Referring to the riotous mob in Acts 19:32 Luke says, "Some therefore cried one thing and some another; for the assembly (ekklesia) was confused; and the more part knew not wherefore they were come together." Was Luke saying the 'Lord's house' was confused? Was he saying the 'church' was confused? No one would argue this point—not even the translators. The context here compelled them to accurately translate this passage, although present day English idiom would probably suggest 'group' or 'whole group' instead of 'assembly' as used by the translators.

In Acts 19:39 we read, "But if ye inquire anything concerning other matters it shall be determined in a lawful assembly (ekklesia). As in the previous passage the context forbids the use of either 'church' or 'Lord's house' in this passage. It referred only to a lawful assembly or fact finding board perhaps not unlike our Grand Jury of today.

The spread of the Gospel in the first century caused

many riots such as the one described in Acts 19, but no other was described in such minute detail as this one. The Lord no doubt could foresee the confusion and distress of His people in the twentieth century caused by faulty translations made by honest—though spiritually deficient—scholars. In His deep concern, love, and unequaled efficiency would He not take an occasion such as this to lend a helping hand to this generation—and perhaps this alone— by describing this event in such a way as to definitely establish the meaning of this word 'ekklesia' as He used it? What possible use could this account be to other generations? We do not know. But we do know that even with the aid of the account set forth here we are still hard pressed to detach ourselves from the strong tenacles of false christianity and its ecclesiastical concepts. When we reach the limits of our capabilities the Lord steps in. To use the language of the psalmist "Behold" even in the twentieth century "thou art there."

There are two other kinds of gatherings mentioned in the scriptures however which are not so easily distinguished from 'church' and the 'Lord's house.' Not that this could have any effect on the meaning of 'ekklesia' as established by its usage in the above passages; but rather its use in regard to the gatherings of the people of God, adds overpowering proof to the fact that this word has no special connotations whatever. It cannot be set aside and dedicated to the use of one particular kind of gathering such as our word 'church' or as the word 'synagogue' was set aside to describe only the Jewish religious gatherings. The Lord has seen to that by giving us a detailed account of this incident at Ephesus.

We are referring of course to the many places in the scriptures where, as commanded by the writer of Hebrews in Heb. 10:25 the Lord's people gathered themselves together for purposes plainly set forth in the scriptures; and also the many places where the whole family of the saved are said to be gathered spiritually in the body of Christ, the one body spoken of in Eph. 1:22, 23. Incidentally, do not let this passage disturb you which says "...to the church, which is His body..." Both the word 'church' and the punctuation here are misleading. There were no punctuations in the original text. This comma was added by the translators to clarify what they thought was the meaning of this passage. The average Christian today is far more capable of judging the meaning of the scripture than were the sectarian scholars. We are much more enlightened than they were. In this case we suggest the following as a correct rendering: "...and gave him to be head over all things to the group which is his body, the fullness of him that filleth all in all." Thus the institutional concept is lost and the individuals themselves are brought to light. Christ is not trying to save institutions. Nor does he need the assistance of any institution

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in teaching and saving men. All He asks is that men teach and be taught and that they believe and obey Him.

"Upon this rock I will build my church" is the reading of Matt. 16:18 in the King James Version of our present day translations. This was a simple statement made by our Lord after hearing the impetuous Peter confess His name, but the reading quoted above does not convey the picture today that the Greek words conveyed to Peter on that momentous occasion long ago. Peter received this picture: "Upon this rock I will build my group of followers." Peter did not understand from this statement that Christ intended to 'establish' a functional institution. He had already settled that in Luke 17:20, 21 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." And, the Lord did not say 'establish.' He said 'build,' not in the sense of establish or construct, but as Webster puts it "2. To produce gradually as the result of effort, system, etc.; as to build up a practice." The Lord started building up his following when the Gospel was first preached on Pentecost and will continue to build it until Judgment. The statement "The church was established on the first Pentecost after the resurrection" is completely without foundation in the scriptures. It is a statement born of a sectarian theological concept, and has no place in true Christianity. The Lord established nothing. He merely accepted the power and the authority to assume the reins of government handed him by the Father when He had fulfilled his mission as a man on earth. This occurred immediately upon his resurrection from the dead, and His reign was in force from that time on even though the Gospel was not preached until fifty days later to the Jews, and some ten years later to the Gentiles.

## Part II

In our first article on Brother Adams' "Review" we presented what we think is indisputable evidence or proof that the Greek word 'ekklesia,' as used by the Holy Spirit in dictating the New Testament to the various writers, meant 'assembly,' 'gathering,' or 'group,' nothing more and nothing less.

Since we have positively and conclusively established the meaning of this word let us examine in detail the passages referred to by Brother Adams which he thinks prove that a local gathering of christians—the kind mentioned in Heb. 10:25—was indeed a functional organization or church such as we have today. He describes it as those "who have covenanted or agreed to associate themselves in a fellowship for the purposes of social worship and work in the Lord's service; who meet regularly in a place mutually agreed upon and provided by the group thus associated for worship and the transaction of the Lord's business; who have a common treasury supplied by the Lord's day contributions of the saints who compose the fellowship (1 Cor. 16:1, 2) and out of which treasury the care of needy saints, the edification of the saints, and the preaching of the Gospel to the lost is provided for (Phil. 4:15, 16; 2 Cor. 11:8); and who, in a mature state select from among their number devout men possessing the di-

vinely authorized qualifications in 1 Tim. 3 and Titus 1 to serve as their overseers (bishops), elders (presbyters) and pastors (shepherds) in the administration of all activities, properties, and moneys of the fellowship and in the maintaining of the spiritual well-being of the constituents of the flock or body." He further says, "It is our contention that this fellowship has entity and that it is organized, hence in every legitimate sense of the expression is an organic body or organization divinely authorized." Thus we have the creed of ultra-conservativism.

First, let me say that at the time of his articles Brother Adams did not believe—really believe—that the word 'ekklesia' during the time of Christ meant 'assembly,' nothing more and nothing less. This, of course, is the line that separates us in our different concepts of true Christianity. He is not altogether opposed to the use of

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'assembly,' 'group,' or 'gathering'; and thinks it fits quite well in some passages, but in other passages none of them fit his concept like 'church' does. This is the standard reaction of people we have observed for some time now who are so convinced of the truth of their old concepts that they close their eyes and minds to fresh thoughts and ideas. Brother Adams is so deeply convinced of the truth of this creed that he doesn't even bother to offer proof to any part of it except for the 'operational fund' or 'church treasury.' He is positive that no one can make even the slightest dent in an attack on this bulwark of tradition, because no man has ever questioned it before.

Does the fact that nobody questions a thing prove it is true? If someone did question it could you prove every phrase and thought it contains? Usually not, else proof would be offered first! The lengthy description of 'a local church' given by Brother Adams in the quote above is the standard ultra-conservative view which "nobody questions." Much of it we accept as a proper description of a local gathering of Christians as they were in the first century, but not all.

For instance, we question his phrase "covenanted or agreed to associate themselves—" This may describe a church in this century, but there is no proof that Christians of the first century did this. They assembled themselves because they were commanded to do so. It is ridiculous to suggest that Christians must agree with one another before they can obey a command of the Lord.

And where is the proof that this is an association "for worship and the transaction of the Lord's business"? Acts 20:7 says in part—"the disciples came together to break bread." Why did they come together on the first day of the week, Luke? "To break bread." If this is all Brother Adams means by "worship and the transaction of the Lord's business" then this is his proof. If he means something else, then where is the proof? Of course he DOES mean something else, and of course there IS NO proof.

"—Who have a common treasury." Here he gives 1 Cor. 16:1, 2 as references! We do not agree that this passage has reference to a permanent operating fund such as churches have today and which we unscripturally refer to as the "church treasury" or the "Lord's money." There is no evidence of either in the Christian assemblies of the first century. This passage referred to a special collection for a specific need which "the disciples, every one according to his ability, determined to send" to the brethren in Judea (Acts 11:29). It represented cooperative individual action but not 'church action.' It is quite true that as a result of coming together expenses are incurred which must be met in an honorable and businesslike way. How this is done is entirely a matter of expediency, even to having a regular weekly contribution, but this could not be classed as a general working fund. It represents funds given for a particular purpose which must be used for that purpose only, if one wishes to avoid the sin of misappropriation of funds.

But of course James will fall back on the old misleading cry, "But the church is the people, and the people are the church." This is not true. A church is made up of people, but as he himself has said "this fellowship has entity." It is more than just a group of Christians. An

entity has an official membership. A group has not. Members who make up a church are not the church just as members who make up a club are not the club. A church is nothing more than a religious club. This is not meant to be disrespectful to anyone. We are merely trying to point out truth and reality without prejudice. Check your dictionary for the meaning of 'assembly' and compare it with the meaning of 'church.'

Please keep in mind that Brother Adams is trying to prove that Christians of the first century were taught to organize themselves into functional organizations such as churches today. This we deny. We contend that no such organizations existed during the days of the apostles and that the assemblies or gatherings of that day were simple gatherings the primary purpose of which was to observe the Lord's Supper. Other things of course were done in these assemblies as a direct result of the brotherly character of those who assembled; such as preaching, praying, teaching, singing and worshipping. These were not commanded however, and it was left to the discretion of the Christians themselves whether these things were done at every meeting and to what extent.

The next passage Brother Adams gives to support his concept as pertaining to the 'church treasury' is Phil. 4:15, 16. "Now ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no 'ekklesia' communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again to my necessity." Is Brother Adams saying that a group of Christians cannot send money to a preacher unless they are organized into some sort of a functional entity? We have already seen in Acts 11:29 this is exactly what "every one according to his ability" did concerning the need saints in Judea. Could they not do the same here? It is amazing how this sectarian word 'church' has become so imbedded in our minds we find it almost impossible to think and talk without being affected by its influence. In this case also James is trying to establish his point by offering as proof his own concept of the thing he wants to prove.

Then what about 2 Cor. 11:8? "I robbed other churches taking wages of them to do you service," as the translations render this passage. What is Paul saying here? The word 'wages' in this passage offers support to Brother Adams' institutional concept of 'ekklesia,' as though Paul was under the oversight of these other churches while working with those at Corinth. But when we look at the Greek word 'opsonion' we find its meaning to be 'support' or 'provisions' rather than 'compensation' or 'wages.' A correct translation then, with respect to these two words 'ekklesia' and 'opsonion,' would be "I robbed other groups taking support of them to do you service." James must look elsewhere for proof that preachers were "hired by churches" in those days, or that Christian gatherings had 'operational funds.'

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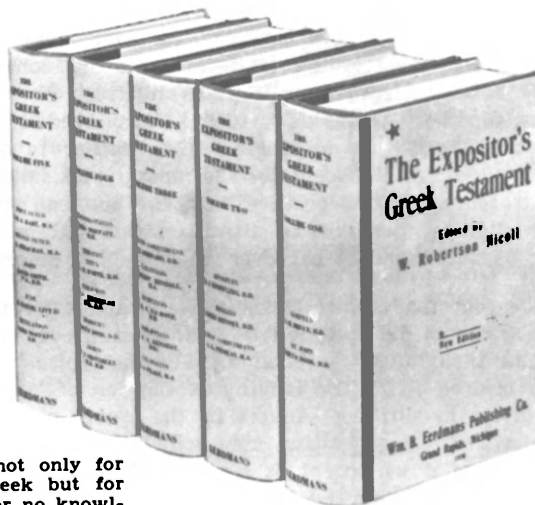
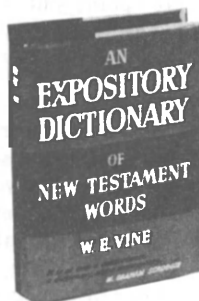
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And tell me, how can an assembly or gathering be in a "mature state"? Evidently he means that there were some mature Christian men who met the qualifications and who were selected, or recognized, as elders among them. This could open a long discussion about the duties, position, and responsibilities of these godly men, which we do not have the space nor the inclination to discuss under present circumstances. Perhaps we can do so later in a climate which is more in keeping with the spirit of Christian love and fellowship. We will say however that the mere recognition, or even the appointment, of qualified Christian elders in a congregation of Christians does not make that group a functional organization or entity.

Brother Adams' last few arguments are of the "last straw" type. First, he makes a blanket declaration that "In every place where the plural of 'ekklesia' is used and translated in our versions 'churches' it is unquestionably used in this sense (institutional)." Where does he get the idea that you cannot have 'assemblies,' 'gatherings,' 'groups,' 'congregations,' 'meetings,' 'courts,' 'riots,' 'mobs' or what have you? It would be a reflection on the intelligence of our readers to even discuss this argument.

And then he makes another grasp at the same 'straw.' He says, "John wrote letters to 'the seven churches which are in Asia.'" (Rev. 1:11) Did John write letters to the seven 'gatherings' which were in Asia? If so the people thus gathered would have had to remain assembled until the letters were written and delivered....," etc. This is a play on words by Brother Adams who is desperately trying to cloud the issue. It seems that he is so institutionally minded that when he thinks of a 'group of people' he thinks of the 'group' as though the people were of little or no importance. When you stand before an audience, James, do you see a GROUP of people, or do you see a group of PEOPLE? John was not writing to GROUPS. Nor was he writing to GROUPS of PEOPLE. He was writing to PEOPLE.

But let's put it another way. You are Sales Manager for a large firm who has a group of salesmen working in each of seven large cities. You instruct the men in each of these cities to come together, in a place of their own selection every Saturday at 10:00 A.M., to compare notes, advise with each other on sales problems and accounts, and to receive further instructions from you from time to time. Could you not write your instructions out and mail them to each group on a Thursday before they meet on Saturday without becoming confused? I could. The point is you are dealing with PEOPLE, not GROUPS. This is a simple illustration, but it is no more simple than God's instructions pertaining to a gathering of the Lord's people.

But Brother Adams has one more point to make. He says we are opposed to group action. No. We are NOT opposed to group action. In fact Paul and his company was a perfect example of group action. But this still does not prove that the physical assembly mentioned in Heb. 10:25 is a functional entity or church which does its work with money.

We would like to apologize to our readers for the rather rugged climate in which this discussion was pursued. In Brother Adams' behalf we would point out that

he feels a deep responsibility for the stability of ultra-conservatism. And, being solidly convinced of the soundness of his position, especially in regard to 'elders,' he attacks his opposition with every means at his command. But, as the apostle said, it is a small thing that we judge each other. "The Lord judgeth."

The articles which started this discussion have been put in tract form and may be obtained free of charge by mailing a self-addressed stamped envelope to Sentinel of Truth, Box 146, Jasper, Texas. **The End**

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**Revising Our Questions . . . .** (Continued from page four)

another, many, many times. Most generally, when some lesson has been taught that particularly stresses the importance and place of doctrinal or moral purity, some person, who is well aware that many people do not conform to the standard, will invariably ask: "Are they few that be saved?", or they may put it in the form of an observation: "You think you are the only ones that are right!" This sort of thing is brimming with prejudice and needs the utmost grace we can command to deal properly with it. Who can doubt that our Lord, by going to the very heart of the matter has not dealt with this sort of thing exactly as it should be dealt with? You will observe that our Lord neither answered that few or many would be saved (at least not in this immediate connection) but instead focused the question on the heart of all who heard him. And what was the manner in which this point was handled?

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Well, the Lord took it out of the realm of the impersonal ("THEY") and made it very personal by commanding "YOU (understood) enter in by the strait gate." You cannot be more personal than that. It is not nearly so important what others do as what you do...not whether others will make it or not but whether you will make it. Again, we like to get out in the realm of masses and parties and loose ourselves in the obscurity of generalities. Like the first question we discussed, we enjoy getting into our religious practices and conclusions on the basis of the crowd, etc., rather than by our own personal convictions. And yet, judgment will be personal with us all. For that we must always remember to make every consideration first personal. You will most certainly agree that one of the difficulties attending teaching the gospel of Jesus Christ is that of the auditor making the application to other than himself. He will not believe that he must be baptized because that would condemn his grandfather. He cannot believe there is one faith because he has friends that are involved in many. One will not believe the truth about divorce and re-marriage because it condemns so many people he knows. And so it goes. It is much easier to prejudice an audience against truth by appealing to consequences than it is to deal with the truth as God taught it.

It may very well be, that if we give serious thought to the questions that must be dealt with in religion with a view to revising them and making clear what is most important, we will gain souls to Christ...including our own.

The End

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#### The Passing Scene ..... (Continued from page five)

Moses, in order to accept Tillich? Are they not both men?" Indeed, why accept either, if they are both men. On such a basis as this, each man is entitled to his own interpretation of God, and anyone who accepts another man's interpretation merely shows that he is not ingenious enough to develop his own interpretation of religion.

The confusion that would result from such a futile situation would mean catastrophe to established religion, and we can see the beginning fruits of this calamity in the impotent denominations of today. No, it can only be on the basis of inspired revelation that we can find unity and meaning in religion. Man's hopeless state is only cured by a consistent and systematic application of this revelation to his need. Paul, the Apostle says, "But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness" (Rom. 6:17-18). That "form of teaching" is elsewhere shown to be inviolable, for Paul pronounces an "anathema" on the man who is "preaching to you a gospel contrary to that which you received..." (Gal. 1:9).

In the light of this biblical principle, we find it impossible to accept the idea, advanced by Tillich, that the Bible only contains "man-made partial insights." How could one accept testimony of men as "insights," when they made such fantastic claims concerning God? If the

claims are false, then the men are false teachers. Who could trust such men?

Tillich's accomplishments must therefore be consigned to the scrapheap of mistaken human endeavors. The results of his philosophy is the destruction of conviction and faith as a basis for morality. For his campaign against faith in a God of revelation, he will, without doubt, suffer the punishment shared by all such destructive men. He must be considered as having spent his life as the "Athenians," in no pursuit other than "telling or hearing something new" (Acts 17:21).

Life tells us that Tillich spent his last evening on earth "arguing in Chicago with Professor T. J. J. Altizer of Emory University, a leader of the young group of theologians called 'Godless Christians.' They believe that God is as dead as Nietzsche declared and should be ignored for the time being, meanwhile centering their studies on the teaching of Jesus. Godlessness was alien to Tillich's thought and he opposed the new movement, but he was enormously excited by the argument and happy to be in touch with theologians as radical as he had been. Altizer assured Tillich that he, (Tillich), more than any other modern theologian, had 'opened the confrontation with the real world. You fathered us, here we are.' Tillich became so excited that his wife took him home;—That night he died."

So ended the life of a man who "fathered," in a philosophical sense, men who want to be "Godless Christians." He has "sown the wind, and he shall reap the whirlwind."

The End

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## Help Us Fill This Page

### The Cart Before The Horse... (Continued from page five)

It is common today for my brethren to decide that a certain city needs to have a faithful church in it, so they make arrangements to go in and "start a congregation." What do the usually do? They usually start by calling on all of the sore heads and disgruntled members of liberal churches in the city and this forms the nucleus of a new and "sound" (?) congregation. In many cases, such members have had trouble everywhere they have had membership and have not tried to get matters settled scripturally with the brethren, and feel that they can "get it back on 'em" by helping "start another congregation." As a result of this, the new congregation begins with a bunch of dead beats, sore heads, and trouble makers, people who are not converted to the Christ to begin with. These will "like the preacher" just as long as he stays after the liberal churches and never says anything against the ungodly lives that the members lead. Most of this problem is because some brethren put "the cart before the horse" in their plans!

Let me stress again, I am not against starting congregations. I am happy to see brethren who love the Lord and His precious cause going out and starting congregations as the result of the preached word. Faithful churches will result from faithfully preaching the gospel. It is much better to see preachers doing this than promoting human institutionalism. But I do firmly believe that many of us have been far too anxious to receive into our number those that hinder the scriptural progress of local churches. It is nauseating to me to see so-called

"sound" churches afflicted in this way! We would do better by concentrating our efforts upon converting the alien sinner to Christ, rather than trying to remake those who are already members of the church. People need to be converted to Christ! Preaching the gospel will accomplish this.

We should keep reminding ourselves of these words: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). **The End**

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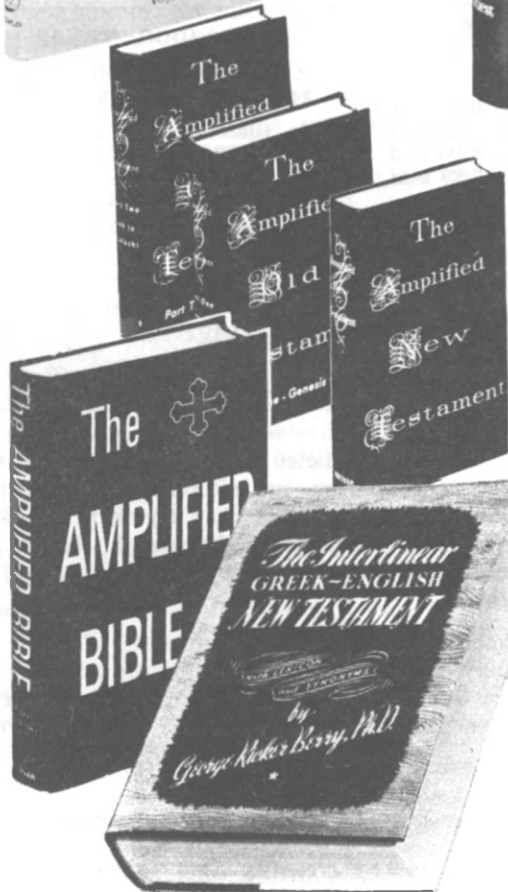
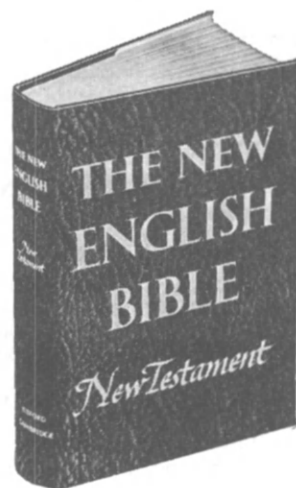
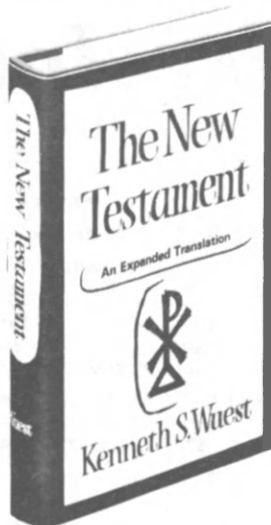
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#### ABOUT THE AUTHOR

A. Hugh Clark — Evangelist for the Parker Heights church and Staff Writer for *The Preceptor Magazine*.  
Route 1, Killeen, Texas.

The book of Acts therefore, may be said to be an inspired history of conversions which took place under the supervision of the inspired apostles of Christ, both in theory and in demonstration.

We shall learn later that the Lord's church is no more and no less than the company of the saved, added together by the Lord when they were saved (Acts 2:47), and so, the books of Acts contains also the history of the establishment of the church, the kingdom of Christ upon the earth.

If therefore, one would learn the answer to the question of what believers in Christ are to do in order to have the remission of their sins (Acts 2:38; 3:19; 16:30-34; 22:16), and to become members of the Lord's church, which is one and the same thing with being saved and which takes place simultaneously (Acts 2:47), the book in the Bible such a one needs to read for this information, is the Acts of apostles. Here, in the book of Acts, is this information made known, both by precept and example. **End**

VOLUME 15      FEBRUARY, 1966      NUMBER 3

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# The Preceptor Magazine

Stanley J. Lovett

Editor

4123 Valleyfield Drive  
San Antonio, Texas 78222

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ing subscriptions and changes of ad-  
dress to The Preceptor Company, Box  
187, Beaumont, Texas or telephone  
Area Code 713 Number UN 6-2961.

## OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publica-  
tion and Business Office of Publisher,  
P. O. Box 187, Beaumont, Texas. Pub-  
lished monthly at Beaumont, Texas.  
Printed by The Preceptor Company.

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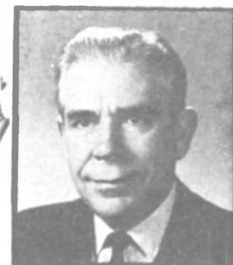
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## EDITORIAL

Stanley J. Lovett



## Authoritative Sources For Roman Catholics

Outside of Roman Catholics, most others who claim to be Christians have at least given lip-service to the idea that the Scriptures are authoritative in religion. That the practice has not always caught up with the profession is quite evident. But it is certain that such has been the claim.

The much publicized "Ecumenical Council" of the Roman Catholic Church, which has recently been brought to a final close, has revealed some significant things about the Roman church's attitude toward and views about religious authority.

Throughout the years it has been difficult to know exactly what they considered authority. In "Protestant" areas where the Scriptures are considered authoritative, the Roman Catholics would leave the impression that they regarded the Scriptures as sources of religious teaching. In other places where they had a greater following, they appealed to "Roman Catholic tradition" as a rule of faith and practice. At other times the claim that both Scripture and Roman Catholic tradition was authoritative has been made. Some Roman writers have compared the Scriptures as one river descending to join itself to another river, Roman Catholic tradition, and that these two sources con-joined represented authoritative teaching. Thus it has been a little difficult to know exactly what was authoritative with them.

In the November 8, 1965, issue of **U. S. News & World Report** under the heading "More Major Changes In Catholic Beliefs" appeared the following:

**"Decree on Scriptures.** On October 29 the Council paved the way for another major statement on doctrine. It approved the final version of a long-argued decree giving the Scriptures a new place of authority, alongside church tradition, as a source of religious teaching.

"This was seen as another step forward in the movement toward Christian unity.

"Most Protestants, since the Reformation, have rejected the authority of Roman Catholic tradition in favor of Scriptural authority.

"The new decree approved by the assembled bishops gives no clear primacy to either as a source, but says both 'transmit' the substance of revealed truth."

The significant thing about this is that this decree of the Roman Catholic Church gives the Scriptures "a new place of authority, alongside church tradition as a source of religious teaching." Actually, then, prior to the decree, the Scriptures themselves were not regarded by Roman Catholics as authoritative; Roman Catholic church teaching and practice was the source of authoritative teaching for them. Through the years, then, the Roman church has not been entirely straightforward about their supposed regard for the authoritative teaching of the scriptures. To them it was "church tradition" that was authoritative. They had more regard for and attached more importance to church tradition than for the Scriptures.

But when this "decree" becomes effective Roman Catholics may then regard the Scriptures as "a source of religious teaching." Note: not the source but a source of religious teaching. Not, mind you, as superior to church tradition "as a source of religious teaching" but only co-equal to human tradition in religious matters. Roman Catholic tradition has not been debased, it remains the same as before; only they

(Continued on page eight)



## More "True Christianity" (?)

James W. Adams

### Perennial Phenomena

Religious history is replete with examples of misguided zealots who have appeared, "messiah-like," on the public scene with pretentious claims to having discovered the "key" to all true Bible knowledge. So often has this been the case, they have become **perennial phenomena**.

Almost without exception, such men are obsessed by obviously fallacious concepts, yet they are literally carried away by infatuation with their self-analyzed, intellectual superiority, by captivation with the unique depth of their self-appraised, spiritual perception, and by utter fascination with "the exuberance of their own verbosity." (George Bernard Shaw, we think.) The writings of Brother J. D. Hall Jr. convince us that we err not in assigning him an honored (?) place in this category.

### Hall and His Sympathizers Displeased

We have stated before and state again: we bear no personal animosity toward Brother Hall. We love him as a brother in the Lord and have even regarded him as a friend. We question not his motives nor do we impugn his honesty. Yet, we regard his views as expressed in his public and private writings and by word of mouth in our presence as completely erroneous, confused, chaotic, and hurtfully extreme. The importance which he attaches to what he thinks he has discovered and the unbridled zeal with which he presses his concepts, we regard as nothing short of pure, religious fanaticism. Therefore, we deal with him and his material on the basis of this conviction. If others disagree with our analysis of the matter, such is unquestionably their privilege, but we can only write as we see the matter. Our course seems not to please Brother Hall and some of his more rabid sympathizers, particularly some of his star performers in the so-called "**Sentinel of Truth**," a newborn, religious journal which Hall subsidizes with his considerable means. We did not anticipate that these people would approve our efforts nor could we care less.

We have never asked any teacher of pernicious error for any quarter. We ask these misguided brethren for none, nor do we propose to give any. The theories of Hall and his collaborators are causing trouble in faithful churches, and they are infiltrating the minds of young Christians, novices, and inexperienced preachers. In addition, they



### ABOUT THE AUTHOR

James W. Adams — Associate Editor, *Gospel Guardian* and minister for the Mound and Starr church, 1102 Mound Street, Nacogdoches, Texas.

antagonize the nature of the mission and organization of New Testament churches (**ekklesias**). We regard these theories to be quite as insidious as anything our so-called "liberal" brethren believe, teach, or practice. In fact, those who embrace them have no ground on which they can consistently oppose liberalism. We, therefore, regard them as incipient evils, and we regard their purveyors as false teachers. On the basis of this conviction, we have no recourse but to oppose them in the spirit of the Psalmist who said, "Through thy precepts I get understanding: therefore I hate every false way." (Psalms 119:104.)

### Verbosity Vies With Confusion and Error

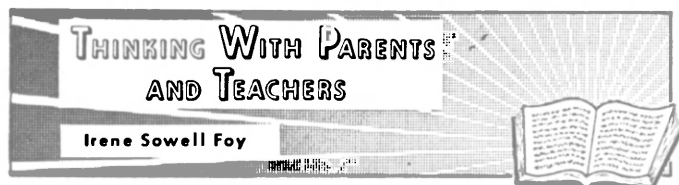
Brother Hall's verbosity is only exceeded by his mental confusion and exegetical error. Hall's rebuttal consists of some twenty, double-spaced, typewritten pages, more than half of which is but a rehash of what he had previously said. Much of what he says is wholly irrelevant and immaterial matter having to do with translations and their history and not touching top, side, or bottom of Hall's erroneous concept of the church or churches of the New Testament. The remaining part of what he says is filled with erroneous criticisms of scripture texts, misrepresentation of the statements of Adams and the issue between Hall and Adams, and novel and wild positions on scriptural matters which identify the author as one wholly unfit to deal accurately with even the simplest principles of Divine truth, or "true Christianity," as Hall expresses it.

**The issue is misrepresented.** In the very first paragraph of Hall's rebuttal, he misrepresents Adams and the issue. The charitable view would be to regard this as not deliberate. We choose to be charitable and simply regard it as resulting from the fact that Brother Hall, like all other men obsessed by admiration for their illegitimate brain-children, cannot see anything which reflects unfavorably on his self-conceived idol. Hall says, "Brother Adams seems to be greatly disturbed by our challenge of the accuracy of our sectarian slanted translations." If Brother Hall even half read our reply to his foolishness; he should know better than this.

Adams is not even mildly interested in what J. D. Hall Jr. may think or say about the accuracy of any translation ancient or modern. Hall's *ipsi dixit* on translations has about as much value or force as a mouthful of spittle would in irrigating the Sahara Desert. Hall is not a scholar nor does he document his positions with scholarly citations. When he makes a faint effort to document his position he makes himself utterly ridiculous. Hear him, but do not laugh; weep rather for his unconscious inability to treat of matters which he proposes to elucidate: "In the words of a sectarian scholar whom I will not name..." After this travesty, he cites William I. Smith by putting the alleged words of Smith in Hall's language and mentions neither the source, the volume, nor the page where the supposed citation may be found. This sort of thing Hall regards as "indisputable evidence or proof." If "a little learning is a dangerous thing," (Alexander Pope), what about such as this?

However, even if Brother Hall were a competent scholar in Biblical languages or documented his position on the

(Continued on page eight)



## "An Help Meet For Him"

(Continued from December Issue)

From life's morning until the closing of the day of one's brief sojourn here on earth, one should be able to say: "For death's dark encounter, I make preparation." The greater the event anticipated or the work one plans to do, the more preparation one must make.

From the time of His birth in Bethlehem of Judea it was about thirty years until Jesus of Nazareth emerged from the parental home to do the will of Him who had sent him and "to finish his work." Part of his work was preparing the material for his church, his kingdom. His disciples walked and talked with him and listened as he "taught them as one having authority, and not as the scribes." When the fulness of time had come and they were adequately prepared, he instructed them, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teach them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). Jesus was prepared and his disciples must be prepared before beginning their work.

As a help meet for her husband, it is a wife's responsibility to help him to grow that he may reach spiritual maturity in order to be prepared to do the most effective work.

In our last lesson, we mentioned the fact that there is a need for qualified elders. A wife has it in her power to help her husband to qualify. We discussed how she can help him so to live that he is "without reproach," "temperate," and "soberminded."

A wife may contribute to help her husband to live a well-ordered life that he may be of "good behaviour" (KJV). To work to this end the home must be well-ordered, well-balanced that there may be time and place for all things in order for the well-rounded development of each member of the family so that each may be prepared for any opportunity for service that presents itself.

In order that her husband be prepared for the eldership, he must also be "given to hospitality." One could hardly develop this quality without the cooperation of the wife, as

home-maker. It is she who must see to the physical comforts of the guests. Her attitude will do much to help her husband to be "given to hospitality."

The home is an ideal place for the head of the house to develop his aptitude for teaching. It is there where one may find all necessary elements for teaching: the father as teacher, the wife and children as pupils, an environment conducive to teaching and the greatest of all curricular, the sixty-six books of the Bible. In such situation the husband may not only develop the skill to teach, necessary to the eldership, but he may have the satisfaction that he is training his children in the way they should go. Every woman who is a faithful Christian should lend encouragement and help in such a worthy activity in her home, helping her husband to be "apt to teach."

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## The Passing Scene In Religion

Joe Neil Clayton

It never ceases to be surprising to see how gullible people can be about the claims of denominationalism. In most organizations with constant contact with the public, it seems imperative and practical that the organization maintain a good public relations "image." The political party must follow a consistent story about its aims in order to have the support of the voters. A school which depends upon the contributions and good will of the friends of the school must hold to a line of policy which will be compatible with the wishes and convictions of its supporters. If such organizations deviate substantially from these policies, they may expect to lose the financial and moral support of the people whom they serve.

However, certain denominations seem to be able to follow a very inconsistent policy and get away with it easily. This is confirmed in the remarks of John E. Hines, presiding bishop of the Episcopal Church, USA, published some time ago in the **Houston Post**.

The **Post** reports him as saying "with some pride" that his church includes men with diverse doctrinal views. These include theological liberals, scriptural literalists, hard-rock fundamentalists, and even practitioners of the gift of tongues. The question that is raised by this statement is, "how can men of such diverse views find common religious ground in the same church, and others be proud of the fact.

We remember that Paul urged Christians 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 judgment" (1 Cor. 1:10). If we wonder, because of the mass of religious confusion evident today, how men can obey this commandment, the answer must be that they must find common ground of authority. A "theological liberal" and a "scripture literalist" will not find this common ground. The Liberal wants to recognize other sources of religious authority besides the Bible (or instead of it). The Literalist will recognize only the authority of the Bible. These two men cannot speak the same thing, much less be of the same mind and judgment. There is no solid front in a church which would recognize and embrace both viewpoints, either.

As another example of the problem, Mr. Hines is reported as saying that he believes that the problem "facing this country and the world" must be blamed on "mankind's denial of the deity (or, divinity) of God." Yet, the same article says that he "defended" the denial of the virgin

birth of Christ by Episcopal Bishop James Pike, of California, by saying "The Anglican tradition is one in which the Episcopal church stands, a roomy one, providing the framework for difference of viewpoints." Thus we see that, like a politician trying to save divided elements of a party, Bishop Hines deplores the denial of God by the world, but defends infidelity when it appears in one of the fellow-bishops.

The worldly observer of this kind of double-talk will certainly be confused as to the truth on this matter. He might conclude that all infidels ought to join with a church so that they might be protected from the attacks of the church. Within the church, they could practice their infidelity without fear of suppression. But the Bible says that the denial of the divinity of Christ is a denial of the Father (God), in 1 John 2:22-23. How, then, can men defend such anti-Christian teaching in the very innermost circles of a church that claims to honor Christ? Very strange!

In yet another statement in his interview, Bishop Hines oppose the idea of a "supreme" single church, but he is reported to be encouraging unity talks now being held between the Episcopal Church and five other Protestant bodies. He also works hard to get the 18 Anglican communions around the world to take a lead in unity efforts. Here is another case of double talk. Any Christian aspires to see all Christians unified in the One body of Christ. In Eph. 4:1-4, Paul says "I beseech you to walk worthily of the calling wherewith you were called...."

(Continued on page fifteen)

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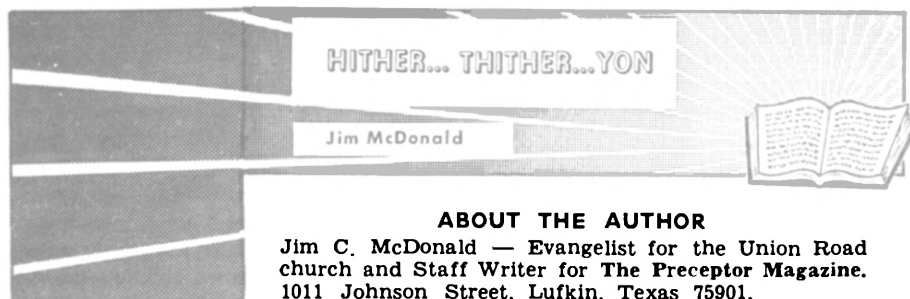
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### ABOUT THE AUTHOR

**Jim C. McDonald** — Evangelist for the Union Road church and Staff Writer for *The Preceptor Magazine*. 1011 Johnson Street, Lufkin, Texas 75901.

**Jerry Ray**, 12919 Sarah Lane, Houston, Texas. Here at Green's Bayou three were restored and identified during Nov. and Dec. The Cypress-Fairbanks church had a Nov.-Dec. meeting with Harold Fite, Ft. Worth. preaching.

**T. T. Carney**, 2039 Elm Street, St. Charles, Mo. One was restored and one baptized at Elm Street during the last week of November.

**Roger M. Hendricks**, 106 Fairview Dr., Mt. Pleasant, Tenn. Three were baptized at Locust Street in early Dec. Brethren at Jackson Heights in Columbia have entered into their new building.

**C. G. Caldwell**, 332 Main Street, Hobart, Indiana. One was added to the number of saints in Hobart with the addition through baptism of a man in November.

**Woodrow Plyler**, Box 85. Saratoga, Ark. Our meeting which came to a close last Friday evening was a very successful one. Brother (Huey) Hart-sell did an outstanding job in preaching the gospel of Christ. One precious soul was captized into Christ. The church was greatly strengthened and edified. No doubt, the good accomplishment will be seen for a long time.

**Frank Jamerson**, 2222 Wendell Ave., Louisville, Ky. 40205. One husband was baptized here at Wendell Ave. during December. Brethren at 1110 Gilbert Ave. in Evansville, Indiana had a short Dec. meeting with Gene Lyles preaching and the church in Charlestown has just completed a new building.

**Harold Fite**, 1025 Merritt St., Fort Worth, Texas 76114. During the month of November three were baptized, and two were identified with us (Castleberry). During Dec. one was baptized. One was baptized at Teel in Nov.

**Billy W. Moore**, 205 N. Fulton, Butler, Mo. 64730. At Republic I found a church small in number but sound in the faith. Bro. L. T. Shiflett preaches for this church each Lord's day, and is head of the math department at Southwest Missouri College in the city of Springfield. Two were baptized during this meeting, and others should have obeyed. We trust they shall do so. Bro. Moore held a Dec.-Jan. meeting for the brethren at Vanduser where Herbert Knight preaches.

**J. M. Gunn**, 502 E. Georgia Street, Tallahassee, Fla. The Westside church in Tallahassee is in need of a preacher that can be self-supported. We are in the process of building a building. There are about thirty faithful brethren worshipping with us. At present we are meeting in the labor Temple Building on U. S. 90 West. If interested contact the following men: J. M. Gunn, 502 E. Georgia St., Tallahassee, Fla., Ph. 222-2881; J. R. Hinton, 2014 W. Indianhead Dr., Tallahassee, Fla. Ph. 877-4717.

**Gary Scott**, 2580 East Lucas. Beaumont, Texas. Two were recently identified here at Pinecrest. Brethren at Ridgcrest (Orange) had a Dec. meeting with John Iverson doing the preaching.

## COMING . . .

### "CONDITIONS OF FORGIVENESS"

by **Bryan Vinson**

A series of five articles including the initial introductory one and four subsequent ones discussing respectively Faith, Repentance Confession and Baptism.

## In Next Issues

**W. C. Sawyer**, 4001 Taylor Blvd., Louisville 15, Ky. We are helping to support bro. Frank Butler in Frankfort, Ky., also bro. Ralph Reece who preaches for the church on Burnett Ave. here in Louisville, bro. Alaf Rainholdtzer in Norway, bro. Frank Perigo, in Campbellsville, Ky. We paid \$400 on the moving bill to bro. Bob Neely from Louisville to South Bend, Indiana . . . Bro. Frank Butler states in a letter dated Nov. 4th they made progress during the month of October as one was baptized, four restored and three were identified. They now have a total of 43 members. Bro. Bobby Witherington who preaches at Haldeman Ave. here in Louisville did the preaching in a meeting at Frankfort in Oct. There were no responses but attendance records were broken. On the last day of the meeting (Sunday) 94 were present for the morning worship and 70 for the evening worship.

**Robert H. Farrish**, Bro. Farish and his family moved in January to Austin

to work with the Wonsley Drive congregation in that city.

**Jady W. Copeland**, 3433 Studebaker Road, Long Beach, Calif. Since coming to Studebaker Road, we have enjoyed the work very much. There are good people here, too. The work is going well. We had our largest crowd last Sunday since I have been here—250. Everything promises to be a good work. We have just closed a very fine meeting with bro. A. Hugh Clark in which two were baptized, one confessed sins, and two having been baptized since the meeting. There are three fine men serving as elders, five as deacons and the prospect for future leadership is bright.

**Robert Turner**, Rhomberg and Washington Sts., Burnet, Tex. One brother was identified here at Rhomberg and Washington Sts. in Dec. Our "new building is being built at the corner of Oak Street and First, in the new Oaks-West Addition, on the north side of Burnet. The location is just one block west of Highway 281, and the building is easily seen as one enters Burnet's residential section from the North (Lampasas Hwy). We hope to move into our new building March 6, 1966, at which time this congregation will be known as the Oaks-West church of Christ, of Burnet.

**Ward Hogland**, Box 166, Greenville, Texas. The good Lord willing my work for the next month or so will be as follows: January 10th, 11th and 13th and 14th, I will be in Conway, Ark., moderating for bro. Walton Weaver in a four night debate with Pat Davis, a Baptist preacher. This will be conducted in the court house. On January 25th I will be with Derrell Starling and the Westside church in Wichita Falls, on a lecture program. From Feb. 7th through the 13th I will be with the Union Heights church in El Dorado, Ark. In March I will speak on a lecture series at the Park Hill church in Ft. Smith, Ark., and also be in a meeting in Pensacola, Fla. Two were identified with the Walnut St. church in January.

**Truman Smith**, 541 Elma St., Akron 10, Ohio. This is to inform you that we are terminating our work with the North Main and Gay Ave. church here in Gladewater, Texas the last Sunday of Dec., 1965. We are to begin work with Thayer Street church in Akron, Ohio, on the first Sunday of January, 1966. We have been with the brethren in Gladewater for almost four and a half years. In many respects this has been the most pleasant work of all my experiences. There are a number of good solid dependable brethren that will stand for the truth in Gladewater. While there are problems to settle, it is my opinion that a good faithful preacher could move in and do a most profitable work with these brethren. A preacher interested in the



Can't Know The Truth  
Jno. 8:32; 7:11; Eph. 5:17

Command Too Hard  
1 John 5:3

## GIVING

As Much As Others  
2 Cor. 10:12

Can't Afford To Give  
2 Cor. 8:12

### Plans of Men

Rummage Sales  
Pie Sales  
Carnivals  
Chili Suppers  
Matt. 15:9  
Col. 3:17  
Tithings  
Gal. 5:4  
Begging  
Eph. 3:10  
Eph. 5:26

### WHY I SHOULD GIVE AS PROSPERED

1. God Commanded It 1 Cor. 16:1-2; 2 Cor. 8:7; Matt. 7:24-28; Jas. 1:25
2. Peculiarly Pleasing to God 2 Cor. 9:7; Acts 10:4; Luke 21:1-4
3. Lay Up Treasures In Heaven Matt. 6:19; 1 Tim. 6:7; Luke 12:16-21
4. Proof of Love 2 Cor. 8:8, 24; 1 Jno. 5:3; Jno. 3:16
5. Nothing Less Like Christ Than Covetousness 1 Peter 2:21; 2 Cor. 8:9; Phil. 2:5-6

### Plan of God

1 Cor. 16:1-2  
Periodic -1st Day  
Personal-Each One  
Provident-Lay By  
Proportionate-As  
Prospered  
Preventive-No Coll.  
2 Cor. 9:7  
Not Grudgingly  
Not of Necessity  
Cheerfully

Give  
Liberalley  
Rom. 12:8

GIVE SELF FIRST  
2 Cor. 8:5

Sow  
Bountifully  
2 Cor. 9:6

work here should write, church of Christ, Box 1226, Gladewater, Texas, 75647.

**Huey Hartsell**, 325 West 75th St., Shreveport, La. Our fall meeting was very successful. The services were well attended and good interest manifested. Brother Oliver Murray did an outstanding job of preaching the gospel of Christ with clarity and force. The meeting resulted in five souls being baptized into the body of Christ.

**H. L. Bruce**, P. O. Box 457, Clute, Texas. Last Sunday at the morning service Mrs. Josephene Thomas of 719 Mockingbird Lane, Clute, Texas, came forward to confess having worshipped with unscriptural (liberal) churches. She also was identified with this congregation. She was responsible for eleven people being present last Lord's day, and has arranged for a Bible Class to be conducted tonight (Thursday). She is the first colored person to be a member of this previously all white church. Her zeal should be imulated by us all.

**Floyd Thompson**, P. O. Box 1313, Santa Ana, Calif. 17 people were baptized here during 1965, 3 were restored and 13 identified with us. We conducted two gospel meetings with brethren Luther G. Roberts and Peter J. Wilson. Brother Thompson held six meetings during the year, at Norwalk, Dyersburg,

Cluver City, Madra, Salem and Coalinga.

**Bob Crawley**, 328 Clifton Ave., Lexington. The meeting with the Central church in Louisville, in which this editor did the preaching, was from all view points an encouraging and commendable experience. Two persons were baptized. The church at Cob Hill, where bro. Paul Grimes is currently doing the regular preaching, had plans for a series of meetings in late Nov.

**S. Leonard Tyler**, 2202 W. 40th, Pine Bluff, Ark. The meeting with the Washington Street congregation was a good one (Camden, Ark.). Six came forward: two confessed their sins and four were baptized into Christ. The interest was good throughout. Brother Leon Goff is a faithful gospel preacher and is doing a great work with the church there. Bro. Eugene Britnell and Mr. Ralph Staten, a baptist, conducted a religious discussion at Tuckerman, Ark., Dec. 6-7, 9-10. Bro. Britnell did a great job defending and presenting the truth. He understands the truth and manifests the finest spirit. He is also a quick thinker. The answers to the many quibbles are right on his tongue. It was interesting to learn that some of the Baptist were moved by his manner and ability to show what really is truth. They even expressed their desire to learn more about the Lord's church. Two were baptized at Sixth Ave. in Nov. and Dec.

**Albert A. Franks**, Merryville, La. In the month of Nov. we had 3 restorations. In the month of Dec. we had 2 baptisms and 1 restoration. We are continuing to have good crowds each Sunday. At present we have about 26 members. Also the prospects for future conversions look bright.

**Donald P. Ames**, 57 Long Beach Rd., Aurora, Ill. Sunday, Dec. 12, brother Leslie Diestelkamp, who preaches regularly for the West Side church here in Aurora, and I exchanged pulpits, giving bro. Diestelkamp an opportunity to preach for the church at 410 S. Michigan, Chicago. Bro. Diestelkamp is making plans to again return to Nigeria this summer and will be greatly missed by the brethren in this area. In many respects, he is largely responsible for the soundness of the church in Chicago-land. Those wishing to contact him may do so at 1833 Ivy Lane, Aurora, Ill. 60506.

**J. W. Evans**, 5335 Duke Street, Alexandria, Va. 22310. Seven were identified during Nov. and Dec. for the Anandale church; two were baptized. Bro. Evans held a Nov. meeting for the Savvah, Ga. church.

**A. A. McInroe**, 8350 Forest Lane, Dallas, Texas. Seven were identified at Forest Lane during Nov. and Dec. A brother Ortega reports good interest in his efforts to start a Spanish congregation in west Dallas. **The End**

have elevated the Scriptures to a plane of equality with Roman Church tradition. For "the new decree approved by the assembled bishops gives no clear primacy to either as a source but says both 'transmit' the substance of revealed Christian truth." They have moved more in the direction of the truth and perhaps, in the next 1500 years they will learn that human tradition has no claim upon God's people concerning what is authoritative and will rely upon the inspired Scriptures alone for what is authoritative.

The New Testament is replete with pronouncements to the effect that human traditions have no authoritative place in matters that pertain to Christ and that only Christ's will and word constitute man's only infallible guide in his relationship to God.

Here are a few examples. "Take heed lest there be anyone that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" Colossians 2:8. "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema" Galatians 1:8-9. "And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips; But their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men" Matthew 15:6-9. **The End**

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More "True Christianity" (?) ... (Continued from page 3)

translation of *ekklesia* with identifiable citations from recognized scholars in this field, he would still be guilty of misrepresenting Adams and the issue. Adams made it crystal clear in his first article that the translation or mistranslation of *ekklesia* was not the thing about which he was concerned. Translate the word *church*, *assembly*, *congregation*, *group*, or transliterate it *ecclesia* and the problem of the nature of that which the word describes yet remains. Hall's strictures on the translation of *ekklesia* are not what concerned Adams, but rather Adams was concerned about (1) Hall's ridiculous assumption that all current problems between brethren "liberal" and "conservative," would be solved by simply translating *ekklesia* by the word *assembly*, or a synonym; and (2) Hall's unwarranted inference that a correct translation of *ekklesia* by *assembly* proves that the Lord's *ekklesia* in the local sense does not have organic entity, and is only the physical gathering of individual saints for worship. These two points are the issue, and not the translation of *ekklesia*. Much can profitably be said pro and con regarding the translation of *ekklesia*, but this is not the issue. Adams is not a Greek scholar nor does he make any pretensions along this line, hence would not be caught under any circumstances making his *ipse dixit* a criterion in this matter. Adams has a library well stocked with the works of eminent scholars in the field of koine Greek, and he can read, understand, and quote

these works as well as the average Greek student, so he is not ignorant relative to the problems of translation. He certainly knows enough not to speak authoritatively, as does Hall, in a field where the greatest of scholars have moved with reserve and caution.

Brother Hall knows, for he mentioned the fact, that Robert Young is the author of a "Literal Translation" in which *ekklesia* is uniformly translated *assembly*. If this will settle all our troubles, why does not Brother Hall use some of his non-profit foundation's funds to supply all the preachers and elders of the nation with a copy of Young's *Literal Translation* and thus solve all our difficulties?

However, on second thought, Robert Young's work is expensive, hence we would suggest a much cheaper solution for our brother and his foundation. The Watch Tower Bible and Tract Society (Jehovah's Witnesses) have published a so-called translation in cheap binding entitled, "New World Translation of the Christian Greek Scriptures," which, we are certain, can be obtained in large quantities at minimum cost. This work uses *congregation* for *ekklesia* in most texts and *assembly* in Acts 19:32, 39, 41. If the translation of *ekklesia* by these terms will heal all our wounds and reunite us in New Testament fellowship, let Brother Hall launch a movement to have the *New World Translation* universally adopted by professed churches of Christ. Too, since the so-called Jehovah's Witnesses subscribe to a concept of the Lord's *ekklesia* almost identical with that espoused by Brother Hall, perhaps the adoption of their translation would constitute Brother Hall's best opportunity to propagandize the brethren with his theory. Why spend so much money bringing out a new translation when there are already translations extant which render *ekklesia* as Hall would like? Why indeed?

Hall's position impeaches his own witnesses. We know of no scholar, unless it be one of the original Quakers, certainly none of those cited by Hall, who infers from the koine significance of *ekklesia* what Hall does with reference to the absolutely non-organic character of a local, New Testament *ekklesia*. Brother Hall must, therefore, impeach his own witnesses to establish his position. In so doing, he must set himself up in opposition to the united Greek scholarship of the world relative to the inherent significance of the term. Etymology, historical usage, and contextual force are all against Hall's theory.

Hall's confusion relative to the word "church." In Hall's original treatment of this matter, 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." We knew at the time there was more to the derivation of this term than Hall allowed, but we made our reply based on Hall's own analysis of the term. In his current rebuttal, Hall forsakes his original definition and quotes Webster as follows: "CHURCH: From the Greek word 'kyriakon,' the Lord's house."

Originally, Hall objected to "church" on the ground that the term *ekklesia* as used in the New Testament

with reference to God's people means only: (1) "THE SPIRITUAL ASSEMBLY, all true Christians everywhere whether living or dead physically . . .;" (2) CHRISTIANS GATHERED TOGETHER PHYSICALLY in a geographical locality . . ." hence that **ekklesia** could not describe a "community of people." We replied by showing that the Lord's **ekklesia** as revealed in the New Testament is a "community of people." Hall ignored this in his rebuttal and launches a new attack on "church" by reason of its having been derived from "kyiarkon," a Greek word meaning "the Lord's house."

His argument, couched in many words, is absurd. He contends that, if the word "church" may be used to translate **ekklesia** in a current English translation, one must be able to substitute the meaning of the Greek word "kyriakon" (from which "church" is derived) for the word **ekklesia** in every text where it is found. In other words, he insists that we must be able to substitute "the Lord's house" for **ekklesia** in every text. This by no means follows. It is not the derivation of an English word which determines whether or not it may properly be used to translate a Greek word in the New Testament, but rather, it is the **current usage** of the English word which determines the matter. According to Hall's own dictionary definition, the English word "church," in current usage, means "any body of worshippers." This would describe correctly even Hall's concept of a New Testament **ekklesia**, so where is Hall's point?

This is highlighted by an interesting fact called to our attention by **Trench** in his "Synonyms of the New Testament" (Pp. 5, 6).

"It will be perceived from what has been said, that Augustine, by a piece of good fortune which he had no right to expect, was only half wrong, when transferring his Latin etymologies to the Greek and Hebrew, and not pausing to enquire whether they would hold good there, as was improbable enough, he finds the reason for attributing **synagogue** to the Jewish, and **ekklesia** to the Christian Church, in the fact that 'convocatio' (**ekklesia**) is a nobler term than 'congregatio' (**synagogue**), the first being properly the calling together of men, the second the gathering together ('congregatio,' from 'congrego,' and that from 'grex') of cattle."

Hall accepts "congregation" as a correct rendering of **ekklesia**. But as **Augustine** correctly noted, "congregation" derives from two words, the Latin prefix "con," and the root word "grex," and originally signified a "gathering of cattle." If Hall's reasoning is correct, if we translate **ekklesia** "congregation," we must be able to substitute "a gathering of cattle" for **ekklesia** in every text where it is found. What is the old saw: "Bigger fish may venture more, but smaller fish stay close to shore?" Hall might do well to consider this before venturing into the realm of translation. Or, would Hall actually substitute "a gathering of cattle" for **ekklesia**? One never knows! May we repeat, we do not contend that "church" is beyond question the best word with which to translate **ekklesia** in any text, and certainly not in every text. We do contend that for a man of Hall's obvious limitations in the realm of scholarship to summarily ban it from the New Testament is worse than pitiable, and to assume that it has been the occasion of a universal misunderstanding

of the nature of the Lord's **ekklesia** is to compound the offense.

**Hall impeaches himself.** After making all this fuss over the improper treatment of **ekklesia** by "sectarian translators," Hall commits the same blunder for which he indicts the translators. He says, "If words are used in translations in any other sense than that found in our standard English dictionary it is not English but Ecclesiasticism." In this statement, Hall uses the term "ecclesiasticism" to describe the horrible, sectarian evil which he proposes to battle unto death. But "ecclesiasticism" is but a transliterated form of the Greek **ekklesia**. This is a favorite word with Hall and his **Sentinel of Truth** collaborators, and they use it always in a bad sense. It would appear that they are also guilty of abusing **ekklesia**. Hall cannot even be consistent with himself much less with the truth.

**Hall blunders on "synagogue."** He says: "Strange as it may seem, during the days of the apostles the Greek language did have a word which meant exactly what our dictionary meaning of 'church' is today. It was 'synagogue,' translated 'synagogue' in our present translations. See Cruden's Concordance page 653. If the Holy Spirit meant to say what our translations say today, why did he not use the word 'synagogue' instead of 'ekklesia'?"

On the basis of this argument, if we can find where the Holy Spirit applies the term '**synagogue**' to the Lord's people in the New Testament dispensation, we will have established that the Lord's people do constitute what is signified by "the dictionary meaning of 'church'." Can we do this? Indeed, we can. Three times in the New Testament the Holy Spirit does this very thing—James 2:2; 2 Thessalonians 2:1; Hebrews 10:25. In James 2:2 and Hebrews 10:25, the Holy Spirit refers to the saints of the Lord assembled for worship. This is precisely what Hall conceives the Lord's **ekklesia** to be. In 2 Thessalonians 2:1, the reference is to the Lord's final gathering of his saints to himself. Paul makes another reference to this same gathering in Ephesians 5:27 and calls it the **ekklesian**: "That he might present it unto himself a glorious church (**ekklesian**)." The fact is that both in the **Septuagint Version** (Greek version of the Old Testament) and in the Greek New Testament the terms '**synagogue**' and **ekklesia** are at times used synonymously. At other times, they are obviously used to refer to things which differ. Most scholars believe that **ekklesia** was used in the great majority of cases to describe the Lord's New Testament body rather than the term **synagogue** in order to distinguish it from the Jewish institution (called in the New Testament, "synagogue") to which it was in many respects similar but with which it was by no means identical in every respect. Yet, the fact remains, the **ekklesia** was sometimes called the **synagogue**. This fact alone makes Hall refute himself.

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In the realm of exegesis, Hall reminds us of Cervantes' Don Quixote jousting with windmills. For instance, he eradicates (?) an "institutional concept" from Eph. 1:22, 23 by removing a comma and changing the word "church" to "group." When he gets through he has changed the passage not a particle in meaning, except in his own mind.

**Matt. 16:18.** Hall's comments on this passage are jewels. He takes the Baptist position on "oikodomeo" (build) affirming that it means "to build up," and not establish. He quotes Webster's illustration "building up a practice." Hall thinks Jesus meant "build up my group of followers." He thinks Jesus began to build up these followers on the day of Pentecost. Yet, he says, "The statement, 'The church was established on the first Pentecost after the resurrection,' is completely without foundation in the scriptures. It is a statement born of a sectarian theological concept, and has no place in true Christianity."

The Baptists teach a pre-Pentecost beginning of the Lord's **ekklesia** on this earth. Is this what Hall is saying? Is he saying that Christ had a group of followers before Pentecost that constituted his **ekklesia** and that he began to build up those followers on Pentecost and such is the significance of Matt. 16:18? If so, perhaps he could get his editor of the **Sentinel of Truth** to affirm this in public debate. We know of numbers of men who would literally rejoice to meet the gentleman on this point as he himself has met Baptists in days past.

If Hall admits that the Lord's **ekklesia** did not exist before Pentecost, but did exist beginning with Pentecost, he will have to admit that Pentecost marks the beginning of the Lord's **ekklesia** on this earth. This being true, how can he make such a statement as he does regarding the "establishment" of the church (**ekklesia**) on this day? The word establish means, according to Webster: "To appoint, ordain, found, set up..." Daniel anticipating this event said, "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed..." (Dan. 2:44). The kingdom of God on this earth and the **ekklesia** (church) of Christ comprehend one and the same body of people. We hear that Hall and his **Sentinel of Truth** collaborators deny this. We have debated Baptists on this point as have all the debaters among the brethren of days past. If Hall can get his editor or star performers in **Sentinel of Truth** to negate this position and can get proper endorsement from a representative group of people where the debate might be had, there are numbers who would delight to meet them in public debate. If the kingdom of God and the church (**ekklesia**) of Christ on this earth are one body and Daniel was right in saying that "the God of heaven would set up the kingdom," then it is altogether proper to refer to the "establishment of the church" in reference to its time of beginning, for "set up" simply means "to establish."

Hall seems to think that because members will be added to the Lord's body until the judgement, such militates against its being "established on the day of Pentecost." The point of such reasoning evades us. Our nation was founded, established, its government set up, almost

two hundred years ago. At that time it had only thirteen states. It now has fifty. At that time it had only some three million citizens. Today, it has over two hundred million. This does not militate against the fact that it was set up in 1776-1787, **Declaration of Independence** to the adoption of the **Constitution**.

Matt. 16:18 deals with the beginning of the Lord's **ekklesia** on this earth under the figure of the erection of a building. The term "build" does not mean "build up" though the Greek term "oikodomeo" may so be used. This is obvious from the fact that the context clearly demonstrates the building to be primary in character, the laying of a foundation. The word "oikodomeo" properly means "to build (up from the foundation)" (Thayer's Greek-English Lexicon). Peter utilizes the same figure in 1 Pet. 2:5 when he characterizes Christians as "living stones" who are "built up a spiritual house..." Certainly, living stones are going to be added to the Lord's spiritual house, the church, until the judgement, but what has that to do with when the spiritual house had its beginning? Hall says, "The Lord established nothing." Daniel, inspired of the Holy Spirit, says, "In the days of those kings shall the God of heaven set up a kingdom." Which shall we take, J. D. Hall Jr. or the Holy Spirit?

Hall blunders again on the time when Jesus assumed the reigns of government in his kingdom. He says, "This occurred immediately upon his resurrection from the dead, and his reign was in force from that time on even though the Gospel was not preached until fifty days later to the Jews, and some ten years later to the Gentiles." Just where did Hall learn this? He gives no scripture to sustain his position. The Holy Spirit teaches that Christ did not receive regal power until his ascension to the right hand of his Father in heaven (Acts 2:30, 33, 34; Eph. 1:19-23; 1 Pet. 3:22). The Holy Spirit further teaches that his exercise of this power upon earth did not begin until the coming of the Holy Spirit on Pentecost after his ascension to the Father (Matt. 16:28—Mk. 9:1—Lk. 9:27; Acts 1:8; 2:1-4). If Hall is right, Christ was king on earth before Pentecost. There cannot be a king without a kingdom, hence this would mean a pre-Pentecost kingdom. Christ was to be priest and king at the same time, hence Christ was a priest on earth, a thing the Hebrew writer says he could not be (Hebrews 8:4). It literally nauseates this writer to have to deal with such rudimentary errors in a brother in the Lord who has set himself up as the discoverer of the long lost key of Bible knowledge.

**Acts 20:7.** Hall takes the position that this passage must be construed to mean that the disciples came together on the first day of the week to break bread only. The passage says, "To break bread." Hall says that "breaking bread" is the only thing Christians are required to do on the first day of the week when they "come together." He asserts that "preaching, praying, teaching, singing, and worshipping" are things wholly "left to the discretion of Christians." This is interesting. If it be true, all of these acts are done without divine authority. This is an old digressive argument. The mechanical music crowd has always argued that neither singing nor playing is commanded, hence either is done or both are done at the discretion of the worshipper. Will Hall endorse in-

strumental (mechanical) music in the Lord's day worship? All Christians have to do on the Lord's day according to Hall is assemble and break bread—no singing, no preaching, no teaching, no praying, no contributing—just break bread. The fact is, Acts 20:7 clearly indicates that Paul taught the assembled disciples at this meeting. We have only an approved apostolic example to establish that “breaking bread on the first day of the week is required.” The same example establishes the fact that the disciples thus assembled were taught. Why is one discretionary and the other required? The passage does not say they came together to break bread only. Hall's view requires this. The Christians of Asia Minor and Achaia came together on the first day of every week “to lay by in store as God had prospered them” (1 Cor. 16:1, 2). This is an approved apostolic example. Why then, Brother Hall, is contributing discretionary and breaking bread required? He says, “Oh, but this was for a special purpose?” All contributions of the Lord's people are for special purposes clearly indicated by precept and example in the New Testament. One would think in answering such he was arguing with a Seventh-Day Adventist or a Jehovah's Witness, or at best a wild-eyed liberal. Where do you classify, Brother Hall?

**Phil. 4:15, 16.** Hall asserts that a “group” of people might support Paul as did the Philippian *ekklesia* without constituting a “functional entity.” But he only asserts; he proves nothing. This scribe is quite willing to suspend the whole question of the organic character of a local *ekklesia* on the nature of the Philippian *ekklesia*. He unhesitatingly affirms that the Philippian *ekklesia* had **organic entity**, that it was a “functional entity.” The word entity comes from a Medieval Latin word “*entitas*” meaning **thing** and a Latin word “*esse*” meaning **to be**. Webster defines it: “A being; esp., a thing which has reality and distinctness of being either in fact or for thought; as, to view the state as an entity.” The Philippian *ekklesia* had entity. It had reality and distinctness of being, for Paul contrasted it with other such “groups,” adopting Hall's phraseology. “No church...but ye only,” Paul said. That it functioned is just as obvious. It **communicated**, had fellowship, with Paul by sending him support, not once, but once and again while he was in Thessalonica. This means it had continued existence as a group. It was not simply a single informal gathering of Christians for worship. It had entity. It had identity. It had continuing existence. It sent help to Paul in Achaia (2 Cor. 11:8, 9) sometime after the help sent to Thessalonica. Still a great while later it sent help to Paul in prison in Rome (Phil. 2:25). The Philippian *ekklesia* or “group” (JDH) had a “messenger” who “ministered” to Paul's need in Rome (Phil. 2:25; 4:18). Here is a man acting as an agent for a “group,” an *ekklesia*. All this establishes beyond question the de facto character of this “group” as a functional entity. The word *ekklesia*, though it sometimes means only “the physical assembly” of saints as in 1 Cor. 14:33, 34, moreoften signifies a fellowship or body of Christians who regularly assemble together for work and worship, which fellowship is spiritual, functional, and organic. The Philippian church had “overseers” and servants (“deacons”) (Phil. 1:1). We think even J. D. Hall would not contend that the Philippian *ekklesia* remained assembled from the first contribution to Paul in Thessalonica through the final contribution in Rome some

years later. He thinks this is “last straw” reasoning. No, indeed, Brother Hall. You are the man who says that *ekklesia* means only the physical assembly. Each physical assembly would constitute a different *ekklesia*. It might be made up of the same people, but it would be a different assembly, hence a different *ekklesia*, per your definition. But the *ekklesia* at Philippi had continuing existence. This simply proves that Hall's definition of *ekklesia* is so much **hogwash**. Our argument on the letters to the seven churches of Asia was simply to spell this out for Hall. Hall tries to answer this by asking some silly question about whether Adams sees people or a group when he stands before them. When Adams addresses a letter to a congregation, he addresses the letter to a body of people who constitute a group at the time of writing and who will still constitute a group when the letter gets there, hence a “group,” congregation, assembly, or church that has entity, that functions as a group, and that has continuing existence whether physically assembled or not. John the apostle of the Lord, did the same thing when he addressed “the seven churches of Asia” from the Isle of Patmos. To regard the term churches in this connection as signifying only the physical assemblies of saints is sheer, utter, unadulterated foolishness.

**Hall's salesman illustration.** In connection with the argument noted above, Hall introduces an illustration of a Sales Manager of a firm with salesmen in seven cities instructing these men to meet on a certain day and mailing them instructions. He thinks this fits the pattern of the *ekklesias* he envisions. In the first place, there is a “firm,” an organic, functional body to which all these men belong and by means of which their efforts are directed and coordinated. The Lord's *ekklesia* in the universal sense has no organic character. Upon this Hall and Adams are agreed. But Hall denies the organic character of the local *ekklesia*, hence Hall's “true Christianity” has no organic character whatever. The meetings of the salesmen to which Hall refers are an integral part of the functional machinery of an organic body which is the particular “firm” these men represent. Since the Lord's *ekklesia* has no organic character whatever according to Hall, his illustration does not illustrate.

Suppose it could be shown that Hall's meetings had “overseers,” “servants,” “messengers,” “a treasury for special purposes,” and paid “wages” to another salesman so that he might go and work with another meeting in a distant city. Would these meetings not constitute organic, functional, entities? In such case, they would either be a part of the organic structure of the “firm” or constitute distinct organizations within the general organization. Hall's seven cities' suggestion will not work either, for each of John's letters was written to the *ekklesia* in a certain city. In this case, the term is singular, the article is definite. Each letter was written to a single, definite *ekklesia*. Let us suppose with Hall that *ekklesia* means only the physical assembly of the saints. In such case, each of John's letters was addressed to a particular physi-

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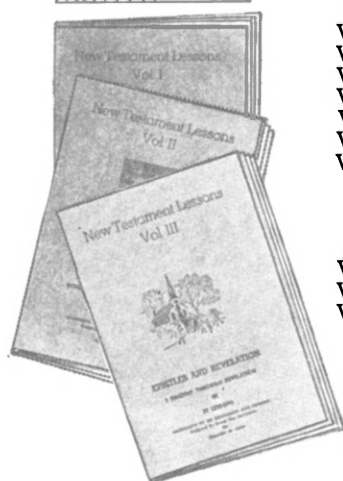
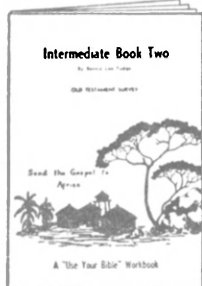
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cal assembly in a particular city. John labored under the impression that this assembly was in existence when he wrote and that it would be in existence when his letter reached the city and that it would continue to be in existence after the letter was received, read, and acted upon. Such makes it utterly impossible that the **ekklesia** addressed could have been only an informal gathering of saints to break bread. Saints in a city would have many physical assemblies, but John addressed "**the ekklesia**." John addressed the body of Christians constituting the fellowship, not a "physical assembly."

**2 Cor. 11:8.** On this passage, Hall flies off into Greek again in an attempt to reply to something Adams did not even say, to arguments Adams did not even make. Adams used this passage to show that "churches" had "treasuries"—collections of funds—out of which gospel preachers were supported. We made no argument such as Hall imagines on "wages" or "hiring preachers." Hall is getting in bed with Leroy Garrett and Carl Ketcherside here. His thinly veiled contempt is manifest in his use of what he imagines to be a derogatory connotation of the word "hire." Churches did send Paul "wages." He did not say he robbed other disciples. He said he "robbed other churches." Hall misrepresents the Greek word "**opsonion**." The word literally signified "a soldier's pay or allowance whether in rations or money." Metaphorically it was used to describe Paul's compensation from the churches for his support in preaching the Word (2 Cor. 11:8) and of the "hire" of sin (Rom. 6:23). On this, we have checked **Thayer, W. E. Vine, and Arndt and Gingrich**. In our library, we have these plus many other lexicons and critical commentaries, but we have checked "**opsonion**" no further as these world-renowned scholars are sufficient. Hall, on the other hand, seems to be writing a new Greek-English Lexicon as well as translating the scriptures and saving the conservative cause from "back door institutionalism." The funny thing about this is that Hall has never been and is not now a member of a conservative congregation. He has always thrown his support to the liberal churches not the conservative. We have done him entirely too much honor to furnish him the columns of conservative journals in which to spout his error.

**Heb. 10:25.** Hall says, "Let us examine in detail the passages referred to by Brother Adams which he thinks proves that a local gathering of christians (sic)—the kind mentioned in Heb. 10:25—was indeed a functional organization or church such as we have today." Adams has never said, awake or asleep, to Hall or anybody else, at any place or time, that the gathering in Hebrews 10:25 was a "functional organization." Hall made this up of whole cloth. The gathering of Hebrews 10:25 was a meeting of the saints who constitute the local fellowship or **ekklesia** for the purpose of mutual edification. The term "assembling" in this text is from the Greek word **sunagoge**—a word which Hall says signifies an organic body such as a modern church. If Hall is right about **sunagoge**, he is wrong about the assembly of Hebrews 10:25 not constituting an organic body, so he is wrong if he is right; some predicament!

The assembling of Hebrews 10:25 was a coming together of members of the local body of Christians for the pur-

pose of "exhorting and provoking one another to love and good works," in order that they might "hold fast the profession of their faith without wavering." It is the view of Adams, and always has been, that the idea of assembling cannot be separated from the term **ekklesia**. The members of a local **ekklesia** are those who by mutual agreement and in obedience to their Lord regularly meet together for worship, mutual edification, and the transaction of any other of the Lord's business which is done in concert with others of like precious faith. Hall wants to know what we mean by Lord's business. We bid him note the statement of Jesus, "I must be about my Father's business" (Lk. 2:49). The literal Greek of this is: "the things of my Father." That is precisely what we mean, Brother Hall, "**the things of Christ**."

Hall is exercised about what we meant by "covenanted together or agreed to associate themselves..." A "group" of people such as Hall thinks constitutes the Lord's **ekklesia** could hardly "physically assemble" without agreeing, covenanting together to do so and at a specific time and place. Now, could they, Brother Hall? That apostolic Christians covenanted together to associate themselves in a distinct fellowship having entity and function in rendering obedience to Christ is evident from Acts 9:26, "And when he (Paul JWA) was come to Jerusalem, he assayed to join himself to the disciples: and they were afraid of him, not believing that he was a disciple." The disciples constituted some sort of entity that could be "joined." They refused Paul fellowship in this entity until he was properly recommended and cleared by the apostles. The context shows that Paul was then received into their fellowship. Paul could not join himself to "the disciples" (plural) unless they constituted some sort of distinct fellowship. He was already a Christian. He had been baptized into Christ. He was saved. He was, therefore, already in the universal **ekklesia** and spiritually joined to every other disciple of Christ on earth. Yet, he was not "joined to the disciples" at Jerusalem. This indicates beyond question that there was a fellowship at Jerusalem in which the disciples were joined together and to which fellowship not all saved people in Jerusalem belonged. Paul did not. He desired to join it; he was at first rejected, but later, was accepted. This fellowship is the local **ekklesia**, congregation, or church.

One of the most absurd statements ever to come to our attention is made by Hall in this connection. He says, commenting on our contention that this local fellowship has entity: "It is more than just a group of Christians. An entity has an official membership. A group has not. Members who make up a church are not the church just as members who make up a club are not the club. A church is nothing more than a religious club." Hall here plumbs the depths of absurdity. The local church is a body of believers. Imagine if you will a body without members. Hall may have a point here, but it evades us.

(Please turn page)

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## Conclusion

We regret to have to burden our readers with this extended article. The publication of Hall's wild meanderings made it necessary. It is easier to muddy water than it is to clear it up. We yet believe Hall's theory to be chaotic in tendency, pernicious in influence, weird in concept, and wholly groundless as far as the word of God is concerned.

In the conclusion of the last article of our first series, we called on the militant editor or Hall's periodical, the so-called *Sentinel of Truth*, to embrace or repudiate Hall's error in that medium. This he has not done, but he did the next, possible thing. He spoke at *Florida College* recently on the annual lectures on "*Rather Reprove*." Unlike the other speakers, he did not provide the college with a copy of his outline in advance. We wonder why? We have our ideas, but we do not wish to impute to the gentleman any ulterior motive. We should like to hear him say why. His speech was used by him to propagandize his erroneous position on the "oversight of elders" and to preach the Hall theory of the nature of the church. With the exception of Hall's foolishness on the translation of *ekklesia* and its world-shaking effects, the editor of *Sentinel of Truth* in this speech takes Hall's position in almost every essential particular. (We have it on tape and have listened to it carefully three times.) In addition, he charges brethren generally with preaching the church instead of Christ and repudiates the idea that salvation is in the New Testament church (He says, "Church of Christ only.") for all responsible people in this age of the world.

Now we know where the editor of *Sentinel of Truth* stands. We know that Hall's doctrine is his doctrine. Will faithful brethren continue to write for and support a paper owned, published, and edited by men involved in such error? We hope not! **The End**

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## An Help Meet ..... (Continued from page four)

By her behaviour, rather than by words, and by her patient, gentle disposition, the woman can help her husband to be "peaceable," not contentious nor quarrelsome. It may then be observed in him that he is "patient," not a "brawler," qualities that may tend to fit him for the eldership.

The economic phase of life enters in. The wife can so manage the out-go of money that it is not such a strain on the income that the husband becomes anxious lest expenditures exceed earnings. It is possible for his concern to reach the point when he may become eager for base gain or to get money illegally or questionably and thus become "*greedy of filthy lucre*," which would prevent his qualifying for the eldership. The wife must teach herself as well as her children these words of the Holy Spirit: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." The inward adorning is "of great price," of great

value in God's sight, but oftentimes not of value in man's sight. Man is prone today to be a conformist, especially in material attractions. Satan is aware of this, so he carries on an elaborate advertising campaign of woman's clothing, trying to encourage the expenditure of money in order "to be like the folks around us." Listen to Isaiah as he pointed people long ago to the promise of Christ, the "bread of life." He said in Isaiah 55: "Come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

As a result of careless expenditures, much of the family income must go to keeping up appearances "like everybody else." Much of the strain and stress as characteristic of today's world is due to this very thing. We become covetous and "*greedy of filthy lucre*." Women have it within their power to curb this tendency. This one attitude may prevent one's husband from becoming an elder. "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?" There is a thought-provoking rhetoric question. Wives who want to be faithful Christians will do well to study it. What about your sense of values? Which concerns you more: material, earthly things that are here today and gone tomorrow, or, that which will exist throughout eternity? Let us, as wives and mothers work to check the mad rush for financial gain that is so time-consuming for our husbands and put our efforts into spiritual gain.

A thought-provoking question is recorded in 1 Timothy 3:5: "For if a man know not how to rule his own house, how shall he take care of the church of God?" From that Scripture we see the period for man's preparation for the eldership lies in his own house. The Holy Spirit specifies, "having children in subjection with all gravity." In Titus 1:6, we read, "having faithful children" (KJV), or, "having children that believe" (ASV). Would faithful parents ask anything less for their children? How foolish and thoughtless are parents who would rather have their children attain popularity in the schools' sports or social programs by following the crowd in dress and behavior!

In order to help their children to reach the one worthy goal in life, preparation for eternal life, it is necessary for the mother to help her husband to maintain his God-given place in the home as head. By her own respect for him in that role, she will train her children to respect his authority and be in submission and obedient thereto. Then it can truly be said of him, "*one that ruleth well his own house*." Paul to Timothy wrote: "For if a man know not how to rule his own house, how shall he take care of the church of God?" A juvenile court judge remarked: "If we solve the youth problem, we must put the father back as head of the house."

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## Help Us Fill This Page

The problem of finding qualified elders will be solved if only wives will study diligently and memorize, 1 Timothy 3:1-7 and Titus 1:6-9, then determine to help and encourage their husbands to meet the qualifications therein stated which may give them the privilege of serving in the capacity of elders, and, at the same time they will grow in "grace and in the knowledge of our Lord and Saviour Jesus Christ." Wives and children may help or hinder men serving in that important office of the Lord's design.

Let us work to develop more worthy women of whom it may be said, as of the one in Proverbs 31, "Her husband is known in the gates, where he sitteth among the elders of the land."

**The End**

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### The Passing Scene ..... (Continued from page five)

giving diligence to keep the unit of the Spirit in the bond of peace. There is one body (or, church, Col. 1:18, Eph. 1:22-23), and one Spirit, even as also ye were called in one hope of your calling-----" Men are often heard appealing for "unity" and "one hope," but separate these things from the passage which also demands "one church." One principle is as important as the other.

The record of the New Testament never exposes the leaders of that time in the practice of "Hines-type" double talk. They spoke a consistent line of doctrine, and were not concerned with the promotions of the opinions of men. The early church won its success by this means.

When the opinions of men were proclaimed, the apostles

and the inspired writers of the New Testament vigorously attacked them. On one occasion, some men taught that there was no resurrection of the dead, and Paul attacked this opinion with devastating argument based on truth. See 1 Cor. 15:12-19. On another occasion, Paul attacked the idea that men could believe a doctrine other than the doctrine revealed by the Spirit through the Apostles. See Gal. 1:6-10. In verse 10 of this passage, we hear Paul asking the question, "Am I now seeking the favor of men, or of God? ----If I were still pleasing men, I should not be the servant of Christ."

The leaders of the true church, then, had no choice but to please God and Christ, and therefore did not strive to please men. The result of this policy is seen in a New Testament which breathes out consistent doctrine, no matter who the author, and a church which is based on this solid doctrine, aspiring to please God in all things. That church can exist today, if it follows the same principles, and does not try to embrace every religious opinion on the face of the earth.

**The End**

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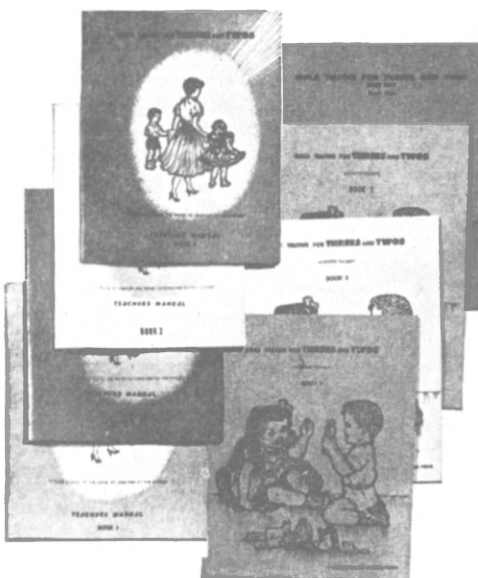


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Whatever else may be said of this division of the New Testament, by far the largest in volume and in the number of the books which make it up, it is intended of God to produce in the individual Christian and in the church, that spiritual growth and developement without which no man shall see the face of God in peace, and the church shall fail of the eternal purpose and mission assigned to it of God (Eph. 3:8-11; 4:11-16).

Individual Christians therefore, the church of God as a whole, MUST be thoroughly taught in those things which are revealed in this division of the New Testament, which are especially addressed to Christians that they may be approved of God (1 Tim. 2:15), and that they might "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" (1 Tim. 3:15).

Moreover, through the knowledge of these very scriptures comes that maturity of spiritual judgment which will enable the Christian to distinguish between right and wrong, good and evil. And the greater the knowledge, the more inerrant will be the judgment.

Judgment is always the offspring of enlightened intellect. Without correct information therefore, no one can possess this spiritual judgment or discrimination necessary to please God in an environment charged, as our is, with both  
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VOLUME 15

MARCH, 1966

NUMBER 5

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#### ABOUT THE AUTHOR

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Stanley J. Lovett

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Stanley J. Lovett; Office of Publica-  
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## EDITORIAL

Stanley J. Lovett



## The Price Of Excellence

While many speak of excellence, there are few who truly excel. The price of excellence is high and must be paid in painful installments over a long period of time. This price includes at least the following:

### (1) Hard, unrelenting toil—hard work.

There is no short cut to greatness. Days and years must be spent in purposeful action. The renowned pianist Paderewski practiced eight hours each day when on tour. Madame Guiomar Novaes, one of the greatest living pianists, spent two days before a concert at Lipscomb in practice for that one performance. Baseball's matchless Ty Cobb practiced base running and sliding until his hips were raw and his uniform stained with his own blood. Winston Churchill, whose speeches are classics, prepared each address with the utmost care. Someone remarked with truth, "Sir Winston has spent most of his life working on his impromptu speeches."

### (2) Critical and searching self-examination.

Pride prevents most of us from ever looking squarely at our faults, much less searching for them. To hide or defend our weaknesses and faults is to guarantee mediocrity and court failure in life.

### (3) Self-discipline.

The wisdom to see shortcomings and the self-discipline to overcome them are essential to excellence. For example, millions of people are overweight and will die an untimely death for lack of self-discipline.

### (4) Recognition that the difference between victory and defeat is often hairline thin.

Richard Nixon missed being President of the United States by a handful of votes, but it was the difference between occupying the most powerful position on earth and the relative obscurity which has closed in about him. The extra hour of study, of training, and of effort in general, represents the difference between greatness and mediocrity.

### (5) A willingness to compare each achievement with perfection rather than with the accomplishment of others.

Christ is the perfect example, and perfection is the highest goal. Those who compare "themselves among themselves, are not wise." The relatively good, not the bad, is often the worst enemy of the best.

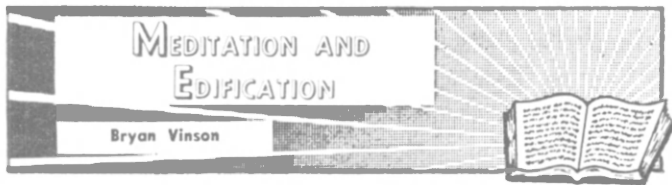
### (6) Singleness of purpose.

"If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness....No man can serve two masters." One cannot be everything. The besetting sin of this age is that many people spread themselves too thin and are excellent in nothing. Someone has said: "You cannot fight all the battles on all the fronts all the time."

### (7) Top performance on a consistent basis over a long period of time.

The world is full of people who reach the top for a moment, or for a season, but who lack the qualities

(Continued on page twelve)



## The Conditions Of Forgiveness

In any situation wherein forgiveness is exercised it must be an act of the offended party toward the offending one. It cannot in its very nature be an act of the offender, but rather of the offended. The offended in so acting may act without conditions being imposed on the offender as requisite thereto; or he may consistent with his will and the principle of justice impose conditions; that is, as responsive to his conception of justice. God's high sense of justice is such that he could not be just and justify or forgive the sinner apart from the death of Christ (Rom. 3:25-26). In this instance the death of Jesus is a condition of forgiveness, not simply so but a causal condition. Being a causal condition it is not an arbitrary one, but of a character essential to the end desired.

The fact, however, that the mediatorial offering of Jesus was of this character does not, as evidently many believe, obviate all conditions as relating to the sinner in securing this remission of sins. There are but two conceivable situations wherein the salvation of man from sin can be viewed as accomplished wholly apart from any conditions to be met by man. One is the fatalism of Calvinism. It involves the doctrine of partial atonement, and avows that this salvation is for the elect as so elected antecedent to the beginning of time, and entirely determined by God independent of any foresight of faith or good works by the creature thus elected. This means, therefore, that salvation is altogether unconditional on man's part. With respect to those thus not elected they are unconditionally reprobated. This destroys all virtue and vice in human life and character as having any bearing on God's estimate and disposition of the creature made in His own image. This doctrine invests Deity with such a repugnant character as to make him on object of abhorrence rather than one of supreme reverence and adoration.

The doctrine of impartiality as attributed to God is too clearly and copiously attested in the scriptures to allow any credence to be given this teaching as of God. God judges every man without respect of persons, and it is affirmed that He is no respecter of persons; hence Calvinism in this matter is wholly false. In every nation he that feareth God and worketh righteousness is accepted of Him. However, this doctrine of partiality con-

tributes to two pleasing feelings by those who subscribe to it. First, all who believe it quite understandably regard themselves as one of the elect, and hence a sense of security composes and comforts them, and second, it relieves them of all sense of responsibility as being accountable for their conduct.

Equally comforting and reassuring is the doctrine of Universalism. It rests on the benevolence of God and the scope of the atonement as being made for all men. It professes a benign philosophy as touching the assumed injustice of eternal punishment, and the all-pervading graciousness of God, who is viewed as too good and gracious to allow one of his creatures to be subjected to suffering hereafter. This doctrine while more savory than the one above, constitutes an impeachment of the principle of justice which characterizes the being of God. The rewards of blessings and punishment are correlatives; the existence of the one requires the existence of the other. The view that the righteous are rewarded with life hereafter and the unrighteous subjected to extinction and annihilation puts the whole thing out of balance. Only in the scripture teaching of eternal life and eternal punishment is there found that balanced position dictated by reason and justice, and affirmed by revelation.

This doctrine, however, of future blessings and sufferings presupposes conditions as affecting the outcome in each and every case. Primary to any promise of life hereafter is the remission of sins forasmuch as those who die in sin cannot go to heaven where life everlasting is to be enjoyed. Consequently, any condition or conditions God imposes as requisite to the remission of

(Continued on page twelve)

## RELIGIOUS DISCUSSION

March 28, 29, 31 and April 1, 1966

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The propositions are:

March 28, 29:

"The Scriptures teach that there is an exclusive and binding pattern of cooperation among churches for evangelism which is violated by the Herald of Truth type cooperation."

Affirm: Dudley R. Spears

Deny: Lewis G. Hale

March 31 and April 1:

"It is in harmony with the Scriptures for churches of Christ to build, maintain and regularly contribute money to such benevolent organizations as Tipton Home, Boles Home and other homes and homes for the aged that are among us."

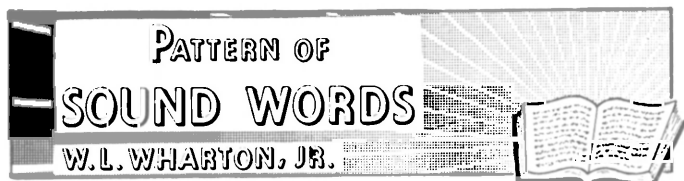
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Deny: Dudley R. Spears

### ABOUT THE AUTHOR



Bryan Vinson — Preacher for the Timpson, Texas, church when not engaged in meeting work. P. O. Box 784, Longview, Texas.



## "I Was Glad"

"I was glad when they said unto me, let us go into the house of the Lord" (Psa. 122:1). The beautiful Psalm has about it something that catches the attention of the reader and that fixes the memory with its joy. Joy is an infectious thing. Its presence is certain to be observed and its absence felt. The ancient house of God in Jerusalem was a matter of great joy and pride to the true Israelite. David pays tribute to its presence there as a cause of his joy in four particulars:

- (1) Our feet shall stand within thy gates, O Jerusalem (vr. 2).
- (2) Jerusalem is builded as a city that is compacted together (vr. 3).
- (3) Wither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord (vr. 4).
- (4) For there are set thrones of judgment, the thrones of the house of David (vr. 5).

David's determined joy expressed itself in three particulars:

- (1) Pray for the peace of Jerusalem: they shall prosper that love thee (vr. 6).
- (2) Peace be within thy wall, and prosperity within thy palaces (vr. 7).
- (3) Because of the house of the Lord our God I will seek thy good (vr. 8).

All of which can be productive of fruitfulness in our own contemplation of the great privileges we enjoy as God's children and favored relationships with one another. Are we glad at the opportunity to come together as the house of God locally? Do we see in the divinely arranged association with our brethren in Christ the good that comes to us and the opportunity to encourage others? The fact that we are permitted to be a christian and stand identified with faithful brethren in the Lord should fill us with a sense of joy. To come together to learn of God's law, to hear testimony that builds up our faith and to join in praise to the name of our God ought to fill us, as it did David, with a sense of gladness. For all of this, like David, we should resolve our prayers for the peace

and prosperity of His cause and dedicate ourselves to seeking the good of His house.

Again, "I will praise thee: for thou hast heard me, and art become my salvation, the stone which the builders rejected is become the head of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118:21-24).

This is a prophetic psalm concerning the resurrection and triumph of Jesus. It points up the significance of the day of his resurrection and the importance of it as it touches our own redemption from sin and also from death. Of all the days in history, of all the events dear to the heart of humanity, none is so filled with precious significance as the Lord's day. If in the heart of the patriot there is kindled the glow of gladness by the celebration of  
(Continued on page thirteen)

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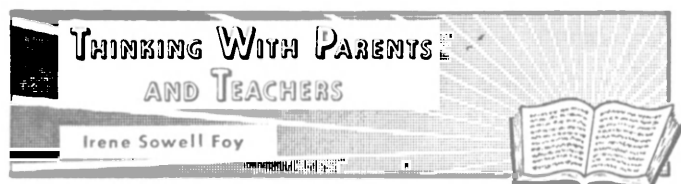
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### ABOUT THE AUTHOR

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## Every Day Has Its Yesterday

Today is made or marred largely by what has gone before. We may be sad or glad today because of the memory of yesterday. One may be encouraged or discouraged because of what has previously been written in our Book of Life.

The yesterdays of a child make up his todays. Walt Whitman well said that everything and anything a child meets becomes a part of him "for the day or a certain part of the day, or for many years, or stretching cycles of years." "The early lilacs," "the grass," "the morning glories," "the phoebe bird," "the mire of the pond-side," "the mother at home," "the father," "the family usages," "the clouds," "the doubts of the day-time and of the night time," "the curious whether and how"—"all of these become a part of the child."

It seems to be a fact patent to all that man with all of his knowledge of the physical sciences behaves as though he is totally ignorant of the most important and fundamental question of human existence: **how should man behave himself.** His background has not provided that guidance. We are woefully lagging far behind in the areas of morality and spirituality. We need to think of what Dr. John Macmurray of England wrote during World War II: "The decay of religious beliefs and the decline of religious influence in the heart of civilization is the major tragedy of our time... it overshadows the tragedy of war..." The decline of "religious influence" is a reflection on our homes where the first and most lasting impressions are made. Far too many parents who are Christians are derelict in carrying out their responsibility to their children to train them in the way they should go and to bring them up in the nurture and admonition of the Lord. We place too much confidence in the "Sunday School" to do in a half hour once a week that which affects the most important phase of the lives of our children—their spiritual development. If the homes do not awake to their responsibility there will be a greater "decay of religious beliefs."

The Lord knew what was best when He put the responsibility of spiritual nourishment on the shoulders of fathers and when he gave to them the help of mothers. When fathers and mothers fail in obedience to this all important command the tomorrow may be sad and the influence far-reaching, for God expects no less of us than of Israel long ago when He said to them: "That thou

mightest fear the Lord thy God, to keep all his statutes and commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life" (Deut. 6:2). Fathers and mothers will have to answer in the judgment as to what respect they showed to God's command to them to train their children.

The excuse most frequently heard from parents as to why they are not teaching their children the Word of God is that, "We are too busy." "Too busy," yet they find time to do what they want to do. Are they too busy to buy and to prepare physical food that their children may have well-nourished bodies? To accuse one of neglect in this area would be insulting. The results no doubt would be distressing if parents would take time to contrast the amount of time, study and planning which they expend on their children's three daily meals with the time devoted to their spiritual feeding. What a change would be wrought if parents would here and now determine to feed their children three times each day on the Bread of Life!

Think of all the devices the devil is using to "become a part of the child for the day, or a certain part of the day, or for many years or stretching cycles of years"! Childhood is such a brief period of time that ere long adulthood is reached and the parent's opportunities are gone.

Never believe that anything that concerns children is of no importance. A hasty word may be of consequence. The little things they see and hear about them mold them for eternity. It is in childhood that the mind is most open to impressions. The first joy, the first failure, the first achievement, the first misadventure all become a part of the child. Henry W. Longfellow gave us a beautiful illustration of this principle in his poem, *The Arrow and The Song*:

I shot an arrow into the air,  
It fell to earth I knew not where;  
For, so swiftly it flew, the sight  
Could not follow it in its flight.  
I breathed a song into the air,  
It fell to earth, I knew not where;  
For who has sight so keen and strong,  
That it can follow the flight of a song?  
Long, long afterward in an oak  
I found the arrow still unbroke,  
And the song, from beginning to end,  
I found again in the heart of a friend.

Take pains to have the home attractions stronger than that which can come from outside influences. Make your children helpful and useful and you make them for happier than by indulgence in things.

Parents, take an interest in your child and his problems, listen to them and draw them to you rather than repel them. Many a sensitive child hungers for commendation and encouragement. One may as well think to grow flowers in frost as to think of educating children in cold rebuff and constant criticism.

Love and tender care of children are as necessary to their spiritual well-being as are sunshine and fresh air to their physical growth.

Children grow rapidly and life claims them, then it is that parents have time but opportunity is gone.

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward" (Psalm 127:3). **The End**



### ABOUT THE AUTHOR

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## Responsibility For Our Own Actions

Donald R. Givens

Last August the whole nation and the world were witness to a sad, disgusting spectacle of crimes; robbery, killing, looting, greed, and destruction of property in the Watts district of Los Angeles. These terrible incidents have been termed the "L. A. riot." For five whole days anarchy riots, and lawlessness prevailed. All of us still remember the horrible details.

Since August various authorities, committees, investigation agencies, and private citizens have been arguing and trying to figure out who or what or where to lay the blame for all the mess. I am sure that there were bad environmental conditions that contributed to the outbreak of violence and rioting. BUT I sincerely believe our society in general is overlooking and ignoring its main problem. We have ignored the **reality of sin**, and we have lost the sense of **individual responsibility** and personal accountability. When one riots—we blame it on his "environment." When one steals—we blame it on "poverty." When one murders—we blame it on the "tensions of the situation." Thus we excuse ourselves from all personal responsibility for our own actions.

The following quote from L. A. Police Chief Parker is the wisest statement I have seen concerning the recent L. A. riots. He said:

"One of the dangers is our attempt to find a failure other than the people themselves. It serves to sanctify their acts... We are almost sadistic in the way we are trying to punish ourselves over this thing without realizing what we have destroyed is a sense of responsibility for our own actions. We have developed a permissive, materialistic society where everybody is the victim of their environment and therefore they are not to be held responsible for anything."

How true his statement is. Our society is trying to find some "failure" other than the people themselves. We must come to a realization of the **REALITY OF SIN**. When evil deeds are committed (murder, robbery, rioting, damage and destruction of property) someone is **sinning!** Environment, tensions, and poverty may have contributed to the sins, but still **each person is responsible for his own actions**. This is what the Bible teaches and we had better learn such.

Sinful man will try anything to sanctify himself in sin.



### ABOUT THE AUTHOR

Donald R. Givens — Evangelist for the Novato church. 1309 Chase St., Novato, California 94947.

We are trying to destroy a sense of responsibility for our own actions. Truly, we are living in a "permissive, materialistic society where everybody is the victim of their environment and therefore they are not to be held responsible for anything" that they might do.

What does God tell us about our being responsible for our own individual deeds? Listen to these plain passages:

"Great in counsel, and mighty in work: for Thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings" (Jer. 32:19).

"For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matt. 16:27).

"So then everyone of us shall give account of himself to God" (Rom. 14:12).

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

"But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:15).

"Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: Who shall give account to Him that is ready to judge the quick and the dead" (1 Peter 4:4, 5).

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Therefore, from reading these passages, one can see that he will give account to God the judge for **his own deeds**. It matters not where you live, what color you are, what kind of environment you live in, or who you are—you will still answer to God for the works done in your body whether they be good or bad.

If Noah had lived in wickedness and sin as his neighbors did, perhaps our society would have justified and pardoned him because the "environment" was so evil. He would have been a "victim of an evil society" and he and his neighbors would have been excused and the blame laid upon "bad living conditions." I believe we ought to get at the very root of our problems by declaring "war on sin." When people become converted to Christ instead of to Satan, then as a result they will treat their neighbors rightly; and most important of all—they will go to heaven.

Yes, each person is responsible for his own actions. Are your actions evil or righteous? Let us strive to become "blameless and harmless," and "lights in the midst of a crooked and perverse generation." **The End**

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## The Passing Scene In Religion

Joe Neil Clayton

Four articles have recently appeared in the Long Beach Press-Telegram religious page which have dealt with the subject of Agnosticism. These were written by the English philosopher and man of letters, Lord Bertrand Russell. They appeared, surprisingly, in a syndicated series about the teachings of religious denominations. Their appearance in the series implies that the agnostic philosophy has a religious character. An indifferent reading of them, however, exposes their author's contempt for conservative religious faith.

In answer to the question, "Are agnostics atheists?", the author replies, "No. An Atheist, like a Christian, holds that we can know whether or not there is a God... The agnostic suspends judgment, saying that there are not sufficient grounds either for affirmation or for denial."

Later, however, Mr. Russell connects Doubt and Denial. When asked if he were ever "...afraid of God's judgment in denying him?", he answers, "Most certainly not. I also deny Zeus and Jupiter and Odin and Brahma, but this causes me no qualms." In one breath he says that the agnostic considers that there is not enough evidence for a firm denial of God's existence, then firmly asserts his denial of God, along with other historical deities.

Thus, the superiority of Mr. Russell is revealed as merely a pose, and he is exposed as just another inconsistent human being. He does not see, through self-examination, that his inconsistency is exposed, but continues to blunder through the four articles exposing other failures, such as ignorance, and dishonesty.

As to the existence of God, the Apostle Paul says, in Rom. 1:20, "...the invisible things of Him (God) 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." Even Mr. Russell has no excuse for ignoring the existence of God, in view of the abundant evidence to the contrary. He has accepted the theoretical views of atheists and evolutionists, in opposition to the cogent and logical evidence of God's existence found in nature, and scientific discovery, as well as in the Bible. He has exercised a personal preference, and is inclined to ridicule the believer who exercises the personal preference to believe the testimony.

In the process of hearing one deny God and His author-

ity, the Christian becomes alarmed with the vision of anarchy that such a denial can lead to. He immediately asks, as we find again in the articles, "Since you deny 'God's law,' what authority do you accept as a guide to conduct?" The agnostic answers, "An agnostic does not accept any 'authority' in the sense in which religious people do. He holds that a man should think out questions of conduct for himself. Of course, he will seek to profit by the wisdom of others, but he will have to select for himself the people he is to consider wise, and he will not regard even what they say as unquestionable." With this answer, Mr. Russell rejects humility as a virtue.

The most malignant person in the world is the proud egotist. A short list headed by Napoleon and Hitler would suffice to bring to mind the torrents of pain that have been unloosed by such attitudes. Now, Mr. Russell is telling us that there is no authority for the agnostic, but himself. Each man as his own master, with the permission to select whom he might consider "wise," whether it be Ghandi or Jack-the-ripper, with a reluctance to accept even their wisdom when considered questionable, is the height of egotism. That standard of conduct, with man answering to himself, only, has heaped centuries of misery upon innocent victims who wish merely to humbly believe and to live inoffensively.

The man who chooses his own system of conduct, and holds himself accountable only to that system, would certainly find that others who claim the same right would resent the imposition of his system upon another. There could be, in the agnostic society, no justification for imposing one man's code upon another, even if that code had community approval. The Christian, on the other hand, recognizes the wisdom of a moral code from a source higher than man (a "wisdom from above"), one that is not corrupted with human characteristics. Therefore, he is willing to submit his will to another who is both just and merciful.

Mr. Russell does not think that the revealed will of God, the Bible, is free from human corruption, however. In his articles, he points up **supposed** inconsistencies in the Bible, and ridicules the standard of justice that is found there.

In regard to inconsistencies in the Bible, he cites some Old Testament laws. He says, "The Bible says both that a woman must not marry her deceased husband's brother, and that, in certain circumstances, she must do so." With such laws, he says, "...it is logically impossible for you to avoid disobeying 'God's laws'." This is a device to try to discredit the word of God, and classify it as an inconsistent human product. The device fails, however, when it is discovered that no such inconsistency exists. There is no teaching, in either the Old or New Testaments, so far as this author is able to find, that forbids a woman to "marry her deceased husband's brother." There are passages which deal with the crime of incest, but which do not deal with incest in a marriage. Mr. Russell is challenged to be more specific in his charges, or more honest.

Mr. Russell also tries to assert that some of the moral teachings of the Bible are "sometimes very bad." As

(Continued on page thirteen)

### ABOUT THE AUTHOR

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## A Home For Destitute Dogs

Harold E. Turner

Doesn't that title do something for you? Now, don't shut your ears before you hear the plea. Here in Fort Smith we have a "good work," a "worthy cause," and a "wonderful opportunity" to help some "poor little destitute" all in one big bundle. It is known as the Humane Society. They have a nice T.V. show and put forth all kinds of effort to give destitute dogs worthy homes because they don't feel as qualified as some of my brethren to act in "loco parentis."

Constantly they plead for money because of a lack of funds and not too long ago I was in their office to pick up a dog for a friend and I noticed a little cigar box with a sign asking for donations. Well, that did it. I love dogs and when I saw all those poor little things in jail I resolved right then and there that I would help. But, alas,

### ABOUT THE AUTHOR

Harold E. Turner — Minister of the Southside church, 7906 Holly, Ft. Smith, Arkansas.

I'm just a poor ole preacher, where will I raise the money? I could take one home with me but that wouldn't be "big."

I have it, the church. One more parasite won't hurt. Lucky for me I remembered some of the things my brethren have been writing lately. For example Batsell Barrett Baxter in his tract, **Questions and Issues Of the Day** said, "On the basis of what command, what apostolic example, or what necessary inference is this position wrong?" (Page 30).

Now that throws a tremendous thought to me. On the basis of what command, example or inference would it be wrong for the church to support destitute puppies or better still, why don't we just use the common question asked by the rest of the denominational world, "where does the Bible say you can't support puppies?"

He also said, "There has been a great deal of talk about what the individual can do in supporting good works and what the church can do in supporting the same good works. No such distinction is taught in the scriptures" (Page 23). Now who on earth is going to deny that caring for poor little ole destitute, hungry, flea-infested puppies is a good work? Well, since we agree that it's a good work then the church, according to bro. Baxter, has the right and ought to help.

So brethren, here is the plan. The Southside church in Fort Smith will become the receiving church and make sure that some of your money helps establish dog homes.  
(Continued on page fifteen)

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## The Precious Blood

Brent Lewis

Circumstances make things precious. The value of certain articles is increased and enhanced by the situation surrounding it. Extreme hunger makes bread precious; thirst makes water precious; poverty makes wealth precious. A person cannot truly appreciate the value of a thing until he has a real need for it.

All men have sinned (Rom. 3:23), and therefore are in a state of condemnation (Rom. 5:18; 8:1). This is what makes the blood of Christ so precious—because it is only through His blood that man can escape an otherwise hopeless state. Thus, the circumstances of man's condition render the blood of Christ of inestimable value—it is "precious."

Christ's blood is precious because of its redeeming power. "Knowing that ye were redeemed, not... with silver or gold... but with precious blood... even the blood of Christ" (1 Peter 1:18-19). From this passage we learn that it is out of the question for man to be able to purchase his redemption with riches. Furthermore, the Hebrew writer tells us that it cannot be effected with the blood of animals (Heb. 10:4), but only through Christ's blood (Heb. 9:11-12). This is because His blood, and it alone, has purchasing power; thus, Paul tells the Ephesian elders to "feed the church of the Lord, which he purchased with his own blood" (Acts 20:28). This is why the blood of Christ is "precious"—it only possesses the value necessitated to negotiate man's redemption with God.

Christ's blood is also precious because of its cleansing power. "If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanseth us from all sin" (1 John 1:7). "For if the blood of bulls and goats... sanctify unto the cleanness of the flesh: how much more shall the blood of Christ... cleanse your conscience from dead works to serve the living God?" (Heb. 9:13-14). Only the blood of Christ can effect the purity of man before God and, therefore, provide man's fellowship with God.

The value of the blood of Christ may again be seen when we contemplate its pacifying power. "For it was the good pleasure of the Father... through him to reconcile all things unto himself, having made peace through the blood of his cross" (Col. 1:19-20). His blood brought peace between Jew and Gentile. "But now in Christ Jesus ye that once were afar off are made nigh in the blood of Christ" (Eph. 2:13). His blood reconciles man to God—man who has broken God's law and stands with a conscience pricked with guilt.



### ABOUT THE AUTHOR

Brent Lewis — Evangelist for the Culver City church. 4807 S. Sawtelle, Apt. No. 5, Culver City California 90230.

The precious worth of Christ's blood is manifested by the boldness with which the Christian is supplied. "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way" (Heb. 10:19-20). It makes it possible for us to be sons of God, and therefore approach Him as ones expecting an inheritance, we "who in times past were no people, but are now the people of God" (1 Peter 2:10).

The preciousness of His blood is demonstrated in its overcoming power. "And they overcame him because of the Lamb" (Rev. 12:11). Yea, through His precious blood, and it alone, can we overcome the power of Satan and his kingdom, the world—and even the fear of death. With what assurance may we sing, "There Is Power In The Blood!"

Finally then, the tremendous worth of the Saviour's blood may be viewed in its song-inspiring power, which leads creatures in heaven to "sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (Rev. 5:9-10).

Sing on, ye joyful pilgrims!

"Oh, now I see the crimson wave, the fountain deep and wide.

Jesus my Lord, mighty to save, points to His wounded side.

The stream I see from Calvary, I plunge, and O, it cleanseth me;

O praise the Lord, it cleanseth me, the precious blood it cleanseth me!"

**The End**

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HITHER... THITHER... YON

Jim McDonald



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Jim C. McDonald — Evangelist for the Union Road church and Staff Writer for *The Preceptor Magazine*. 1011 Johnson Street, Lufkin, Texas 75901.

**Charles F. House**, P. O. Box 641, San Luis, Arizona. U. S. A., 85349. During Dec. I enjoyed perhaps one of the finest experiences I have ever enjoyed in my whole life; the experience of being in Spanish speaking congregations with more than a dozen members. Dec. 6th Marvel and I left by VW bus for a 3 week's trip visiting churches and brethren in New Mexico, Texas, and in the state of Tamaulipas Old Mexico. We were trying to find a willing, qualified young man to help in the local work at San Luis R.C. Sonora Mexico. God provided him. He is Luis Trevino from Reynosa, Tamps., who began local work with us Jan. 16, 1966. Andres Gutierrez, faithful preacher at Mexicali Baja Calif. Mexico reports 3 baptisms during Jan. Andrew is being supported by Brawley and Montebelo, Calif.

**Earl Hartsell**, P. O. Box 335, Leesville, La. A brother has moved recently into Alexandria La. where he has found no faithful church and is presently worshipping with us. He would like to make contact with anyone interested in helping begin a New Testament church in Alexandria and he himself will be a great asset to it. If you know of those who might be interested in the Alexandria area, please contact me.

**Harold Fite**, 1025 Merritt St., Fort Worth, Texas 76114. One was baptized here at Castleberry during January.

**C. R. McRay**, Gladewater, Texas. The church at White Oak is composed of faithful saints. We are meeting at 109 Stewart St., at 9:45 and 6:00 on Sunday and 7:30 on Tuesday. C. R. McRay will be doing most of the preaching, along with other men of the church. Carl Allen of Mt. Pleasant will soon hold a meeting for this church.

**Ernest A. Finley**, West Columbia, Tex. Bay City, Texas is a growing and progressive Gulf coast city. On Jan. 23 a small group of brethren began meeting here in an effort to establish a sound congregation with which they may work and worship. Several of the brethren making up the congregation had previously come out of the congregation which had been in existence for many years in Bay City because of their unscriptural practices. They had been until recently worshipping with the church at West Columbia, Texas. As

these brethren leave the West Columbia congregation they do so with our blessings and prayers. We look forward to a bright future for this new work.

The new congregation in Bay City will be meeting in its building on highway 35 in the extreme east part of town. They have not as yet made the selection of a regular evangelist but will likely do so in the near future.

For further information regarding the work in Bay City, write brother Bill Lovelace, 2700 12th St., Route 2, Bay City, Texas.

**G. D. Swain**, Hemet, California. In recent weeks I have been encouraged by the progress of this congregation. Three have been baptized into the Lord, due largely to the individual efforts of members of the congrega-

## COMING . . .

### "CONDITIONS OF FORGIVENESS"

#### FAITH

The second in a series of five articles on the study of God's plan for man's salvation.

## In Next Issue

tion, and others of the church seem to be taking their responsibilities more seriously than before.

**Donald R. Given**, 1309 Chase, Novato, Calif. 94947. If you have a son, friend, or relative stationed at Hamilton Air Force Base please send us his name and address and we shall be glad to get in contact with him. We are the closest church to Hamilton A.F.B. and you are invited to worship with us when in the San Francisco area. The church meets at 807 Grant in downtown Novato.

**Arnold Hardin**, Box 10742, Houston, Texas 77018. In the nearly three years we have worked together (Oak Forest church) there has been many occasions for great rejoicing. None has exceeded, perhaps, the occasion of last Sunday. Upon the completion of the first sermon in a series upon the subject, Spiritual discernment, thir-

teen people came forward. Three were baptized and ten confessed sins and neglect of duty.

**Ward Hogland**, Box 166, Greenville, Texas. Next Tuesday night, January 25th, I will be with Derrell Starling and the Westside church in Wichita Falls. I have also been asked to speak for the new Southside church in Duncan, Okla. This new congregation is just a few months old and is standing for the old Jerusalem gospel.

**Edwin Hayes**, P. O. Box 146, Fultondale, Ala. On Dec. 27, 1965, amid mixed emotions, we took our leave of the good brethren in Palmetto, Fla. On the 28th we arrived in Fultondale. Our association has been a very pleasant one from the beginning, and we are looking forward to much of the same. The church is sound, standing for the "old paths." under the oversight of two God-fearing men as elders. We count it a privilege to be here, and to have followed fine men such as brethren Jack Frost, Sr. and Bill Lambert. Every phase of the work seems to be slightly on the increase. For this we thank our God, and pray that it might continue.

**Albert L. Jennings**, 302 S. Robinson, Edna, Texas. Four have been baptized here in Dec. Brother and sister Don Johnson were visitors on Dec 26th and Don preached for us Sunday evening. He brought us a very interesting lesson and we commend him in his efforts and pray that he will always be ready to defend the truth. They live at Evant, Texas.

**Paul C. Keller**, 5201 College Ave., Lubbock, Texas. Six have recently identified themselves with the church here at Caprock in Lubbock.

**Andy de Klerk**, Port Elizabeth, S. Africa. In just a little over eight months our membership stands at 35. Plans are underway to have a neat building early in the New Year. Three others from liberal church have recently joined themselves to us.

**J. W. Evans**, 5335 Duke st, Alexandria, Va. 22304. Six more have taken their stand for truth and are meeting with the brethren that meet in the Columbia Pike, Falls Church, Va.

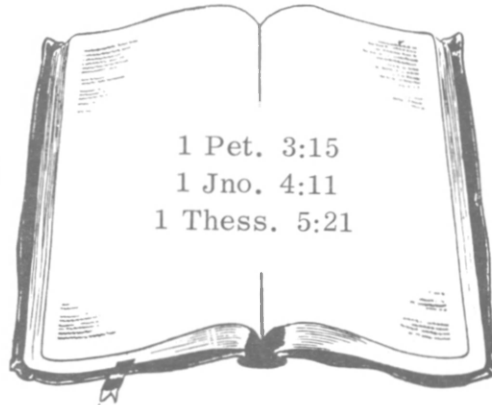
**Clint Springer**, Route 1, Logansport, La. 71049. I have now completed one and a half years with the Stanley church of Christ. The work is slow but stable. I would like to schedule several meetings or singing schools for this year. This can be arranged on an expense only basis.

**Glen Rogers**, Box 3453, McAllen, Tex. A new congregation has been begun in Port Arthur Texas with Ruben C. Amador moving from Sinto to labor there. Four have been baptized since the beginning. Meeting was held by Wayne Partain and Ruben's father

# SPEAKING IN TONGUES

## Today's Claim

1. Tongue Unknown
2. Evidence of Pardon
3. Not Know What Saying
4. No One Knows -  
Except Interpreter
5. Speaker Not Control
6. Tongues to Continue



## Bible

1. Language Acts 2:4-11
2. Not Evidence of Pardon  
1 Cor. 13:1; Acts 10:  
44-46; 11:4; 14:15
3. Edify Himself 1 Cor. 14:4
4. Others Understood  
Acts 2:4-11
5. Could Control  
1 Cor. 14:32; 27-28
6. Tongues to Cease  
1 Cor. 13:8-10; Jas. 1:25

## Power of ????

Baptism of Holy Spirit  
Acts 2 & 10; Eph. 4:6

## Pardon

Acts 27:25

Matt. 7:21 - Heb. 5:8-9

Bel + Bap Mk. 16:16

Rep + Bap Acts 2:38

## Power of Holy Spirit

Laying On of Hands  
Acts 8:18; Acts 19:6

By Danny Brown

Abelino Amador. Ruben is supported by the DeQueen church and the church of Spanish speech is meeting in their building.

Mason Harris, Main at First, Steele, Missouri. Two were baptized here in Feb. at the church meeting at Main and First.

Gary Scott, 2580 East Lucas, Beaumont, Tex. Things are looking rather good right now. We baptized two adults Saturday. Sunday we had good crowds, including the night service. In the business meeting we got the go ahead to look into the possibility of fully supporting a native preacher in Mexico, which will probably start in March. More work is being done each week by the members. Two others were recently identified here at Pinecrest.

H. L. Bruce, Box 457, Clute, Texas. Batesville, Ark. is a town of nearly 10,000 population. A new loyal church meets there. Batesville has three liberal churches. The new loyal church is suffering. The need is for a preacher and support. Batesville, I am convinced, can be successfully worked. The loyal brethren have demonstrated courage in erecting a commodious building. If you know of either support or preacher which can be channeled to that area, please write to James A. Bruce, Magness, Arkansas, or to me.

Wm. E. Wallace, 860 S. Belmont Ave., Indianapolis, Ind. A congregation in Kansas City has swung away from the old Ketcherside type influence and is making a stand on sound principles. Her sister churches from former days have "withdrawn fellowship" from her because, they say, she has turned college. The congregation is located on Craig Road. They want a preacher now. Write or call R. W. Harmon, one of the elders, 10731 Beacon, Kansas City 34, Mo. Tel. No. 0301390. The congregation numbers about 60 members. They can support a preacher. Also from Shelbyville, Ill. Benjamin B. Perry, one of the elders of the Southside congregation there has written me asking for help in locating a preacher who can work for the church "either full-time" or "part-time." He says, "We are interested in one who is willing to preach the New Testament Gospel (the Gospel that "Paul Preached")—without addition, subtraction or modification..." Write brother Perry at 203 W. N. First, Shelbyville, Ill.

Roy Foutz, P. O. Box 346, South Houston, Texas. One was identified with the South Houston church late in Dec. W. L. Wharton held a Feb. meeting for the church in West Columbia. A WORTHY EXAMPLE: Bro. Jack Gilliland moved to Alto Loma, Texas in March of 1963 to work with the church there. He received \$40.00

per week from the local church, and the rest of his support from other churches. From the beginning, bro. Gilliland and the other brethren were determined to make every possible effort to become self-supporting just as soon as possible. In January of 1964, they increased their support of the preacher by \$100 per month; in July of the same year, another \$100. That left \$120 per month of outside help. \$45 of that was assumed by Alto Loma during 1965, and on January 1, 1966, they became completely self-supporting. This was accomplished in less than three years.

Bill Crews, 6110 White Settlement Rd., Fort Worth, Texas 76114. Three were identified at Westside in Nov. and Dec.

Bill Hall, 110 77th St., S., Birmingham, Ala. 35206. In past weeks one man made confession of sin, and his wife was baptized. Two weeks later another couple was identified with the church here at 77th Street.

Eugene Britnell, 1605 Arch St., Little Rock, Ark. Three were baptized here in Nov. and Dec. The work is moving along well. Elders and deacons have been appointed in December.

James R. Trigg, 1605 W. Irving Blvd., Irving, Texas. During January here at Westside one was baptized, two identified and one was restored. One was baptized on Dec. 20th. End

essential to maintain their high position. This is the difference that marks champions in every field of human endeavor. "Be thou faithful unto death," and "Let us not be weary in well doing," are admonitions which each person must heed in order to achieve and maintain the quality of excellence.

—The Lipscomb Review

— Subscribe to the Preceptor for a Friend —

**Conditions of Salvation . . .** (Continued from page three)

sins stands between every accountable person and the hope of eternal life with all its priceless blessings and joys. The importance, therefore, of determining just what these conditions are, their relation and order to each other, and what constitutes the proper meeting of them becomes a matter of transcendent interest and importance. Complying with these stipulated conditions only places one in that state and relationship with God wherein heaven may be attained, while failing to comply with them leaves one in such a state and relationship; because of his sins, as to render him without any basis on which to hope for life hereafter. There is no greater tragedy both in intensity and magnitude than that which awaits the final and irrevocable disillusionment of multitudes in the last day because of their misguided lives and the groundless hopes they have here cherished.

In the determination of those conditions, upon which complying with one has the assurance of sins forgiven, what reasonable relation between them and the remission of sins exists? Certainly man would have prescribed otherwise than has God as evidenced by the generally prevailing dissatisfaction with these conditions by men, even many of whom are deeply devout. Is there, therefore, no logical connection or suggested reasonableness between them and the promise by the Lord to forgive? If there is not, then the imposition of them is purely an arbitrary determination and requirement by Jesus Christ, our Lord and Savior. To either nullify or minimize the essentiality of compliance with these clearly revealed conditions, or any one of them, implies a reflection on the intelligent determination of the Lord in imposing them as requisites to forgiveness. It is God's purpose to save man from his sins, and to this end he sent Christ into the world. Now, in the realization of this purpose He has made these terms of compliance by man conditional to the enjoyment of salvation. Would he, then, have formed a purpose that involved as responsive to the determinate counsel and foreknowledge of himself the death of Jesus, and then acted capricious and whimsical in incorporating within this purpose these terms of pardon to be met by man? This would be true should they be illogical or destitute of any intelligent relation to the objective in mind, or actually are not necessary to be complied with in order to be saved.

This view and appraisal of the virtue of such conditions arises initially apart from any identification and consideration of what these conditions may be, but, it is greatly embellished and enriched in the study of them. It is hardly conceivable that the wisest of men would have

ever initiated such requirements, but it is equally inconceivable why anyone can find fault with or be emboldened to register objections to any one of them.

The first is true because they are involved and embodied within the scheme of redemption which is the offspring of divine wisdom. The second because the sensed need of forgiveness by the great and beneficent God should be so acute and supremely desired as to silence every dissident impulse in its incipency. Certainly since the world by its wisdom knows not God, it cannot by this wisdom conceive and devise any means of securing His approbation, or conditions on which such might be attained.

To visualize the unrighteous, whose lives have been spent in opposition to the good pleasure of God's will, enjoying the felicities of heaven evermore presents an incongruity against which every rational and just impulse of the human heart must rebel. To conceive this portion of the race being annihilated rather than thus subjected to a just and lasting retribution is, at least, to pose a likely impossibility, since man has or is a spirit, and a spirit can hardly be regarded as constitutionally subject to annihilation. Such reflections and conclusions, however, are substantially supererogatory; the scriptures teaching with great clarity and conclusiveness that there awaits all men an everlasting existence, one of death and the other of life.

Since the destiny of all men is not the same, but very distinct and even opposite, it necessarily follows that there must be that on which turns the fate of all men, and whatever this is, it must reside with man, and be such as is related to his own powers of decision and behaviour. If, then, this be true salvation and damnation are each, respectively, suspended on conditionality. One cannot logically suspend either one on conditions as obtaining with respect to the heart and life of a person without equally doing so regarding the other. That is, if there are conditions which being met results in a person entering into life hereafter, then none can enter into hell unconditionally. Further, these conditions must be identified with the particular individual. People go neither to heaven nor hell in groups, as families, classes or nations. They shall go individually and in their own distinct person.

Reverting to the point of the character of such conditions as God may have, or has enjoined on those whose sins shall or are forgiven, be it noted that they are not and cannot be arbitrary, being defined as "fixed or arrived at through will or caprice, decisive but unreasoned." To me it is axiomatic that all God does is but responsive to purpose, and this purpose being his own as related to an ultimate end or design. Therefore I believe that in determining those conditions to be complied with by man there is an essential virtue resident in each of them. We may but faintly discern by our limited powers the character and measure of this virtue but this doesn't support the thought that it is either absent or relatively insignificant. To act without purpose is to act capriciously, a thing which doing reflects on the intelligence of anyone, as either a lack of it or a failure to properly exercise it.



What conditions lie between the sinner and his forgiveness, and being obeyed secures it? Faith in God as having raised his son from the dead, and constituted Lord and Christ; repentance in regard to his sins; a confession with the mouth of the faith in the heart; and, lastly, baptism in the name of Christ for the remission of sins. These conditions are clearly and explicitly stated within the inspired record as having been enjoined upon responsible men, and this has been written as preliminary and prefatory to an examination of each of these in the order here mentioned, and as related to these observations presented. They shall severally be examined in subsequent issues of this periodical.

To be continued

— Subscribe To The Preceptor —

"I Was Glad" ..... (Continued from page four)

some eventful day in national history, how much more ought the return of the Lord's day warm the hearts of God's children with gladness. It was on this day that Jesus rose from the dead! This day marked the beginning of the gospel in all its fulness for Pentecost, "the beginning" (Acts 11:15), always fell on the first day of the week. It was on the "first day of the week" that christians, in the first century, met around the Lord's table and commemorated his death and sufferings in their behalf. Indeed, we can join in the gladness of David and exclaim: "we will rejoice and be glad in it."

But if there is about the "house of the Lord" and the "Lord's day" that which fills our hearts with gladness, so also is the recollection of God's providential care for us as we have come along life's way. Paul expresses it in this fashion: "And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." When we recall that "every good and perfect gift cometh down from the Father of lights" (James 1:17) we have every reason to be filled with a sense of gladness toward such a Father.

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy" (1 Peter 4:13). This view points up the fact that we may be glad even in things which cause us sorrow for a moment. Jesus taught that we are to "rejoice and be exceeding glad" (Matt. 5:12) for the privilege of sharing the hardships brought on us by our identity with Christ. Paul reckons "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward" (Rom. 8:18). In the strength of this faith even the sorrow of persecution is transformed into the sunshine of gladness. Looking back over the course of our lives can we view the difficulties through which we have passed for the cause of the Lord and say truthfully: "I was glad"!

All about us there is everything to cause us to "rejoice and be exceeding glad." Of all the people on this earth we are most fortunate. We have the high privilege of living in the "Christian" age of world's history; we have come to a knowledge of God's truth; are surrounded by helpful brethren in Christ; God continues to hold us up and to

care for us; the very circumstances of the Lord's day and the Lord's supper along with the association with God's children should fill us with an overwhelming sense of gladness.

May this joy and gladness of heart produce in us suitable responses to the opportunities that are everywhere about us. May we rejoice in the continuing opportunities to be together in service and may fidelity in all the appointed and stated services characterize our living. **The End**

— Subscribe to the Preceptor for a Friend —

The Passing Scene ..... (Continued from page seven)

examples, he says, "Samuel ordered Saul, in a war, to kill not only every man, woman and child of the enemy, but also all the sheep and cattle. Saul, however, let the sheep and cattle live, and for this we are told to condemn him. I have never been able to admire Elisha for cursing the children who laughed at him, or to believe (what the Bible asserts) that a benevolent Deity would send two she-bears to kill the children."

What Mr. Russell forgets to tell us in this account is the reason behind God's condemnation of the Amalekites (whom Saul killed). Amalek and his tribe had ambushed the Israelites in a cowardly way. They "smote the hindmost (stragglers on their journey out of Egypt) ... all that were feeble behind thee, when thou wast faint and weary; and feared not God" (Deut. 25:17-19). Because of this crime, and no doubt because of their general immorality (like the Caananites), God commanded the children of Israel to "blot out the remembrance of Amalek from under heaven; thou shalt not forget." When Saul failed in this, Samuel's condemnation was, "To obey is better than to sacrifice" (1 Sam. 15:22).

Mr. Russell wants to forget that there is sinfulness in sin. Paul the apostle says, however, that a knowledge of the Law of God causes us to recognize sins, and to realize their sinfulness, "that through the commandment sin might become exceeding sinful" (Rom. 7:7-13).

In the account of the she-bears who tore (they did not "kill") the children, again Mr. Russell fails to see the sinfulness of the act of the children. The Law of Moses required respect for elders (Lev. 19:32) and pronounced a curse on those who made light of their elders (Deut. 27:16). If Mr. Russell would have his way, and agnosticism prevails over Christianity, we will be forced to live in a society where the virtues of respect and obedience to authority are absent. The examples of the moral teachings of the Bible should make us realize, when we compare them to a modern society that is indifferent to such virtues, how successful the agnostics and the atheists have been in their war on God and the Bible.

Russell's ignorance of the high standard of morals found in the Bible certainly does not qualify him as a moral instructor of society. His refusal to accept any standard of conduct other than his own makes his usefulness as a philosopher doubtful. In the fact that he elsewhere in his articles says that he fails to see "beauty" in the universe, and says also that he fails to find that

(Please turn page)

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Christ be Saved?.....Hall

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50—You Can't Do Wrong and Get By.....Moyer

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### 8th MONTH

- 50—Christ and the Christian's Hope.....Britnell  
50—Can Eternal Life Be Forfeited?.....Houchen

### 9th MONTH

- 50—Baptisms of the Bible.....Charles Holt  
50—What Does It Mean To  
Believe In Christ?.....Jack Holt

### 10th MONTH

- 50—Justification By Faith.....Goodwin  
50—The Lord's Supper—  
Miracle or Memorial?.....Blackmon

### 11th MONTH

- 25—Church of Christ-vs-Baptist Churches...H. Patton  
25—Mormonism—From God or Man?.....West  
25—Should Christians Keep the Sabbath?...Wilson  
25—Christian Science Investigated.....Pickup

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- 50—Is There A Pattern?.....Tant  
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# Directory

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Midweek ..... 7:00 P.M.

Evangelist: Danny Brown

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13510 Rochester

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Morning Worship ..... 10:50 A.M.  
Evening Worship ..... 6:00 P.M.  
Wednesday Bible Study .... 7:30 P.M.  
Evangelists, Charles E. Beaty

## SAN ANTONIO, TEXAS

### Church of Christ

1226 Highland Blvd.

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Evening Worship ..... 6:00 P.M.  
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Evangelists:

Stanley J. Lovett — W. L. Wharton

## SAN ANTONIO, TEXAS

### Woodlawn Hills church of Christ

1742 Bandera Road

Bible Study ..... 10:00 A.M.  
Morning Worship ..... 10:50 A.M.  
Evening Worship ..... 6:00 P.M.  
Wednesday Bible Study .... 7:30 P.M.

Dan S. Shipley, preacher

## VIDOR, TEXAS

### North Main church of Christ

1460 North Main (Hwy 105 North)

Bible Classes ..... 10:00 A.M.  
Morning Worship ..... 11:00 A.M.  
Evening Worship ..... 6:00 P.M.  
Wednesday Bible Classes .. 7:30 P.M.

Jack Thompson, preacher

## Help Us Fill This Page

religion has opposed base passions, he disqualifies himself as an esthetic tutor of society.

Without qualification in morals, philosophy, or esthetics, this famous man will find it hard to be of use in any society which recognizes the value of these things. **End**

— Subscribe to the Preceptor for a Friend —

**For Destitute Dogs** ..... (Continued from page nine)

Of course that's after we pay our hired hands a decent salary so they can drive humble Cadilacs.

Now I imagine at this point some of you narrow-minded brethren are going to start asking a lot of silly questions about authority and such like. You are a bunch of "anti-dogs," you don't believe in helping God's creatures and I'll bet if a puppy was run over you wouldn't wash his face with water from Wee Willy. Preposterous. What's this church coming to? Why don't you get on the band wagon with bro. Lemmons and I (of course you never know when he's "gonna" be on or off) and as he put it in his lectures in Abilene (when he was going to clean up on in the college in the budget boys, but forgot) "Let's put the church in orbit."

Now brethren, this is no fly by night deal. We're going to try to get it announced on the H.O.T. and a picture of a puppy on the front page of the Advocate. Of course some long range plans we have (we don't want to push to much too fast, like we almost did with the college in the budget scheme) are as follows: Church of Christ dog

food, Church of Christ fido training schools and then at a much later date, Church of Christ non-burning, non-stinging and non-itching flea, tick, lice and fly spray.

Of course this is all going to take some time. At the rate things are going now it will be at least two weeks before everything really gets into high gear.

So, if you don't want to be behind times, send your money to the liberals to help support another "good work" and I'll guarantee you that your money will go to the dogs. **The End**

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**The Sequent Arrangement** .... (Continued from page one)

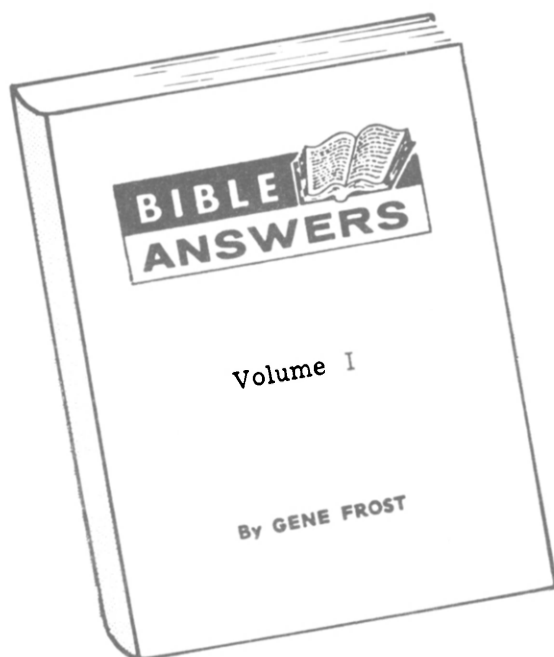
evil and good. Hence, Paul prayed for the Philippians, that their love might abound yet more and more in KNOWLEDGE and in all discernment, that is JUDGMENT, which, said he, would enable them "To approve the things which are excellent." And the margin renders this last phrase, "That you may distinguish between the things that differ.."

Thus the connection between knowlegde and judgment is easily and readily seen, and the imperative necessity of the Christian's familiarity with the contents of these books of the Bible is definitely established. **The End**

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## Searching The Scriptures

A. Hugh Clark



### "Holding The Pattern Of Sound Words"

#### Number One

Next in order, if you are following these articles as they are written, having discussed the recognizable sequence in the arrangement of the books of the Bible based upon the nature of their contents, will be seen the propriety of the admonition contained in the caption of this, and the several articles that shall follow. It is a quotation from Paul, the apostle, as he wrote to Timothy.

Individual Christians and the churches of Christ everywhere must ever be vigilant and watchful if they would preserve their original purity, doctrinally and morally, in a world where perversities of both kinds are so numerous and varied as ours is. And this is my reason for pressing the importance of our keeping close to the very words of Holy Writ, when writing or speaking of sacred things.

The apostle, under the afflatus of the Holy Spirit, and desiring to leave indelibly stamped upon the mind of Timothy the most solemn, grave and important instructions concerning the sublime ministry he was about to relinquish to his care, admonished him most earnestly, saying, "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us....Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. 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...I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: PREACH THE WORD; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry" (2 Tim. 1:13-14; 2:1-2; 4:1-5).

(Continued on page twelve)

VOLUME 15

APRIL, 1966

NUMBER 6

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# The Preceptor Magazine

Stanley J. Lovett

Editor

4123 Valleyfield Drive  
San Antonio, Texas 78222

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In the United States and possessions;  
1 year - \$2:50, 2 years - \$4:50, 3 years -  
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## SECOND CLASS ENTRY

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

## COMMUNICATIONS

Address all communications concern-  
ing subscriptions and changes of ad-  
dress to The Preceptor Company, Box  
187, Beaumont, Texas or telephone  
Area Code 713 Number UN 6-2961.

## OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publica-  
tion and Business Office of Publisher,  
P. O. Box 187, Beaumont, Texas. Pub-  
lished monthly at Beaumont, Texas.  
Printed by The Preceptor Company.

## ADVERTISING RATES

Display advertisements: \$3.00 per  
column inch, ¼ page - \$12.00, ½ page -  
\$20.00 and full page - \$35.00.

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## EDITORIAL

Stanley J. Lovett



## Religion And Morality

Religion and morality, in the minds of most people, are related to one another. But there has not always been this association in the thinking of human beings. If we may judge by present practice, there is not necessarily such a connection today on the part of some.

The term religion is not used extensively in the New Testament. It is used to refer (a) to the Jews' religion (Galatians 1:13-14), (b) to some activities of Christians (James 1:26-27) and (c) to the false worship of angels (Colossians 2:18). Among the heathen, the word meant primarily "fear of the gods." In the New Testament it means "religious worship, especially external, that which consist in ceremonies."

At the advent of Christ, idolaters and other false worshippers did not make a necessary connection between religion and morality. Their religion was one thing and such morality as they had was quite another. To them immorality was not inconsistent with religious practice. Their human conception of the gods (who were really non-existent) allowed and envisioned these gods as practicers of all sorts of immoralities. Perhaps, this is not so surprising since their ideas of deity sprang from themselves, i.e., human sources. As water rises no higher than its source so their gods could possess no higher morality than their ignorant inventors possessed. Thus, we read of the sins of murder, theft, lust, drunkenness, falsehood, deceit, etc., among the gods. A zealous worshipper of the gods might be very immoral in his personal life. There was to them no incongruity in this sort of thing.

Likewise history testifies to individuals who attempted to live good moral lives but had no connection with formal religion. They have an appreciation for the morality that encourages a person to do those things that are for the good of society as well as for the individual himself: truthfulness, honesty, respectful of the rights and possessions, of others, sobriety, etc. Many in our own society today live on a very high plane morally and elicit the admiration of those who appreciate and love goodness in conduct. The tragedy is some of these think they can be saved on the basis of human morality alone.

The gospel of Christ has as its design the salvation of the lost from the guilt of sins and the final preservation of the saved unto the eternal kingdom of Christ. Obviously Christianity is a religion: it involves religious worship and consists of external acts. But this religion also embraces the highest type of morality known or ever known to the world. Some examples may be found both positively and negatively in such passages as Matthew 5:21-23; Romans 1:26-31; 3:13-16; 1 Corinthians 6:9 and 10; Galatians 5:19-21; Ephesians 4:25-39.

No doubt the loftiest heights of human morality to which men have risen has been through the influence of the gospel of Christ. In the faith of Christ both religion and morality are inextricably interwoven. He who would separate them destroys the fabric from which they are woven.

In our own day we see a revival of the idea of religion minus morality among some who claim to be Christians. The last statistics that have come to the attention of this writer indicate there are more people in these United States who hold membership in a

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## Receiving Correction

Bill Crews

In the course of life's little journey we all need, not only instruction to follow and examples to imitate, but rebuke and correction for words and deeds amiss. And such rebuke and correction, like chastening, "seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceful fruit unto them that has been exercised thereby, even the fruit of righteousness" (Heb. 12:11).

Injustice, in particular injustice of which we become the objects, is resented and opposed. And one of the most resented phases of injustice is to be falsely accused of wrong, to be corrected for something not amiss. We may be accused of something we have not done; our right conduct may be mislabelled wrong conduct. But this does not happen often, and 'tis far better to be the victim than the assailant. And, this does not mean that we do not deserve and need rebuke and correction for many of our manifest attitudes and words and deeds. For we do need it, and more often than we receive it. But how many of us can receive it with grace and profit when it comes?

Each of us is prone to see his own conduct in the very best light possible. This is why we usually bristle at reproof and arise to defend ourselves against correction. "Every way of a man is right in his own eyes; but Jehovah weigheth the hearts" (Prov. 21:2; cf. 16:2). "There is a generation that are pure in their own eyes, and yet are not washed from their filthiness" (Prov. 30:12). And this is exactly why we fail to gracefully and profitably receive correction. When the conduct we wear becomes the garment of others, we can see its flaws. Our own sins seem always to look worse upon others. When we receive needed rebuke for things we have done or failed to do, we resent the intrusion, defend our course, reprove our rebuker and forthwith classify him as an enemy. "So then am I become your enemy by telling you the truth?" (Gal. 4:16).

"Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it: for even in their wickedness shall my prayer continue" (Ps. 141:5). Such was the attitude and character of David. If we be godly men of conviction, humility and noble purpose, we can even receive with grace and profit from the rebuke of an enemy. More profit can be received from the rebuke of an enemy than from the flattery of a friend.



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What makes reproof so necessary is that sin jeopardizes the soul and needs to be assailed. What makes it so profitable is that it enables us to make correction and improve ourselves. "Whoso loveth correction loveth knowledge; but he that hateth reproof is brutish" (Prov. 12:1). "He that correcteth a scoffer getteth to himself reviling; and he that reproveth a wicked man getteth himself a blot. Reprove not a scoffer, lest he hate thee: reprove a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a righteous man, and he will increase in learning" (Prov. 9:7-9).

Some of us may do fairly well in the face of self-correction, but we lose all sense of composure and perspective when others criticize our wife (or husband) and children. With an attitude of "who are you to criticize?" or "your children are no better than mine" or "my family can do no wrong," we hardly ever receive such correction with either grace or profit. We rather receive it with curtness and add to the wrong criticized by turning against a brother whose intentions were only good.

How we react then to correction—whether we appreciate it or resent it, whether we count him who administers it a true friend or a meddler, whether we defend or correct—reveals much about our character and our true purpose in life. Therefore, when we say in tones so noble: "If I am wrong, I want to know it, and I will count you as my friend if you will tell me about it," DO WE REALLY MEAN IT?

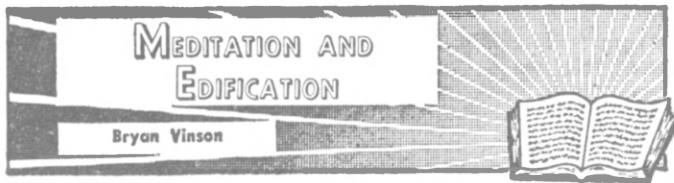
## Give Me The Truth

If you are my friend, if you are concerned about my soul, give me the truth. Do not flatter me. Do not praise my virtues while remaining silent about my vices. Do not fear that the truth will offend me. Do not treasure our friendship, our friendly relations, above my salvation. Do not think that by ignoring my sins, you can help me. Do not think that by being blind to my sins, you prove yourself charitable. However I may react to it, whatever may be my attitude toward you after you have done it, GIVE ME THE TRUTH. For the truth, and only the truth, can make me free from the shackles of sin, strengthen me in the pathway of righteousness and lead me to the joys of heaven. If I am wavering, weak, lukewarm, indifferent, neglectful; if I have been overtaken in a trespass; if I have been drawn into the pleasures of this world; if I have left my first love; if I have been led astray by error; or if I have done none of these, but simply need to grow in knowledge and to be edified; GIVE ME THE TRUTH.

## Preach To Me!

Up and down the land, day in and day out, by young and old the banal little protest, "Don't preach to me," is heard. I can't use it. My understanding, my conscience and the needs of my soul won't let me. The Son of God came preaching. He died that the gospel of heaven might be proclaimed to lost humanity. It has pleased God by the

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## Faith Considered As

### A Condition Of Forgiveness

No subject related to the salvation of man from sin supercedes the importance which the scriptures assign to faith. The truth of this is so obvious that it requires no elaboration in inditing to those even casually acquainted with the Word of God. There is no more generally accepted truth than this among those who compose the church of the Lord, and, too, the whole Protestant community as well. In fact, the more prominent portion of the latter ascribe such virtue to it as to deny all relevancy to other conditions of salvation. In doing so they really betray a misconception of what faith is, and the character of virtue with which it is invested. That faith possesses a virtue as esteemed by God of surpassing excellency is attested by the fact that without faith it is impossible to please Him. Heb. 11:6. Whatever, therefore, that man may do say or think which otherwise being meritorious would be, without faith in God, void of all virtue in exciting his pleasure and approval. In explication of this statement the writer affirms that he who comes to God must believe that he is a rewarder of them who diligently seek him. Pleasing God, therefore, is paralleled to coming to him; consequently this coming to him involves a proper relation established with and a communion enjoyed by such an one with his God. Hence, in the absence of this faith there is an impassable void between man and God. It lies, then, as of primary importance in being prerequisite to all acceptability with God. Further, this faith incorporates more than a persuasion of the being of God; it demands a trust and conviction respecting what he does and will do—"a rewarder of those who diligently seek him." However, the conditionality of being the recipient of such rewards as are proffered is embodied within this faith, be it noted. It isn't simply a confidence and sense of assurance as to what God will do independent of conditions to be met by man. It, therefore is not a blind indefinable faith which God is pleased with.

In the Roman letter chapter ten verse thirteen we read that "whosoever shall call upon the name of the Lord shall be saved." Immediately however it is noted that one cannot call upon him in whom they do not believe. Expressed in interrogatory form it suggests the impossibility of thus calling in the absence of believing and so the disposition

of God toward one and one's action toward God are each suspended on the faith of man in the Lord. These two passages conclusively set forth the measure of indispensable importance ascribed to faith on the part of man toward God. This being perceived there arises the immediate questions of why is it so and of what does this faith consist. The first of these is substantially answered within the determination of the second. What is faith? What is the cause of faith when it is viewed as an effect?

Believing is an act of the mind the intellect. For it to so act it must be acted on. This acting is wrought through the process of communication of thought of ideas, and so presented as to create a conviction of the truth of that affirmed.

In believing one essentially gives mental assent to the truthfulness of that which is affirmed. This within itself contains no virtue apart from the quality of that believed. In fact one may believe a lie, and thereby be greatly harmed 2 Thess. 2:11. Paul affirmed that by faith we stand 2 Cor. 1:24. If, then, by or in faith we stand, the standing we do is determined by the character of this faith. This faith itself stands 1 Cor. 2:5. In the connection where this statement is made the apostle has set forth a resume of his appearance initially in Corinth to preach the gospel, and what he determined to know among them, that is Christ crucified, and also how he deported himself in this proclamation—all with the purpose in mind of so influencing them that their faith should stand not in the wisdom of men, but in the power of God. The faith that we are to stand in must thus be the faith that stands itself, not in the wisdom of men but in the power of God. If in that we shall be found to be not standing in the favor of God, since our reliance and trust is not in his but in the wisdom of fallible men. Our faith may be in man or in God as the source of what we believe. Undoubtedly many believe whatever they do simply because they have received it of men in whom they repose an unquestioning trust and confidence. This is not carrying one's origin of faith back far enough; it must be found as originating with God in whom we believe both as to his being and disposition toward us.

A creed is simply an expression of that which those subscribing to it profess to believe. Human creeds, therefore, are but the products of human wisdom, and in no sense can be identified as the wisdom and power of God. Faith in a human creed can never suffice to secure the discharge of the requirement of faith the Lord imposes as a condition of salvation. In fact such faith can very well be a deterrent to ever securing and possessing the faith God requires.

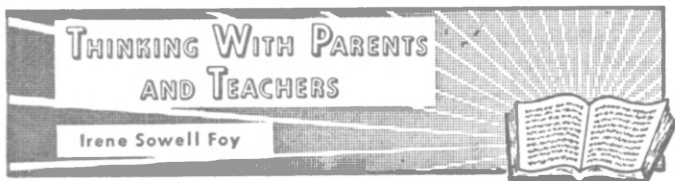
Since faith comes by hearing the word of God (Rom. 10:17), it follows that such faith is essentially and fundamentally a faith in Him whose word it is. No one's faith in that which is said is ever either more or less, or other than, his faith in the integrity and competency of him who speaks relative to the subject matter involved. We may properly place full credence in the testimony of men in matters wherein they are competent to speak, but in such things as only Deity can rightfully and competently testify no human testimony is competent. This is pointedly

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## House Or Home?

What is the setting in which you are bringing up your children? Is it a house or a home? Victor Hugo gave us a brief, good definition of the two words which may stimulate our thinking as to which place we are providing for our children. Here is Hugo's lovely conception:

### House Or Home?

"A house is built of logs and stones,  
Of piles and posts and piers;  
A home is built of loving deeds  
That stand a thousand years."

God generously provided materials for a house, "logs and stones," not as an end in itself but as a means to an end, a setting for a home.

A child's answer to the question, "What is a home?" replied, "Home is where my mother is." That child is beginning to develop the right concept of home. To him, home is his world because Mother is there. A home as designed by God is an institution with a father as the head, the wife and mother as his helper and subject to him, with growing children obedient to their parents.

### The Purpose of a Home

Home is an arrangement by God whereby man and woman together can make a more satisfactory life here than each could make separately. They are to be of mutual benefit and to complement each other.

The responsibility of headship in a family is a challenge to the husband's manhood. God assigned to him a worthy undertaking. He begins to realize the castles he planned in his youth but he also realizes the need for greater wisdom, greater strength, indeed real manhood. He then is challenged to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." To him life now has responsibilities not to himself alone but to others, others whom he brought into the world and who must be brought up in the nurture of the Lord, trained up in the way they should go. He also has the responsibility to protect, provide for and love the one whom he chose to be his help.

He may begin to see that there has been no previous period in his life with more potential for good or for evil

than when he realizes, "I am the head of a home, of a wife and of our children." He stands at the opening gates of an active life which, to be successful, must be guided by light from Above. How earnestly should he resolve to walk worthily in all that true manhood requires! But whether he walks worthily or not there are his own flesh and blood, his children, "stepping in his tracks." Influence is a power the father will exert over them by his actions, words and even by his thoughts and attitudes. Influence works in inexplicable ways. Future generations will reflect the influence of the father's conduct. The lessons he teaches his children, or fails to teach them, the deeds of generosity or of penury which may characterize him will live on the tablets of the memory of his children. Every act of man is inscribed on the memory of some one and makes an impress on his own manners and on his face. Nothing is lost or wasted, even the tree falls in the forest and after aeons of years becomes coal and warms the hearth in some home. The good or evil that we do lives after us and is not "buried with our bones." Nobility of character in a child's father is as a light set upon a hill, illuminating the moral atmosphere of his child. It will help him on the road of life and comfort him in the hour of death. A father's sphere of action may relate to his own fireside but how far-reaching his influence may be nobody knows.

In order to meet his God-given responsibility to his wife and children, to be able to "command his children after him," so that "they shall keep the way of the Lord to do justice and judgment," he must show himself a man. He must have strength of character to withstand the wiles of the evil one, be a man of faith, a man of action in the Lord's service.

The great purpose of the home is to build character, character "fit for the Master's use."

The Creator, knowing the great work He had planned for man, said: "It is not good that the man should be alone; I will make him an help meet for him."

### Man's Chosen Help Meet Will Make Or Mar Him

The wife, too, has a great potential to influence others, especially those of her own household. It is she who should add fragrance to the atmosphere of her home, should scatter sunshine, should provide a quiet place of rest for her husband after his day of toil in providing "specially for those of his own house." More than that, the silent "beauty of holiness" must be seen in her and must ever speak eloquently of her respect for God and His Word.

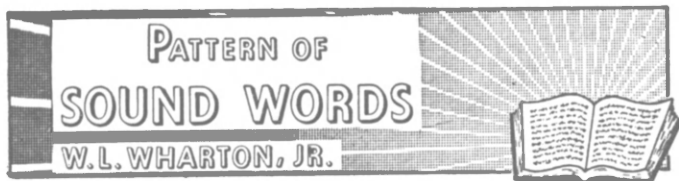
The disastrous results of the influence of the first woman over her husband should ever be a warning of women today. "And when the woman saw that the tree was good for food, and that it as pleasant to the eyes, and a tree desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat" (Genesis 3:6). Thus the appeal of satan was to "the lust of the flesh, the lust of the eye and the pride of life" just as he is using on woman today. Being the weaker vessel, satan seeks to seduce her today and will succeed unless she has on the "sword of the spirit" and can answer as did Jesus, "It is written."

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## Infidelity On The Installment Plan

"For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (James 2:10).

One need not break every law to be a law breaker! To violate the law in one matter invokes the full force of law upon the transgressor. The same law that prohibits murder also forbids adultery. If one kills, but does not commit adultery, he is a transgressor of the law and will be punished. The full force of law stand in EACH statute rather than in the WHOLE BODY of statutes. In the latter point of view one would need to violate the whole body of law to be a transgressor. This James contradicts (vr. 10-12).

While there is a difference in the moral magnitude of sins (i.e., their influence upon present society and affairs) the eternal consequence of any sin is death (Rom. 6:23). A man is very dull who cannot see that there is a moral difference in the sin of missing divine worship to go fishing and the sin of murder. Yet one who professes to follow Christ is as much in rebellion to His will who does one as the other. James points this out in the conduct of those to whom he writes (persons who professed to "hold the faith of our Lord Jesus Christ") who, while practicing a respect of persons considered they were guilty of no wrong. Yet such conduct was as much a transgression of Christ's law as murder and adultery (Ch. 2:1-26).

Failure to understand this principle was the contributing factor to the problem in the second chapter of James. It also happens to be the factor in so many modern settings. Some sins are so shocking to our moral senses that we cannot look upon them without being strongly affected. On the other hand, some are so innocent appearing to our sensibilities that we feel no particular revulsion. The devil would be far less wise than he is to tempt us with a "shocker" when he can destroy us with a "trifle." As much so as it would be foolish to shoot a sparrow with 30-'06 when you can bag him with a "BB."

While God has provided pardon for sin he has not provided any excuses. It matters not, in the final account, what caused us to sin but only that we did. The man who is plunged deeply into sin in one stroke is more easily made to sorrow for his misdeed and repent than the person who

gradually becomes involved. The debt of sin is not unlike other debts in this particular. Formidable debts scare away a prudent man when viewed in their full perspective. However, the same man may be lured by installment buying to contract a small debt here and one there and be heavily indebted before he becomes conscious of his predicament. Indeed, he may become insolvent before he ever realizes it.

Infidelity is an awesome thing spelled out! It is not a condition into which many would deliberately venture. However, if infidelity be stripped of its fearsome name and more palatable exposure to its vices be offered it can become quite winsome! The devil would seduce few souls with the whole cake at one sitting. Let it rather be posed as a matter of mere philosophy concerning the origin of man and matter, whether they result from chance or specific creation; frost this over with the notion that eminent men of science believe it to be a matter of chance and that it is of little consequence to our eternal well-being what we believe on this point, one way or the other, and multitudes will first nibble and then swallow. Follow this with the observation that since it is unnecessary to accept a "miracle" in the creation of the world and we see no need to ever accept one. Presto! We are now convinced there are no miracles and so deny the "virgin birth." But, by now the other accounts of the scripture have taken on a different color in our eyes. There is no inspiration and no authority to control our action. We continue to hold to the Bible in form and fancy but we are now confirmed infidels—practical infidels. Not the kind, to be sure, that roar like Ingersoll or rant like Wells, but respectable, quite and confirmed infidels, unmoved by any appeals to modify our conduct to Bible standards.

Or, the ends of infidelity may be served as well by an entirely different approach and one that is almost sure to please the worldly-wise. Take any practice performed in religious service (without regard to proving it scriptural or unscriptural) and introduce whatever you please by argument in its behalf: "It is as scriptural as the other thing you are doing." This is the devil's clincher. Legions have swallowed this tasty morsel of ingenious infidelity. A thing is never "as scriptural as" something else! It is either scriptural or it isn't. If it isn't leave it off. Beware the infidel tid-bit that will tempt you with **acceptance by comparison.**

For a follower of Jesus Christ to act without authority or contrary to authority in any particular is wrong. Whether it consists of adding mechanical instruments of music to the worship and missionary societies to its work or whether it involves erecting "church" kitchens, (fellowship-halls) benevolent societies or sponsoring church programs. It is not a question of whether it is "as wrong as" something else or "as right as" something else. It is either authorized or it isn't.

It has been argued that you cannot kill a frog by dropping him in boiling water. The intensity of the heat will cause him to jump out at once. But the same frog, when dropped in tepid water that is then brought to boil, will die without any effort to escape. While I cannot vouch for the validity of this matter as it touches the behaviour of a

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## Some Thoughts On Present Day Problems

L. T. Shiflett

In the fourteenth chapter of the gospel of John are found words which are frequently used as words of comfort at funerals, but they perhaps are more appropriate for occasions of disquiet and disturbance over matters which deal with the spiritual lives of Christians. As our Lord continued his discourse with the disciples on that occasion, He added, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth," and a few words later, He said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And yet a little 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 will guide you into all truth."

These words emphasize that there were yet matters pertaining to the will of God which Jesus had not yet said unto the disciples. The totality of truth into which the Comforter would guide the apostles had not at that time been revealed to them. This means, of course, that we, as seekers after the truth of God, must pay close attention to the things said, written, and done by the apostles. They were to receive the testimony of the Holy Spirit, for, as Christ said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

The background of this thinking should make us pay the more close attention to the warnings which Paul wrote to Timothy. He wrote that perilous times were ahead; that men would exhibit numerous evil traits even to having a form of godliness but denying its power. That they would become preoccupied with learning but they would never be able to come to a knowledge of the truth. This is undoubtedly due to their admiration of the world's wisdom for the apostle subsequently urged Timothy to continue in the things which he had learned—that from his youth Timothy had known the scriptures which would give him the wisdom that leads to salvation—that the scriptures provided for the man of God that which would equip him for every good work. Chilling is the forecast about those who, unable to endure sound doctrine, would with lessons they wanted to hear, would turn away from the truth and would be turned unto fables.

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## A Good Name

Ernest A. Finley

"A good name is rather to be chosen than great riches, And loving favor rather than silver and gold. The rich and the poor meet together: Jehovah is the maker of them all. A prudent man seeth the evil, and hideth himself; But the simple pass on, and suffer for it. The reward of humility and the fear of Jehovah is riches, and honor, and life" (Prov. 22:1-4).

A good name is not something that an individual inherits in the same way that he receives his family name. Nor is it something which loving parents may bestow upon the individual apart from the teaching and influence which they exert on his life. A good name is one that must be earned or worked for. One can never have a good name who is not willing to work diligently to mold his character into the image of God and apply himself diligently in the doing of the works of righteousness which God intends for him to perform. It takes time to secure a good name but a few moments of irresponsibility or thoughtlessness or weakness can take that good name away.

A good name is not to be enjoyed simply by chance. It is a matter of choice. Solomon indicated that the good name is "to be chosen." This is a deliberate act. It must be accompanied by determination and purpose. It involves the will. It also involves the intellect. One must be perceptive to appreciate the value of a good name and loving favor as compared with great riches and silver and gold. How few people recognize the value of character over possessions! Is this not a great weakness in the thinking of the average American?

"The rich and the poor meet together" may indicate their mutual interdependence. Management needs labor. The capitalist needs a market for his merchandise and help to produce it. But this statement may allude to the time when there will be no difference between the rich and the poor: namely, the hour of death. Death is a great equalizer. The multi-millionaire is just as poor as the pauper in the hour of death. He can certainly take nothing with him. And "Jehovah" being "the maker of them all"—all men must give account of themselves to God and once again "the rich and the poor meet together." Every man stands on equal footing when he faces God in the judgment. God is not impressed by a man's financial triumphs or how large an estate he left behind (for relatives to quarrel over). "Jehovah looketh on the heart." "A good name" and "loving favor" will

mean far more in the day of judgment than any temporal or carnal or financial consideration.

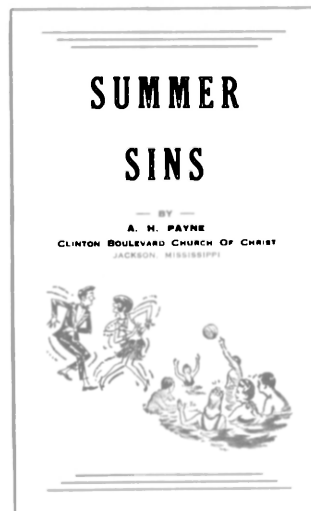
"A prudent man" proves himself by perceiving the evil and turning away from it. The "simple" man does not distinguish the good from the evil, practices folly, and suffers eternally for it.

Wise the man indeed who can understand that there are riches that far surpass those one may acquire here. Wise the man who knows that the enjoyment of true "riches, and honor, and life" is for those who are characterized by "humility and the fear of Jehovah." These rewards are truly worth striving for. Strive for these according to the will of God and you will enjoy a good name here and be the object of loving favor in eternity. What more should one seek than these? **The End**

### GOSPEL MEETING

The Grand Avenue church 3679 West Grand Avenue, Chicago, Illinois, will conduct a gospel meeting May 8-14. The preacher will be Ray Ferris of Kenosha, Wisconsin. Services will be at 7:30 each week night and at 10:40 and 6:00 on the Lord's Day. Sleeping accommodations will be provided for any out of town visitors.

## For The Tract Rack



This tract should be placed in every tract rack and into the hands of every member of the church. The time is upon us when men and women are tempted by "Summer Sins."

Single copy .....\$ .05  
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THE PRECEPTOR COMPANY

Box 187

Beaumont, Texas



### ABOUT THE AUTHOR

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## Have You Considered God's Goodness Today?

Ron Halbrook

"Behold therefore the goodness and severity of God!" (Rom. 11:22). Did you ever read the creation story with God's goodness in mind? What a beautiful revelation! It is befitting that we see God's severity in casting Adam and Eve from the Garden for their disobedience, but we can also delight to appreciate the goodness of God which sustained them for 930 years so that they might prepare for judgement. The same God who struck down thousands upon thousands of stubborn Jews in the Wilderness Wanderings fulfilled his promise as he ushered their children into a land flowing with milk and honey. Only because of God's patience with an oft-times rebellious Jewish nation, Christ finally came through the seed of Abraham. Yet, the Gentile people who had utterly turned their face from God centuries before (Romans 1) were included in the beneficiaries of the blood sacrifice the Savior made. Even after making every possible provision for the salvation of men, most of whom continue to serve only their own bellies, God still grieves the loss of ONE soul "As I live, saith the Lord God, I have no pleasure in the death of the wicked" (Ezek. 33:11). The goodness of God cannot be measured or weighed or fathomed by any mortal. Truly, it is unsearchable and "past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? " (Rom. 11:33-34).

Misled religious people shun recognition of God's severity; but none who go to judgement unprepared will escape it, no, not one! God's immutable Law of Sin shall stand; "for the wages of sin is death" (Rom. 6:2 3). The same God who is a Flaming Fire offers "the water of life freely"; behold the goodness of God! God's immutable Law of Pardon stands, and shall stand until time is no more. ALL men, from the lowest slave and basest prostitute and on up, who will (1) BELIEVE, Heb. 11:6 (2) REPENT, Acts 3:19 (3) CONFESS CHRIST TO BE GOD'S SON, Acts 8:37, Rom. 10:10 (4) BE IMMERSSED IN WATER FOR REMISSION OF SINS, John 3:5, Acts 2:38, Acts 8:35-39... all who will do these things have a promise that cannot be moved of eternal life with God. God provided this plan for YOU and ME; yet, WE cannot help but wonder as David did, "Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away" (Ps. 144:3-4). What

is there about YOU and ME that God would allow his only Son to dwell in the human body of trouble and affliction and to finally suffer death as a sacrifice unto God in behalf of YOU and ME? Let those who have neglected obedience to the gospel of God consider the soul-searching questions asked by Paul, "Despisest thou the riches of his goodness and forbearance and longsuffering not knowing that the goodness of God leadeth thee to repentance?" (Romans 2:4). Let those of us who have accepted God's gift ask, "Is my daily negligence to be be thankful for God's goodness a matter of small consequence? Have I come to despise the goodness of God?"

Even as we view the church which Christ established and to which we can be added through full obedience to the gospel (Acts 2:38-42), we are amazed at God's goodness. The church is the institution through which we join hands in worship and service to God; yet, he left no area of the work, worship, or organization of that church, made up of human beings, to the weakness, division, squabbles, and selfishness of human reasoning. He laid everything out for YOU and ME regarding the church; it is the direct result of DIVINE oversight and operation. Is this not a tremendous blessing? Is there not a great gulf of God's goodness to be considered in that he provided the church with a sufficient order of worship to please him in every sense man could ever hope to attain? He did not leave us searching in the dark for acts whereby we might join hands in worship, but provided his assembly with (1) prayer, Acts 2:42 (2) giving as prospered, 1 Corinthians 16:1-2 (3) singing from the heart with our lips, Colossians 3:16, Hebrews 13:15 (4) teaching and encouraging, Acts 20:7 (5) and partaking of the Lord's Supper, 1 Corinthians 11:23-29. There is no need for those who desire to worship together in the Lord to be at odds over counting beads, bowing to idols, using instrumental music, giving significance to candles, hooting and hollaring and dancing around, or ANYTHING else. Let us praise God for his goodness that has provided for elimination of human friction over such by supplying us with every beautiful act of worship! Let us purpose to be more thankful for God's goodness in the future than we have been in days gone by.

Just think what a mess the Lord's church would be in if men tried to assign it's functions! We see the churches of men torn by perpetual upheavals over whether the church should become a springboard for social reform and revolution; other volcanoes erupt over whether the church should be a tool of government or to what extent it should be the political voice of people to the government. Let us thank God on our knees that he has so painstakingly etched out the work of the church; what squabble can arise over the church existing as the "pillar and ground of the truth," thus redeeming souls for the Master's use? (1 Tim. 3:15). The benevolent responsibility of God's organization—limited in scope to destitute saints, Acts 2:44-45, Acts 6:1-7, Acts 11:27-30, 1 Corinthians 16:1, 1 Timothy 5:16—can be seen and attended to without one quibble over putting the church in the entertainment, secular education, or slum-clearing businesses. "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Ps. 100). God's everlasting

(Continued on page fifteen)

### ABOUT THE AUTHOR

Ron Halbrook — Gospel preacher and student at Florida College, Florida College, Temple Terrace, Florida 33617



HITHER... THITHER... YON

Jim McDonald



#### ABOUT THE AUTHOR

Jim C. McDonald — Evangelist for the Union Road church and Staff Writer for *The Preceptor Magazine*. 1011 Johnson Street, Lufkin, Texas 75901.

Mason Harris, Main at First, Steele, Missouri. Last Sunday one was baptized into Christ here. We rejoice at this obedience.

Elden Givens, 636 Maple Dr. Cincinnati, Ohio, 45215. One was baptized and three have been restored here in the Evendale congregation in recent weeks. The congregation has been in its meeting house for almost 2 mo. It is located north of Cincinnati, 3789 Glendale-Milford Rd., which is By-Pass Hwy. 50. We were formerly designated as the McKinley Rd. congregation. Our next gospel meeting will be April 18-24th with Cecil Willis

Donald Willis, 3317 North Amidon, Wichita, Kansas, 67204. One was identified here and one baptized here recently.

Church of Christ, 210 East Barstow Ave., Clovis, Calif. We have had a meeting in past months with W. E. "Bud" Irving. Two were baptized here earlier in the year. Our work continues to show improvement.

Bernie P. Enner, 1415 9th Street, Orange, Texas. The church that meets at Ninth and Burton have rejoiced to see five wayward souls restored to the Lord this year. Our next meeting will be April 15-17 with Charles Beaty of Houston doing the preaching.

Dale Varnon, 803 Ave. I, Levelland, Texas. Jack Thompson held an April meeting for the 12th Street congregation in Levelland.

Stanley J. Lovett, 1226 Highland Blvd., San Antonio, Texas 78210. One was identified and one baptized here at Highland Blvd. recently.

Robert L. Burns, P. O. Box 3497, Arlington, Texas. \$1400 was paid on the first note we made for the purchase of the property on Highway 303. We have renewed the remaining \$600 note to be paid by May 31st, 1966. The church here will take on \$100 per month of my support May 1.

Reynosa, Tamps., Mexico. Resulting from a meeting in which Wayne Partain preached, together with the very devoted personal work program of Emiliano Trevino, fifteen have been baptized and there are still some excellent prospects for the near future. Added note: Two more were added

through baptism to the church in Reynosa, Tamps. Elsewhere from reports Along the Border we see of six other baptisms.

Robert Goodman, 808 Fresa Road, Pasadena, Texas. Bob Franks held a meeting for the church here at Southside early in April. Three were baptized. Jesse G. Jenkins of Odessa did the preaching in a South Houston meeting, April 10-15; Northshore had an April 18-24 meeting with different preachers. Elmer Moore was in an April 11-17 meeting for brethren at Clute and Spring Branch has a meeting planned for April 25-May. Two were baptized here in the past weeks in addition to those added in the meeting.

Harold Fite, 1025 Merritt St., Fort Worth, Texas, 76114. Three were identified here earlier in the year. This writer will begin a meeting with the

## COMING . . .

### "THE CHRISTIAN

### AND

### TRENCH WARFARE"

by Brent Lewis

## In Next Issue

Pearlridge church in Port Arthur, Monday, March 28. This is the first of six meetings in which I will be engaged this year. Other meetings will be in Houston, Alta Loma, Tex., Birmingham, Ala., and Even Shade, Ark. Stanley J. Lovett, San Antonio, Texas will be with us in a meeting beginning April 11.

Judy Copeland, 3433 Studebaker Rd., Long Beach, Calif. Since last report, two have been baptized and two restored here at Studebaker Road.

Victor McCormick, P. O. Box 101, Sciotoville, Ohio, 45662. Bill Meade will be holding a meeting at Sunshine, April 3-10; our meeting will be May 2-8 with Homer Hailey as the speaker. V. McCormick will hold a meeting at Hillsboro, May 16-22. One was baptized here recently.

Darwin Kerr, 1403 Diana, Lufkin, Texas. Jesse Brookshire held an early April meeting for the Pine St. church in Woodville. One lady was baptized in March due to efforts of several diligent sisters.

Albert L. Jennings, 302 S. Robison, Edna, Texas. Bob Craig of Crane, Texas held a gospel meeting at the church meeting on Hwy. 35 in March. This small group is striving to stand on the truths of God's word in their work and worship. Two have been identified in March.

H. L. Bruce, P. O. Box 457, Clute, Texas. Thirteen have responded so far in 1966. In all, 22 have responded within the last six months here at Clute. Nine were baptized, and 13 were restorations. The church in Brazoria held a lectureship March 14-18 with Paul Branch. W. R. Jones. J. A. Rodgers, H. L. Bruce and Ernest Finley speaking on the program.

W. R. Jones, Box 698, Lake Jackson, Texas, 77566. Seven have been identified and two baptized here at Southern Oaks in the past month. We continue to lay plans for our new auditorium. Progress has been made for sure, but about all I can say is that "we are nearer than when we first began."

T. T. Carney, 2039 Elm Street, St. Charles, Mo. Our meeting will begin May 1 and will continue through May 8. Brother George Pennock will be bringing us the lessons. One was baptized here recently.

Bill Hall 110 77th Street, S., Birmingham, Ala. 35206. The elders announced on Sunday, Jan. 30. that the 77th Street church will fully support bro. James L. Gay in a two year evangelistic effort in Nigeria, West Africa. Bro. Gay, with his wife and two children, plan to leave around the first of August. He must yet raise his travel expense. Here at 77th St. one was baptized in March. Hiram Hutto holds an April meeting at Mid-

David Tant, 2622 Snapfinger Road, Decatur, Ga. Here in Atlanta Embury Hills is well under way in the construction of a new building, Southwest has done a good bit of remodeling in the building they have purchased, with further plans to be realized in the future. Finishing touches on our building here at Snapfinger Road continue with progress noted each month. Carey Park is in a building program. A new congregation after the New Testament order is meeting in Moultrie, Ga. For further information contact H. H. Hudgins, Box 202, Moultrie, Ga. This writer had a good meeting in Waycross recently. One young lady obeyed the gospel, coming from a denominational background. The Westside church in Warner Robins had a March meeting with Billy K. Farris preaching.

## THE GOOD CONFESSION

### IT IS NOT

1. Telling An Experience
2. Confessing "That God for Christ's Sake Hath Pardoned My Sins."
3. Expressing How We Feel
4. Jesus To Be "The Very and Eternal God"

### CONFESS JESUS Matt. 10:32; Rom. 10:9-10

1. To Be The Christ Acts 8:37; 18:28; Gen. 12:2-3; Gal. 3:16; Deut. 18:18; Acts 3:22-23.
2. To Be The Son of God Acts 8:37; Heb. 1:5; Mark 15:39; Rom. 1:4; John 20:30-31.

### MANNER

Public Matt. 10:32; 1 Tim. 6:12  
 . Oral Rom. 10:10; Heb. 13:15

### WHY CONFESS

1. To Glorify God Phil. 2:9-10
2. To Be Confessed Matt. 10:32
3. To Have God 1 John 2:23; 4:15
4. Not To Be Denied Matt. 10:33
5. To Be Saved Romans 10:9-10

### EXAMPLES

1. God Matt. 3:17; 17:5
2. Peter Matt. 16:16; John 9:69
3. Martha John 11:27
4. Eunuch Acts 8:37
5. Timothy 1 Tim. 6:12

### ALL SHALL CONFESS - Phil. 2:11

By Danny Brown

field, Barney Keith at Inglenook, Dale Smelser at Skyline Drive and Guy McDaniel holds a May meeting at Huffman.

**Robert L. Farrish**, 4109 Ave. F., Austin, Texas, 78751. I will do the preaching here in a meeting April 17th beginning. For those readers who do not know but who visit in Austin our services are Bible Study at 9:30 A.M. preaching services at 10:30 A.M. and 6:00 P.M. Our crowds at services are beginning to pick up and interest is good. We are feeling somewhat encouraged now that the weather has moderated and not quite so many are out on account of illness.

**Malcolm King**, P. O. Box 271, Sulphur Springs, Texas. January the 9th marked the beginning of the third year of work here in the city of Sulphur Springs, Texas for my family and me. The past two years have for the most part been very pleasant and the work has progressed in a rewarding way. We have experienced a very substantial growth both spiritual and material. When I came here, the work was unable to carry on a full program of work on it own, and we had to have outside support. This month we are becoming self-supporting, that is we have grown to the extent that we are now able to sustain our own program without the aid of others, which we are deeply appreciative of. One was baptized Jan. 16.

**Floyd Thompson**, P. O. Box 1313, Santa Ana, Calif. One was baptized and one restored and identified at Fairview in Garden Grove during Dec. An early Feb. meeting was held in Fontana with Donald Willson, Roy E. Cogill, Ken Stamper, Bob Bolton, Walt Hudson, Forrest Moyer preaching. Bro. Thompson held a mid-Feb. meeting at San Bernardino and Roy Cogdill held a Feb. meeting at Studebaker Road in Long Beach in mid-Feb. Fred Amick had a March meeting here at Fairview.

**Frank L. Smith**, 525 Roebuck Dr., Birmingham Ala., 35215. Three were baptized here at Huffman in March and Feb. James Needham held a Mar. meeting for the Pinson church.

**James P. Needham**, 4437 S. Sixth began a meeting at Oak Grove on St., Louisville, Ky. Bro. James Hahn March 27th. One has been baptized here and four identified.

**John Bullock**, 6th and Meredith, Dumas, Texas. Three have been baptized here since February 9th.

**Billy W. Moore**, 205 N. Fulton, Butler, Mo., 64730. About six weeks ago some forty brethren began meeting in Independence. Present address of meeting place is 209 Lexington. Kenneth Van Deusen is preaching for this group. This makes a total of five sound churches in Kansas City. with each of these supporting a preacher, and another four or five

men who drive out of the city to preach in surrounding areas. The cause is growing, not only in the Kansas City area, but throughout the country. Bro. Charles Gibson has moved to Kansas City and is now working with the Craig Road church.

**Wm. E. Wallace**, 806 S. Belmont Ave., Indianapolis, Ind. 46221. During the year 1965 a few more than 100 people responded to the invitation. Our records actually show 97, but there were several others who "came forward" in response to exhortation whose names were not recorded. Among the 97 on record 43 were baptized, 47 restored and 7 identified from other congregations. Brother Wallace held a meeting in Baytown, Texas in which he says: "The meeting in Baytown was a rewarding experience. The Pruett and Lobit congregation is blessed with an outstanding eldership, a scholar for a preacher, a beautiful building and a sound and sizeable membership. They contribute to the support of eight preachers and are quite productive in journalistic work. Thirty preachers attended the meeting reflecting the healthy and numerical strength of the churches in the area which are holding the line against current innovations. I was cheered and encouraged by the manifestation of sound and productive churches in the area. Two were baptized in the meeting, one was restored. One was baptized here recently." **The End**

## **Holding the Pattern . . . . . (Continued from page one)**

One cannot fail to understand from these words that Paul would have Timothy not only to preach NOTHING but that which had been committed to him by divine revelation, but that he would have him to maintain, to hold fast, the very form or pattern of sound words in which this revelation has been delivered to him.

Once before Paul had written to Timothy very similarly on the same important point, saying, "Take heed unto thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee" (1 Tim. 4:16). **To be continued.**

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## **Editorial, Religion and . . . . . (Continued from page two)**

religious organization of some kind than at any other time in the history of the nation. This is also true percentage-wise with reference to the total population of the country. But who would say that the moral tone of the nation or even those who are members of religious bodies has improved? The truth of the matter is that the present moral-breakdown of the nation and even the world has had its telling effects upon the lives of church-members.

Apparently there are many among church members, and the same thing is even found among some who claim to be the Lord's people, who have the idea that morality and religion can be divorced one from another. Some of these people are very zealous and active in "church work" and seem to think their immoral lives are not inconsistent with the religion they have embraced.

Thus, we see the liar and the deceiver sometimes taking a prominent part in a religious organization. The social drinker and the drunkard put aside their bottle long enough to go worship (?) God. The adulterer seems to think his adulteries do not hinder his access to God and service to him in his church. The thief and swindler is sometimes found in a prominent and respectable place in religion. The profane and filthy minded member is many times "devoted" to "his church."

Then there are those who, perhaps, shrink from outright immorality who either wittingly or unwittingly serve as the occasion for abetting the immorality of others. Two examples will suffice. The modern dance which is so widely accepted as a proper form of recreation—even among some brethren—can serve as the occasion which often leads to immorality on the part of the participants. Likewise the very popular practice of immodesty in dress among both sexes. Whether it be the lack of sufficient clothing exposing the body to the lascivious eye or the covering of clothing which is too revealing has the ability to rouse unholy thoughts in the mind of the beholder which can lead to sinful acts.

This growing trend among "religious" people should cause all sincere people to pause and do some serious thinking as to whether or not we are rapidly developing the practice of "religion without morality" today. **The End**

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## **Receiving Correction . . . . . (Continued from page three)**

preaching that the world labels "foolishness" to save those who will believe. So, I say **preach to me**. But when you do so, make certain that it is heaven's will and wisdom, and not man's philosophy and psychology. Hold up God's mirror that I might see myself as I am. Use the Spirit's sword to discern the very thoughts and intents of my heart. Tell me what God wants me to know, and believe, and do, and become. Seek not to please me but to persuade me, not to soothe me but to save me, not to entertain me but to enlighten me. Preach that which I need to hear and not that which you think I want to hear. Tell me of my blessings that I might be grateful, my responsibilities that I might be faithful, and my opportunities that I might be diligent; but shun not to tell me of my sins, my transgressions, my neglect, my imperfections. At the risk of offending me, angering me and even making an enemy of me, preach to me the whole counsel of God—for in telling me the truth you are not my enemy, but my friend and God's servant. With fear of God, reverence for truth, love for souls, and concern for responsibility **PREACH TO ME!** **The End**

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## **Faith Considered As A . . . . . (Continued from page four)**

reflected in the injunction that if any speak let him speak as the oracles of God.

This injunction constitutes a competent safeguard against a misplaced faith as to source and a misconstrued faith as to substance.

Not only is the faith which is essential to being well-pleasing to God a full and unquestioning persuasion of his being and benevolent disposition, but that one may secure the forgiveness of sins, it must embrace the specific of what He has done to this end. That is, we must believe in our heart that He has raised Jesus from the dead. Paul affirmed that Jesus was delivered for our offenses and raised for our justification. Of what benefit are these facts to us? None at all apart from believing them, hence the imputing of righteousness or justification to us is predicated on believing on him who raised up Jesus from the dead Rom. 4:23-25. Note that it is a faith in one, but not apart from what this one has done. This faith in God derives its character from what he has done in raising up Jesus, and hence is such faith as could reside in no other one than God because none other could do this. Further it should be recognized and appreciated that what he thus did resulted in such elevation and empowerment of the one raised as to create a kind and measure of faith in him that is essential to being acceptable before God.

When Peter and John healed the lame man, in Acts three, Peter utilized the occasion created by the attention given to the incident to preach what God had done respecting Jesus whom they had crucified, and from this premise affirmed that "his name through faith in his name hath made this man strong." In the next chapter the penetrating observation is voiced that there is none other name under heaven given among men whereby we must be saved" 4:12. In raising Jesus from the dead God highly exalted him and gave him a name above every

other name either in heaven or in earth. This is a fact consonant with the universal authority of Christ which he said was given him Mt. 28:19-20.

The faith, then, that stands as a prerequisite to the forgiveness of sins is that which believes that Jesus is the Christ, the Son of God. This proposition stands as the expression of the most virtuous and valuable truth in the universe, and therefore faith in its verity derives such virtue from this truth as to merit the forgiveness of sins. A less virtuous faith would be impotent in meriting the act of divine forgiveness, and a more meritorious faith is impossible to conceive. Truly this is the faith that overcomes the world, and gives its possessor the hope of life everlasting. The riches of this faith constitutes a treasure incomparably more precious than the combined wealth and fame of all men of all time. To proclaim the unsearchable riches of Christ Jesus the Lord is but to endeavor to so influence men thereby to come into reality of this faith to enjoy that full assurance of faith having their consciences cleansed from evil and their bodies washed with pure water.

Thus circumstanced and positioned to determinedly hold fast their profession of faith firm unto the end. This is the fortunate lot of some and the most desperate need of all others as we face an inevitable meeting before him who sits upon the throne. Faith is defined as a conviction of things not seen, and confidence as to things hoped for. We live in the here and now, but walking by faith, according to this definition, we are impelled and motivated by influences which lie outside the realm of the here and beyond the moment of the present. But what restriction rightly applies to this "then and there" influence on us? Properly to that limit which determines the boundary of divine revelation. No eye has seen nor ear heard, nor has it entered the heart of man the things God has prepared for him, but God has revealed them to the apostles of Christ, and thus to the full perimeter of their inspired communications of the mind of God we can progressively nurture and enrich our faith, but insofar as to what we can believe and hope for we are severely shut-up to what they revealed. Abraham's faith was strong, and its strength was reflected in the fact that he staggered not at the promises of God, counting that what He had promised he was able to perform. We are to walk in the steps of that faith which he had. But his faith was meted and bounded by what God had promised. Too, what he promised Abraam he did conditionally, and thus by faith he met those conditions. What Christ has promised to do for us, or God through him, is conditionally expressed. The faith which invisions God doing unconditionally what he conditionally promised, or doing what he promised not at all is not the faith with which God is well pleased.

The exceeding great and precious promises of the gospel of Christ respond to every proper and becoming aspiration and longing of the righteous soul, and there is neither reason for, nor ground on which to repose a hope, that he will do other than he has promised. Hence, to believe that he is able to perform his promises is competent for our every need; to speculate about what he can do outside of what he has promised or in disregard of the conditions upon which they are suspended is not only idle and vain, but essentially impious.

That conscience-smitten sinner who comes to God in faith humbly submitting himself to the expressed will of his Lord shall be saved; there is no promised remission to any others, and to suspend one's hope of salvation on any other faith than this is to rest in the wisdom and promises of men rather than in that of God. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." No evidence can be adduced to sustain the assumption that it pleases him to save any others.

**To be continued**

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**House or Home? . . . . .** (Continued from page five)

In order to be the help her husband and her children need, she must ever wear "the whole armour of God" that she may be able to stand.

Woman has ever been either a light to illumine or a tempest to destroy. "Every wise woman buildeth her house: but the foolish plucketh it down with her hands" (Proverbs 14:1).

#### **How Does Woman Exert Her Great Influence**

1. Her influence goes out in her words and in the tone of her voice. Her words may be the tools of satan or of the servant of our Lord and King. "A soft answer turneth away wrath: but grievous words stir up anger" (Proverbs 15:1). The husband is fortunate whose wife "openeth her mouth with wisdom; and in her tongue is the law of kindness" (Proverbs 31:26).

2. Her manner of life, her behaviour influence members of the household. Is she patient as one who trusts in God? Is she calm as one who is assured she is in The Way of Life? Peter writes of the power of the influence of her behaviour: "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" (2 Peter 3:1, 2).

3. The manner of woman's dress bespeaks character, both good and bad and leaves its impress on those with whom she comes in contact. The wife's dress will either show respect for her husband or disregard for him. Three things should at all times characterize her dress: neatness, modesty and femininity. Her dress should be that which pertains to the woman. God made distinctions between the man and the woman. Let us respect our Maker by maintaining those distinctions, thus glorifying Him.

How great a blessing it will be to the next generation in the Lord's family if we, as mothers and fathers, will only bequeathe to our children a virtuous example, an influence of the beauty of holiness.

**The End**

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**Infidelity On The Installment . . .** (Continued from page six)

frog I can most certainly agree with the moral of the lesson applied to the conduct of men who most certainly do gradually accept a matter that otherwise they would resist to the death were it offered in one lump.

**The End**



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Jack Thompson, preacher

## Help Us Fill This Page

### God's Goodness Today ..... (Continued from page nine)

goodness is expressed to all generations throughout the last days in that he has not called us together in his body, then left us to bite and devour one another in the simmering, pride-infested jungles of human reasoning.

Even the organization required to fulfill the colossal responsibility of going into all the world with the gospel has been attended to, not from the mud-puddles of YOUR thinking and MINE, but from "the depth of the riches both of the wisdom and knowledge of God!" (Rom. 11:33). We do not have to wade through the maze of congregational alliances, sponsoring churches, or missionary societies erected by mortals; thank God we do not have to consume our breath, time, money, and energy worrying about humanly-devised schemes. Each congregation that functions with a plurality of elders and oversees its own discipline, teaching program, and benevolence is functioning according to a Divinely-inspired blueprint; see Acts 20:28, Titus 1:5-11, 1 Peter 5:2, Hebrews 13:17. Were it not for God's goodness, the church would surely be a storm tossed vessel without pilot or rudder...if it remained afloat for any length of time!

On and on we could go and not even touch the hem of the garments of the goodness of God, for he "DAILY loadeth us with benefits" (Ps. 68:19). Shall we not become sick of ourselves who live like pigs and fools.... DAILY surrounded so deeply in expressions of God's goodness that we cannot see the top or bottom of it, DAILY expecting these blessings to continue without limit. ... shall we not soon become sick of ourselves who fail to give DAILY thanks through prayer and righteous

living? Let us crucify the proud heart that will not bow in humble appreciation; let our hearts overflow with boundless gratitude to God, and let that gratitude be unmistakably reflected in our DAILY living! "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!" (Ps. 107). **End**

### Some Thoughts on ..... (Continued from page seven)

It must be realized that such persons now exist. They look toward those who honestly endeavor to contend for the supreme authority of Christ as defending an obsolete position. They sneer, they categorize, they impugn motives, they use every wile of propaganda experts to create false impressions of humble servants of Christ. For what purpose they do this, only they know.

What is to be done? The apostle gave the answer to that when instruction to Timothy was given to give diligence to show himself approved unto God and to handle rightly the word of truth. No one can lay claim to infallibility. God is infallible as is His word. Men can understand it; were this not so it would not be a revelation. If men disagree on its teachings, both cannot be right, although both can be wrong. The only answer is to study the Bible; depend on it rather than on the gropings of fallible men who through the ages have neglected to lay hold on the fact that God has revealed all things that pertain unto life and godliness and have sought to develop philosophies which tend either to deify man or to humanize God.

**The End**

*Help Teach The Truth*



# The Preceptor

4123 Valleyfield Drive

San Antonio, Texas 78222

STANLEY J. LOVETT, Editor

April 10, 1966

Dear Readers:

The Preceptor Magazine is in its fifteenth year of publication. This issue concludes ten years under the present editorship. We are pleased we have been able to serve brethren in this way for the past ten years and plan to do the same in the future if God is willing.

It has been our purpose to present a religious journal that is attractive in appearance, dignified in tone, fair in treatment of both readers and writers, helpful to all and above all faithful to the word of God. We believe in large measure we have succeeded in these objectives. Had we not so believed we would have ceased publication long ago.

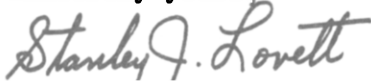
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# the PRECEPTOR

"Through thy precepts I get understanding.."



## Searching The Scriptures

A. Hugh Clark



### "Holding The Pattern Of Sound Words"

#### Number Two

Commenting upon Paul's words to Timothy in which he enjoined him to "Hold the pattern of sound words" (2 Timothy 1:13), James McKnight in his well known Commentary has this most appropriate observation to offer. He says, "This is an insinuation that the false teachers had proudly and impiously introduced into their discourses, a variety of high sounding mysterious words and phrases of their own invention, (called foolish talking, 1 Tim. 1:6) on pretense that they expressed the Christian doctrines better, than those used by the apostles. This bad practice Timothy was to resist, by adhering closely to the words and phrases in which the apostles had taught him the doctrines of the gospel, and which he terms wholesome words, because being dictated by the Spirit, 1 Cor. 2:13, they are more fit for expressing the doctrines of Christ, than any words of human invention."— He further says, "Teachers in modern times, who in explaining the articles of the Christian faith, use phrases different from the scripture phraseology, would do well to attend to this apostolical injunction" (Vol. 4, Page 294).

This lengthy quotation from McKnight is included here because of its supreme timeliness. And may it be said further, at the possible expense of being odious at least to some of my readers, honesty and candor forces me both in my preaching and writing, continually to urge that the great body of Organized Religion today as it is manifested

in the various denominations, with their spacious and well equipped buildings, their numerous adherents and their well ordered rituals, because they have forgotten this injunction of Paul, is but the product of MAN. And further, that it has just enough of the coloring of truth mixed with its presumptive theories and philosophical abstractions, to make it possible with any semblance of sincerity, for them to profess allegiance to the Bible as the source and expression of their faith.

Denominationalism, in all its parts, represents not the establishment, but the frustration of the will and purpose of God, as his will is made known in the New Testament.

(Continued on page twelve)

VOLUME 15

MAY, 1966

NUMBER 7

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#### ABOUT THE AUTHOR

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# The Preceptor Magazine

Stanley J. Lovett

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the Post Office at Beaumont, Texas,  
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## COMMUNICATIONS

Address all communications concern-  
ing subscriptions and changes of ad-  
dress to The Preceptor Company, Box  
187, Beaumont, Texas or telephone  
Area Code 713 Number UN 6-2961.

## OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publica-  
tion and Business Office of Publisher,  
P. O. Box 187, Beaumont, Texas. Pub-  
lished monthly at Beaumont, Texas.  
Printed by The Preceptor Company.

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## EDITORIAL

Stanley J. Lovett



## Discussion On Re-Marriage

In the near future **The Preceptor Magazine** will carry a discussion on the subject of Re-marriage.

The precise point to be argued is whether death of the spouse is the only cause the gospel allows for the re-marriage of the surviving party.

Anyone who has been in the church for very long has been impressed by the different ideas among brethren with reference to what constitutes an approved reason in God's sight for re-marriage after a marriage has been disrupted. This diversity of views is characteristic of preachers as well as other members of the church. As is true of every Bible subject each individual must read and study his New Testament and honestly decide for himself what he believes the word of God teaches on this subject.

However, each believer can benefit from the study, investigation and discussion of others with reference to this matter.

Exchange of different views on a controverted Bible subject can be of much value in helping a person arrive at what he believes to be the truth on this matter. It is assumed that such a debate is carried on in the proper manner with the disputants manifesting an honorable attitude toward one another and toward the search for truth.

This forthcoming exchange of views soon to be carried on the pages of this journal will be unusual with reference to the precise point of controversy.

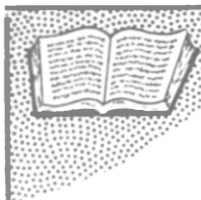
Brother George T. Jones of Houston, Texas, for some time has held the view that death is the only circumstance under which a surviving spouse may contract another marriage with God's approval. Somewhat more than one year ago, he and brother Paul Foutz held a discussion on this subject before the respective churches for which they preach in Houston, Texas. Although this writer was unable to attend, the reports are that a good discussion was held and each man was pleased with his part of the exchange.

In recent months brother Jones has written a series of articles reaffirming his contention that death is the only reason for re-marriage of the surviving partner. When he asked this writer if he would run the series in **The Preceptor Magazine** we replied we would if he was willing to have some able and honorable man to review his articles which have appeared in "Sound Doctrine," the bulletin of the church for which brother Jones preaches. (This writer does not agree with brother Jones' conclusion that death only sets a person free in God's sight to re-marry.)

We are pleased to announce that brother Robert F. Turner of Burnet, Texas, has agreed to deny in written discussion what brother Jones affirms. Both of these men are capable and honorable men and regard each other as such.

We have brother Jones' material in manuscript form with which he has supplied us. As soon as brother Turner is able to review them we will publish them in this paper.

It is our intention to publish the exchange in a single expanded special issue of **The Preceptor Magazine** instead of running them in serial form. The advantages of publishing them in a single (Continued on page twelve)



## The Christian And Trench Warfare

Brent Lewis

(A Word Study of Galatians 5:16-17)

I am by no means a Greek scholar. In fact, you might say that Greek is probably more Greek to me than it is to the Greek scholar. Nevertheless, I often find a word study of various passages of scripture to be both interesting and enlightening. So, many times I pull out available reference works and books and begin to study certain passages to find the fulness of their meaning. Greek scholars can help us along this line, and I believe this to be profitable for all.

There are some interesting words in Gal. 5:16-17 which portray to us the ideas about which Paul was writing. These are the terms "walk, Spirit, flesh, lusteth, against, contrary, one another." Now, I guess that about includes the whole text — so let's study the text. The passage reads:

"But I say Walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things which ye would" (Gal. 5:16-17, ASV).

Now, let's notice our terms. The Christian is exhorted to walk by the Spirit. The word "walk" is used to refer to a person's manner of life; it indicates the kind of life a person is living, how he conducts himself in everyday affairs. The form of the verb in the Greek shows that it is a command to be constantly obeyed. Therefore, we might translate the statement "walk by the Spirit" in this way: "Be constantly conducting yourselves in the Spirit."

This, then, brings us to our second term. The word "Spirit" here refers to the Holy Spirit. The Greek scholars further tell us that in the sense in which the term is used it is locative in sphere. We might illustrate this simply by a dot within a circle. The dot is ensphered within, surrounded by the circle. The exhortation is, therefore, "Be constantly conducting yourselves in the sphere of the Spirit." That is, determine every thought, word, and deed by the guidance of the Spirit through the word of God. Paul elsewhere says, "Let the word of Christ dwell in you richly" (Col. 3:16). The person who truly does this will think every thought, speak every word, and do every deed in an attitude of entire dependence upon the Holy Spirit — that is, within the sphere of the Spirit —

"bringing every thought into captivity to the obedience of Christ" (2 Cor. 10:5).

Now, if we do this (and notice, this is a **condition**), we have God's guarantee and promise that we "shall not fulfill the lust of the flesh." The word "flesh" here refers to the depraved nature of carnal-minded man, of godless mankind in general. The word "lust" has, over a period of years, changed somewhat its original meaning. Today it generally pertains to an immoral desire. The Greek form from which it is translated means simply, a desire. Now, the desire may be a good one or a bad one, according to the context. Again, the word in the Greek has in this verse a preposition prefixed which intensifies its meaning. Thus, it is not only a desire which the writer has in mind, but a strong desire, a craving. However, as we determine our conduct by what the Spirit leads us to do (through the Word), and yield to Him for divine guidance in doing it, we have God's promise that we **will not** (there is a double negative in the Greek that strengthens the negation) — we will absolutely not fulfill the cravings of carnal-minded mankind.

Notice next that the explanation of how we are delivered from these cravings and actions which would satisfy these cravings is found in verse seventeen. The carnal nature lusts against the Holy Spirit. The same word for "lust" is used as in the previous verse. So, the flesh has a strong desire against the Spirit. The word "against" is from a Greek preposition which literally means "down." The idea is one of defeat, suppression. One could render the sentence, "The flesh has constantly a strong desire to suppress the Spirit."

The work of the Holy Spirit in the believer is to put sin out of one's life and to produce fruit (Gal. 5:22-23) after His own kind. Now, the carnal nature has a strong desire to suppress the Holy Spirit and His work. But the Holy Spirit has a strong desire likewise to suppress the carnal nature in its attempt to control the life of the Christian. So, they are contrary one to the other, or to one another. The words "one another" in the Greek constitute what is called a reciprocal pronoun. The Spirit and the flesh reciprocate the antagonism each has for the other.

The word "contrary" speaks of a permanent attitude of opposition toward each other on the part of both the flesh and the Spirit. It is an interesting term, for the picture in the Greek word is that of two opposing armies, each digging a system of trenches for the purpose of holding the land they have — and conducting trench warfare. They have dug themselves in for a long drawn-out contest.

This contest is going on all the time in the heart, mind, and life of every true child of God. It begins when a person is born through baptism into the family of God, and it continues until the death of the Christian.

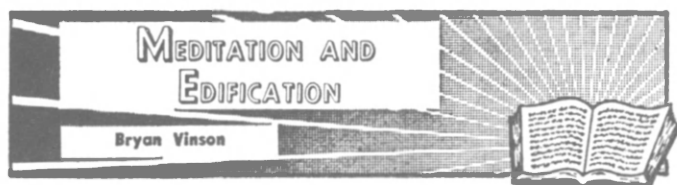
Notice, then, that the Holy Spirit is the divine provision for victory over sin, "so that ye may not do the things that ye would desire to do." The part the Christian must play in this trench warfare is found in our previous verse, namely, to be constantly determining his every thought, word, and deed by the guidance of the Holy Spirit through the Word.

(Continued on page twelve)



### ABOUT THE AUTHOR

Brent Lewis — Evangelist for the Culver City church. 4807 S. Sawtelle, Apt. No. 5, Culver City California 90230.



## Faith—As A Condition Of Forgiveness

Heretofore attention has been given to the question of the conditionality of the forgiveness of sins, and the suggestion expressed that there is a relevant relation to the act of forgiveness as exercised by God toward the sinner, and the character of the conditions imposed by Him. In summary, these conditions were mentioned in the order of their occurrence in the attainment of this tendered forgiveness, but no consideration given to each of them in this alleged relationship. Faith, or rather the act of believing in Christ, is the first of these mentioned and now to be further considered. The affirmation that "without faith it is impossible to please God" imparts the thought that faith is the most fundamental and primary requirement God exacts of the creature man.

The pleasure of God and the need of man unite in this subject of faith. The unbelief of man neither does nor can make the Word of God of none effect, that is, render it untrue. Therefore, there is no dependency sustained by God as contingent on man's faith in Him; however, there is a dependency sustained by man on God which is suspended on securing and enjoying the pleasure of God. This is rendered possible only through and by faith in Him. Then, when viewing this thing designated as faith as viewed by each with the character of interest entertained, it is aesthetic with God and utilitarian with man. The term aesthetic is employed as antonymous to utilitarian, the beautiful as opposed to the merely useful. And how can anyone conceive of the pleasure experienced by Jehovah when He beholds the unquestioned and unquestioning faith of his creature, made in His image, intelligently possessed and devotedly manifested in his life? The only way it can be conceived and in a measure appraised, is to reflect on the pleasure we derive from the confidence and trust reposed in us by our fellows, and more especially those near and dear to us both in the flesh and in the spirit. This pleasure is only equalled by the opposite pain we feel when such faith is absent, and the deepness of our affection for but magnifies and intensifies this pleasure or pain, as the case may be. The love of God for man is of such magnitude as to exert a great bearing on His feelings of pleasure or displeasure as He beholds our faith, or lack of it, in Him.

The faith which God requires goes far beyond the mere

fact of being, and reaches out to embrace within itself the knowledge and acceptance as a fact that which God has done and does for man. God has sent rain and fruitful seasons from heaven as continuing displays of his goodness toward us, but the crowning display of his goodness, and supreme expression of his love is in the gift of his Son. "God so loved the world that He gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," is styled by some as the golden text of the Bible. Why so? Because it portrays the matchless love of God in the gift of his Son with the blessedness of man assured universally, restricted only by the faith required of him. It connects God's love for man with man's faith in God. These center in the person and sacrifice of his Son and our Saviour. Just, then, as God has related his love for us to Christ, so is our acceptance with him related to our faith in this Christ.

Perhaps we can never appreciate as we ought the significance of the requirement by God that we believe in Jesus as his only begotten Son. No greater expression of the Deity of Jesus and his equality with God eternally is found than in this demand by God. He who has always required faith in himself by man, has extended this to incorporate within the boundary of man's faith that of believing in Christ. Is one's faith in God justified apart from faith in Christ? Jesus said, "if you believe in God, believe also in me." This implies that the one rests on the other. Certainly, faith in Christ would be impossible without faith in God forasmuch as God sent him, but faith in God without faith in Christ is either impossible or too inadequate to really be faith. "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. John, in the fifth chapter, records the severe censure by Jesus against those to whom he spoke for not believing in him, because of the character and competency of testimony they had to this effect. He identified the works he did as the testimony of God to the effect that he was His Son. Too, God spoke audibly to this same effect. Hence, faith in God is sterile and empty without the accompanying faith in Christ. It would be irrational and unjust for God to suspend my salvation on faith in Christ without affording sufficient testimony to establish such faith. This he has done.

The crowning and climaxing presentation of proof is found in the resurrection of Jesus from the tomb. Never has there been an event in time and witnessed by man comparable to the triumphant emergence of Jesus from the dead. Truly, he stooped to conquer, he died that he might triumph over death. Peter, by the Holy Spirit, declared: "Him hath God raised from the dead." Paul, to the Romans wrote: "If thou wilt confess with the mouth the Lord Jesus, and believe in thine heart that God raised Him from the dead thou shalt be saved." Also, in the introduction of this letter he said, "he was the son of David according to the flesh, but declared to be the Son of God with power by his resurrection from the dead." Faith in Christ is impossible without believing in the actual occurrence of miracles. A miracle is, as simply stated, the occurrence

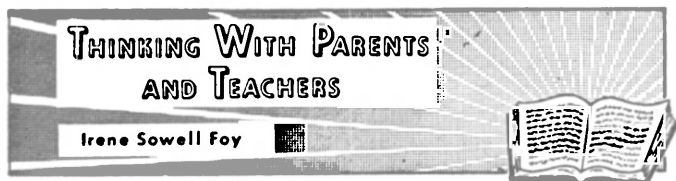
(Continued on page twelve)



### ABOUT THE AUTHOR

**Bryan Vinson — Preacher for the Timpson, Texas, church when not engaged in meeting work. P. O. Box 764, Longview, Texas.**





## Are We Teaching God's Word?

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). Amos, by inspiration of God, wrote the above words to apostate Israel. He was in Bethel, twelve miles from the place where the Lord had chosen to place his name, Jerusalem. Jeroboam I had set up a golden calf in Bethel for the convenience of the people. When one once allows sin to separate between him and God, then sin seems to follow sin. Israel had sunk to the low level of laziness and debauchery. What Amos wanted was a reformation of life. He warned them that terrible suffering would be their lot and a life of Assyrian slavery. "But behold, I will raise up against you a nation, O house of Israel, saith the Lord, the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness" (Hosea 6:14).

Why the predicted slavery and the famine of "hearing the words of the Lord"? The answer is that was the inevitable result of their separation from God by their sins, beginning with their conforming to the ways of the world around them by asking for a king. After that their sins were many and continuous.

That picture of the ten tribes of Israel is not unlike that of the Lord's people today. Rather than follow implicitly the Way of Life as recorded for our guidance, many are conforming to the ways of the world, becoming more secular and materialistic. Our Lord said one cannot serve two masters.

Satan is continuously fighting for the minds of men, especially for the minds of our youth. As a result, there is a growing indifference in the church and an increasing apathy to the teaching of the Word of God. Our sense of values seems rapidly to be changing to the extent that so much time is consumed in the pursuit of worldly entertainment that there is "no time" for and little interest in the "pearl of great price."

The church is a teaching institution, collectively and individually. Peter warned: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of

our Lord and Saviour Jesus Christ" (2 Peter 3:17, 18). If there be a continuous neglect of feeding on the Word, we can suffer such sad "famine" as Amos referred to. If such condition should come to us, it would be the consequence of our own sins.

There may be various reasons why there are drop-outs from Bible classes taught under the direction of elders today and why classes seem to be ineffective in teaching the Bible. Basic principles and attitudes are laid in the homes. God instructed fathers who are Christians to bring up their children "in the nurture and admonition of the Lord." If the home be in harmony with the divine pattern there will be in that home a wife who is a Christian and a help to her husband. The greatest responsibility in that home is to see that the children are trained to have reverence and respect for the Bible as inspired by God. That respect will lead to obedience and to an active interest in the work of the church. The basic training underlying all effective teaching of the Bible must be respect for God and his Word. One will not learn that for which he has little or no respect.

### How may one develop respect for the Bible in the heart of a child?

The answer lies in the two forms of teaching that must characterize the home. The first is the informal teaching that is continuous in the speech, attitudes and manner of life of the parents. Children must see in the lives of both father and mother that which challenges their attention to "higher ground." Early in life, children learn much from the informal teaching of the parents in their daily living in the home. Peter gives a graphic presentation of parents as a part of an "elect race, a royal priesthood, a holy nation, a people for God's own possession." What does Peter give as the purpose of maintaining that high status? The answer is, "that ye may show forth the excellencies of him who called you out of darkness into his marvelous light... Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul." When children are thus permitted daily to see the "excellencies" of our Lord, to see the character of Christ in their parents, there will develop a growing respect for our King and for the words he has spoken in "these last days." In order for the parents to maintain that high standard it will be necessary for them to use restraint and self-discipline and be not fashioned according to this world but to be transformed by the renewing of the mind, "that ye may prove what is the good and acceptable will of God" (Romans 12:2). What great lesson will the child learn from such informal teaching? He will learn the all-important basic lesson of respect for God because his parents will have revealed to him that their manner of life is a result of giving diligence to present themselves approved unto God.

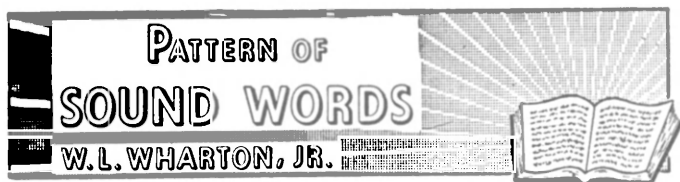
One will not approach with zest any subject for which he has no respect. It is essential that respect and reverence for God and his Word begin in the home in daily association with devout parents.

In addition to informal teaching, there must be formal teaching in the home. If we can find time for three  
(Continued on page thirteen)



#### ABOUT THE AUTHOR

Irene Sowell Foy — Former long time public and private school teacher. Teacher of women's Bible classes and Staff Writer for *The Preceptor Magazine*. 1104 Caldwell Lane, Nashville, Tennessee 37204.



## Consequences

In Matthew's record of the trial of Jesus he states: "when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it. And all the people answered, His blood be on us and on our children" (Ch. 27:24-25). However, only a short time afterwards (following the resurrection of Jesus from the dead) Peter and John were brought before the Jewish council and rebuked and threatened for their preaching. Luke tells us: "the high priest asked them, saying, We strictly charged you not to teach in this name; and behold ye have filled Jerusalem with your teaching and intend to bring this man's blood upon us" (Acts 5:27-28). This series of incidents affords a rather striking example of how men will, in one frame of reference, accept willingly a matter which they strongly repudiate in another. At one time they gladly accepted full responsibility for the death of Jesus and later, without indicating an change in their attitude toward him or their own wickedness, they sought to escape being charged with the consequence of their action. They never once confessed that they had acted wickedly but showed plainly, by what they did to Peter and John, that they were of the same character and persuasion they had ever been. The only difference being that they did not now wish to be pressed about the matter! Full many are those criminals through the ages who have sought to escape the consequence of their misdeeds who never indicated any change of heart toward the evil they had done.

A bad consequence is the fitting end of evil doing. One cannot sow evil and reap good. If one wishes to harvest wheat then let him beware of sowing oats. To simply lament an oat harvest does not touch the problem. "The wages of sin is death; but the free gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Sinners dislike being pressed with the consequences of their sins. And yet, there is no way in which sin can be warned against without calling attention to the end it produces. The person who has just begun to drink, along with the confirmed alcoholic resents drank reference to

drunkards, and their eternal destiny, without having the least resentment against continuing their drinking. Sinners dislike being classified as such but do not mind continuing their evil course. There are selfish members of a local congregation that are much distressed by sermons on giving. They are not alarmed at their own selfishness and the lack of material goods brought about by their failure to give as they ought, they are angered only at having their conscience pricked. Instead of repenting and becoming liberal in the use of their goods they only seek means of getting rid of the preacher and hence eliminate the source (?) of annoyance. Others get angry because of teaching which points up the evil of absenteeism from the public services without once giving thought to their own wickedness. There was a certain woman who quit attending a congregation because of some public criticism that was levelled against women smoking (and men too, as for that matter). She smoked, and everyone who stood close to her or observed her stained fingers knew she smoked. But for all of that she did not quit her smoking she just quit coming to services at that particular congregation. It is not nearly as difficult to get people so angry against a preacher that they will cease to attend the services as it is to get such angry people to quit their sins! Men love sin but detest being identified as sinners. They seem to have a marked distaste for righteousness but like to be identified as righteous. Balaam, in the very act of rebellion against God, when he tried to curse the Israelites, said: "Let me die the death of the righteous, and let my last end be like his" (Numbers 23:10). Peter well described many in all ages when he said of Balaam: "He loved the wages of unrighteousness" (2 Peter 2:15). He liked the Devil's service but God's home. Even when men have lived in indifference or even defiance toward God the preacher is expected to conduct a funeral service that is filled with tribute and assurance of future bliss. The public demands that preachers refrain from denouncing error or evil and simply coddle audiences with "sweet talk." While error has the power to soothe it has no power to save. It is regrettable that some prefer being soothed to being saved.

The End

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#### ABOUT THE AUTHOR

W. L. Wharton, Jr. — Evangelist for the Highland Boulevard church and Staff Writer for **The Preceptor Magazine**. 4935 Lakewood, San Antonio, Texas 78220.



## The Missionary Society

Ernest A. Finley

Alexander Campbell, when he was working to lead the church to accept the missionary society, wrote: "There is now heard from the East and the West, from the North and from the South, one general, if not universal, call for a more efficient organization of our churches. Experience decides that our present co-operative system is comparatively inefficient, and inadequate to the exigencies of the times and the cause we plead." Campbell's basis for insisting on acceptance of the society was not scripture but "experience." In contrast with Campbell's insistence that the missionary society would be more efficient, statistics show conclusively that after the missionary society was established those congregations which participated in it contributed only 27 cents per church per week. Further, statistics show that as far as responses were concerned there were only 4/5's persons per church per year! Is this the efficient organization of which Campbell dreamed? Further, statistics were given from an official document of the North Carolina missionary society which showed that of every 18 cents which was contributed to the missionary society in that state 10 cents went to the secretary of the missionary society.

There is a church "universal"; however, the Lord gave organization on a local or "congregational" scale for the church to carry out its mission in the world and gave no organization for the church universal. There is to be a plurality of elders in the local congregation (Acts 14:23; Titus 1:5). Their sphere of authority is to be extended no further than the bounds of the local congregation. They are to "tend the flock of God which is among you" (1 Pet. 5:1-4; Acts 20:28).

Further, the missionary society is totally unnecessary since the church in apostolic days was able to relieve itself fully if its responsibilities without a missionary society or any sort of federation of congregations. The primary mission of the church is the proclamation of the gospel (1 Tim. 3:15). Another responsibility of the church is the work of benevolence (1 Tim. 5:13-16). The church effectively accomplished the work of evangelism in apostolic days without a missionary society (1 Thess. 1:2-8; Phil. 4:10-19; 1 Cor. 9:14; 2 Cor. 11:8, 9). It effectively accomplished the work of benevolence also. This it did without establishing a missionary society or human organization of any kind (Acts 6:1-6; 11:27-29; 2 Cor. 8:9). Why, then does the

church need a missionary society or any other organization of human arrangement today?

What is wrong with the missionary society?

1. The missionary society says, in effect, that the elders of the local congregation are not competent to accomplish the work the Lord assigned them to do.

2. The missionary society is a human organization; it is not of divine origin.

3. It is a human organization usurping or exercising control of a work that the Lord delegated to the local congregation. The missionary society proposes to do benevolence as well as evangelism.

4. It is a human organization directing and controlling an activity or activities the Lord intended to be under the direction of the elders of the local congregation.

5. The missionary society is a reflection on divine wisdom. It implies that the Lord's plan is ineffective and inefficient. (In fact, this is what Campbell boldly asserted.)

6. It is financially less economical than the Lord's plan. A large percent of the money contributed to the missionary society goes to keep the super-organization functioning.

7. In practice it actually proves to be less effective. It saves fewer souls (if one could be saved through the endeavor of such an organization).

8. Participating congregations sacrifice their autonomy (meaning "self-government"). They relinquish a work to others for which they are responsible.

9. Participating congregations sacrifice their independence. The Lord, no doubt, had good reason for desiring that each congregation should be independent of every other congregation in the direction and execution of its work.

10. The missionary society leaves the congregation with less feeling of congregational responsibility than it should have and also individuals are inclined to try to let the society do their work for them.

11. We should never let our failure to work at God's plan cause us to substitute some other method or arrangement or organization in the place of His plan.

12. The first great apostasy or falling away which resulted in the "Dark Ages" came as a result of a departure from the divine pattern of organization.

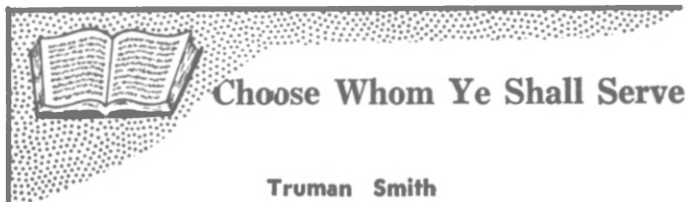
Some are heard to say, "Just think how much we could do if the church were just organized and all congregations were brought together in a united endeavor." This may sound good but "experience teaches" (as Alexander Campbell said in his quotation) that it is not so! Conversely, just think how much we could accomplish if every individual and every congregation would shoulder its own responsibility and do what the Lord has assigned us to do. Would we need a human organization to do His work?

We should be sure that we do not, while rejecting the missionary society, violate some of the very same principles in other activities which we may conceive. We must respect these principles in the work of edification and benevolence as well as in the work of evangelism. **End**



### ABOUT THE AUTHOR

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## Choose Whom Ye Shall Serve

Truman Smith

There are those who are far too concerned about keeping up with civic affairs, entertaining themselves and others, having a good time, trying "to keep up with the Jones's," maintaining prestige, gossiping, slandering, hating, lying, etc., etc. Then we wonder why the church does not grow!! I wonder why it **does** grow!

Joshua called upon the children of God in his day to, "Choose you this day whom ye shall serve, whether the gods which our fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord" (Josh. 24:15).

It is my firm conviction that there are members of the Lord's church who need to make this all-important decision. There are far too many on the rolls of churches of Christ who need to come to realize that they are just playing at serving Christ — people who were **never** converted to the Christ in the first place. These members are the greatest hindrances that the people of God have in trying to go forward in the Lord's work.

Yes, there are those who need to choose this day whom they shall serve. A choice must be made! If one is going to be a Mason, let him quit pretending to be a Christian. A choice must be made! If one is going to attend a denominational church on Sunday night instead of worshipping with the Lord's people, let him join the denomination. A choice must be made!

I believe that there are those who really ought to go ahead and join-up with some denomination of man. As long as they are pretending to be members of the church of Christ they only make themselves miserable when they hear the truth preached forthrightly in its purity and simplicity; and hinder the scriptural progress of the cause of Christ in the community. You can be a big Mason, fraternize with the world and be a poor Bible student and still be in good standing in the Baptist or Methodist Church. Neither would it matter if you missed Bible study; because you would not miss anything by doing so.

Remember the words of Jesus, "He that is not with me is against me, and he that gathereth not with me scattereth abroad" (Matt. 12:30).

### "SUNDAY SCHOOLS"

When I am asked if I believe in "Sunday School," I



#### ABOUT THE AUTHOR

Truman Smith — Preacher for the Thayer Street church. 641 Elma, Akron, Ohio 44310.

answer with an emphatic "No!" This may come as a complete surprise to many of my brethren; nevertheless, that is exactly what I mean! Why do I answer in the negative? Simply because to many people "Sunday School" is a completely organized system, separate and apart from the church. This, I do not endorse. Thus, I do not believe in "Sunday School."

Inasmuch as the church is "the pillar and ground of the truth" (1 Tim. 3:14), a grave responsibility rests on the local church "in a collective capacity, to maintain the doctrines of the faith by teaching and practice" (W. E. Vine's Expository Dictionary of New Testament Words, p. 184). It is the "ground" of the truth, "a support, bulwark, stay" (Ibid., p. 181). Brethren, the Lord has so purposed, planned and designed the church, as to make it fully sufficient to do this great work of evangelization or making known the truth, the gospel, without the aid of a man-made institution. So, I believe the church **must** provide Bible classes or some means of teaching in order to fulfill this God given responsibility.

**The End**

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## Gone Astray: Having Forsaken The Right Way

Lewis Willis

Peter wrote a striking description of those who were teaching false doctrine at the time the church was in its infancy. His warnings were needed for these destructive errors would subvert many souls, leading them astray. He indicted these teachers as being influenced by covetousness; as corrupt, licentious and beastly in their conduct; and as proud, arrogant and self-willed men who despised the authority of all, and especially, the authority from above. He therefore calls them cursed children" which have forsaken the right way, and are gone astray" (2 Pet. 2:15).

These had forsaken the right way of spiritual honesty and integrity and they had selected or created unto themselves a way more to their liking; more in keeping with the lust of uncleanness that reigned in their hearts. These had forsaken the right way, implying that they once had walked in it. One does not forsake a way in which he has never walked. Thus, they went astray. In the strictest sense, these were apostates to the faith. Pictured here is not the moral degenerate one might expect to find in the downtown tavern. Rather, he is the respected "gospel preacher" whose concept of the faith is his own personal gain. If he succeeded in his purpose, he advances his own selfish and fleshly interests, and certainly, he advances the cause of the Lord, **not in the least!!** Hence, he is quite careful to "choose the popular side" when he is casting his lot. These pious liberators of Peter's day were doomed to be destroyed or consumed of their own corruption and vice, God being he who reserved for them the blackness of darkness forever. Yea, and this is the end of those who would liberate 20th century Christians from narrow-mindedness!! No pleasant picture is their doom, to be sure.

The "right way" which these false teachers had forsaken, Peter calls "the way of truth" (2 Pet. 2:2). At other points in the scriptures, it is designated, "the way of the Lord" (Gen. 18:19); "the way of peace" (Rom. 3:17); "the way of wisdom" (Prov. 4:11); and "the way of salvation" (Acts 16:17). Hence, the "right way" is the way that leads to life eternal, the way of example travelled by our Lord. These apostates had departed from it and thus, they forfeited all their hope. Finding pleasure in ceaseless and unrestrained indulgence of the flesh, they abandon Jehovah and indeed, **are abandoned** by Him.

As in days of old, men still forsake the right way and go  
(Continued on page thirteen)



### ABOUT THE AUTHOR

Lewis Willis — Evangelist for the church in Kirkwood, Mo. 944 S. Geyer Road, Kirkwood Mo.



## Come Over and Help

Tom Bunting

Reading the bulletins from time to time one frequently comes across attendance reports. It is good to be able to report these indications of growth. It is comforting to read and know there are churches with hundreds in attendance on Sunday mornings. Some have as many as four or five hundred; while smaller ones list in the eighties to one hundred. It is nice to be able to preach to these large assemblies of people. Every honest preacher will admit that it is.

How many bulletins have you received where they reported two members (the only two) of the church were present today with no visitors? How long has it been since you read of the average attendance for morning worship for the past year was five souls? How do you react when reading a report of this kind? Why is it that we as preachers are so anxious to preach to large stable congregations, but show little apparent interest in much more difficult places of labor? How easy it is for those enjoying the comforts of life and the fellowship of brethren to forget the Christian men and women who for years have worked hard to save souls where the reception of the gospel was very slow.

Let a preacher go to a foreign country and send back reports of thousands being converted and we are anxious to go! (Well, some are.) But let another brother spend years laboring to save souls and being able to report only two or three faithful members, his replacement is almost an impossibility!

I have been told that there is a preacher shortage in this country of ours. With few preachers and many large attractive congregations, where the rewards and honors seem eminent, these fruitful looking places constantly nag upon our heart and appeal to the pride of life; keeping one away from the places of **need** and the nations of lost souls!

It may just be that I'm more conscious of them but it seems that I hear of more and more pleas from nations of the world (Iceland, Scotland, Ireland, Norway), and other states of this nation where the number of faithful brethren are few. There sincere appeal is always the same, "Is there someone who will come and help?" Have you ever labored where there were only one or two Christians? Have you been almost entirely out of touch with fellow-laborers in the faith because of the expanse of miles  
(Continued on page fifteen)



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## HITHER... THITHER...YON

Jim McDonald



### ABOUT THE AUTHOR

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**(Editor's Note:** Due to illness our long-time writer of this department, Jim C. McDonald has asked Ardie P. Brown, Jr., Port Arthur, Texas to pinch-hit for him. Our sincere thanks to Ardie Brown and our sincere wishes for Jim McDonald's speedy recovery.)

**Robert Jackson**, 1530 Riverside Drive, Nashville, Tenn. 37206. There has been one restored and one restored and identified with the Riverside Drive church in Nashville within recent weeks.

**John Iverson**, P. O. Box 1005, Pasadena, Texas 77501. From "The Echo," bulletin of the Red Bluff congregation in Pasadena—"Sunday, April 17th, was a good day in the Lords work at Red Bluff. There were 353 present for the Bible classes, two excellent audiences for the periods of worship and the contribution was \$1,200.75. Also, there were six responses to the invitation: three placed membership, two restored and one was baptized. It should be noted that several of these 'responses' were the results of the diligent labors of the elders." Two others identified and restored in April.

**J. W. Evans**, 5335 Duke Street, Alexandria, Virginia 22304. Four have recently placed membership with the Anandale church which meets in Belvedere Elementary School, 6540 Columbia Pike, Falls Church, Virginia. The membership of this group of faithful saints meeting in the Washington D. C. area now stands at 56.

**Jerry C. Ray**, 12919 Sarah Lane, Houston, Texas. Three have been restored recently at the Greens Bayou church in Houston.

**Harold Fite**, 1025 Merritt St., Fort Worth, Texas 76114. Two were baptized at the Castleberry congregation during a recent meeting in which Stanley Lovett did the preaching.

**Dean Bullock** 1363 Central Dr., Beaumont, Texas 77706. There has been two identified and three restored during the month of April at the Central congregation in Beaumont.

**Jack Thompson**. 150 Yupon, Vidor, Texas 77662. The North Main congregation in Vidor was engaged in a late March meeting with Ardie P. Brown, Jr. of Port Arthur in which one was restored. During the month of April there has been one baptism and four restored.

**Joe Moore**, Evadale, Texas. One obeyed the gospel recently at Evadale, where Joe Moore is now preaching regularly.

**Bill McCulstion**, 5420 Cole Road, Beaumont, Texas 77028. The Rosedale congregation was engaged in a series of gospel meetings with Elmer Moore of Highlands, Texas doing the preaching, May 9-15.

**E. Paul Price**, 5510 Hogaboom Road, Groves, Texas. Having just returned from two gospel meetings one in Wichita Falls Texas, the Westside congregation and one in Frederick, Oklahoma, in

## COMING . . .

### "Teaching Our Children In Bible Classes"

by

Irene Sowell Foy

## In Next Issue

which one was baptized, the West Groves church just concluded a fine series of gospel meetings with Roy Foutz of South Houston doing the preaching. Brother Price will be with the Osborne Road church in Bridge City in a series of meetings May 9-15. Brother Price is scheduled to move in the month of June to Tyler, Texas to labor with the Garden Valley Road congregation, where Robert L. McDonald has faithfully labored for some five years. Three have been restored and one identified here at Groves recently.

**Gary Scott**, 2580 East Lucas, Beaumont, Texas. The Pinecrest congregation has just recently conducted a series of gospel meetings with Ardie P. Brown, Jr. of Port Arthur doing the preaching. One was restored and one was restored and identified with the congregation. The church here continues to grow and improve in every phase of its work.

**Roy L. Foutz**, P. O. Box 346. South Houston, Texas 77587. The church in South Houston has recently conducted a very fine meeting with Jesse Jen-

kins doing the preaching. One was restored during the meeting, and there has been one baptism during the month of April. "I will be engaged in a series of lectures on Evolution with the church in Dickinson, Texas May 2-6, and with the church in Madisonville, Texas May 9-13. There continues to be a strong interest in this subject in these trying times."

**Bob Franks**, 507 S. College Road, Lafayette, Louisiana 70501. On April 17th, a man and his wife who were formerly Catholics were baptized into Christ. The church here has just concluded a series of gospel meetings with Leon Odom doing the preaching. Even though there were no visible results, we believe the church was strengthened and a good foundation was laid for future growth.

**Woodrow Plyler**, Box 85, Saratoga, Ark. 71859. One was baptized recently at Saratoga. Brother D. J. Sanders has just recently conducted a good meeting for the church and in exchange brother Plyler will be engaged in a series of meetings with the Franklin Dr. congregation in Texarkana beginning May 2.

**Arnold Hardin**, Box 10742, Houston, Texas. 77018. There has been two responses recently at the Oak Forest congregation, one identified and one baptized. The church in Oak Forrest continues to grow and prosper.

**Jerry R. Phillips**, 4270 Perkins Road, Baton Rouge, La. 70808. There has been one baptism and one restoration recently at the Perkins Rd. congregation in Baton Rouge. The church averaged 100 in attendance in March, which is the first time in the history of this congregation. The church plans a series of lectures on Evidences this summer with Ferrell Jenkins.

**Darwin Kerr**, 1403 Diane, Lufkin, Tex. The Pine Street congregation in Woodville, Texas continues to grow and prosper as in recent weeks there has been one baptized, and one restored and two identified with the faithful saints in this city. Jack Thompson did the preaching in a two night meeting April 25-26. Attendance and interest was good and the potential for the cause of Christ in this area is bright indeed. When in the Woodville area worship with us at 604 Pine Street.

**Jack Gilliland**, P. O. Box 311, Alta Loma, Texas. The church in Alta Loma has Harold Fite of Ft. Worth scheduled for May 9-15 in a series of gospel meetings. During the three year period in which brother Gilliland has labored with this congregation it has come to be a self-supporting work, which indeed is commendable. Brother Gilliland has resigned and plans to relocate in June, at which time brother T. E. Webb will move to Alta Loma.

**Bill Cavender**, 1700 Imhoff Ave., Pt. Arthur, Texas 77640. Brother C. D.



# RECREATION

## FALSE STANDARDS

1. Personal Relationships
2. Like or Dislike
3. Man's Approval
4. Popular
5. Other People To Decide

Responsibility Of Local Cong.  
Matt. 28:18 - Col. 3:17

## NONE

1. "Fellowship"
2. "Don't See Anything Wrong"
3. "Develop Full Man —  
Social, Physical, Spiritual"

## PRINCIPLES

1. Does It Destroy Identity As A Christian?  
Phil. 1:27; Jas. 1:27; 2 Cor. 6:14-17, 7:1
2. Does It Appeal To The Indecent?  
Gal. 5:24; Eph. 4:17-24; Phil. 4:8
3. Is It Questionable? Rom. 14:23
4. Does It Have A Weakening Influence On  
Others? 1 Cor. 8:10-13
5. Does It Conflict With Duty To Christ?  
Matt. 6:33; 2 Tim. 2:4
6. Is It Worldly? Jas. 1:27; 1 John 5:19

By Danny Brown

Plum of Parkersburg, West Virginia will be doing the preaching in a series of gospel meetings with the Imhoff congregation May 15-22.

**Charles Beaty**, 12896 McNair, Houston, Texas 77015. The Northshore congregation conducted a lectureship with different speakers each evening April 18-24. One was restored recently. Bro. Beaty was with the Amelia congregation in Beaumont in a series of meetings the first of May.

**Roy E. Cogdill**, 7054 Winnetka Ave. Canoga Park, Calif. 91306. One has been baptized and three have been identified within recent weeks with the Canoga Park congregation where bro. Cogdill preaches.

**Ardie P. Brown, Jr.**, P. O. Box 3224 Port Arthur, Texas 77642. The Thomas Blvd. congregation has just recently conducted in all probability the best meeting this church has experienced in years. Jack L. Holt who formerly labored with the old Sixth St. church did the preaching in a most outstanding and commendable manner. Almost every faithful congregation in the Golden Triangle area was represented, and the Port Arthur congregations in abundance. One was restored and identified and another identified with the church during the meeting. In recent weeks there has been three baptized and three identified. The Thomas Blvd. congregation is prospering in every

righteous way under the capable oversight of its elders, Houston Hamby, W. O. Viola and W. L. Fergusson. Peace and harmony prevails and the future looks bright for this congregation and the cause of Christ in the Port Arthur area. Having recently engaged in very pleasant meetings with the North Main congregation in Vidor, and the Pinecrest congregation in Beaumont, I will be engaged in a meeting with the faithful church in Gonzales, Louisiana May 9-15.

**Chicago, Illinois.** The Grand Avenue church, 3679 West Grand Ave., Chicago, Illinois, will conduct a vacation Bible school June 27-July 1. Class periods will be at 7:30 each night, and all ages are invited to attend. The Junior-Senior High and Adult classes will be combined to study the general theme: "God Is Alive." Two lessons will be presented each night as follows:

**Monday—**

"Is God Dead?" - Charles Boshart, Joliet, Illinois.

"The Trinity" - William Murrell, Griffith, Indiana.

**Tuesday—**

"Evidence of Christianity" — R. Ervin Driskill, Plano, Ill.

"How We Got Our Bible" - Donald Ames, Aurora, Ill.

**Wednesday—**

"Dead Sea Scrolls" - Charles G. Caldwell, III, Hobart, Ind.

"Alleged Bible Contradictions" — Bob Nealy, South Bend, Ind.

**Thursday—**

"Inspiration and Revelation" - Dale Smelser, Zion, Ill.

"Evolution versus Creation" — L. A. Stauffer, Berwyn, Ill.

**Friday—**

"Archaeology and the Old Testament" Aubrey Belue, Portage, Ind.

"Archaeology and the New Testament"—Gaylon Dalton, Bridgeview, Ill.

Outlines of the lessons will be published in advance. Anyone desiring a copy should send a self-addressed, stamped envelope by June 15. Sleeping accommodations will be provided for any out of town visitors.

**Elvis Boshart**, 3679 W. Grand Ave., Chicago, Ill. An effort to establish a New Testament church in Albion Michigan, will be made April 21-25. The nearest we can find to the truth there now is the "First Church of Christ" (Christian) which uses instrumental music, women teachers (over men), societies both larger and smaller than the local church, and the other usual errors associated with what is referred to as the conservative Christian church. There are two families there now to stand for the truth.

Several preachers will begin a door-to-door personal work effort on the 21st. Preaching will be in the VFW Hall, 311 W. Cass St., at 7:30 each night Friday through Monday and also on Sunday at 10:00 and 3:00. A singing classe will be conducted nightly. **End**

**"Holding The Pattern Of . . . . . (Continued from page one)**

And just to the extent that churches of Christ have imbibed this same spirit of liberalism toward the word of God, the same must be said of them.

It is so easy to depart from the simple truth of God in this manner, and the departure is so gradual, as to be imperceptible to the majority. Such apostasy is therefore, the more insidious. It inoculates, gains and holds its conquests with the tenacity of a malignancy! **To be continued**

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**Discussion on Re-Marriage . . . (Continued from page two)**

expanded special issue of **The Preceptor Magazine** instead of running them in serial form. The advantages of publishing them in a single issue are apparent. Perhaps individuals and some churches may want extra copies. If so, you may direct your order to P. O. Box 187, Beaumont, Texas.

We will inform our readers with reference to the exact time the Special issue will appear. **The End**

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**Christian and Trench Warfare . . . (Continued from page 3)**

Thus the entire translation could read: "But I say, be constantly conducting yourselves within the sphere of the Spirit, and ye shall not fulfill the cravings of the flesh. For the flesh has constantly a strong desire to suppress the Spirit, and the Spirit has as constantly a strong desire to suppress the flesh, and these are entrenched in a permanent attitude of opposition to one another, so that ye may not do the things that ye would desire to do." **End**

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**Faith — Condition Of . . . . . (Continued from page four)**

of that, which in being done, involves the exertion of supernatural power; that is, power not resident in and employed by the operation of natural law, but superior to such power. The birth of Jesus was miraculous because the operation of natural law does not produce a child without both a natural father and mother. According to the flesh Jesus was of David, and had only a mother who had known no man. The resurrection of the body of flesh from the grave, and the return of the spirit from hades to reside in that body anew and thus re-animate it, is miraculous. No man has any promise of salvation from his sins, with their fearful guilt and endless consequences, except he believe that Jesus is the Christ the Son of God. This proposition takes in both his birth of a virgin, the mighty works he wrought while living on earth, and, finally, as climaxing both, his resurrection from the dead.

It matters nothing for men to profess faith in God and engage in a purported worship of Him, who reject the Messiahship of Jesus. Clerics who garb themselves in robes, occupy pulpits in grandly imposing cathedrals, and intone long and sanctimonious prayers are but wasting their every breath, when they deny that which the scriptures teach about Jesus, or anything else. Faith, real, genuine, and possessing must pervade every heart and subdue every soul of those who shall be forgiven of their sins and ex-

tended by God the hope of everlasting life. A more reasonable requirement cannot be conceived, a more elementary condition cannot be extended than this. The gospel of John is replete with accounts of Jesus appealing for those he taught to believe in him as the Son of God and as sent by the Father. Intermingled with these repeated appeals are those reasonings upon the credibility of such a faith, and the fearful consequences in not believing.

Jesus did the works he performed before men in order that they might believe, and John, and the other historians, wrote that those who read their testimony bearing upon these facts might also believe. Be it noted that believing is not necessarily the result of this testimony being presented; the human interest and will enter into the matter as bearing on whether a person believes. Verily, it may often be said, as before, "that the word did not profit them not being mixed (or united) with faith in them that heard." True, faith comes by hearing, but not all those who hear believe. Without the hearing there is no faith, but with it there may still be no faith. Thus, in hearing one may believe. The question, then, arises, why do some who hear believe while others who also hearing do not believe. One reason ascribed by the Saviour was: "How can ye believe, which receive honor one of another, and seeketh not the honor that cometh from God only?" Jno. 5:44. This suggests the thought that we are disposed to believe that which coincides with our aims and interests, and when any teaching is presented to us that is discordant with or antagonistic to them, we are averse to receiving it. Vital to a belief of the truth is a love of it, and because some receive not this love, God sends them a working of error that they might believe a lie and be damned 2 Thess 2:11-13.

Also, it may be noted that John wrote as follows: "But though he had done so many miracles before them, yet they believe not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their ears, that they should not see with their eyes, nor understand with the heart, and be converted, and I should heal them" Jno. 12:37-40. As elsewhere quoted it is said that "Their eyes they have closed," Mt. 13:15, and Acts 28:27. Hence, the responsibility for the condition here described, and as explanatory of their belief, cannot be escaped by those in this tragic condition. It isn't conceivable that God would arbitrarily blind eyes and stop the ears so that men cannot understand with their hearts and be converted and thus healed, when God "would have all men to be saved and come to a knowledge of the truth."

Finally, it merits an appreciation by all that, while Faith in Christ is a specific requirement by God as a condition of forgiveness, He also does not view faith as a completed thing, but the matter of so believing is a

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continuing action, or rather a continuous one. Other conditions are, when met, completed actions, but this one of believing is such as to reach out and permeate every aspect of one's service to God. We walk by faith, and, too, the just shall live by faith. The atmosphere is no more essential to the physical life of man than is faith to his spiritual life. By it we live spiritually, and without it we can have no life in Christ. The doctrine of the security of the believer is a true one, but men have distorted and misused it in failing to take into consideration the fact that one who is a believer may as surely cease to be one, as that an unbeliever may become a believer. Every act of obedience to the will of Christ, as revealed in the New Testament, is but an expression of faith; obedience is an expression of faith, while disobedience is but an expression of unbelief. Obedience in principle is faith, and disobedience in principle is unbelief. The child of God is entreatingly warned to "take heed lest there be in any of you an evil heart of unbelief in departing from the living God."

It may well be true that we have, as a people, in combatting the false doctrine of salvation by faith only, been influenced in the necessary emphasis demanded to be placed on repentance and baptism, fallen thereby into the mistake of failing in our appreciation of the real significance and virtue of faith in the Lord.

There are degrees of faith. To a degree one may believe in Christ and not confess him (Jno. 12:42-43). This is a faith too weak to save. One may have faith to render obedience to the required conditions of forgiveness and be forgiven, and fail to cultivate and nourish this faith and thereby fall into ultimate condemnation. Yesterday's faith will not be adequate for today's needs; we must constantly safeguard and nurture this faith, and strive constantly to increase its vitality and embellish its richness in our lives. We must hold fast the profession of our faith firm unto the end, for He is faithful that promised. God is entirely trustworthy, and therefore no loss or diminution of our faith in Him is ever warranted regardless of the fortunes of our lives here. **To be continued**

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**Are We Teaching God's** (Continued from page five)

physical feedings during the day which will last only for a short time, we surely can find time for one period of spiritual feeding. Make this the high point of the day, the hour of greatest value, really "The Children's Hour." The children will be under the parental roof for such a brief time, so, train to make their Way of life as sure as you can. The period of Bible study in the home must be characterized by reverence. Take Peter's admonition: "Putting away therefore all wickedness, and all guile, and all hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (1 Peter 2:1, 2). There must be no substitute for the period when the family studies those things that pertain to their soul's salvation. Each child who can read should have his or her own Bible and follow the reading done by the father. Preceding the study should be a prayer for understanding, led by the father. The text book should be the Bible, not

a "Bible Story Book." Allow no exception to this period of devotion and study.

In arranging for such home study, parents should have definite and immediate goals in addition to the ultimate goal of developing character "fit for the Master's use" here and for a home with Him in eternity. Such goals may be:

1. To help children to grasp the wholeness, the unity of the Book, to see that there is one theme throughout the Book, namely, **The Redemption of Man**, through the medium of the Lamb of God, Jesus Christ.
2. Work to develop faith in the Bible as the inspired Word of God, by noting all evidences of the same as the study progresses. This will result in increasing respect and reverence for the Bible. With increasing respect will come increasing interest, and obedience to its commands.

The greatest heritage parents may leave their children is not material things but a clothing in the "whole armor of God, that they may be able to withstand in the evil day, and having done all, to stand" (Ephesians 6:13). **End**

Next lesson: "Sunday School" Teaching.

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**Gone Astray: Having** (Continued from page nine)

astray. 'Tis not enough to go astray themselves, their ambition appears to be leading others into their God-less path (2 John 9). In leaving the right way, these have left God as well. Theirs, to be sure, is a popular way and their great swelling words soothe and pacify unstable ears and the guilty conscience. They change the mission of the church from the noble work of saving souls, to the revelry of banquets and parties, in the guise of "Christian Fellowship." (Please turn page)

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.

The Twin City church of Christ in Bryan, Texas will be needing a preacher beginning in September. This is a very small church of only 16 members. Since we are not able to fully support a man, this will be an excellent opportunity for a young man to work on a degree program at Texas A & M University and preach for the Twin City church on Sundays. If anyone is interested please contact Norman Whitehorn at the Twin City church of Christ, 203 South Parker, Bryan, Texas

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| Morning Worship .....       | 10:45 A.M. |
| Evening Worship .....       | 6:00 P.M.  |
| Wednesday Bible Study ..... | 7:00 P.M.  |

## FAIR LAWN, NEW JERSEY

### Church of Christ

Plaza Road and Marlot Avenue

(The building is located 9 miles West of the George Washington Bridge.)

Fair Lawn, N. J., 796-4497

## BEAUMONT, TEXAS

### Church of Christ

720 Major Drive

|                       |            |
|-----------------------|------------|
| Bible Study .....     | 9:00 A.M.  |
| Morning Worship ..... | 10:00 A.M. |
| Evening Worship ..... | 6:00 P.M.  |
| Midweek .....         | 7:00 P.M.  |

Evangelist: Danny Brown

## GROVES, TEXAS

### Westgroves church of Christ

5510 Hogaboom

|                               |           |
|-------------------------------|-----------|
| Bible Classes .....           | 8:30 A.M. |
| Morning Assembly .....        | 9:30 A.M. |
| Evening Assembly .....        | 6:30 P.M. |
| Wednesday Bible Classes ..... | 7:00 P.M. |

## HOUSTON, TEXAS

### Church of Christ in Northshore

13510 Rochester

|                             |            |
|-----------------------------|------------|
| Bible Study .....           | 10:00 A.M. |
| Morning Worship .....       | 10:50 A.M. |
| Evening Worship .....       | 6:00 P.M.  |
| Wednesday Bible Study ..... | 7:30 P.M.  |

Evangelist, Charles E. Beaty

## SAN ANTONIO, TEXAS

### Church of Christ

1226 Highland Blvd.

|                       |            |
|-----------------------|------------|
| Bible Study .....     | 9:45 A.M.  |
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| Midweek .....         | 7:30 P.M.  |

Evangelists:

Stanley J. Lovett — W. L. Wharton

## SAN ANTONIO, TEXAS

### Woodlawn Hills church of Christ

1742 Bandera Road

|                             |            |
|-----------------------------|------------|
| Bible Study .....           | 10:00 A.M. |
| Morning Worship .....       | 10:50 A.M. |
| Evening Worship .....       | 6:00 P.M.  |
| Wednesday Bible Study ..... | 7:30 P.M.  |

Dan S. Shipley, preacher

## VIDOR, TEXAS

### North Main church of Christ

1460 North Main (Hwy 105 North)

|                               |            |
|-------------------------------|------------|
| Bible Classes .....           | 10:00 A.M. |
| Morning Assembly .....        | 11:00 A.M. |
| Evening Assembly .....        | 6:00 P.M.  |
| Wednesday Bible Classes ..... | 7:30 P.M.  |

Jack Thompson, preacher

---

## Help Us Fill This Page

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ship." In the satisfaction of these fleshly desires, they have prostituted the doctrine of Christ, teaching and practicing "social-gospelism" in its most basic and fundamental features. The simple story of truth is dressed in modern garb as men forsake the uncomplicated wisdom from above, to follow that wisdom taught by fallible men into endless evangelistic and promotional schemes. The way of peace becomes unimportant as long as what is done seems "good" in the eyes of a few "great preachers." Peace among brethren, and peace with God, is given no abode as ambitious men forsake truth and go astray. Their end is set by God. However, Peter thought it necessary to warn us against such. So, let us heed the warning!! **The End**

### Come Over And Help .....

 (Continued from page nine)

between with the only frequent means of communication with others being by mail? Do you know what it means to these Christians to attend a gospel meeting, to hear another preach, to just talk with a Christian, or to serve under an eldership? If so then you know how much it means to them to know there are some who are interested and willing to try and help.

Yes, I know how easy it is to rationalize; how to think of all the reasons why I can't be the one to go! The church here needs me, things are just getting started, there is so much to be done, there are thousands of lost souls right in this community. This may all be very true. However, it is also true that there are hundreds here who can spread

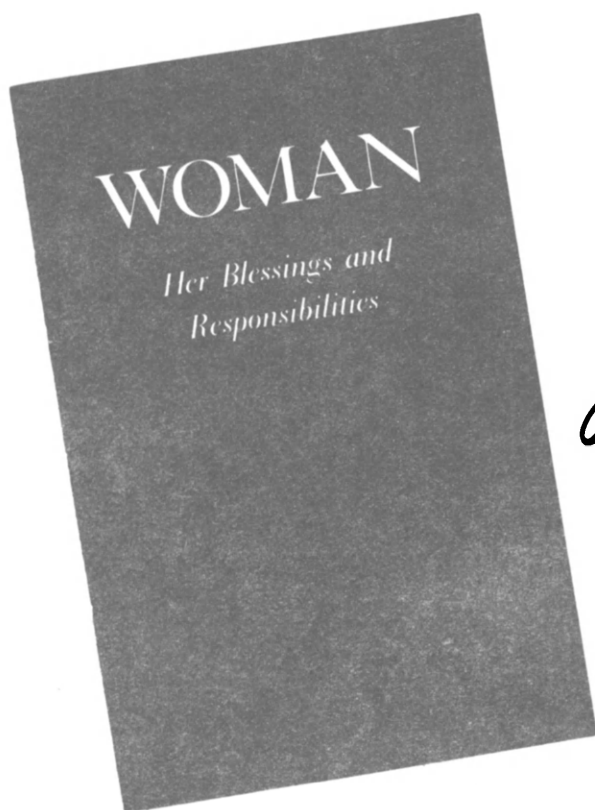
the gospel; it is also true that these have heard the word time and time again since their youth. They should be able to carry on, and carry on steadfast and faithful while others journey to those places where the work is hard and slow and the laborers few.

Brethren is there something lacking in our attitude to take the gospel to all the world? I do not approve of the organizations of men that many brethren use to spread the gospel, but there is one thing that plagues me when reading reports of work abroad. Why are those who are more liberal in their treatment of God's word able to gather together a 'whole crew' to send to Finland or Brazil and the sound and faithful brethren can't even get a replacement for one fellow preacher about to return to the states? All we need is to be awake! I see no reason why we can't find two, three, or four families ready to go to the places of great need; where the laborers are few and the work is hard and often shows little visible progress.

Are these the words of a disgruntled preacher back from giving some time abroad? No. I'm one of those, like most of you, who stayed here! Yet, these men who've gone may not be in the position to write without being accused as complainers. It is my hope and prayer that this article will express a little of their anxiety; and may it cause more of us to express our willingness to go!! **The End**

---

*Help Teach The Truth*



# *WOMAN Her Blessings and Responsibilities*

by Irene S. Foy

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For Women

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3. The Responsibilities Of Wifehood
4. Blessings Of Motherhood
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8. Blessings In Christ
9. Responsibilities Of The Bride Of Christ
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# The PRECEPTOR

"Through thy precepts I get understanding.."



## Searching The Scriptures

A. Hugh Clark



### "Holding The Pattern Of Sound Words"

#### Number Three

We need not be surprised to find professional preachers and leaders among the popular denominations of the day, using every means that artifice and sophisticated ingenuity can invent to sustain and perpetuate the doctrines and tenets peculiar to their particular sect or party. This follows naturally, since from that sect they derive their standing in the community, receive their livelihood, and generally maintain a much venerated family tradition from generation to generation.

Such a system, existing not by the authority of the scriptures but contrary to them, and being made up in many of its parts by doctrines and practices wholly unknown to the scriptures will, of necessity, create a vocabulary and phraseology as foreign to the Bible, as the doctrines and practices they are used to express. Then, as time wears on, and these expressions gather the sanction and deference of age and of common consent among the people, it comes to be thought of as next to BLASPHEMY AND SACRILEGE to call them in question.

But, let us remember well, that the BIBLE HAS NOT and WILL NOT change; it speaks the same language today that it has ever spoken. And no amount of theological juggling by a professional "clergy," nor any measure of common consent by the multitudes, can make scriptural

an unscriptural vernacular nor validate in the sight of God, the doctrines and practices for which it stands.

God's people will learn to speak of Bible things by Bible names, and to give to Bible phraseology the same import and bearing attached to it by the Holy Spirit, else they will cease to be God's people.

Such carefulness to, "HOLD THE PATTERN OF SOUND WORDS" will not only insure and preserve the doctrinal purity of the people of God, but it will avoid giving credence and encouragement through the use of an impure speech, to the doctrines and practices of men.

(To be continued.)

VOLUME 15

JUNE, 1966

NUMBER 8

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#### ABOUT THE AUTHOR

A. Hugh Clark — Evangelist for the Parker Heights church and Staff Writer for The Preceptor Magazine. Route 1, Killeen, Texas.

# The Preceptor Magazine

Stanley J. Lovett  
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## OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publica-  
tion and Business Office of Publisher,  
P. O. Box 187, Beaumont, Texas. Pub-  
lished monthly at Beaumont, Texas.  
Printed by The Preceptor Company.

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## EDITORIAL

Stanley J. Lovett



## Re-Emphasis Upon The Miraculous

The most telling present onslaught against the welfare and progress of true religion is by those forces which are able to cast doubt and unbelief upon the Bible as God's revelation to man.

From every quarter these powers converge and conspire to shake and destroy faith in God and in his puissant word.

From of old the implied teaching and certainly the practice of religious denominationalism that some of God's commands are essential while some are not, has quietly but steadily largely eroded the conviction that the New Testament is the complete, authoritative and verbally inspired word of God. The average denominationalist, though he may lend lip-service to it, does not practically regard the New Testament as either miraculously inspired or authoritative.

Communism's tragic effect upon faith is well known. By its very nature, in order to deify the state, it must rule out God and his precious word. What degree of faith was possessed has been so opposed in communist countries there is scant evidence of it in the lives of the people. Wherever it exists communism remains a threat to faith. Faith will give allegiance to none save God and communism can have no loyalty to any other than itself. Only eternity can reveal the destroying power of this godless philosophy.

The theory of organic evolution permeates the whole spectrum of formal knowledge. From graduate down even to elementary school the theory is taught as a fact. Even some avowed friends of the Bible as so ignorant of Genesis 1, as well as the rest of the Bible, they have not observed the irreconcilable conflict between what God says and what the evolutionary hypothesis demands. The Bible teaches that man was created full-grown by the miraculous power of God. Sin's entry into the world and its debilitating effects upon man in his downward plunge into sin and degradation and the wondrous redemptive power of the Son of God to re-create sinners are well known to the readers of the Bible. Conversely evolution denies the lofty state of man at his beginning but claims that he originated in an upward climb to his present high and exalted state. Therefore evolution cannot find it in its heart to condemn man for sin as God in his word does but rather only to praise him for the wonderful journey he has made from the long ago dismal swamp to his present glistening metropolises of mortar and aluminum. Evolution then cannot look with favor upon the Bible but does what it can to disparage and ridicule it.

The "theistic evolutionist" is really more dangerous than the atheistic evolutionist. The latter is an enemy to the Bible, does not seek to conceal it and can be seen for what he is and guarded against. But the theistic evolutionist poses as the friend of both the Bible and evolution. He cuts the Gordian knot by declaring (1) that God created the world (2) through the process of organic evolution. To such that ties the matter up in a tidy little package and they can have both "faith" and at the same time be "scientific." Their name is legion and brethren are not absent from among their ranks. It has never occurred to them that one cannot consistently believe both the account of the miraculous and instantaneous creation of man as described in Genesis 1 and 2 and the evolutionary hypothesis that calls for multiplied eons of time necessary to

(Continued on page ten)



## Evolution

Tom Bunting

Evolution is not a science. It is a way of thought, a system rather than a science, philosophy rather than history. The known facts of science or history can be interpreted in either of two frameworks — evolutionary or creation — depending upon your own conviction.

Total evolution is not only the evolution of biological fields, but also inorganic substances such as life history of stars, formation of chemical elements, linguistics, social anthropology, comparative law and religion are all studied from the evolutionary angle. Many studies in the origin of the earth and the solar system are evolutionary in nature. The basis for the subdivisions of the periods of geological history is evolutionary. Huxley said that it covers "from cosmology to human affairs."

It is impossible to **prove** whether evolution took place for the simple reason that the events are not reproducible and cannot be subjected to the scientific method for the scientific method can only be applied to recurrent phenomena. One therefore must start with an assumption either God created, or there is no God. The way one approaches developing history depends upon his assumption either including or excluding God.

Contrary to what some like to imply, evolution is **not** simply change. True evolution is change, but it is a certain kind of change. Defined by Huxley as "One way processes, irreversible, in time producing greater varieties, leading to higher degrees of organization, more complex, at the same time more integrated." (Quoted in "Twilight of Evolution" by Morris) This definition incorporates all organic and inorganic matter (materials).

For a study of evolution there is basically only two sources of evidence, the present and the past. Let us consider the first. Is there any evidence of evolution at the present time?

**From the Bible.** Is there any evidence of it taking place in the present time according to the scriptures? Some believe that there is organization, increasing complexity and integration taking place in the present and they call it 'creation.' They speak of 'continuous creation.' Whatever you call it creation or evolution it is not now taking place according to the word of God. We can read Genesis 2:1-3 that God ended his work. "Thus the heavens and earth were finished..." Again, 'By the word of the Lord were

heavens made... for he spake and it was done... (Ps. 33:6, 9). The writer of Hebrews tells us "The works were finished from the foundation of the world..." (Heb. 4:3). God **ceaseth** from His labors (Heb. 4:10). God is now preserving everything he hath created, but he is no longer creating. He hath ceased from this labor and finished the work from the foundation of the world.

**From Science.** If there is no evidence of evolution taking place in the present time according to the scriptures, is there any evidence of it occurring in the present time according to science? There is the law called the law of conservation. It involves such things as the conservation of mass, linear momentum, electric charge, etc., and including mass-energy conversions. Energy is defined as "the capacity for doing work." This will involve everything in the physical universe for energy may appear in many forms.

The first law of thermodynamics (law of conservation of energy) states that energy can be transformed but not created or destroyed. All processes (physical, chemical, biological) involve this law. It is seen from the very definition of this universal law that it squarely contradicts and therefore disproves that the evolutionary process is taking place today. Here we have a universal **law** (1st law of thermodynamics) contradicting a **theory** (the theory of evolution).

If the first law disproves the theory of evolution then what of the second law? Some would need to go no further, but for others it is necessary that we go on to the 2nd law of thermodynamics. The second law says, "In all energy transformations there is the tendency for some to be transformed into non-reversible heat energy." As we stated earlier energy may be found in many forms. Heat energy is but one of these forms. And as every beginning physics student can testify in this form (heat) the availability to perform work is reduced. It may be said to 'run-down' or 'wears-out.' Entropy is the term used as a measure of this energy depletion from the system. In a closed system this entropy always tends to increase. That is there is a decrease in the availability of energy to perform work. This law applies to biological systems as well. The theory of evolution involves a continual increase in order, organization, size, and complexity; entropy principle involves a continual decrease of order, organization, size, and complexity.

We are given by the first two laws of thermodynamics the **fact of decay!** These are known accepted facts that are contrary to the theory of evolution.

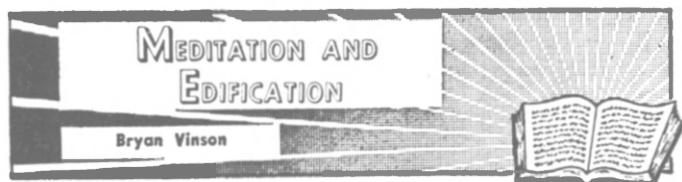
There is another fact that we also recognize which I shall call the fact of change. No one would honestly and logically question that change occurs. We can see that changes take place in both plant and animal from infancy to adulthood to death. We can see that in our own families there are differences between children of the same parents. However, basic species remain the same. New varieties of various species are developed by means of various types of biological mechanism. However, in most cases these changes are within definitely narrow limits. The changes of this type have nothing to do with evolution, there is nothing really gained or added. They are changes

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### ABOUT THE AUTHOR

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## Repentance — A Condition of Forgiveness

The forgiveness of sins is an act of God. He being the offended party wherein sin is committed, it is His prerogative to either hold as guilty ever after the one who sins, or as He sees fit to forgive the offender. Too, man can, and unhappily does, sin against his fellows. In such cases forgiveness if exercised is an act of the offended party. There are conditions which God imposes upon the sinner as requisite to granting forgiveness which do not obtain in the instances wherein man is to forgive those who sin against him. If one, for instance, should sin against me I have no right to require him to be baptized as conditional to me forgiving him. God does, as evidenced by the fact he so requires. Repentance is a condition in both relations—between man and God, and between man and man. "Take heed to yourselves; if thy brother trespass against thee rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times a day turn again to thee, saying, I repent, thou shalt forgive him" Luke 17:3-4. This is more than an expressed recognition of the legitimacy and propriety of the exercise of forgiveness by man toward an offending fellowman; it is a clearly stated command to forgive the trespasser. —"thou shalt forgive him."

Now, in commanding the one trespassed against to forgive he who trespasses is it an unconditional command? Certainly not, and yet I have heard it said that we are to forgive those who sin against us regardless of what they do or do not do. This isn't true. One must be always in a spirit of readiness to forgive the offender so that as, and when, the conditions are met forgiveness is fully exercised. To assume otherwise is to assume that man is to exercise a measure of magnanimity superior to that which God does in forgiving the sinner. This readiness thus incumbent on the offended party is emphasized by the injunction to forgive seven times in a day if trespassed against that many times by a person. But in each instance there is interposed between a particular trespass and its forgiveness the condition of repentance to be met by the offending party. Therefore no sin is to be forgiven apart from and without a repenting of that sin. With such definite particularity delineated in this language, we cannot fail being impressed with the logical and necessary reaction between the offence committed and the character of the condition imposed.



### ABOUT THE AUTHOR

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What is repentance? Jesus said, "I am not come to call the righteous, but sinners to repentance" Matt. 9:13, Luke 5:32. Why so? "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just person which need no repentance" Luke 15:9. These statements from the Son of God clearly establishes the essential relation between sin and repentance; where that exists this is required, and, conversely, where that doesn't obtain this is neither required nor possible. Repentance being an act of the mind as related to sin, there must be the consciousness of guilt as precedent to repenting. One cannot repent of his sins in the absence of having sinned and being brought to a consciousness of having so done. Hence, the peurlility of such confessions as sometimes made that "if I have done wrong I am sorry" is apparent, and yet such is passed as legitimate tender before congregations in order to get out from under the censure of brethren!

Repentance being an act of the mind involves a change of it. But as a change of the mind there must be that factor or those factors toward which it is changed. Having noted that only sinners need to repent, we thus are led to recognize sin as a factor in this change. If only a sinner either can or needs to repent, then the mind must be changed with respect to sin; and heretofore having had a mind to sin, the change must be the radical one of changing to that of having a mind not to sin. But toward whom is this change of mind, of will and determination, to look as being pleased by this change? Certainly the one sinned against. There must, therefore, be back of this repentance exerted a motivating influence to lead to it as provoked by a consideration of the character and pleasure of the one sinned against. Herein lies the force of the statement that "the goodness of God leads to repentance" Rom. 2:4. Without this influence wrought by one's awareness of, and appreciation for, the Divine goodness there would be no substantial and sufficient motive to repent. Too, we are told that Godly sorrow worketh repentance to salvation not to be repented of but the sorrow of the world worketh death" 2 Cor. 7:10. This passage makes a distinction between two kinds of sorrow, one godly sorrow and the other worldly sorrow. One issues into repentance unto salvation, whereas the other ultimates in death. Be it noted, however, that in each there is sorrow; in the first it works repentance, a change of the will toward sin. It is a godly sorrow in that it relates to the God sinned against, a becoming piety toward him which clarifies and magnifies the gravity of the offence committed because of the reverence for the Gracious God and His goodness toward helpless and needy mankind. Herein lies the explanation of how God gives repentance; He reveals the proper motivation to produce it just as he gives rain and fruitful seasons to supply the food for our bodies; this is, by means as distinguished from a direct bestowal.

Forasmuch as man is subject to both pain and pleasure, and experiences both grief and joy, there is a competency in motivation only when this duality is recognized. So, then, we read that "At the times of this ignorance God winked at but now commands all men everywhere to repent because he hath appointed a day in the which he

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## Teaching Our Children In Bible Classes

A teacher can evaluate her teaching only in terms of results in attitudes and way of living of her pupils, not in the number of facts they have accumulated nor in the number of verses they can "say" nor in their facility to call off the names of the books of the Bible without any meaningful association with the content of each book. It is time that we, as women teachers, study to find out why after our teaching in the lower levels there are many dropouts in the high school area. It must be a matter of cause and effect so we cannot blame it on the pupils alone.

When pupils will have developed the skill of reading, especially the study type of reading, and they seem to have less interest in applying that skill to the study of God's Word, there is a cause for that condition. The blame may lie in the laps of three individuals: the mother, the day school teacher who taught the child to read without teaching him *what* to read and the "Sunday School" teacher. It has been truly said that, "to teach a child to read and not to teach him *what* to read is putting a dangerous weapon in his hand." Just the skill of reading is not enough. Tastes for the pure, the clean and the uplifting must become a part of that child while he is developing skills, else his education is being sadly neglected.

Wise mothers who are Christians cannot enroll their children in first grade with a feeling of complacency, in today's world. They will be wise to investigate and find out what are the convictions of the child's first grade teacher. Does she believe that the "heavens declare the glory of God and the firmament sheweth his handiwork," or does she think those eternal beauties "just happened"? Can a mother be sure that the teacher will only teach reading and the child's spiritual training will depend on some one else? That cannot be true. Walt Whitman was right when he wrote:

"There was a child went forth every day,  
And the first object he looked upon, that object  
he became."

Yes, his teacher of reading will become a part of him.

The main responsibility to "bring up the child in the way he should go," lies in the laps of the mothers, as helpers  
(Continued on page twelve)

### ABOUT THE AUTHOR

Irene Sowell Foy — Former long time public and private school teacher. Teacher of women's Bible classes and Staff Writer for *The Preceptor Magazine*. 1104 Caldwell Lane, Nashville, Tennessee 37204.



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## To See Ourselves . . .

Robert F. Turner

Can a man BE what he, in reality, IS NOT?

It's a tricky question, so give it time to 'soak in.' Can greatness spring from the small and mean; sweet water from a bitter spring?

I believe the answer is "No!" Our true character is not the veneer we wear externally, and by which casual acquaintances think they 'know' us; but the "ridden man of the heart." We may pretend beautifully, convincing many people and almost convincing ourselves; but what we ARE, deep inside, will prevail. That noble philosopher, Popeye, was correct in asserting, "I am what I am, and that's all I am."

Is this a shocking revelation to you? Haven't you really suspected it all along? Jesus said, 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.' And again, "How can ye, being evil, speak good things?" (Matt. 7:18; 12:33). The authority of truth is involved here—what really IS asserts itself through every cloke of sham and pretense.

Many lives are storms of confusion and conflict, as people try to live at cross-purposes with themselves; to be (in the eyes of others) what they are not. Nor is this charade always a deliberate deception. Many have lived a "false front" so long that they can no longer "know themselves" honestly. We see in ourselves what we want to see; and this conflict of the heart with our false front makes a scrambled mess of our lives. Verily, "What fools we mortals be!"

At this point it would be easy to draw some false conclusions. One may say, "All right, I am not a great man, nor even a good man, and there is nothing I can do about it. I will be true to myself, and live out my life in smallness and meanness." Another, having caught a glimpse of a better life, and desiring heaven, may become despondent. "I have tried and failed!" he may say. "I am hopelessly lost."

Historic theologians say man inherited a depraved nature from Adam, and is incapable of anything good. They would leave the true nature of man as they believe it is—dark and evil—and simply hide it beneath a cloke, the righteousness of Christ. To be brutally frank, they would make His righteousness our false front. This is a popular

conception, with some scriptures that seems to favor it; but I do not believe it accurately presents the truth.

Genuine Christianity is not a plot to make us appear something we are not. Instead, it gives us the opportunity to BE what God wants us to BE.

Jesus Christ makes possible the forgiveness of our past sins and continues, under proper circumstances, to forgive our faltering steps. This, alone, is marvelous; but there is more. Christ places before us the divine image, and we may be "changed into the same image from glory to glory—" "partakers of the divine nature" "conformed to the image of His Son" (2 Cor. 3:18; 2 Pet. 1:4; Rom.8:29). Further, this change begins now, in the Christian life (2 Cor. 5:17).

It seems God has greater confidence in man, despite man's sin, than most of us have in ourselves. True, our lives are transformed only through trust in Him, but God holds man capable of having such a trust—of receiving His truth and conforming to its demands (Jn. 6:44-45).

Too long have we listened to this Calvinistic pessimism—"born in sin, wholly and totally depraved." Man was made in the image of God (Gen. 1:26-ff) and was intended to be "crowned with glory and honor." (Study Heb. 2:6-18.) His original state was purity, not sin; and although we are far fallen from such purity "for that all have sinned" (Rom. 5:12) we retain the capacity to be touched by the love of God. **We CAN DO better, because we CAN BE better than we are.**

The gospel God gave is admirably suited to the man God made. No one had to tell the Creator the depths to which his creatures had fallen and yet God loved us. With a sacrificial love that defies understanding, He gave His only Son to die for us. His Holy Spirit revealed, in its fulness, His message of love which, through the Apostles and Prophets of the New Testament, is preached unto us. And by this gospel, man is invited to COME. These things clearly imply man's ability to hear, believe, and obey.

If we are unaware of our sinful condition we are deceived by our own pride. If we can not understand truth we have shut our eyes. If we do not obey, our stubborn will rejects. But deep inside, God-likeness longs to answer the heavenly Father's call.

**The End**

## What Others Are Saying

"Just a note to say how much I like the Preceptor. I only recently started subscribing again to it and I think it is even better than it was before. I hope it continues in its present course for many, many years."

Robert L. Burns, Arlington, Texas.

"I continue to enjoy reading the paper, and I have mailed you my renewal in the morning mail."

Lewis Willis, Kirkwood, Missouri.

"The Preceptor is a paper of very high caliber, and I count it an opportunity and privilege to be able from time to time to submit something for its pages. Keep up the good work, and may the Lord bless you with a continuing measure of strength and health."

Bill Crews, Fort Worth, Texas.

### ABOUT THE AUTHOR

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## Don't Be Profane

W. R. Jones

In Hebrews 12:16, Esau is described as a **profane** person. "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." The child of God is admonished in verse fourteen to "seek after holiness" and avoid being defiled like wicked Esau. This man, well remembered by all as the man who sold his birthright, was guilty of numerous evils, but his greatest was being "profane." The history of his life is found in Genesis, chapters 26, 27, and 36.

What does it mean to be "profane?" It is to hold God, His Word, and His Divine Appointments with contempt. It is to be without reverence for sacred things. It is to tread under foot and view with an unhallowed attitude the things of God. Esau "sold his birthright" and is called "profane." Why? In order to fully understand we must recognize the privileges of the firstborn.

### PECULIAR RIGHTS AND PRIVILEGES INHERITED BY THE FIRST SON

1. **Received a double portion.** According to Deut. 21:17, the firstborn was to receive a double portion of the paternal property. This double portion was simply twice as much as any other son received.

2. **Received the position of priesthood.** According to Num. 8:14-18, the tribe of Levi was appointed to the "priesthood" and taken in lieu of the "firstborn." This would indicate that previous to Sinai the firstborn had served as priest and were relieved of this responsibility by the Levites.

3. **Received a rank of authority.** The firstborn received a rank of authority in the government of the family like that of the father. Gen. 27:29. On some occasions this included authority over a kingdom as in the case of Jehoram. 2 Chron. 21:1-3. This was a position of honor next to the parent.

4. **Received (in Esau's case) a position in the bloodline of the Messiah.** In this case Esau would have had the honor of being in the patriarchal line where the promises made to Abraham were transmitted down the bloodline toward Jesus Christ through whom "all nations" were blessed. Gen. 22:18, Gal. 3:16.

All of these primogeniture rights belonged to Esau and  
(Continued on page thirteen)

#### ABOUT THE AUTHOR

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## Smoke, Smoke, Smoke, That Cigarette

Bennie P. Ener

The "hillbilly" music fans might remember the above title as words that appeared in a song a few years ago. The next line of the song contained the words "puff, puff, puff, yourself to death." According to the 1964 report made by the Surgeon General, this is literally what is happening to many. The Surgeon General's report had been preceded by many reports on smoking in relationship to heart disease, cancer, and other health hazards.

Since the evidence of the Surgeon General's report is quite conclusive that smoking is a health hazard, the same evidence should arouse concern as to whether or not smoking is also a "soul hazard."

The question, "is it wrong to smoke," is one that has been "kicked around" for several years. The child of God should not only "kick this around" but needs to consider it seriously from several scriptural standpoints.

1. **Does it bring us under power or bondage?** In 1 Cor. 6:12, Paul says, "I will not be under power of any." The subject of Paul's discussion was a lawful thing, certainly the same teaching would apply to questionable things. Most "smokers" will admit they are under bondage to tobacco. Some however still declare they can quit anytime they get ready, but of course these are the ones who never do.

When pointing out that "smoking" would be sinful if it did bring one under its power or make him a slave, it is nothing unusual for some user to try justifying themselves by asking the question, "What about cokes and coffee?" If cokes, coffee or anything else brings one under its power it would be sinful.

2. **Is it harmful to the body?** In 1 Cor. 6:19, 20 we are told that our bodies are the "temple of the Holy Spirit," and to "glorify God in our bodies." How can one glorify God with his body when he is tearing it down with the weakening, cell killing, tissue destroying effects of tobacco?

Most people will accept the Surgeon General's report and other research that has been done in this field as sufficient testimony that smoking will harm the body. However, it has been our lot to run across a few who are too egotistical to accept any evidence of MAN or GOD.

(Continued on page thirteen)

#### ABOUT THE AUTHOR

Bennie Paul Ener — Evangelist for the Ninth and Burton congregation, Orange, Texas.



## HITHER... THITHER... YON

Jim McDonald



### ABOUT THE AUTHOR

Jim C. McDonald — Evangelist for the Union Road church and Staff Writer for *The Preceptor Magazine*. 1011 Johnson Street, Lufkin, Texas 75901.

**David E. Curtis**, 24930 Lakme Ave., Wilmington, Calif. After nearly two years of pleasant work with the church in Wilmington, Calif., I am moving, around June 15th, to work with the church which meets at 12th St. and 5th Ave. in Yuma, Ariz. My address there will be 555 12th St. The church in Wilmington has not selected anyone to take my place but several preachers are under consideration.

**Robert A. Bolton**, 610 E. LaDeney Dr., Ontario, Calif. Last Lord's Day, May 1, here in Ontario, there were three baptized and three identified, one of whom was restored.

**Truman Smith**, 641 Elma St., Akron, Ohio. The work here at Thayer St. continues to move along in a most encouraging way. A very fine attitude toward the truth also prevails among the members. Any faithful members travelling through this section of the country will find at 640 Thayer St. a very friendly, cordial and sound group of people with which to worship. Our meeting place is very easy to find. Bro. Bobby Owen is to be with us in a series of gospel meetings July 10-15. Also, we plan to conduct a vacation Bible school Aug. 15-19 with day sessions.

**Paul C. Keller**, 5201 College Ave., Lubbock, Texas 79412. Here is a list of meetings I have scheduled in June and July: June 20-26, Evening Shade, Ark. (Main St. church); June 27-July 3, Florence, Ala. (Midway church); July 4-10, Swindle Hill church, Walker county, Ala.; July 11-17 Lexington Ala., Northside church.

**L. Eugene Martin**, 801 Pecan Street, Wharton, Texas. The church which meets at 501 Abell St. will be engaged in a VBS May 30-June 3. Classes will be in progress from 9:00-11:00 each morning. Bro. Joe Scarborough preaching in Dickinson, will conduct the Adult class in the auditorium. We look forward to an edifying week of gospel effort. Visitors will be welcome for these periods of Bible study.

**Brent Lewis**, 4807 S. Sawtell, Culver City, Calif. The Lord willing, I shall do the preaching in a gospel meeting at Eau Gallie, Fla., from June 20-26, 1966. This is a sound congrega-

tion of the Lord's people meeting in the Cape Kennedy area of Florida.

**Herbert Thorton**, 615 Herman, Humble, Texas. In recent weeks there have been 15 restorations, one baptism and one identified at Humble. Our Spring meeting was held March 13-18 with John Iverson of Red Bluff in Pasadena doing the preaching.

**W. E. (Bud) Irvine**, 1435 Verde, Odessa, Texas. Three have been baptized here at Crescent Park in Odessa, the last two weeks, bringing to a total of 33 responses the first four months of the year, over 15 being baptisms. As reported before, Hoyt Houchen, now of the North Park church in Abilene, will begin local work here at Crescent Park June 25. After six and a half years as local preacher here I will be released to

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hold meetings full time, and other work that may be good out of Odessa, still under this congregation's support, and my home will remain here. All communications can be sent to same address, either in care of Crescent Park church, 1415 Royalty, or home address. My meeting dates until first of year as follows: Pyatt, Ark., July 10; Naylor, Mo., July 20; Cache Lake, Ark., Aug. 1; Aug. 14-Sept. 12 I'll work with the new church in Monahans, Texas.

**Alvin O. Raney**, 1502 S. 3rd, Tucumcari, New Mex. Alvin O. Raney will be with the church in Bacliff, Texas in a gospel meeting, May 30th through June 5th. Also the church in Tucumcari is pleased to announce that bro. Homer Hailey will be with us in a meeting beginning July 6th-15th. Any and all who can attend this meeting will be welcome, and rooms will be provided for those who can come and stay one or more nights. Would be a

fine way to spend part of your vacation. Tucumcari is 100 miles west of Amarillo, Texas on Route 66, west.

**John Bullock**, 101 Cedar, Dumas, Texas. During the past two weeks here at 6th and Meredith, two have been restored, and one identified. Our gospel meeting is in progress with Carl Vernon doing the preaching. We anticipate a good meeting. A good interest is being shown as our work moves along in a very fine way.

**Earl Hartsell**, P. O. Box 335, Leesville, La. The work here is going well. We have had 92 in attendance the past two weeks and contributions averaged \$116.00 per week last month. Our meeting with Elton Hughes is next week, 18th through 24th. One was baptized two weeks ago.

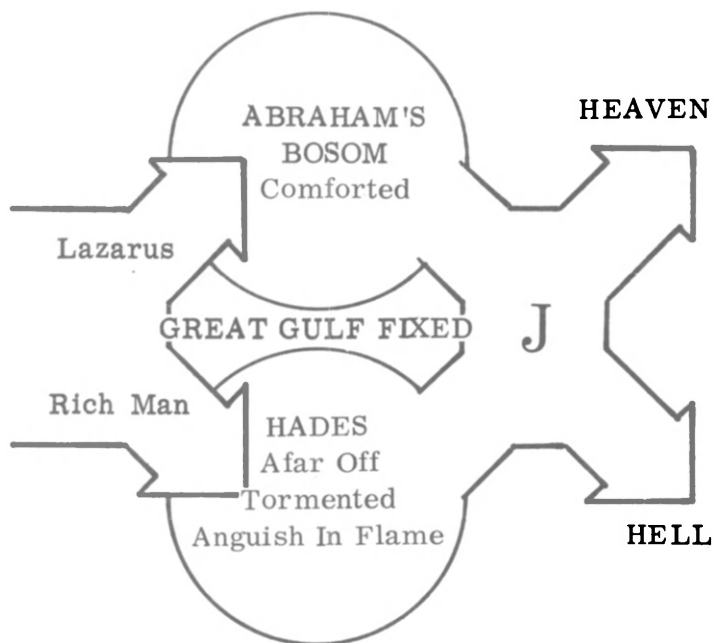
**Al Franks**, Merryville, La. We have about 27 members in attendance, with visitors almost every Sunday. We had one baptized in March. This church will be needing a preacher after the end of April. If there is any possibilities of part time or full time, please direct reply to Bertice Franks, Merryville, La.

**Thomas G. O'Neal**, 318 Kings Hwy., Murfreesboro, Tenn. There will be a religious discussion conducted between Mr. Thomas G. O'Neal and Mrs. P.D. Ballard, in Murfreesboro, Tenn., on the nights of June 13, 14, 16, 17, 1966. The time each evening will be 7:30 P. M. This discussion will be conducted under a tent which will be located in Grantland Rice Park. The park is located on highway 231 North just across the street from the Chromalox Plant. Propositions will be: "The Scriptures teach that baptism in water is for (in order to obtain) remission of sins." Thomas G. O'Neal affirming and "The Scriptures teach that a child of God (one washed in the blood of Christ) cannot so sin as to be finally lost in hell." Thomas G. O'Neal denying.

**Robert H. Bunting**, Box 97, Lafayette, New Jersey. There have been 3 baptisms since the first of March. The church in Newton, New Jersey rejoices over the growth this past year. The church is still meeting in the Enterprise Grange Hall on Nelso St. in Newton. Tom Bunting will be with us in a meeting June 19-26.

**Robert A. Bolton**, 126 West "E" St., Ontario, Calif. The church meeting at 126 West "E" St., recently concluded a very successful gospel meeting with Tommy McClure of El Cajon, Calif., doing the preaching. Brother McClure did an excellent job in what proved to be the best attended meeting every conducted here. Visitors from the community as well as brethren from all over Southern Calif. were in attendance at every service. Five were

## LESSONS FROM THE RICH MAN AND LAZARUS



1. The Spirit Does Not Die With The Body. Matt. 10:28; 2 Cor. 4:16-18; Eccl. 12:7; Matt. 22:31-32
2. Spirit Conscious After Death. Rev. 14:13; John 10:18
3. Material Wealth Not True Success. Luke 12:15-21; 1 Tim. 6:9-10, 17-19; Eccl. 12:13; Matt. 6:33; 2 Tim. 4:7-8
4. No Second Chance. Heb. 9:27; 2 Cor. 5:10; John 5:28-29
5. Must Hear God's Revelation. Heb. 1:1-2; Rom. 1:16; John 16:13; 2 Pet. 1:3; James 1:25-26; 1 Pet. 1:22-23; Luke 8:11; 2 John 9
6. Now Is Time Of Obedience. 2 Cor. 6:2; Heb. 3:14

By Danny Brown

restored and four identified, bringing the total number responding to the invitation during the past three months to twenty seven. To those planning vacations in southern Calif. this year, we extend an invitation to worship with us in Ontario, just off Interstate 10, some 35 miles east of Los Angeles.

**Stanley J. Lovett**, 1226 Highland Blvd., San Antonio, Texas. Robert F. Turner held an April meeting for the Highland Blvd. church. One was baptized and one identified. More recently five have been baptized.

**Bill Crews**, 6110 White Settlement Rd., Ft. Worth, Texas. The west Side church had a meeting April 24-20 with Hoyt Houchen and has one scheduled for Nov. 6-11 with Glenn Rogers. My meeting schedule is: April 11-18, Comanche; May 9-15, Grand Prairie; Sept. 12-18, Ridgcrest in Orange; Oct. 17-23, West side in Irving. There have been 3 baptized and five identified at Westside in past weeks. A. A. McInroe of Lubbock is preaching in a gospel meeting with the new church in Stephenville which meets in the Fowler Insurance building.

**Irvin Himmel**, 7222 Graham Road., Hazelwood, Mo. Grover Stevens held an April meeting for the Hazelwood church. Since the first of Feb. there have been seven identified and two baptized.

**Bob Franks**, 306 Marilyn, Lafayette, La. We had a good meeting. Brother (Leon) Odom did his work well. The simple gospel was preached in its purity. The seed of the kingdom was sown into the hearts of the lost. Only eternity will determine all the good that was done. Two were baptized in April. Both were former Catholics.

**Elmer Edwards**, 1411 Wilde Rock Way, Houston, Texas 77018. Oliver Murray will be with the Bedias congregation in a gospel meeting, June 5 through June 12.

**E. Paul Price**, Groves, Texas. On Thursday, May 12th, Clyde Strickland underwent surgery for the removal of a tumor behind his lungs. The surgery was performed in the local hospital in Jacksonville, Texas. I called the next day and was informed that the operation appeared to be successful and that his condition was good. We pray that Clyde will make complete recovery and soon be back to good health. Why not drop this good family a card.

**E. Paul Price**, Groves, Texas. After a year in Groves, Texas we are moving the last part of June to work with the Garden Valley Road church in Tyler, Texas. We will follow brother Robert L. McDonald who has done a good work there. Brother McDonald is moving to work with the Eastside church

in Baytown, Texas. The following congregations will give me support in the work there. The church in Greggton where brother A. C. Grider preaches, and the Imhoff Ave. church in Port Arthur where brother Bill Cavender is the preacher.

While in Groves a \$17,000.00 addition was made to the old building. This makes more than adequate facilities for the church. We anticipate a profitable and pleasant work in Tyler. When coming that way for a visit plan to worship with us there.

I have preached in meetings this year for Westside in Wichita Falls, 19th and Calla Sts. in Fredrick, Okla., and Bridge City, Texas. My next meeting will be July 31st with the church in Teel, Texas.

For bulletin exchanges note new address at 404 Bandera Street, Tyler, Texas.

**William Wallace**, 80 S. Belmont Ave., Indianapolis, Ind. George Eldridge has made agreement with the Mooresville church wherein he will serve as the regular preacher. We welcome brother and sister Eldridge to this area. Bro. Eldridge is a good and sound preacher of the gospel. Belmont has seen three baptisms and one identified with them during a meeting with Jimmy Tuten in May. John Iverson held a May meeting at Southport and Leslie Diestelkamp was in Brownsburg. **The End**

## Re-Emphasis Upon Miraculous . . (Continued from page two)

bring about, by chance, man as he now is. A man must hold to either the one or the other of these, not to both.

It is too soon to see just what the effect of the present "God is dead"—"God less Christians" movement will be. These blasphemous utterances against God, and by implication his Son, seem to be having some effect among some of the "intellectuals," so-called, in some of the colleges and universities. Whether its influence will be lasting or not its influence is not good. Perhaps it will die of its own folly.

Now is the time for a great need of re-emphasis upon the miraculous with reference to its confirmation of the truth of God's word. The present condition of doubt and uncertainty as well as bald unbelief is the results, at least in part, of a failure in the last generation to preach and teach on those subjects which beget and sustain faith in God and Christ and demonstrate the Bible to be the very word of God. Such subjects as the Internal and External Evidences of the Inspiration of the Bible need to be proclaimed over and over again. Likewise the Miraculous Creation of the Universe, the World and Man by God. The Virgin Conception of Mary the mother of our Lord. The Miracles of both Jesus and the Apostles. The Resurrection of the Lifeless Body of Jesus from Joseph's tomb. The Ascension of Jesus to Heaven and his Enthronement at God's right hand and the Judgment to come.

Too long have too many left these great faith-building themes untouched except for an occasional lesson or reference to them. There is a need for unrelenting emphasis upon such transcendently great themes until every Christian is thoroughly indoctrinated in these eternal verities. Then shall we see a power and virility in our preaching and teaching that we have hitherto not witnessed in our generation. Then brethren will have conviction to speak convincingly about these as well as all other matters of faith. This is the only means by which the unbeliever, the skeptic and scoffer will ever be led from the hard and barren rocks of unbelief into the verdant watered pastures of positive divine revelation.

May God help us in these trying times. **The End**

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## Evolution . . . . . (Continued from page three)

within the limits of the laws of thermodynamics, but do not meet the requirements of evolution.

What about mutations? Are there not some permanent hereditary changes that occur? Yes, some permanent hereditary changes do occur. These are brought about by sudden change in one or more genes in germ cells. And that some of these changes may be hereditary is without question. But these changes are also in keeping with the law of **deterioration and disorganization**. They are brought about by the penetration of the cell by a disorganization agent (some type of radioactive material). **Such changes in an organized system are harmful**. It may be likened to placing a bomb in your television set. There is no ques-

tion but that change would take place but they would not be beneficial to the system. "A random change in the highly integrated system of chemical processes which constitute life is almost certain to impair it" (Quoted in "Twilight of Evolution," pg. 43). Evolutionists are hard-pressed to find a mutation (not mere recombination factors) helpful to the struggle of existence. To imply that mutations are the answer to the long process of evolution is about as logical as saying if a man walks 99 miles south and north one mile, starting at the equator, he will reach the north pole first. Mutations are a perfect example of the operation of the second law of thermodynamics in the biological sciences. It is the law of deterioration and disorganization!

The revealed word of God supported by true science teaches that the evolutionary theory, as applied to present processes, is not valid and essentially impossible. There are no living examples of the evolutionary process taking place today. **The End**

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## Repentance—A Condition . . . (Continued from page four)

will judge the world in righteousness by the man whom he hath ordained, whereof he hath given assurance unto all in that he hath raised him from the dead" Acts 17:30-31. The impending and inescapable judgment, rendered in truth and righteousness, in which the impenitent are treasuring unto themselves wrath against the day of wrath and revelation of the righteous judgment of God is held forth as a strong and impelling motive to repent. The righteous judgment of God denotes that justice will characterize the destiny of everyone; the righteous shall be rewarded with everlasting blessedness and the unrighteous shall suffer the everlasting wrath of God. Surely such an assured judgment carries the persuasion that sinners should repent of their sins, and strive to ever bear the fruits of such repentance afterward in their lives. The apostle Peter, in directing attention to the end of time and the destruction of this present of things, observes that "seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:11-12.

Repentance is sometimes employed to denote simple regret, but when commanded of sinners it carries a stronger import, and while involving regret it embodies remorse to such an intense degree as to form the resolution to cease the practice of that which is wrong. Consequently, Christians are movingly enjoined to "eschew evil and do good." The account of the prodigal son as related by Jesus vividly portrays this point. Reflecting on his condition and as contrasted with what it had been and could yet be he came to himself. While recognizing his unworthiness he yet resolved to go to his father. This turning about of his will, determining to go constituted repentance. We are told that it repented God that he had made man (Gen. 6:6), but this was not self-recrimination, a consciousness of having himself done evil, but rather a simple expression of regret because of what the creature had done.

In recounting to the elders of the Ephesian church his labors, Paul says he "kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ" Acts 20:20-21. This form of expression—repentance toward God and faith toward the Lord Jesus Christ comprehends much. Since sin is that which creates the necessity of repentance and this suggests that it is toward God, then there is implicit here the recognition that those to whom he testified, both Jews and Gentiles, were sinners before God and against him. Men sinned before Jesus came, died and was enthroned following his resurrection, and this testifying by Paul to the effect they should repent to God is clearly evident to this effect. It denies the idea that Gentiles were not sinners before addressed by the gospel of Christ, and becoming such only and by reason of having the gospel proclaimed to them. This scripture affords no support to the doctrine that repentance precedes faith forasmuch as in it the repentance is enjoined as being directed toward God and the faith toward Jesus Christ. It would be impossible for one to repent toward God previous to the presence of faith in God; faith both in his being and his goodness. But a repentance of sins toward God would be unavailing apart from faith in Christ, inasmuch as repentance and remission of sins are preached now in his name to all nations. Luke, in thus recording the commission under which the apostles labored, joined repentance and remission of sins (Luke 24:47), and, consequently, the attainment of the latter is associated with the former. Repentance of sins has always been enjoined by God upon man. The people of Nineveh were commanded to repent. Woe was pronounced upon the cities wherein the mighty works and teaching of Jesus was done because they repented not, and the divine judgment is declared to be more against them because of the superiority of Jesus and thereby their increased motivations than with those in the ancient cities of Sodom and Gomorrah. Those were destructions wrought of a temporal and physical nature in retribution against wickedness. Jesus, in Luke thirteen, told unbelieving Jews that except they repented they would perish; that is, they would be subjected to physical destruction as denoted by the term "likewise" in reference to some who had so perished, though not because of their greater sinfulness. But the call to repentance now is postured on the anticipated destruction of both body and soul in hell, and thus Luke 13:3 has no force as a proof text today for appealing to men to repent in view of eternal destruction.

The very nature of sin as justly incurring the displeasure of God, because it is such action as violates his will, cannot then be forgiven without its practice being ceased. The constitutional weakness of man renders him liable to succumbing to recurrent temptations to do evil, and therefore God has provided for the forgiveness of the sins committed by his children, as well as those who have never obtained sonship through the gospel. The conditions determined by God and extended by him to man are not the same for both classes of sinners. A child of God cannot sin when acting by faith as this faith is produced by the Word of Christ, but he can sin while maintaining faith in the Lord. So, then, we see that while for the unbeliever

faith stands as a primary and fundamental condition of forgiveness, it would be possible for one who believes to fall the victim of sin and therefore to interpose faith as a condition of forgiveness would be meaningless. As a divine requirement faith is a continuous one, whereas repentance is a completed act. Faith stands immediately related to God, while sin stands in immediate relation to repentance as the thing to be repented of. Hence, with the forming of the will with respect to the cessation of that which as been theretofore done it is a completed act of the mind that is to exert its effect in the fruits of repentance subsequently borne.

The apostle Paul sagely posed the question in connection with our need of a Divine revelation, "what man knoweth the things of a man save the spirit of man which is in him, even so knoweth no man the things of God save the Spirit of God." One's own heart and mind knows its own action, and repentance being a mental act one can and does know when and if he repents provided he knows what repentance it. Others, however, may not know it, and cannot know it apart from an avowal of it or as evidenced by the reformation of life growing out of it. Baptism is an overt act, whereas repentance is a covert one, and this must precede that if there is any validity to either. Baptism, however, stands no more in the relation of dependency for its efficacy on the antecedent act of repentance than does prayer for forgiveness of the Christian. Acts 2:38 joins repentance and baptism together as complementing each other toward realizing the expressed design of remission of sins, as promised thereby. Correspondingly, repentance and prayer are joined together in Acts 8:22, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

The doctrine of baptismal regeneration, that is reposing confidence in the validity and efficacy of baptism without the antecedents of faith and repentance, which lies at the base of infant baptism, is no more unsanctioned in the scriptures than the practice of praying to God to forgive the sins of his child or children without those thus guilty repenting of the sins done by them. It is feared that inasmuch as prayer is a condition of forgiveness for the child but not a condition for the alien that we might thereby be disposed to repose an efficiency and efficacy in prayer as thus designed beyond its proper limits. The God who hears (audibly) our prayers also knows the intents and thoughts of our hearts. He clearly discerns the feelings and attitudes of our hearts toward those sins the forgiveness of which we are praying for, and except as the plea issues from lips moved by a penitent heart he has no respect therefor.

The cultivation and development of a spirit of docility and humility is germane to avoiding that terrible condition of which Paul spoke descriptively as hardness and impenitent heart. We must "keep our hearts with all diligence," Prov. 4:23; and "a broken and contrite heart, O God, thou wilt not despise" Pas. 51:17. (To be continued)

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to their husbands. In order to be successful in such training it is essential today that parents guard their homes against the increasing tempo and complexities of modern life. Jacob was right when he said to Esau, "My lord knoweth that the children are tender." Being "tender" they must feel the pressures of today's society more even than adults so that "disturbed" and "problem" children are a reflection of their environment. Modern society is characterized by newness, by change, by difference, by excitement, by tragedy, by rebellion against that which is old regardless of its value. The result is confusion for our "tender" children. So, "what is a mother to do?" Lincoln's advice might be good, "Be not the first by whom the new is tried nor the last to lay the old aside." Think, are you advocating the way of all the earth, encouraging your family to indulge the lust of the flesh, the lust of the eyes and the pride of life, because we must be conformists? The atmosphere in the home of Christians must be different for we are not to "be conformed to this world, but be ye transformed." God, not gold, must be the object of worship in that home. Parents must be strong and brave, closing their doors to the ways of the world, setting tastes and attitudes that will help children to make right choices throughout life. The possibility of healthy personality development will depend at base on moral and spiritual values which a child will acquire in the home by observing their parents attitudes and activities. Relations within the family are of prime importance and your child will be a mirror of you parents. Parents can transmit to their children a feeling of security because of their feeling of trust in God and in His way of life, and thus they start out on the way to emotional well-being. The child is entitled to observe and to have the experience in the home that all drives and impulses may not be used wantonly but to the purpose and glory of God.

The purpose of the home is to fill the child's mind with that which is good and pure, leaving no room for the filth and trash of the world. We know we are in an age of shifting standards of value. Morality is relative not an absolute. Unless we instill in our children certain basic principles that are immutable because they come from our unchanging God, our children will lack stability and certainty, which not only will rob them of emotional well-being but will render them subject to being blown about by every wind of doctrine. Such stability and certainty can only come from our King of kings and Lord of lords. So, the basic Bible teaching to which every child is entitled is that at the feet of his "mother and grandmother."

The third area into which a child goes and is subjected to various and sundry influences is the "Sunday School." Since the term, Sunday School, seems to be undergoing the changes that characterize the earth, would it not be well to change the name to "Bible Study" and make it just that? In order to do that we would have to discard many of the devices used to "interest" the children. It is an insult to our Maker that to get one interested in Him we have to resort to playing games, eating and drinking. One's interests will never be led to spirituality through the medium of indulging in earthly pleasures. When those followed Jesus for the loaves and fishes, he withheld them

and informed them that he was the bread of life. It is true that some went away, which they are still doing, but so long as their interests are purely earthly they had just as well go away. Peter, who had a higher sense of values, asked that unanswerable rhetoric question, "Lord, to whom shall we go? Thou hast the words of eternal life." Parents still have a responsibility to their children when they commit them to a teacher for "Bible Study" under qualified elders. See to it that the teacher is prepared to feed your child on the Word of God and that she has such an exalted respect for His Word that that same respect which the child has seen in his father and in his mother is maintained.

In a "Bible Study" conducted by a devout teacher, these basic facts will characterize the teaching:

1. God, Our Creator:

"Know ye that the Lord 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 100:2).

2. God of Power:

"I will sing unto the Lord for he hath triumphed gloriously:

The horse and his rider hath he thrown into the sea.

The Lord is my strength and song, and he has become my salvation" (Ex. 15:1-3).

3. A God of Wisdom:

"O the depth of the riches both of the wisdom and knowledge of God!

How unsearchable are his judgments, and his ways past finding out" (Ro. 11:33).

4. God, the Father:

"One God and Father of all, who is above all, and in you all" (Eph. 4:5).

5. God of mercy and Love:

"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).

(More To Come)

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he sold them for **one mess of red pottage!** I think it wise that we now consider what kind of sale this profane man made.

#### THINGS TO OBSERVE ABOUT ESAU'S SALE

1. He traded a great and lifelong good for the immediate satisfaction of a present desire. Esau, like a lot of people I know today, was more interested in the **"here and now"** than in the **"sweet by and by."**

2. He traded his spiritual privileges for sensuous satisfactions. This shows, of course, that Esau did not have the proper appreciation for the God given privileges of the firstborn. He was a man with misplaced values and it caused him to lose everything worthwhile.

3. He traded on the solicitation of a **"crafty"** brother, prompted by a **"maneuvering"** mother, who capitalized on his weakness. Esau counted his blessings so lightly that he allowed another to make **"spoil"** of his future. Regardless of what might be said about his brother, his mother, or his physical distress, Esau acted as he did because he did not have the proper esteem for his birthright.

#### IS THERE A LESSON IN THIS FOR US?

Can we learn from the mistakes of Esau? Is there a lesson in this for us? **"After all,"** someone argues, **"I don't have a birthright to sell so what is this to me?"** It is true that we do not have the same kind of birthright in our day that Esau had in his time, but **we have something much greater.** I have peculiar rights and privileges as a child of God and these **can be sold.** I can barter my soul, my spiritual character and my good name for even less than a mess of red pottage. Yes indeed, there is a lesson in this for us! We must learn to treat our **"spiritual birthright"** with reverence. We must not despise the things of God. In short, **we must not be profane!**

#### THREE LESSONS TO LEARN

The lessons to be learned from the mistakes of Esau are too numerous to undertake in this one article. There are, however, three things I would like to offer for your consideration.

1. **Learn to curb your strong impulses.** A failure to do this got Esau in trouble and it is the ruin of many today. Many boys and girls are in trouble right now because they did not control their strong impulses. The sun sets every day on countless unhappy homes throughout the land. Unhappy, in many cases, because someone failed to curb strong impulses. Strife is sometimes found inside the precious body of Christ simply because some brethren have not **matured** enough to restrain strong impulses. What a shame! What is the remedy?

Strong impulses can be curbed by reason and conscience. When tempted to act hastily on strong impulse take time to reason in the light of God's Word. Weigh the matter, consider the consequences and try to look for the facts. give your conscience time to work. By all means don't despise your **"spiritual birthright."** Profane Esau did and

it cost him everything precious. Don't let it be your downfall.

2. **Learn the meaning of true values.** Learn to maintain the proper relationship between the present and the future. Learn to discern between that which is temporary and that which is abiding. Profane Esau was so desirous of a temporary thing **right then** that he forfeited the abiding things of the future. This unholy attitude continues to make havoc of men and women, boys and girls. Don't allow this immature, childish spirit to dominate you.

3. **Learn to keep the sensuous subordinate to the spiritual.** Let the **"spiritual man,"** as it were, keep his foot on the neck of the **"sensual."** Keep the proper one in control. **"It is not in man that walketh to direct his own steps,"** wrote the prophet. Jer. 10:23. When we seek to order our own steps, we are profane. It simply means that we have not held the wisdom of God in reverence.

The story of Esau has been recorded in the Divine Volume that you and I might profit. Let us ponder his mistakes carefully and pray God that we not walk in the steps of **"profane Esau."** This man later **"regretted"** his mistake, but his birthright could not be regained. Some day we may stand before the judgment bar of God filled with regret because we sold our **"spiritual birthright"** during life on earth, but like Esau, we can do nothing about it. As the song says; **"Too late, too late will be the cry, for mercy's day will have passed you by."**

As the wise man wrote; **"Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right nor to the left: remove thy foot from evil."** Proverbs 4:23-27.

**The End**

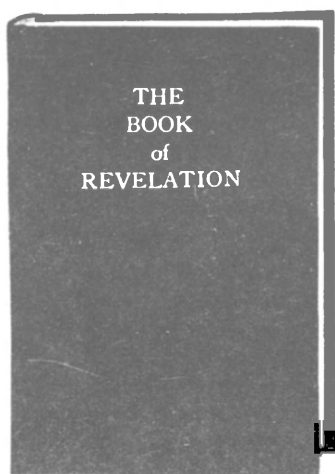
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#### Smoke, Smoke, Smoke .... (Continued from page seven)

We recall one occasion when conversing with a person on the Surgeon General's report, the statement was made, **"I do not believe it."** At the same moment this person gave forth a raspy, throat rattling cough. One who maintains this attitude is undoubtedly like Ahab of old who stated concerning the prophet of God, **"But I hate him for he doth not prophesy good concerning me, but evil"** (1 Kings 22:8).

3. **Its users are not considerate of others.** **"Therefore all things whatsoever ye would that men should do to you, do ye even so to them;"** (Mt. 7:12). Did you ever think when you were sitting on a cafe stool smoking that the fellow next to you might be a non-smoker, getting sick from your smoke? It is nothing unusual for a smoker to get into a small enclosure such as an elevator, without putting out his **"fag"** or cigar. Many have had shirts and coats burned because of this; plus having to smell the antagonizing odor for seven stories or more. The smoker scratches furniture with his matches, burns holes in upholstery, leaves your clothes and house with a sickening  
(Please turn page)

# Foy E. Wallace Jr. *Publications*

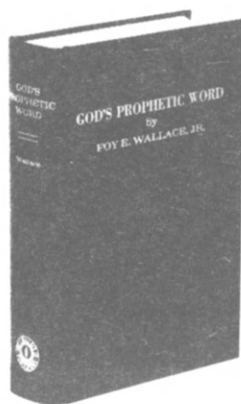


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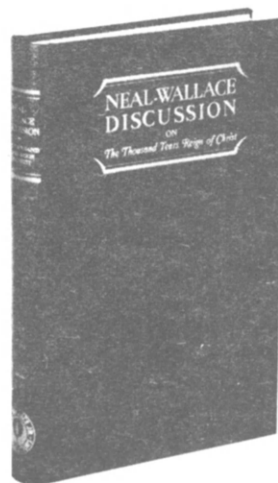
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| Wednesday Bible Study | 7:30 P.M.  |

Bill Eskut, Evangelist

(For information call. 327-1672, 467-7066, or AT4-4262.)

## AKRON, OHIO

### Church of Christ

640 Thayer Street

(Two blocks east of intersection of Routes 5, 8 & 18.)

|                 |            |
|-----------------|------------|
| Morning Worship | 10:45 A.M. |
| Evening Worship | 7:45 P.M.  |

Phone 376-2818 or 535-4626

Truman Smith, Evangelist

## BEAUMONT, TEXAS

### Church of Christ

720 Major Drive

|                 |            |
|-----------------|------------|
| Bible Study     | 9:00 A.M.  |
| Morning Worship | 10:00 A.M. |
| Evening Worship | 7:00 P.M.  |
| Midweek         | 7:00 P.M.  |

Evangelist: Danny Brown

## GROVES, TEXAS

### Westgroves church of Christ

5510 Hogaboom

|                         |           |
|-------------------------|-----------|
| Bible Classes           | 8:30 A.M. |
| Morning Assembly        | 9:30 A.M. |
| Evening Assembly        | 6:30 P.M. |
| Wednesday Bible Classes | 7:00 P.M. |

## HOUSTON, TEXAS

### Church of Christ in Northshore

13510 Rochester

|                       |            |
|-----------------------|------------|
| Bible Study           | 10:00 A.M. |
| Morning Worship       | 10:50 A.M. |
| Evening Worship       | 6:00 P.M.  |
| Wednesday Bible Study | 7:30 P.M.  |

Evangelist, Charles E. Beaty

## SAN ANTONIO, TEXAS

### Church of Christ

1226 Highland Blvd.

|                 |            |
|-----------------|------------|
| Bible Study     | 9:45 A.M.  |
| Morning Worship | 10:40 A.M. |
| Evening Worship | 6:00 P.M.  |
| Midweek         | 7:30 P.M.  |

Evangelists:

Stanley J. Lovett — W. L. Wharton

## SAN ANTONIO, TEXAS

### Woodlawn Hills church of Christ

1742 Bandera Road

|                       |            |
|-----------------------|------------|
| Bible Study           | 10:00 A.M. |
| Morning Worship       | 10:50 A.M. |
| Evening Worship       | 6:00 P.M.  |
| Wednesday Bible Study | 7:30 P.M.  |

Dan S. Shipley, preacher

## VIDOR, TEXAS

### North Main church of Christ

1460 North Main (Hwy 105 North)

|                         |            |
|-------------------------|------------|
| Bible Classes           | 10:00 A.M. |
| Morning Assembly        | 11:00 A.M. |
| Evening Assembly        | 6:00 P.M.  |
| Wednesday Bible Classes | 7:30 P.M.  |

Jack Thompson, preacher

## Help Us Fill This Page

smell that is repulsive to the non-smoker. Is this being considerate of your fellowman or "doing unto him as you would have him to do unto you"?

4. Is it a good influence? Mt. 5:13-16. What kind of effect does your smoking have on the lives of others? Does it let others see Christ in your life? (Gal. 2:20). One thing for sure we could not have much influence in trying to convert a Jehovah's Witness if we have the smell of tobacco on our breath. These people feel that the use of tobacco is sinful and a true child of God would not be using it.

Do you feel that smoking is a good influence on the younger people who "look up" to you? Would you advise your five year old son to take up smoking? That is just what you are doing by smoking before him.

5. Is it a stumbling block? Rom 14, 1 Cor. 8, 10 Grant

that a child of God could smoke without violating any of the foregoing scriptures, but in so doing caused a weak member to stumble and sin. Has he not also sinned? Many smokers have confessed that to be around anyone smoking made them want to smoke again. Some of these quit smoking because they felt it was contrary to God's Word. Now here we see one doing something that gives the ex-smoker the desire to engage in a thing they feel is sin (Rom. 14:23). They are weak, yield and violate their conscience. This would be sin not only for them, but also for the one who was the stumbling block.

Let each examine these passages and ask himself, "Can I smoke or use tobacco without violating any of these scriptures?" If you answer "no," why not repent and be counted in the growing number who have quit "the weed" and taken an all out stand against it? **The End**

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## Searching The Scriptures

A. Hugh Clark



### "Holding The Pattern Of Sound Words"

Number Four

Too much emphasis could hardly be placed upon this most vital point of Holding the Pattern of Sound Words, if ever we are to expect a return to, and a restoration of the apostolic order of things. And, that the religious world in general has drifted so far from the New Testament pattern of the truth and of the church, as to fail utterly to present to the world any strict resemblance to it, but presents instead an ungainly assemblage of dissimilarities labeled with the claim of identity with both, is an indictment which I think no really thoughtfully man, after a careful study of the New Testament, would care to deny.

So literally true is this indictment, that for the most part, when these dissimilarities and unscriptural features, are pointed out, those who compose the popular religious bodies of our day, make no effort to deny the allegation, but rather deny that the matter is of any importance; that it really makes any difference!

Thus the Bible is set aside, and human ingenuity and traditional theology are made the basis of faith and religious practice. And thereafter, these respective sects (denominations) go right on minimizing the necessity of any strict conformity to the, "PATTERN OF SOUND WORDS" and instilling in their children love and reverence for the family religion, loyalty to the denomination, and teaching in general, that to call in question the validity

of any man's religion is narrow and bigoted, and anyone who does it, is highly unethical and ought to be avoided.

But I ask you, dear reader, can you not see that such a course sets a premium upon both ignorance and disregard for the exclusive teaching of the Bible, and makes SECTARIAN PREJUDICE and a PARTY SPIRIT instead of conviction and personal faith, the basis of religious affiliation? Surely you can see these things, and you are ready to agree that there is needed a return to the Bible, and to the Bible alone, as the only basis and expression of both faith and practice.

This, and this alone, is the only insurance against the loss again of Bible ideas and Bible practices through the employment of an unscriptural speech. (To be continued)

VOLUME 15

JULY, 1966

NUMBER 9

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# The Preceptor Magazine

Stanley J. Lovett

Editor

4123 Valleyfield Drive  
San Antonio, Texas 78222

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In the United States and possessions;  
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## SECOND CLASS ENTRY

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

## COMMUNICATIONS

Address all communications concerning subscriptions and changes of address to The Preceptor Company, Box 187, Beaumont, Texas or telephone Area Code 713 Number UN 6-2961.

## OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas. Published monthly at Beaumont, Texas. Printed by The Preceptor Company.

## ADVERTISING RATES

Display advertisements: \$3.00 per column inch, % page - \$12.00, % page - \$20.00 and full page - \$35.00.

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## I MET A MAN

Jim Everett

(Editor's Note: This item of news will be of interest to brethren generally. The soul of the subject of this report is of no more value in heaven's sight than that of earth's most obscure human being. But his soul is of as much value as the soul of any other man. Our blessed Lord died for all whether small or great. About twenty-eight years ago this writer, while a student in the University of Illinois, made an interurban trip of thirty miles during the school week from Urbana to Danville to hear this man speak on the theme that then and since has engrossed his mind. We were then deeply impressed by his appearance, sincerity, dynamic manner of speaking and the confident mastery of his subject. It is a matter of personal gratitude to this writer that he has now chosen the simple gospel way in which to serve his Lord. We trust that as he has so capably and loyally served his country, he may, the remainder of his days, likewise serve his Lord. SJL)

## I MET A MAN

Many teachers go throughout life teaching, laboring, sweating blood, and shedding tears. They plow the rocky, shallow soil; they weed the thorns and thistles and perchance, in a lifetime, they till a little soil that has fertility.

I met a MAN. I say this for no glory of my own but for the praise of good and honest soil. In fact, my planting has only been of a secondary nature. Sister Edna Cravy, who works for him, has done the majority of the seeding.

I met a "MAN," and I use the word as the apostle Paul used it when he said, "...quit you like men, be strong," 1 Cor. 16:13, (Emphasis mine, JE). The exhortation in the passage is that these Christians act manly. He is unconcerned with public opinion, for his courage and thirst for truth lead him to do what the Master says. Forty six years he had been a member of the Christian Church and for many of those years he searched for truth but was unsatisfied with his findings in denominationalism. In renouncing the Christian Church and severing his fellowship with them, he alienated himself from many of his family and many who claimed to be his friends will attempt to find some way to discredit his integrity. "Think not that I come to send peace on earth: I came not to send peace, but a sword. For I 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 that of his own household," Matt. 10:34-36. The price was great, the task a difficult one, but the choice inevitable, because he is a MAN.

I say this, also, for your encouragement. If you have felt the futility of sowing on hardened, prejudiced soil, believe me when I say there are still honest, manly people left in the world. The seed was sown and I watched as it sank deep in this soil. What a joy to see it germinate and grow — a small tender plant at first — but it grows in leaps and bounds as it looks heavenward reaching for more light, thirsting for more water. Arise from despair, discouragement, and apathy. There are hearts that are craving truth. Find them, sow bountifully and be encouraged by the power of the Lord as He works in productive soil.

Martin Dies, Sr., was influential in congress for twenty years. He labored diligently as chairman of the

(Continued on page twelve)





## I Heard The Noted Doctor

Harold Fife

The auditorium seating 1,200 was packed with eager, expectant young people, whose fertile minds would shortly be exposed to a destructive doctrine by a little arrogant, conceited man who has outgrown God.

The Place: Students Center Building Christian University. The Subject: "God Is Dead" theology. The Principal: Dr. Thomas J. J. Altizer of the Undergraduate School of Emory University, Atlanta, Georgia.

Like others, I was present out of curiosity, for I wanted to learn the basis of this man's belief. In the absence of a standard one can prove nothing. Since it seems the learned (?) Professor believes God is dead, I thought he would try to prove it beyond question. However, I was doomed to disappointment, for when asked authority for his belief, he "repudiated any final authority." This is a ridiculous statement, and one that defies reason. If there is no final standard in religion, truth cannot be determined in any realm. What proves too much proves nothing, for his statement indicates there is no positive truth in his "God Is Dead" theory! Thus he finds himself in the position of denying that which he professes to believe!

Dr. Altizer's knowledge of oriental mysticism came into play early in his speech, as he sought to find Bible imagery in the poem "America," written by Blake in the latter part of the eighteenth century, and in "Moby Dick." This is about as close as he came to the Bible. His speech was punctuated with "ifs" which indicates the weakness of his position. In fact I have never heard a weaker defense of a position. There is no depth to what he says, and is void of substance.

Dr. Altizer's method of presentation is no different than than the atheists who have preceded him. He presented his thoughts in language and phrases most difficult to understand. Ambiguity among the Modernist is a technique and is therefore deliberate. They depend upon it for its appeal and impact upon humanity. Altizer has a little of the "Cassius Clay" in him. He attracts attention because of his blasphemy, and he recognizes that if he were generally convincing he would not get the publicity nor would he sell his books. This is one reason he says "God Is Dead," rather than "there is no God." His popularity and notoriety depends upon his being a radical in religion.



### ABOUT THE AUTHOR

Harold Fife — Preacher for the Castleberry church. 1025 Merritt, Fort Worth, Texas 76114.

Another reason for his ambiguity is that he can leave the impression of piety and blasphemy at the same time. Describing himself as a "Christian Atheist" is but an example. These two terms used together indicate a kind of compromise, or a co-existence between God and the Devil. Describing the death of God as a "Christian Event" is another mixture of piety (?) and blasphemy. The world would not know an Aleizer nor his blasphemy were it not for the fact God lives.

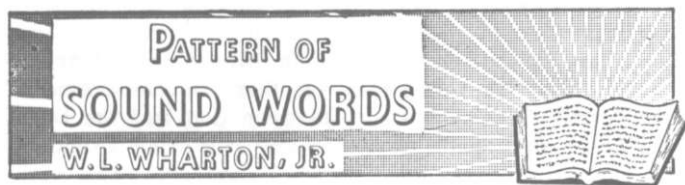
There is not anything new in the beliefs of Dr. Altizer. He admittedly follows the line of Nietzsche, Bonhoeffer, and other atheists before him. Statements from him indicating his beliefs are as follows: (1) "You live right here and now, and there is no life after death." (2) "God became carnate in Jesus Christ and died at the time of the crucifixion." (What happens to this theory if Jesus didn't die on the cross, as some Modernist advocate? The two groups should get together.) (3) "Disbelief in the resurrection of Jesus, The Holy Trinity, or that man has a soul." (4) "No longer can Christians find security in a sovereign God." (5) "Theologians repudiate immorality." (Altizer ridiculed a girl who asked a question concerning immortality, and told her it was not an intelligent question. Many cheered and clapped) (6) "God is dead is an actual, factual, historical event." I have not seen a man who professes being a Bible Instructor more ignorant of the Word of God.

His teachings are not an end in themselves. The desired goal is seen in such statements as, "We must renounce the past to enter into the future." "When one frees oneself from God, one has fuller expression;" "The logical conclusion and conviction that follows the assumption that God is dead, is that all moral values associated with him have collapsed, and that what the great and the good have learned in times past concerning the Father of us all is irrelevant;" "We are living in a world where it is not possible to live creatively if you are bound to a distant, transcendent Lord."

A great segment of our society want to throw off all restraint and become a law unto themselves. This is the idea of the "New Morality" that we are hearing so much about. God and His Word restrains man, therefore, "reject God and do what you well please without any pangs of conscience." The idea of "denying self" is foreign to the Modernist. This idea appeals to a growing number of our young people, for there is a constant pressure to express their emotions. The Theory of Altizer is designed to break down the moral fiber of our youth. The denial of God and His Word leads to the "New Morality," and the expression of the "New Morality" is seen in prevailing riots, the trespassing on the rights of others, destruction of property, assaults, etc. It is rebellion against authority. Altizer is a rebel. He rebels against authority, and for this reason many young people identify with him. This seems to be the fad of the day.

There were many questions asked the Doctor which he refused to answer. Others he passed off lightly with a flippant retort or ridicule, and was rewarded with resounding applause. Texas Christian University, supported by the ultra-liberal wing of the Christian Church, pro-

continued on page twelve)



## Bulletin Excerpts

A good many bulletins come across my desk each week. Occasionally there are little quotes here and there that strike my fancy because they so well state what we so often observe. We are simply calling attention to some that are particularly pointed. We hope you enjoy them as much as we have. No effort will be made to credit our sources. All of the following are excerpts.

\* \* \* \* \*

An infidel is said to have written the following: "Did I firmly believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would be to me everything. I would cast aside earthly enjoyments as dross, and earthly cares as follies, and earthly feelings and thoughts as vanity. Religion should be my first waking thought and my last image before sleep sank me into unconsciousness. I should labor in its cause alone. I would take thought for the morrow of eternity only. I would esteem one soul gained for Heaven worth a lifetime of suffering. Earthly consequences should never stay my hands nor seal my lips. Earth, its joys and griefs, would occupy no moments of my thoughts. I would strive to look upon eternity alone, and the immortal souls around me, soon to be everlastingly miserable or everlastingly happy. I would go forth to the world and preach to it in season and out of season, and my text would be, 'What shall it profit a man if he gain the whole world and loose his own soul'."

\* \* \* \* \*

Sign in a liquor store in Chicago: Since you cannot refrain from drinking, why not start a saloon in your own home? Be the only customer and you will not have to buy a license. Give your wife \$55 to buy a case of whiskey. There are 240 drinks in a case. Buy all of your drinks from your wife and then drop dead in your boots, your widow (when the case is gone) your wife will have \$89 to put in the bank and \$55 to buy another case. If you live ten years and continue to drink and buy all of your whiskey from your wife and then drop dead in your boots, our widow will have \$27,085.47 on deposit.... enough to bring up your children, pay off the mortgage on the house, marry a decent man and forget she ever knew a bum like you.

\* \* \* \* \*

In reviewing a copy of the May, 1965 issue of a paper



### ABOUT THE AUTHOR

W. L. Wharton, Jr — Evangelist for the Highland Boulevard church and Staff Writer for **The Preceptor Magazine**, 4935 Lakewood, San Antonio, Texas 78220.

published by the church of Christ in Mendham-Bernardsville, New Jersey, some of the statements of the paper are so shocking I want you to see some of them. The "review" is by brother Eugene Britnell of Little Rock, Ark. The paper is "SEEKING THE LOST" and is dedicated to the work of Camp Shiloh. The headline reads: "Seeking the lost through Jesus Christ our Lord at Camp Shiloh."

They give four reasons for the existence of Camp Shiloh:

- (1) Getting young criminals from the New York City jungle born again into glorious living.
- (2) Teaching the gospel to the youths of 22 nations.
- (3) Inspiring and giving field training to the Christian College graduates for foreign mission work.
- (4) Starting and developing new congregations of the Church of Christ, in the Northeast.

Miraculous Claims! Yes, believe it or not, they claim that miracles have been performed at Camp Shiloh. An article on the front page is headed: "Spiritual Miracles at Camp Shiloh." Notice the statement: "Once through lack of funds, it was decided to close the camp two weeks early unless we received through prayer \$2,000 within a few days, and on the second day after prayer, we received a check from a widow for \$2,000." Again: "Camp Shiloh has been built upon prayer. Many of the direct, specific answers to prayer appear to be miraculous." "Many Camp Shiloh campers are really filled with the Holy Spirit."

Camp More Effective than Church: "... but the accent is placed upon teaching and serving young people to even enter a church building and who could be reached only through Camp Shiloh."

Shiloh's Organization: "Camp Shiloh was formerly a division of the Church of Christ Mendham-Bernardsville, N. J., a church having less than 100 members... etc., etc." Did you know that a camp or anything else could be a "division" of the church of Christ?

Lest someone think that this operation is simply a lot of false claims by mere pretenders take a look at the names of some of the men on the Advisory Board: M. Norvel Young, Willard Collins, George Benson, Elsa Huf-fard, John Scott, Ira North, Pat Boone, etc., etc.

The paper takes notice that every camper at Shiloh will be given a copy of the fastest selling booklet: "The Cross and the Switchblade" (and I thought all of the time that the Bible was the fastest selling book in America).

\* \* \* \* \*

Someone has said: It is a man's inalienable right to make a fool of himself, but he should not abuse the privilege.

\* \* \* \* \*

Once we assuage our conscience by calling something a "necessary evil," it begins to look more and more necessary and less and less evil.

\* \* \* \* \*

Brother R. L. Whiteside wrote: "Prejudice is a robber which many of us entertain in our hearts. It robs us of  
(Continued on page twelve)



## Confession — A Condition Of Forgiveness

The terms or conditions to be met by the sinner as necessary to receiving the forgiveness of his sins are four in number. Two of these, believing and repenting, have already been the subjects of study in these articles. They differ from the remaining ones, confession and baptism, in that they are acts of the inner man, internally wrought, and may be accomplished by the individual without being witnessed by any other person. They are, however, observable by the Lord of heaven, and therefore whether one has believed and has repented of his sins is clearly knowable by God. With these latter conditions, though, not only is God cognizant of whether they are done but also they involve such action as is subject to human observation. Is it necessary that one confess the faith that is in his heart in order to be forgiven of his sins? It appears to me that this condition has been relegated to a position of lesser importance than the others by many of us, if not wholly disregarded as being essential to the forgiveness of sins.

So often has it been apparent that we have become attached to the mathematical formula of three in reciting the gospel as constituted of three facts to be believed and three commands to be obeyed, that three promises might be received and enjoyed. In thus setting this forth confession with the mouth is eliminated, and faith, repentance and baptism enumerated. That such is the intent I would not avow, because the confession is, so far as I know, always made. But why should one say there are three commands to be obeyed; namely, believe in Christ, repent of one's sins, and, then, be baptized in the name of Christ? This statement of the case does not incorporate confession as a command to be obeyed as conditional to forgiveness. It appears that the whole of one's response is a general confession of his faith, and this neutralizes or diminishes the significance otherwise to be attached to a specific expression of faith in a confession or avowal of it with the mouth. This, however, I do not believe to be true.

Jesus said that "whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32. The situation which Jesus contemplated in this connection was such as to impart to this statement a general and sustained application rather than

being exclusively referable to a specific instance of confessing him. However, the general principle of an ever present identification of one's faith and allegiance to Him would certainly lend meaning to the requirement of initially acknowledging one's faith in him as the Christ, the Son of God.

There is a statement of fact bearing on the point of some who reacted to the Christ saying, "nevertheless among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they be put out of the synagogue, for they loved the praise of men more than the praise of God." Jn. 12:42-43. This reveals unmistakably that men are not saved by faith alone, for this they had and no one can read this language and believe those thus described by it were saved! Too, it teaches that confessing him follows, and is properly impelled by the faith thus acknowledged, but such a faith may be too weak to overcome the counter influence of cowardice. In their case, and in countless others, the open avowal of one's faith in Christ is a test of their faith, and especially when to so do can bring on distasteful and even dangerous consequences. No wonder, then, that Jesus has seen fit to impose this condition on those who are offered forgiveness.

The strongest statement in the New Testament on this subject is found in Romans 10:8-10- "but what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This is too clear, strong and pointed to allow any conclusion other than the necessity of this confession in order to being saved. Righteousness, or justification from sin, in this language sustains the same relation of dependency to faith, or believing, that salvation does to a confessing the Lord Jesus with the mouth. And salvation is equal to righteousness in this connection, therefore both believing and confessing are presented as preceding and conditional to obtaining this salvation and justification. The elimination of Acts 8:37 from the text of the New Testament does not eliminate this condition from the scheme of redemption, because of this language of Paul's in Romans ten. Someone may reason that inasmuch as the apostles are on record as having commanded those to whom they preached to believe, and on occasion to repent, and also to be baptized, but no record of their sermons reveal that they ever directed those addressed to confess that such isn't required. Long have we contended that authority for our teaching and practice is found on both precept and example, and also by necessary implication. 1 Tim. 6:12 affords a precedent for this practice of believers confessing their faith in Christ before men. It does not, however, establish the point in time when Timothy made it. Did he make it before he was baptized or afterward? From this statement we cannot determine the answer, but from Romans 10:10 we can. First, no one can confess him as Lord antecedent to believing him to be the Christ except hypocritically. But this verse shows clearly that it precedes salvation. Hence, at some point after one believes and before he is saved from his sins

(Continued on page twelve)



### ABOUT THE AUTHOR

Bryan Vinson — Preacher for the Timpson, Texas, church when not engaged in meeting work. P. O. Box 764, Longview, Texas.

## The Marriage That Lasts

Having become aware of the prevalence of divorce, even among Christians, a class of women being taught by the writer, recently made a study of the subject of marriage. Each member of the class was asked to find the Bible teaching on marriage as designed by God. Such marriage would be the one that would last "until death do you part." This article consists of the findings of these women who are concerned about the deterioration of our homes as the result of "loose marriages" today, the many divorces and the high percentage of "absentee fathers."

"Live joyfully with the wife whom thou lovest, all the days of thy life" (Ecclesiastes 9:9). In harmony with this Scripture, one said, "a marriage that lasts is a marriage that is built on love." This statement presents a far more sound basis for marriage than is shown in the record in Genesis 6:2. "The sons of God saw the daughters of men that they were fair; and they took to them wives of all which they chose." The record continues with the results of such marriages, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." When the "sons of God saw the daughters of men" there is recorded no basis for true love. The men saw that the women were "fair" and they "took them wives of all which they chose."

Unless marriage is the consummation of a higher concept of its meaning than that the woman is "fair," is "pleasant to the eye," it can hardly measure up to God's plan for the union of man and woman. The wise man wrote by inspiration:

"Lust not after her beauty in thine heart;  
neither let her take thee with her eyelids.  
For by means of a whorish woman a man is brought  
to a piece of bread;  
and the adulteress will hunt for the precious life.  
Can a man take fire in his bosom, and his clothes not  
be burned?" (Prov. 6:25-27).

Safety in marriage demands that each may be able to discern and to appreciate in the other the "beauty of holiness." Such beauty does not fade with the passing of time but is enhanced in the glow of the setting of the sun of one's

life. This beauty tends to make love grow deeper so that the man and wife become dearer to each other with the passing of the years.

There was a time, so secular history records, when marriage was anticipated with flippancy such as seeing that "the daughters of men were fair." There was a period in Grecian civilization when there was a fall from the high plane on which marriage was placed at creation when God saw that it was not good for man to be alone so he made "an help meet for him." With the Grecians, marriage came to be looked upon as a connivance. Virtue became but a name. There was freedom of divorce. There was also a period in Roman civilization when there was a lowering of the lofty conceptions of the purity and sacredness of the marriage state. There developed a corresponding freedom of divorce with intentions of remarriage to another. Adultery largely prevailed. Virtue was at low ebb. Native population decreased, as in Greece. It was said that "no woman was ashamed of divorce." Our own country is in a dangerously similar situation today. It should serve as a challenge to those who love the Lord to see that our young people are taught the Lord's plan for marriage and family life. It is a fact patent to all that, "As goes the home, so goes the nation."

The following statement was made by a member of our class. "One of the most important things contributing to a happy marriage is Christianity. A common faith, a working faith and a zeal to do God's will can bind the two together as nothing else will. There are many trials and tribulations in this life that take a great deal of faith and courage. When there is a united front, one where two can stand together, things are so much easier to face. A man and his wife should complement each other, where one is weak the other should be strong. A happy and lasting marriage will come with work and determination from both parties." This woman has had the blessed experience of a happy marriage which was ended by the death of her husband, God's only plan for one to end. She says further: 'First, there must be love, love for God, for our fellowman and for each other, an unselfish love that grows as the years pass. A love like unto the love that Christ has for his church. There must be understanding. Try to see each other's ideas and views on everyday occurrences and problems. Listen when something is troubling the other, talk things over and try to work out your own problems together. Talk with each other, pray God to guide you to a right decision and you will find it.'

Another wrote: 'To have a lasting marriage both parties must know God. They must put God first in their lives. They should have had similar backgrounds like that of Timothy, as, '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'." (2 Tim. 3:15).

If the two are to be "one" as designed by God, they must be one in purpose in life. What more lofty purpose can they have than to follow Jesus and plan to work together and say, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34)?

Others wrote: "The marriage that lasts is one built on the foundation laid down by God. When God made a help meet for man, he began the divine institution of marriage

(Continued on page thirteen)



### ABOUT THE AUTHOR

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## Evolution (II)

Tom Bunting

As I stated in the last article, evolution is not a science. It is a way of thought, a system rather than science, philosophy rather than history. The known facts can be put in either of the two frameworks — creation or evolution.

Why the minds of many of our researchers are still under the influence of a dying, if not wholly dead, theory of evolution is strange (Man In Evolution, pg. 34).

The most remarkable paradox of modern science is that the system of evolution could ever have gained such nearly universal acceptance while being devoid of any scientific basis. There is no evidence of evolution occurring in the present, either according to the scriptures or according to science (as demonstrated by the laws of thermodynamics).

Many have accepted evolution, not because the evidence was impelling, but because he was seeking for some alternate theory to the "creation theory" (Is Evolution Proved?, pg. 51). Even a fraud like the Piltdown forgery was seized upon as an important link in the evolutionary chain. Of the Piltdown man, J. S. Wenier says, "But Woodward's case was coherent and convincing. The creature did fulfill evolutionary expectations (emphasis, T.O.B.) in his form, in his age, his tools, and in the character of the animals of the time" (The Piltdown Forgery, pg. 7).

Since there is no evidence of evolution in the present then the only way it could be demonstrated would be to show that it had occurred in the past. It is admitted by all that there is no more evidence of evolution occurring in historic time than in the present. Then the only thing left is the evidence to be found in pre-history life. What do we know of this life? It is to be deduced from fossil remains. These fossiliferous deposits are often interpreted to show gradual evolution on the earth. This is considered the real case of evidence supporting the theory of evolution. A study of the fossils then will give us the answer.

What is the evidence that evolution has occurred in the past? They say the evidence is in the fossils. What is the theory for interpreting the fossils? "We know that different kinds of animals and plants have succeeded one another in time because life has continually evolved only rock during the same age could bear identical faunas" (Historical Geology). "Since fossils record life from age to age, they show the course life has taken. The fact that the oldest rocks bear only extinct types of relatively small

and simple kinds of life, and that the more and more complex types appear in successive ages . . . ." (Historical Geology, pg. 47). Superficially it appears very convincing! However a very important question must be considered. "Are the ages of rocks determinable independently of the theory of evolution which is supposedly deduced from their fossil content?" (Twilight of Evolution, pg. 50). How do they determine the age of the rocks? Which rocks are the old and which are the young? "In as much as life evolved gradually, (the theory of evolution, T.O.B.) changing from age to age, the rocks of each geological age bear distinctive types of fossils.... Conversely, each kind of fossil is an index or guide fossil (emphasis mine, T.O.B.) to some definite geological time . . . . Fossils make it possible to recognize rocks of the same age in different parts of the earth..." (Historical Geology, pg. 47-48). "Geologists utilizes knowledge of organic evolution... to identify records of ancient time" (Geology, pg. 417). "Geological time-scale is based predominately through fossil sequences of evolution rather than physical evidence." All of this demonstrates a perfect example of circular reasoning. The rocks determine the age of the fossils, the fossils determine the age of the rocks; and either way you take it they are both determined by the assumption of the theory of evolution. This is the kind of evidence supporting the theory from pre-history times.

When reading from geology books on the theory of evolution they talk as though the fossils and rocks are always in the same order. Is this true, are the fossils always found in the same order? This is an important question for they would have to be in proper order to be offered as evidence for the theory of evolution. According to the theory of evolution the rocks buried lowest would contain the simpler fossils and those nearer the surface contain the complex fossils. Is the 'geological column' the same everywhere upon the earth? Evolutionists would have us to believe that it is and when illustrations are given in the museums they imply that they are. The fact is that such is not the case! This 'geological column' is not the same everywhere across the earth in spite of what evolutionists would have you believe. This is evolutionist wishful thinking. This, so called, geological column only exists in their minds. "If a pie were made of the greatest thicknesses of sedimentary beds of each geological age, it would be at least 100 miles high" (Geology, pg. 417-418). This imaginary column has been built up by the superposition of deposits taken from various parts of the world.

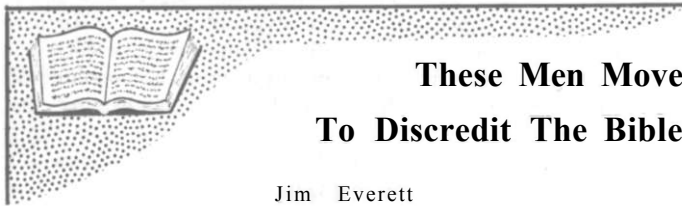
The so called geological column is not to be found at any one sight! It is significant that any rock system may be found directly on the basement complex and any combination may be found above it at any given location. It is common to find 'ancient' rock formation resting above 'young' formations; contrary to evolution. Evolutionists would reject certain formations on the basis of physical disturbance. The evidence of such disturbance is sometimes given as "unnatural sequence of fossils." Which simply means the fossils are not found in the order presupposed by their theory. "The actual percentage of areas showing this progressive order from the simple to the complex is surprisingly small" (Quoted in Twilight of Evolution, pg.54).

The truth is that the geological record is easier to re-  
(Continued on page thirteen)



### ABOUT THE AUTHOR

Tom Bunting — Evangelist for the church in Miami. 2410 S. W. 14 Miami, Fla. 33145.



## These Men Move To Discredit The Bible

Jim Everett

Men are motivated in different ways to discredit the Bible. No one has the right to judge the motives of any other human being and this particular article does not judge motives but merely examines them. Certainly, anything that can be done to lead men back to a belief in the Bible will justify such an effort and will guarantee the well-being, as well as leading men unto salvation.

### Atheism

Atheism, communistically inspired or otherwise, is the prime motivation for attack upon the Bible. Common sense would reveal that one who is an atheist, that is, does not believe in God; would certainly not believe in a revelation of that God. There is much that could be said about atheism, but I doubt that the readers of this material will meet many atheists. Proponents of atheism are not the greatest danger to the Bible, for in the presence of an atheist one is readily on his guard. The area of greatest danger to faith lies in the more subtle attacks.

### Intellectualism

All a person has to do to acquire an immediate following for a particular position is to affix the label, "intellectual." Under the guise of "intellectualism" many students have been duped with skepticism. They are taught that no person who is intellectual can be a believer in the Bible. "Traditionalists," they cry. "No one holding to faith in the Bible can have a mind that is free to investigate and speculate." The pressure of belonging to the crowd of "intellectuals" and having the approval of the professors is brought to bear against faith in the Bible. Little realizing the consequences of the first step, the student embraces "intellectualism" and from that day forward he must discredit the truth of the Bible. He cannot believe in the creation of the world and man, nor is a universal flood possible. The story of Jonah and the whale and the miracles of the Lord which were climaxed by his resurrection, become myths that religious fanatics have concocted.

In place of faith he is given the presumptuous theory of evolution. In place of absolute truth which can anchor the soul, he is given relative standards which fluctuate with the passing fancies of man.

This is intellectual? Do not believe it. It is a disguised means of casting reflection upon the Bible. "Intellectual-

ism" itself, when viewed in this fashion, becomes a motive for ridiculing the truth of God.

### Rebellion Against Authority

Recent outburst against civil authorities, along with looting, plundering, etc., are "outward manifestations of an inward disease"; if you will pardon the similarity of the expression. The minds of many people are being saturated with the philosophy that they do not have to submit to authority, if they deem the authority to be erroneous. They are told that if there is a law they do not like, they do not have to obey it.

Rebellion against authority is leading many people to attack the Bible by saying, "There are discrepancies found therein; therefore, it cannot be inspired and I do not have to obey it." There seems to be a permeating feeling among people that REBELLION within itself is a declaration of independence; that is a manifestation of personal freedom.

Rebellion against a moral code, an ethical standard, forces one also to defy the authority of the Bible. For instance, in believing in a relative standard of morals, one cannot accept the absolute truth as taught by God's word. In order, therefore, to justify his freedom to do whatever he desires to do; he must attack, and defeat, in his own mind the outspoken truth of the Bible which denounces his deeds.

Some people cannot tolerate the idea of having anyone telling them what they must do. They believe that freedom lies within an area of no restraint. Little do they realize that the same authority that restrains them from trampling on the rights of others guarantees their freedom from oppression.

The authority of God must, of necessity, restrain the unlawfully expressed appetites of men. Frequently, because man wishes not to be restrained, he attacks that authority which was given for his own preservation. Rebellion against authority has, indeed, led many people to deny the inspiration of the scriptures.

### Justification Of A Non-Biblical Belief

The most paradoxical of all situations is that of people who claim to believe the Bible but who discredit a portion of it in order to substantiate what they designate as Biblical doctrine. They seem not to realize that that which they claim as sustaining proof they have cast a reflection upon; and by doing so have destroyed the cherished doctrine they are trying to defend.

This brings to mind people who find much comfort in the doctrine of "faith only." Which doctrine means that a person is saved wholly by faith separate and apart from any action or demonstration of that faith. Such passages as Romans 3:28; 4:2; 5:1, are used to prove the position. When examination is made of the passages, the truth is easily understood. The truth is that man is saved by faith apart from works that originate from man, which works would merit salvation. The passages prove the scripturalness of faith but not the doctrine of "faith only." In attempting to establish the whole truth on this particular subject, James 2: 20-26 is read. This passage proves that faith is a necessity, but saving faith is the kind that

(Continued on page fifteen)

### ABOUT THE AUTHOR

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## "PEOPLE" PROBLEMS

Robert F. Turner

Lots of folk are "sick" of church troubles and religious differences. BUT FOR VASTLY DIFFERENT REASONS!!

With some it is heart-sickness; concern for the cause of Christ, and the furtherance of His gospel. It grieves them to know that sectarian spirits prevail among God's children. Every error taught, every worldly practice, hurts them deeply. Like Paul, the "care of all the churches" weighs heavily upon them.

With others, their pride is hurt. "What will the neighbors say?" they ask; and you soon learn that they are more concerned about how this will affect them personally and socially than they are about the effect upon the neighbor's soul, or their own.



### ABOUT THE AUTHOR

Robert P. Turner — Preacher for the Oaks-West church, Author and Editor of **Plain Talk** and Staff Writer for **The Preceptor Magazine**. 1608 Sherrod Street, Burnet, Texas.

And there are some who are provoked because any "issues" presses a decision upon them. It "hurts" them to think, to study, to come to conclusions. I suspect this also has to do with pride, for they do not like to be reminded they have so little Bible information with which to make decisions. Problems "disturb" them.

Now what will such folk DO about church problems? The first group will pray to God for wisdom, strength and guidance. They will fully investigate the matter to be certain they grasp the principles involved, and then they will re-study God's word to know the truth. They will seek to teach others, being concerned for their souls; but they will endorse and practice only that which is divinely authorized, regardless of what others do.

The second group will test the winds, and stay with the majority. They may try to "shame" the minority into line; but failing this, they will minimize the problem—pretending it does not exist. With noses high in the air, they march serenely on; concerned only that no one associates them with those nasty "anti-s."

And the third group wavers pitifully. "Surely the majority is right," they say—hopefully. But there is a nagging doubt. It's all so confusing! And they are too weak to DO anything.

So church problems continue, because "people" problems also continue. The End

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## A RELIGIOUS DISCUSSION

Dear Editor:

The following debate is scheduled to take place in Fresno and Clovis, California on the dates of Sept. 18, 20 and 22, 23.

It is in harmony with the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as the Boles Home, the Tipton Home, and other children's homes and homes for the aged that are among us.

Affirmative: Wayne Jackson

Negative: W. E. Irvine

Is is contrary to the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as the Boles Home, the Tipton Home, and other children's homes and homes for the aged that are among us.

Affirmative: W. E. Irvine

Negative: Wayne Jackson

It is in harmony with the Scriptures for churches of Christ to contribute funds from their treasuries in support of the Herald of Truth Radio and Television program conducted by the Highland Church of Christ, Abilene, Texas, as a means of cooperating in accomplishing the mission of the church of the Lord.

Affirmative: Wayne Jackson

Negative: W. E. Irvine

Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as

the "Herald of Truth" is without scriptural authority.

Affirmative: W. E. Irvine

Negative: Wayne Jackson

Two nights will be conducted in the Clovis church building at 210 East Barstow Clovis, Calif, and the other two nights will be in the West McKinley church building located at 5826 West McKinley Ave., Fresno, Calif.

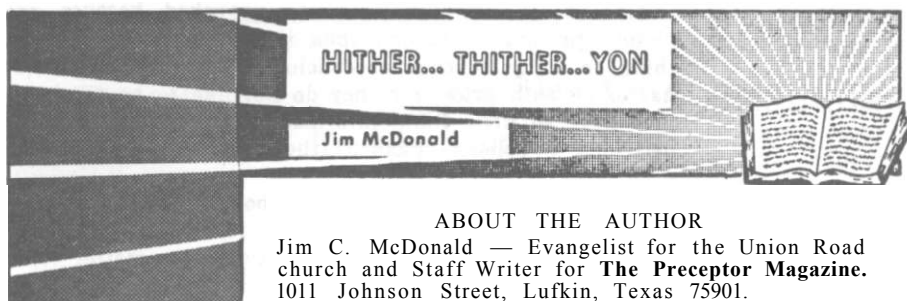
## DEBATE SCHEDULED

A debate has been arranged between Clifton Inman, Editor of the Bible Herald published in Parkersburg, West Virginia, and Cecil Willis, Editor of Truth Magazine, published in Akron, Ohio. The discussion will be conducted in one of the public school auditoriums in Parkersburg the evenings of Sept. 19-20. and Sept. 22-23.

The Marrtown Road church in Parkersburg has invited brother Inman and brother Willis to conduct the discussion. Anyone wanting further details concerning the debate may secure further information by writing Hubert Shwalter, 705 Marrtown Road, Parkersburg, W. Va. 26102.

The first two nights the discussion will concern the sponsoring church type of congregational cooperation, and the Herald of Truth radio and TV program in particular. The last two evenings will be spent discussing the support of benevolent institutions.

"Opposition to Jesus upsets men's logic. They may put forth as being convincingly sound what is absurdly unsound." R. C. H. Lenski, Commentary on Matthew, pg. 477.



#### ABOUT THE AUTHOR

Jim C. McDonald — Evangelist for the Union Road church and Staff Writer for **The Preceptor Magazine**. 1011 Johnson Street, Lufkin, Texas 75901.

**Paul Foutz**, 6007 De Moss, Houston 36, Tex. During the past eight months, in which I have made no report, I have been in 9 gospel meetings. In all of these from 2 to 5 nights were given over to a study of the Creation-Evolution conflict. In some of these meetings were requested to devote every lesson to a study of "Evidences" (including the Creation-Evolution question). These meetings were at Bedford (Cleveland), Ohio; Brookshire, Texas; Conroe (Central), Tex; Midland (Cuthbert St., Texas; Salem, Oregon; 2 in Port Worth (Castleberry and Haltom City) and 2 in Chicago, Illinois Area (Aurora and Crestwood). In addition to a number who were baptized and others restored, I have definite evidence of some rather strong and dedicated evolutionists (mostly "theistic") who were completely "converted"; who were made to see clearly the foolish, false and inconsistent position they had been trying to maintain and how untenable their doctrine really was. Then we know the faith of many of God's people was greatly strengthened and we rejoice for the good we feel has been accomplished through these efforts. One of the great joys that came to me these last few months was being able to speak "Creation or Evolution? to the Florida College student body, along with their parents and guests, 3 mornings during the F. C. Lectureship. Within recent weeks at Bellaire we have had 18 to be identified with us (some were also restored) and 3 have been baptized, including a man and wife who were members of the Baptist Church.

**Wallace H. Little**, 140 East Glade Avenue, Mesa, Arizona. After nearly three and a half years of being stationed at Williams Air Force Base, Arizona, and preaching for the South Mesa church of Christ, I received orders yesterday transferring me to Clark Air Base, Philippine Islands. I depart this country on 18 July of this year. Brother Bob Nichols will replace me here, arriving from Japan approximately 1 August 1966. The latest information I had concerning the church at Clark Air Base was that it was liberal concerning the "present issues." For this reason, there is every chance I will not be welcomed by these brethren when I arrive. I am seeking the names and addresses of any members of the Lord's Body who presently or will be stationed in or around Clark

Air Base, Philippine Islands. If any of your readers can assist me in this, it would be greatly appreciated. Also, I would be grateful if an indication could be made showing which are liberal and those who are standing for the truth on these matters. My new address: Major Wallace H. Little, FV 804008, 6200 Material Wing (PACAF), APO San Francisco, 96274.

**John Bullock**, 600 N. Collier, Grand Saline, Texas. We left the work at 6th and Meredith, Dumas, Texas a few days ago to begin work with the Lord's church in this place. We thank the Lord for so many responses, and many

## COMING ....

Written Discussion On

### RE MARRIAGE

Expanded issue to cover the complete discussion between George T. Jones and Robert F. Turner. Is the death of one of the parties in a marriage the only cause for re-marriage?

Order Your extra Copies Today

## In Next Issue

other accomplishments while in Dumas. We accept the work here in this city as a challenge and ask the prayers of all the faithful while we labor here. It is good to be back in East Texas where we have spent most of our lives, and we anticipate a fine association with many good gospel preachers in this section. When traveling on highway 80 East out of Dallas, stop by for a visit.

**Earl A. Pickle**, P. O. Box 271, Conroe, Texas. On November 15, 1964 the Central congregation in Conroe had its beginning with seven persons agreeing to work together as a congregation of the Lord's people. As of the 15th of May, 1966 the work had been in progress for 18 months. In that 18 months there have been 15 responses; four for baptism, two for restoration and nine to place membership. However, we have lost three members due to their moving from Conroe. The contribution pre-

sently averages just under \$100.00 weekly. The congregation is now in the process of purchasing the property where they have been meeting all along, and when the purchase is completed, there will be ample class room space available in the six room house on the property. Just recently a weekly radio broadcast was undertaken over KMCO with the program being each Wednesday at 11:40 A.M. (Ed. Note: a recent letter from brother Pickle states that support for the work at Conroe has been cut off, ending the first of July. He needs assistance, and I believe is worthy of your consideration.)

**Harold Fite**, 1025 Merritt Street, Ft. Worth, Texas. Last Sunday night brought a close to the meeting in Alta Loma. One was baptized. Brother Gillingland will be moving to Beaumont to begin his work there June 19. He needs additional support.

**Jack H. Kirby**, 1908 Brooke Lane, Brownwood Texas. Our new meeting house is practically completed, and we plan to begin use of it by having a weeks series of gospel sermons beginning July 11-17. Brother Robert F. Turner of Burnet, Texas will preach each evening.

**Huey Hartsell**, 326 West 75th Street, Shreveport, La. May 17-26 I had the privilege of working with the church in Benton, Ill. This meeting was especially a pleasure to me because it afforded an opportunity to be associated again with brethren whom we have known and loved for many years. The meeting was well attended and one soul was baptized into Christ.

**Huey Hartsell**, 326 West 75th Street, Shreveport, La. The Bossier church will meet for the first time in their new building Sunday, June 5. We rejoice with them in the continuing good progress of their work. Their building is situated at 2917 Foster (corner of Foster and Patricia) in the Waller section of Bossier City. This is a very favorable location about halfway between the expressway and the Barksdale gate.

**O. B. Proctor**, Box 263, Buffalo Gap, Texas. I continue to enjoy the Preceptor and the good work that is being done. At the present time I am helping establish a sound congregation on the south side of Abilene. The growth is slow but we are making progress. The liberal element fight us on every side. Brother Craig Lynn of Girard, Texas would like to spend his full time preaching the gospel. He is a teacher in the public school. He is a good man and sound in the faith. To you know of a congregation looking for a preacher. His address, Box 217, Girard, Texas.

**Lowell Blasingame**, 12th and Main Streets, Blytheville, Ark. The Eastside church which meets on Ruddle Road has planned a gospel meeting for June

## JUDGEMENT

**You Will Be There - Heb 9:27  
Eccl 12:14 Acts 17:30-31  
2 Cor 5:10**

**1 Peter 4:17-18**

|                                                    |                                                        |
|----------------------------------------------------|--------------------------------------------------------|
| <b>House of God<br/>Us<br/>Righteous<br/>SAVED</b> | <b>Obey Not Gospel<br/>Ungodly<br/>Sinner<br/>LOST</b> |
|----------------------------------------------------|--------------------------------------------------------|

**Judgement Should Motivate  
Repentance - Acts 17:30-31  
Godliness-Holy Living-2 Pet 3:10**

**By Danny Brown**

1. Time (Surprise to Some)
  - A. At Christ's Coming Matt 25:31
  - B. At Resurrection John 6:40; 12:48
  - C. Unexpected 2 Pet 3:10
2. Judgement to Come Will NOT Be
  - A. For Purpose of Gathering Evidence Heb 4:12
  - B. An Occasion of Trial Heb 6:12
  - C. An Occasion of Correcting Wrongs 2 Pet 3:9
  - D. A Judgement of Congregation or Nation Rom 14:10-12
3. Basis For Coming Judgement
  - A. According to Truth Rom 2:2
  - B. According to Deeds Rom 2:6; 2 Cor 5:10
  - C. According to Righteousness Rom 2:11; 2 Tim 4:8
  - D. According to All Things Done Rom 2:16; Feel 12:14
4. Results of This Judgement
  - A. Great Separation Matt 25:31-33
  - B. Some to Eternal Life Matt 25:46; Rev 7:15-17
  - C. Some to Eternal Punishment 2 Thess 1:1; Rom 2:8-9; Rev 20:10; 14:11; Matt 25:30

26th - July 3rd. Brother Ed. Dye of Orange, California will do the preaching. Brother Dye worked with the Eastside congregation before moving to California.

S. Leonard Tyler, 2202 West 40th, Pine Bluff, Ark. Last Lord's Day I announced to the church here that I will move to Hunstville, Ala. and work with the Jordan Park church beginning September 4, 1966. This move is being made in the very best spirit. Two were baptized and one restored here in June.

Editor's Note. During the past months numerous items of baptisms, etc., have been too many to include in this column in addition to other items; summation of those notes were more than 100 baptisms in churches at Westside Irving, Texas; Westside, Ft. Worth, Texas; Huffman, Birmingham, Ala.; Manslick Road, Louisville, Ky.; Brownsburg, Indianapolis, Ind.; Jackson Heights, Murfreesboro, Tenn.; Kirwood Mo.; Sixth St., Pine Bluff, Ark.; Arlington, Texas; Fairview, Garden Grove, California; Southside, Tulsa, Okla.; Oak Forest, Houston, Texas; 77th St., Birmingham, Ala.; Pleasant Valley Wichita Kansas; Belmont, Indianapolis, Indiana; 10th and Francis, Oklahoma City; North Main, Vidor, Texas; University Heights, Lexington, Ky.; Caprock, Lubbock, Texas; Expressway, Louisville, Ky.; Maryville, Phoenix, Arizona; Spring and Blain,

St. Louis, Missouri; Grand Ave., Chicago, Ill.; Lake Shore Dr., Jacksonville, Fla.; Hobart, Indiana; Tompkinsville, Ky.; Greggton, Longview, Texas; Studebaker Rd., Long Beach, California; Castleberry Ft. Worth, Texas; Lafayette, La.; Eugene, Ore.; Greenwood Village, Houston, Texas and Myrtle Grove, Pensacola, Fla.

Luther W. Martin, Rolla, Mo. The Southside congregation in Springfield, Mo., conducts an Intensive Bible Study Series. This somewhat unique approach to the study of God's Word was designed to: (1) Offer Christians an opportunity for a thorough, comprehensive and serious study of God's Word. (2) To help Christians be better prepared to "Distinguish the things that differ" (Phil. 1:9-10) by studying with men whose qualification to teach was chiefly that they knew the subject being taught. (3) To strengthen and encourage all Christians to "stand fast in the faith" — but, especially the Christians composing Southside church.

Morning sessions for the four days scheduled Robert Turner, dealing with authority; Defined, It's Nature, It's Application, and Its Abuse. (8:30 — 9:45 A.M.)

Ferrell Jenkins spoke on Modernism (Old Liberalism), Neo-Orthodoxy, Agnosticism, Scientism, and the "Social Gospel." (10:00—11:15 A.M.)

Afternoon sessions from 1:00 until 4:00 O'clock, scheduled: Tuesday —

Roman Catholicism in Modern Dress (An analysis of the sixteen documents issued by the Second Vatican Council), Luther W. Martin. Wednesday — Overseers and the Church, Harry Pickup, Jr. Thursday and Friday — Fellowship: True and False, Jack Holt.

Night lessons were as follows: Monday night: Sounding Forth the Word of the Lord, David Lawrence. Tuesday night: Each One Shall Give An Account of Himself unto God, Jimmy Tuten. Wednesday night: Faith On Trial, Eugene Brienell. Thursday night: The God Whom We Worship, Irvin Himmel. Friday night: Christ Our Hope, Dudley Ross Spears.

An additional afternoon lecture was scheduled on Friday; "Problems In Translating The Scriptures," by George P. Estes.

The speakers donated their time and effort. Only their travelling costs were reimbursed. The total cost to the Southside congregation was slightly less than six hundred dollars. All who attended—both speakers and hearers—were pleased with the interest and attendance. It was urged that Southside conduct another similar effort in 1966.

The dates of the intensive study series herein described were Dec. 27-31, 1965.

Our reason for describing the type of Bible study series is to perhaps suggest to other churches that similar series of studies in other communities would be well worth—the effort. The End

Editorial, I Met A Man . . . . . (Continued from page two)

"House Committee on Unamerican Activities" for seven years. No one ever had difficulty understanding where he stood, nor what he believed. The same is true today. He had been scripturally baptized by brother O. C. Lambert forty six years ago and today he confessed his sin and was restored to the Lord's good graces. As I write, I am deeply moved with respect for him and my heart rejoices at his restoration. I have asked him to write some material stating his conviction in this matter. I believe such material would be very beneficial in reaching honest people in the Christian Church and perhaps beneficial in staying liberal brethren who rapidly run in that direction. End  
—417 E. Groesbeck, Lufkin, Texas 75901

#### Discussion On Re-Marriage

The next issue (August) will contain the discussion on Re-Marriage by George T. Jones and Robert F. Turner. The point of discussion is whether or not death is the only cause for re-marriage. Jones affirms and Turner denies. The discussion will be complete in the August number. This will necessitate our expanding this issue from our usual sixteen pages to twenty-four pages. The regular features will be omitted for that issue only. Extra copies will be available for those who desire them. Order from The Preceptor Magazine, P. O. Box 187, Beaumont, Texas.  
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I Heard The Noted Doctor . . . (Continued from page three)

vided the time, place, and audience for this man to sow his destructive seed, which indicates to a great extent the philosophy and theology of the school. Both the School and Altizer deny God, but approach the subject from different angles. Parents would become more interested in strengthening their young in the Bible if they could have seen the reaction of the students.

Let us all take confidence in the truth that "the scriptures cannot be broken," (John 10:35), and that in an atheistic society we may find strength in the truth, "it is not as though the Word of God has failed," (Rom. 9:6). End  
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Bulletin Excerpts . . . . . (Continued from page four)

generous feelings which we should have for others, and leaves us the tormentings of hate; by shutting our eyes and stopping our ears it robs us of many precious truths, and leaves us the dross of our distorted opinions; it robs us of light, and shuts us up in the darkness of our own ignorance. No other robber can leave us so poor."

« \* 6 \* \*

#### A Coat Of Patches

In a certain village in Scotland, there lived a half-witted man whose coat was very curious. All down its front it was covered with patches of various sizes, mostly large. When asked why the coat was patched in such a way, he answered that the patches represented the sins of his neighbors. He pointed to each one and gave the story of

the sin of someone. On the back of his coat there was a patch no larger than a postage stamp. On being asked what it represented, he said, "That is my sin and I can't see it."

\* \* \* \* \*

We are indebted to brother A. C. Grider for this one:

The teacher said: "Two plus two equal four."

One group said: "That is right" and another said: "Wrong."

A third group said: "Let's not split the school over how to add."

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Confession—A Condition Of . . . (Continued from page five)

the confession with the mouth is to be made. If, then, we can determine at just what point one is saved, then we can place in proper order of sequence the acts of faith and confession by the sinner, and the salvation or forgiveness of sins. In Romans 6:17-18, we read: "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin ye became the servants of righteousness." This isn't an expression of thanks by Paul that these saints in Rome were sinners, but rather having been the servants of sin they had been delivered from this condition. He is alluding to the burial and resurrection from the water in baptism as being a form or mold of the doctrine of the burial and resurrection of Christ which had been preached to them. He asserts that when they thus did they were then made free from sin. Hence, salvation from sin is realized at the very point of time identified with one's baptism. Therefore since the confession precedes this forgiveness it must, also precede baptism since there is no period between baptism by the sinner and the forgiveness of his sins by God.

Why does the Lord require that we confess him in order to be forgiven? It has already been noted that this has been with many, and can be so with others—dependent on circumstances, been a critical test of one's faith. God knows whether we believe or not, but the attitude reflected by Jesus as bearing on his disposition towards us before the Father has been stated by him. Why would Jesus deny me before the Father if I should deny him before men? Why shouldn't he? If I am too weak in faith and cowardly in character to stand up and be counted with him at all times and under all conditions am I worthy to be commended unto the Father by him? He who died for me, has he not the right to exact that loyalty of me that even might cost me my life here? He tells us that if we seek to save our life we shall lose it, whereas if we lose our life for his sake we shall find it. This paradoxical statement, simplified, but teaches that should I in order to save my present, physical life deny him in word or deed, in heart or in life, I shall lose the life of my spirit, while should I forfeit my present life as a result, or in consequence, of my faithfulness to him my eternal spirit shall live.

Involved in this divine requirement of confession is found what the apostle Paul styles as the "spirit of faith."

In 2 Cor. 4:13-14, we read, "We having the same spirit of faith, according as it is written, I believed therefore have I spoken; we also believe and therefore speak, knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." I think that as faith without works is dead, even so is faith without the spirit of faith abortive and vain. Just as the body without the spirit is dead, so is faith without the spirit of faith. The man who honestly doesn't believe the truth isn't in as enviable position as he who believes it and will through cowardice refuse to avow it. Certainly the Lord, then, acts with becoming justness and consistency in exacting of the believer this test of faith. It may be a severe test or trying of one's faith, and such was surely true in many places in times past, where to acknowledge faith in Christ was to act perilously, at the risk of life. It isn't inconceivable to think such conditions may well return, even to this land in which we believe there has heretofore existed the most favorable climate for the planting and growth of the truth as it is in Christ. But we are living in a time wherein great changes are being wrought. Social and religious revolution is present, and the political structures are all exerting pressures for these changes. A socialistic government, is rather well advanced even now in America.

Consider, then, what lies before the ultimate fruition of this far-reaching change. Robert Owen came to this country and hurled his challenge to the clergy of America. Alexander Campbell accepted this challenge and completely routed his infidelity. Campbell has been credited with setting back the advance of socialism, or, if you please, a communistic society, in this country for several generations. Today, in the White House sits one who professes to be a "disciple" who is extending socialism farther and more rapidly than anyone in high place has ever before attempted. Socialism cannot prosper and flourish in a society where its people believe in Christ and his divinity. Socialism is basically an exaltation of the State at the expense of the individual worth of a person. Christianity exalts the individual worth of a human being by identifying him with an eternal purpose, as distinguished from a physical and animalistic existence. The two are incompatible. The triumph of Socialism will bring about a condition where it will be dangerous to avow one's faith in Christ..

The spirit of faith is simply the attitude of speaking what you believe as provoked by the conviction that it merits an open and courageous avowal. The truth of the whole system of faith rests on the fact of Christ's resurrection, and believing this Paul believed also in his own ultimate resurrection and consequent glorification together with those of the same faith. This gives reason and impetus to one to acknowledge his faith. That believed is of such transcending moment that being cordially received every impulse is one of immediately proclaiming it boldly and joyously. Confession, then, is the initial and open fruit of faith in Christ. I believe my Lord so esteems and appraises it, and therefore reasonably and properly has expressed his will as embodying this condition along with others upon which he suspends the forgiveness of our sins. Continued

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The Marriage That Lasts . . . . (Continued from page six)

never to be dissolved except by death. Both the man and the woman should be aware of individual responsibility before God in this partnership. They should enter it with knowledge that it is a life-time union sanctified by God. No one is to disturb that union."

In contemplating marriage the man and woman should consider seriously some things that will help to maintain the union designed by God. Such things may be: similar racial and national heritages, common educational backgrounds, similar standards of living and social experiences. Most important of all is that both be faithful Christians.

In order for the marriage to last, the two must be agreeable to God's plan for the home. The two basic purposes for marriage are: companionship and mutual help and procreation of the human race. Home-life as designed by God is family life in all its purity. The pattern for such life is plain: The man to be manly acting his role as the head, the provider and protector; the woman to be womanly acting out in the greatest area in which woman can serve, that of devoted wife and mother. The children are to honour their parents by respectful obedience to them.

Finally, since morality is at low ebb in our country and homes are being torn asunder, may every woman who is a faithful Christian, feel her responsibility so to train her children that tomorrow's homes may present an image more in keeping with God's plan for the home. Honor the marriage rite and punish the invader of its purity. The End

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Evolution (II) . . . . . (Continued from page seven)

concile with special creation than with evolution for all new types appear suddenly in that record! Actually the geological record is fatal to the theory of slow gradual evolution and evolutionists know it. Darwin admitted the difficulty when he said, "Why, then, is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely-graduated organic chain: and this perhaps, is the most obvious and serious objection which can be urged against the theory. The explanation lies in the extreme imperfection of the geological record" (The Age of World: Moses to Darwin). When one takes the record of the rocks he finds is impossible to bridge the gap between any of the families in nature by a true lineage series of fossils, let alone genus or species. "Biologists soon found that the so called stair ladder to life was a discontinuous one. They saw, as their knowledge of nature grew greater, that these great groups did not graduate into each other. Between the various great groups were vast emptiness without known connecting links; and researchers hunted long and vainly for "missing links" connecting these great groups and found them not. They found them neither in living entities, nor in the formerly animate record of the geological strata; . . ." (Man in Evolution, pg. 104).

Actually the theory of evolution is drawn from the absence of fossils not from those in the geological record of rocks. "The quantity of organic remains which had perished vastly exceed the records preserved, and the intervals of  
(Please turn page)

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## Help Us Fill This Page

time between the successive layers of deposits in the enormous fossil-bearing strata in existence may have been of far greater than those involved in the preserved strata" (The Age of World: Moses to Darwin). Yet, the record of the rocks is given as the basic premise of Darwinian evolution. It is said that the theory of evolution requires "enormous periods of time, far exceeding any of which we have the slightest knowledge..." (Astronomy and Geology Compared).

All of this simply stated is that there is no evidence of evolution ever having gone on in the past. The supposed evidence contained in the rocks is simply not there. Evolution is argued on the basis of the large masses of materials that are non-existent, those which were not preserved; for the record that one finds in the rocks favors by far special creation.

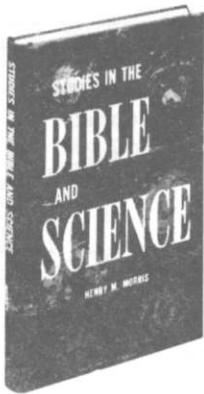
The End

These Men Move To Discredit . (Continued from page eight)

demonstrates that which is believed in doing the works of God. How is James 2:20-26 answered by those who believe "faith only" but realize that James says a man is not saved by faith alone, v. 24? Perhaps you know already. Their refutation is embodied in casting a reflection upon the book of James. They say, "James was not inspired and the book was not one of the authentic books of the New Testament." They try to sustain their belief by the Bible but discredit it to destroy that which they do not want to believe. The paradox of their own situation they cannot see.

Whatever motivates a person to discredit the Bible, let him be assured that he does not break the truth—men have tried but all have failed. Let him also know that the truth will eventually break his defense and cut into his heart or inevitably condemn his soul in eternity. End

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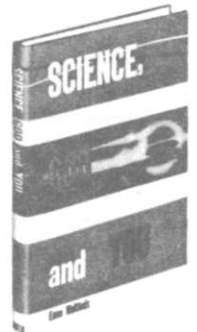
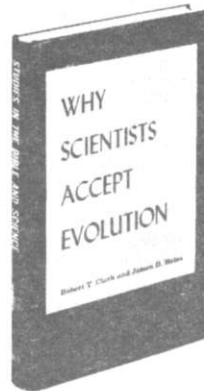
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## EDITORIAL

# *The Jones - Turner Discussion On Remarriage*

Stanley J. Lovett

This issue of The Preceptor Magazine is devoted to a discussion of the question of re-marriage by George T. Jones of Houston, Texas, and Robert F. Turner of Burnet, Texas.

Brother Jones contends that only death permits the partners to a marriage contract to re-marry. Brother Turner denies this contention.

Each party to this discussion esteems the other but thinks the other is wrong in his respective position. As will be seen the discussion has been conducted on a high level with mutual respect for one another.

We are confident it is the desire of each man who participated in this exchange that each reader consider carefully and seriously each thing that has been said in this discussion. Then on the basis of what the Bible teaches each reader must come to whatever conclusion he believes the Bible teaches.

Such exchanges of opposite views, we are persuaded, is an effective way to help people arrive at the truth on any subject. Truth when examined in the crucible of honorable controversy emerges all the brighter for the experience.

Neither one man nor a group of men have the right or the ability to attempt to determine what the word of God teaches and then hand down directives to others for their acceptance. But each individual believer must ascertain the truth of God's word for himself. It is this writer's hope and expectation that the publication of this exchange will contribute to each one's effort to determine the meaning of God's word for himself.

This Special Issue necessitated the omission of the usual 16. In order to run the discussion in a single issue it was necessary to expand it to its present size. We are glad to absorb the additional expense involved in the ex-

pansion of this issue in order that it might all be contained in a single issue rather than in successive installments.

This Special Issue necessitated the omission of the regular features and writers for this edition only. But in the next issue (September, 1966) the regular features will be back.

Some will read this special edition who have never seen before a copy of The Preceptor Magazine and some who were former readers but do not now receive it will read this issue.

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VOLUME 15

AUGUST, 1966

NUMBER 10

### IN THIS ISSUE

A WRITTEN DISCUSSION devoted to the question of re-marriage by George T. Jones of Houston, Texas and Robert F. Turner of Burnett, Texas.

Brother Jones contends that only death permits the parties to a marriage contract to re-marry. Brother Turner denies.

Jones' article begins on page 3 followed by Turner's review. Rebuttals follow in proper sequence.

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Morning Worship. . . . . 10:40 A.M.  
Evening Worship. . . . . 6:00 P.M.  
Midweek. . . . . 7:30 P.M.

Evangelists:

Stanley J. Lovett — W. L. Wharton

## SAN ANTONIO, TEXAS

### Woodlawn Hills church of Christ

1742 Bandera Road

Bible Study. . . . . 10:00 A.M.  
Morning Worship. . . . . 10:50 A.M.  
Evening Worship. . . . . 6:00 P.M.  
Wednesday Bible Study. . . . 7:30 P.M.

Carl Vernon, preacher

## VIDOR, TEXAS

### North Main church of Christ

1460 North Main (Hwy 105 North)

Bible Classes. . . . . 10:00 A.M.  
Morning Assembly. . . . . 11:00 A.M.  
Evening Assembly. . . . . 6:00 P.M.  
Wednesday Bible Classes. . . 7:30 P.M.

Jack Thompson, preacher

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## RE-MARRIAGE — Number One

George T. Jones

The question of what constitutes scriptural ground for re-marriage will not perish from the earth. This is as it should be. For every person's weal or woe in this life and in eternity may well depend upon finding the right answer. Therefore, the casualises of the treatment it receives is not short of alarming. This issue is pushed aside. Its monumental consequences are considered inconsequential by too many who know too much not to be deeply concerned.

We feel a deep sense of indebtedness to the editor of this journal for his allotment of space for the publication of this material. In our view, his willingness for this material to be read and considered lifts him above the average, casual attitude above referred to.

Our approach to this study is not out of blind blundering. All of the years of our preaching life, it has been close to our heart. We have witnessed our share of the heart-break and heart-ache resulting from broken homes and re-marriage. We know what it is to pray, weep and plead with those affected by this problem.

For a number of years, we have been convinced, from a study of the scriptures, that God does not intend for a man to have a second wife while his first is living (nor for a woman to have a second husband while the first is living). In short, it is our conviction that death alone severs the marriage bond allowing one to marry again. If this is not what the scriptures teach, we want none to accept it. Our faith is firm, however, that such is right. Having diligently applied the same procedure and the same exhaustive investigation to this that we have applied to any other question about the scriptures, our confidence in the position advocated is undaunted.

So, Dear Readers, please consider this appeal to put aside prejudice, the desire to defend the status-quo, the determination to be satisfied with "what I've always been taught," and let us candidly open the word of God to determine the truth on this vital question.

"If What You Teach Is The Truth,  
Why Hasn't Someone Taught It Before Now?"

The historical aspect of this question has not been of a great deal of interest to us. As a student of God's word and seeker after the truth, we have proceeded on the basis that truth is truth in any century or any geographic

location. Nevertheless, we are happy to deal with this question.

The above question was recently put to us. We do not consider it a good question, even worthy of the one asking it. First, the question turns the issue from what is right to who is right. Such is always prejudicial and never leads to wider acceptance of truth. The truth-seeker will accept truth regardless of from whom it comes, or when. Second, this question is the very one "we" have deplored in other areas. Initial opposition to sponsoring churches and church support of institutions was met with "nobody was against it until now." So, the question really lacks merit. But because it may represent the thinking of many, it will be answered now.

"Someone" has taught that marriage is indissoluble, except by death, long, long before this writer did. And if this issue be reduced to a matter of who instead of what, "someone" who taught the absolute indissolubility of marriage is far more notable than this writer or any who opposes him in this teaching.

The majority of the "Fathers" from Hermbas and Justin Martyr down affirm the indissolubility of marriage. Quoting from the Pulpit Commentary, Vol. 15, "Those who admit that divorce is permissible in the case of the wife's adultery are unanimous in asserting that, by Christ's ordinance, remarriage is prohibited to the husband during the culprit's life; so that, practically, if divorce • mensa et toro (divorce from bed and board) is allowed, divorce a vinculo (divorce from the bonds of matrimony) is refused."

Tertulian, who lived in the Second Century was firm against second marriages. In his famous Letter To His Wife, he said, "How detrimental to faith, how obstructive to holiness, second marriages are, the discipline of the church and the prescription of the apostle declare, when he suffers not men twice married to preside (over a church), when he would not grant a widow admittance into the order unless she had been 'the wife of one man'; for it behooves God's altar to be set forth pure." (Quoted from A History of Marriage and The Family by Willystine Goodsell.)

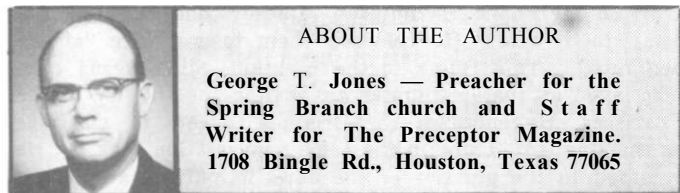
Augustine, one of the most influential of the Western Fathers, who lived 354-430 A.D., proclaimed marriage to be indissoluble (Ibid.).

And Jerome, who lived 340-420 A.D., wrote: "A husband may be an adulterer, or a sodomite, he may be stained with every crime and may have been left by his wife because of his sins; yet he is still her husband, and, so long as he lives, she may not marry another." (From Letters of Jerome, quoted from A History of Marriage And The Family.)

"Over and over again the Church Fathers declared the lifelong union of one man and one woman to be the only form of sexual relation sanctioned by the Church" (Ibid).

The validity of the teaching that death only is the ground for re-marriage does not suffer from the company it keeps. Nor does it depend upon the stature of this writer. The names of Tertulian, Augustine, Jerome, et al., make for congenial company.

Now if those who share the sentiment expressed in the



aforementioned question would like further evidence of a more contemporary nature, we are prepared to oblige. In the Gospel Advocate of July 30, 1931, Bro. G. C. Brewer began a series of articles on Divorce and Remarriage. This series attracted wide attention. It should be remembered that the Advocate, at that time, was probably the most representative paper among us. It probably also at that time carried the finest material of any paper published in the 20th Century by members of the churches of Christ. G. C. Brewer was also one of the best-known and most widely-read and heard preachers and writers among the churches of Christ. He prefaced this series of articles with this statement:

"The one and only infallibly safe course or conclusion, then, is one man for one woman and the two made into one or joined by Jehovah, never to be separated until death; or if separated, never marry another while the former partner lives."

So, again, someone far better known and far more widely received than this writer will ever be, taught what we teach on the indissolubility of marriage. And this was in the church in the 20th Century! Men ought not to preach except "the one and only infallibly safe course" on any subject. Every issue has its alternatives but when the gospel preacher comes to tell perishing humanity how to avoid eternal torment, he ought to tell them the "only infallibly safe course."

We are sorry that Bro. Brewer did not unyieldingly stay with what he said was "the one and only infallibly safe course" on this subject. He later wrote that Jesus "intimated" that a companion could be put away for fornication and the so-called innocent party might re-marry. Bro. Brewer said this is "implied" in the language of Matthew but that Mark and Luke do not mention it. Quoting Bro. Brewer directly again, he said: "Paul did not seem to know that such an exception existed. He states emphatically that a woman is bound to her husband as long as he lives, and if she be married to another while he lives (regardless of what he has done), she is an adulteress. This is exactly what Paul says."

One of several letters Bro. Brewer received in response to his articles on Divorce and Re-marriage was from a brother O. H. Cline of Cordova, Alabama. It appeared in a subsequent issue of the Advocate. It is as follows:

"Dear Bro. Brewer:

This is to congratulate you on your composition on divorce and second marriage. There is a question I would like to ask you concerning the same subject. You said that Paul's language must not contradict that of the Savior. It seems to me that if Paul did teach differently on this or any other subject, in so doing he was guided by the Holy Spirit, which makes it law, and for a difference in the two laws to occur would not make it a matter of contradiction. Jesus, in Matthew, taught that under the law of Moses a man could put his wife away for the cause of fornication. The apostles, under the supervision of the Holy Spirit, did not teach the like in this the Christian era.

Is it safe to teach (after rightly dividing the word of truth) that there is no such thing as re-marriage, or being married twice? As quoted, Acts 2:42 teaches us to con-

tinue steadfastly in the apostles' teaching, not in the things behind the cross, which were of the law of Moses. The apostles never, with or without the Holy Spirit, taught that fornication or any other sin would permit a man to put away his wife.

If we are going behind the cross to get a reason for breaking marriage ties, then it seems that we would have equal right to go back there to get us a scriptural reason for keeping the Sabbath.

I am deeply impressed with the thought that there is no reason whereby a man and a woman may break the marriage vows and stand justified before God in the same. I do not want to teach the wrong thing, and want to know if I am right."

The brother is as right as right can be. But our point is that he was teaching the same thing on the indissolubility of marriage that we now teach. He taught it thirty-five years ago and he was a member of the church. So, to ask why someone has not taught what we teach before now is not to pose any difficulty in the way of what we teach being the truth. It is rather to reveal a lack of familiarity with the facts.

Therefore, that death alone severs the marriage bond, enabling one to marry a second time is no new heresy. From a purely historical point of view, it is the most orthodox and venerable position. Since the days of the apostles, many have held this position. As we have shown, the names of some of them are immortal. We know many excellent people who hold this position today. They are every bit as pious, devoted and consecrated to the Lord as any who takes a different position.

We know this issue is to be resolved by what is written in the word of God. This article has been written to disarm and unshackle certain minds of prejudice. No honest person can any longer spurn the teaching that death alone is ground for re-marriage as an obnoxious theory or new heresy. Rather, he will come to the word of God to see what it says. We invite our readers to join us in the articles to follow.

## RE-MARRIAGE — Number Two

### MARRIAGE AT THE BEGINNING

"The Pharisees also came unto him, tempting him, saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them. Have ye not read that, he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:3-6).

When the Pharisees inquired of Jesus concerning putting away their wives, He referred them to marriage "at the beginning." This refers to the creation. Since Jesus cites marriage "at the beginning" to answer the inquiry of the Pharisees, He endorses the original concept of marriage as the standard. Later in the same conversation (ver. 8), He referred to the practice of the Jews in putting away their wives and said, "but from the beginning it was not so."



Jesus appealed to "the beginning." Whatever existed "at the beginning" Jesus condoned and endorsed in marriage.

Jesus then enumerated that which was from the beginning and that which governs marriage. (1) God made them male and female. (2) For this reason, man is to leave father and mother and cleave to his wife. (3) They shall be one flesh.

I. God made the male and female. In the creation of man, God made male and female one. "God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). Male and female were created in one person, Adam. Instead of a wholly new creation, Eve was brought forth from Adam. The significance of this Bible narrative, known and read by Bible readers all of their lives, is not appreciated. It portrays the closeness of husband and wife. Man and woman were not made separately but in one. When God performed the miracle and took Eve from Adam's side, Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man" (Gen. 2:23). The Hebrew word for woman here is "isha." It means "from man." The Anglo-Saxon word for it is "womb-man." The very first citation of our Lord bespeaks the inseparableness of husband and wife. They were made one at the beginning.

II. A man shall cleave to his wife. "For this cause shall a man leave his father and mother, and shall cleave to his wife." There were no parents or children when this statement was made "at the beginning." So it is prophetic and was made to govern marriage through all time. It says a man is to leave his parents and cleave to his wife. (In like manner, a wife is to leave her parents and cleave to her husband.) This statement sets the marriage relationship in contrast with all other human relationships. It is the closest of all human ties. The relationship between husband and wife is a closer relationship than the relationship between parent and child. To deny this is to deny what the Bible says. To deny it, is to deny what Jesus said.

We raise this question: what is there which severs the parent-child relationship? The answer is death. Everyone knows that nothing other than death severs the parent-child relationship. The writer is the father of four children. Nothing either or all of them may do or that the writer himself may do, other than death, will sever this relationship.

On the other hand, this writer has a wife. Both Jesus and the statement "at the beginning" declare that this writer's relationship with his wife (and hers with him) is closer than our relationship with our children. Now if nothing other than death will sever our relationship with our children, nothing other than death (not even adultery or fornication) will sever this writer's relationship with his wife. If something other than death severs the husband and wife relationship, the husband and wife relationship is not as close as the parent and child relationship. But Jesus said the husband-wife relationship is closer.

Gentle Readers, the point of this discussion is plain. Every parent knows what we mean when we say that only death severs the parent-child relationship. Every mother knows. A son may be a sorry lot. He may be a liar and a drunkard. He may have committed adultery and robbery. But mother will stand by his side as he is brought to

the bar of justice, tried and sentenced to the penitentiary. He is still her son. Nothing but death severs the relationship between parent and child and every parent knows it. Now the Son of God gives sanction to a declaration made at Creation that the relationship between husband and wife is closer than the relationship between parent and child. Because of this declaration, when a man and woman are joined in marriage, regardless of what either does, they are husband and wife until death separates them.

To focus the matter, we submit this syllogism.

Major Premise: Truly close relationships, such as the parent-child relationship, can be severed only by death.

Minor Premise: The husband-wife relationship is such a truly close relationship.

Conclusion: Therefore, the husband-wife relationship can be severed only by death.

The syllogism is the simplest form of reasoning or logic. When the major premise and minor premise are true, the conclusion necessarily is true. We submit that both the major and minor premise of our syllogism are true. That truly close relationships, such as parent-child relationship, can be severed only by death is too well-known to be disputed. This we have demonstrated. That the husband-wife relationship is such a truly relationship is established by our Lord's statement: "For this cause shall a man leave his father and mother, and shall cleave to his wife." The major premise being true and the minor premise being true, the conclusion inevitably follows that the husband-wife relationship can be severed only by death.

III. They shall be one flesh. In the Lord's statement, "and the two shall be for one flesh" (ver. 5, Berry's Interlinear) is another point which should forever settle the issue of re-marriage. The marriage relationship is a "one flesh" relationship. It is not a bond which merely requires unity, harmony and amiableness of mind or spirit between two people. Such should exist between two people united in the marriage bond but should it cease to exist, the marriage bond does not cease. This is because the marriage bond is a "one flesh" union. To hold that this may be broken is to fail to reckon with the "one flesh" relationship. The essential bond of marriage is "one flesh." This, we have shown, is severed only by death.

The learned German, Dr. Rudolph Sties, as quoted by Henry Alford in Alford's Greek Testament, elucidates this vital point. "The essential bond of marriage consists not in unity of spirit and soul, by which the marriage state should ever be hallowed and sweetened, but without which it still exists in all its binding power: -- The wedded pair are ONE FLESH, i.e. ONE MAN within the limits of their united life in the flesh, for this world: beyond this limit, the marriage is broken by the death of the flesh. And herein alone lies the justification of a second marriage, which in no way breaks off the unity of love in spirit, with the former partner, now deceased." (From The Speeches of Jesus, Vol. 2, 2nd Edition, p. 267; all emphasis his.)

Thus far the reply of Jesus to the question of the Pharisees has consisted of a citation of what was said His endorsement on what was said "at the beginning" concerning marriage. Verse 6 contains the Lord's own comment and application of marriage "at the beginning." This is significant. It is the Lord's conclusion in verse 6, we

notice now. "What therefore God hath joined together, let not man put asunder."

When the Lord spoke the word "let not man put asunder," the verb He used is present imperative. The statement is more clearly rendered and His meaning more accurately portrayed by Charles B. Williams Translation: "Therefore, what God has joined together man must stop separating."

Jesus' conclusion, based upon marriage "at the beginning," and His answer to the Pharisees was to cease putting away their wives. The Son of God has placed His endorsement upon one man for one woman, joined together by Jehovah, never to be separated until death; or, if separated, neither marry while the other lives.

## RE-MARRIAGE — Number Three

The reader is asked to read again our preceding installment in this series, which is an exposition of the text of Matt. 19:3-6. In those verses Jesus answered the question of the Pharisees, "Is it lawful for a man to put away his wife for every cause?" He did so by citing marriage "at the beginning," and declaring its indissoluble nature.

After Jesus had given answer to their question, the following conversation ensued between the Lord and the Pharisees: "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:7-9).

The answer Jesus had given them was different from the practice Moses had allowed them. Hence, they raised the question why Moses had authorized a bill of divorcement. The Lord's reply was that Moses because of the hardness of their hearts suffered them to put away their wives: but from the beginning it was not so.

The Lord declared the allowance of Moses was special. Moses "suffered" them to put away their wives. To suffer means to permit an exception. Moses had done this but the Savior said the exception permitted was not so from the beginning. There was a special reason for Moses allowing the exception — "the hardness of your hearts." Now hardness of heart was not the cause for which Moses allowed the Jew to put away his wife. It was rather the prevailing circumstance which caused Moses to permit an exception to marriage "at the beginning." "The hardness of your hearts" means they were perverse and unteachable. The New English Bible translates this: "It was because you were so unteachable that Moses gave you permission to divorce your wives; but it was not like that when all began." The Living Oracles translation of the New Testament renders this expression "because of your untractable disposition." Let not the reader confuse the unteachable condition of the Jews with the cause for which Moses allowed the Jew to put away his wife. (What the cause was will be established in a bit.) The obstinacy of the Jews as responsible for Moses allowing a special dis-

pensation which was not in accord with marriage "at the beginning."

Jesus continued, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." This is the verse which has been generally held as giving the "one cause" for which one is allowed to put away his companion and re-marry today. We do not believe the Lord was so teaching at all. Rather, the Lord (1) spoke to the Pharisees (Jews), setting forth Moses' exception; (2) pointed out that fornication was the cause, or ground, for which a Jew could put away his wife and remarry; (3) explicated the special allowance of Moses resulting from the Jews' hardness of heart. All of which we cheerfully engage to establish.

Let it be noted in passing that this is the only statement in the New Testament granting re-marriage on the ground of fornication. We do not object on the ground that such is stated only once. We merely emphasize that this is the only passage with which our position obligates us to deal. We cheerfully recognize that if the Lord or any inspired man has spoken to us one time, what is said is as binding as if it occurred on every page of the New Testament. We shall prove the Lord was not speaking generally (to us) but to the Jews in Matt. 19:9.

A generally held opinion is that Moses allowed the Jews divorce for practically every cause, even the most trivial. This is simply contrary to facts. It is true that the School of Hillel took such a liberal view but this is not what Moses allowed. In the conversation between the Jews and Jesus, a "writing of divorcement" or "bill of divorcement" which Moses had commanded is mentioned (Matt. 19:7).

### Bill of Divorcement

The commandment of Moses concerning the bill of divorcement is recorded in Deut. 24:1-4. "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance." This is the only Old Testament passage in which the bill of divorcement is set forth. Keep in mind this is the special allowance of Moses which is not according to God's law of marriage "at the beginning." The passage declares that if a Jew's wife found no favor in his eyes "because he hath found some uncleanness in her," he can write her a bill of divorcement and send her out of his house. The ground for giving her a bill of divorcement was "some uncleanness in her." We reiterate that we are dealing with the only Old Testament passage which gives cause for the writing of a bill of divorcement. The cause is "some uncleanness in her." Moses, therefore, did not allow the Jews to put away their wives for many and tri-

vial causes. The only cause one can read about is that "he hath found some uncleanness in her." Our Lord said this allowance was made because of the hardness of their hearts and was not in accord with marriage "at the beginning."

### The Meaning of Ervah

In the passage before us (Deut. 24:1), the words "some uncleanness" translate the Hebrew word "ervah." Much significance attaches to the meaning of the Hebrew word. It represents the cause (and we have seen there is one) for which a Jew could put away his wife according to the special allowance of Moses. It has been our constant contention, in discussing this passage, that the word "ervah" signifies moral defilement or sexual impurity. (See tract by author, If I Have A Living Mate, May I Remarry, P. 10, 11; also Sound Doctrine, Vol. II, No. 10, February 20, 1964.)

In establishing the meaning of this word, we shall follow a practice generally resorted to by brethren for many years; i. e., an appeal to Hebrew scholars. For instance, the writings of our brethren abound in quotations of Greek scholars defining the word "psallo" in Eph. 5:19. Other such instances could be cited. Hence, our appeal to Hebrew scholarship here could only be regarded as unusual by the uninitiated. We shall do the same with regard to the word "ervah." We shall give citations from men who are Hebrew scholars. The evidence presented will be in two categories: (1) quotations we have previously given and (2) quotations which we have not presented heretofore.

### Testimony of Scholars

The first scholar which we quote for a second time is Rabbi Moshe Canana of Congregation Brith Shalom, Bellaire, Texas (personal letter, January 9, 1962).

"The word 'ervah,' (PI. Trayot; Construct, Ervah,) indicates 'genital organs.' The word is derived from the word 'Arom,' which means 'nakedness.'

"Paragraph 24:1 in Deuteronomy should be understood:

" 'Because he hath found in her a thing in indecency'."

This is significant and will be observed by every student desiring to ascertain the meaning of this word. This scholar says it "indicates genital organs." Note further that he says Deut. 24:1 should be understood, "Because he hath found in her a thing of indecency." Let the reader keep in mind that we are examining the cause for which Moses allowed a Jew to put away his wife. The word used to represent the cause "indicates genital organs" and the cause itself is "a thing of indecency," and Moses declared it as "in her."

The second authority, which we have already cited is Dr. E. Leslie Carlson, who is an Instructor in Semitic Languages at Southwestern Baptist Theological Seminary in Fort Worth. Here again is our original quote from his personal letter of January 9, 1962.

"Your letter with regard to 'ervah' received. The noun came from the root\_\_\_\_\_ (Hebrew characters omitted, GTJ) meaning to be naked, bare, to expose one's nakedness or shame. Hence the noun means the nakedness or exposure of private parts of the body, shame, obscenity,

blemish, disgrace, or something indecent.... This word is used as a cause of divorce and it can mean evidence of adultery or fornication (emphasis mine, GTJ), a disgraceful immoral conduct or exposure or something which is indecent . . ."

The reader is asked to weigh carefully the fact that this scholar is defining the word which constitutes the ground for which Moses allowed a Jew to put away his wife. The reader is also asked to tell himself what that ground was, in the light of this definition!

Davies' Hebrew and Chaldee Lexicon (based on Gesenius and Fuerst) gives a similar definition of "ervah" but in addition has "The privy parts or pudenda of a man; or as of a woman."

In addition to the foregoing, we cite the testimony of two Hebrew scholars which we have not given previously. The first is Dr. Joshua Weinstein, Education Director of Congregation Beth Yeshurun in Houston. His personal letter to us February 17, 1966 reads:

"This is in reply to your inquiry concerning the Hebrew word 'ervah.'"

The word 'ervah' appears many times in Lev., chap. 18. Dr. J. H. Hertz, the late Chief Rabbi of the British Empire, in the 'Sonsino Edition of the Pentateuch and Haftorah,' page 489, states the following: 'All unions between the sexes that are repellent to the finer feelings of man, or would taint the natural affection between near-relations, are sternly prohibited. Primary prohibited marriages: (a) blood relations—mother, sister, daughter, granddaughter, father's sister and mother's sister; and (b) causes affinity—the wife's blood—relations and of the wife's relations. All unions between persons belonging to these groups are classed as 'incestuous' (ervah).

The simple meaning of 'ervah' is 'nakedness.' In essence, however, 'ervah' refers to promiscuous, unnatural sex relations.

I hope this answers your question."

And indeed it does! Note two things: (1) this Jewish scholar quotes another eminent scholar who declares ervah refers to "All unions between the sexes that are repellent to the finer feelings of man..."; and, (2) Dr. Weinstein himself declares: "In essence, however, 'ervah' refers to promiscuous, unnatural sex relations." Dear Reader, remember that "some uncleanness" (ervah) is the ground upon which Moses permitted the Jews to put away their wives. In view of this scholar's testimony concerning the meaning of "ervah," is there any doubt in any unbiased reader's mind as to what that cause was?

One other Hebrew scholar we desire to present is Dr. Robert G. Martin, Instructor in Hebrew at Phillips University, (Christian Church affiliation), Enid, Oklahoma (Personal letter February 22, 1966).

"As to your inquiry about the interesting verse in Deuteronomy, let me suggest the following interpretations and my own opinion as to the meaning in this context:

(1) In broadest sense the word may mean 'nakedness' exposure of the private parts (2) In some sense it may mean disease, or some bloody issue (3) In the Old Testament it is used symbolically of Israel who has played the 'harlot' and she will be made naked by her captors, thus humiliated

exposed (4) In this passage Dr. Driver: Brown, Driver Briggs, P. 789, Hebrew Lexicon, interprets the word as 'indecent or improper behavior.' I feel that he is correct. The whole context points to this view. The root word is a noun, feminine, singular.

The import is similar to the teaching of Jesus in regard to unfaithfulness, adultery as grounds for divorce. Of course you know the New Testament, view as Jesus, with broken heart, pointed out that Moses has allowed divorce, but this had not been the intention or wish of God, in the beginning."

Observe that this scholar quotes another Hebrew lexicon, defining the word "in this passage" (Deut. 24:1) as "indecent or improper behavior." This is what we wrote two years ago.

Thus, it has been proved that the ground for which Moses allowed the Jew to put away his wife was indecent or improper sexual behavior or promiscuous sex relations. This amounts to fornication or adultery. This was the same thing Jesus was saying in Matt. 19:9 and establishes that Jesus was explicating the bill of divorcement of Moses and not laying down a permanent ground for re-marriage.

## RE-MARRIAGE — Number Four

In the preceding installment we were establishing that the Lord's language in Matt. 19:6 ("And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery"; was not establishing a rule by which one can put away his wife and re-marry today. Rather, He spoke to the Pharisees (Jews), setting forth Moses' exception. In doing this, He pointed up that fornication was the ground upon which a Jew could put away his wife and re-marry; but, as Jesus said this was not true from the beginning (Matt. 19:8).

Pertinent to this we had introduced the only Old Testament passage in which the Bill of Divorcement is set forth, Deut. 24: 1-4. The ground for a Jew giving his wife a bill of divorcement was "he hath found some uncleanness in her." The words "some uncleanness" translate the Hebrew word "ervah." In our preceding article, we presented testimony from an array of Hebrew scholars saying the word means sexual impurity or defilement. This was the ground upon which the Jew could put away his wife. This corresponds to our Lord's language in Matt. 19:9. Now our appeal to scholarship for a definition of the Hebrew word "ervah" is not unusual. Through the years, our brethren have appealed to scholarship to determine the meaning of eis (for, unto); psallo (making melody); baptidzo (immerse), etc., etc. Such an appeal to scholarship was in order and it is equally in order concerning "ervah." The fact that such an investigation, in the latter case, may not reveal what pleases many brethren does not militate against it. Hence, we continue.

Dr. Kermit Schoonover of Perkins School of Theology (Southern Methodist University) Dallas said: "This is a noun meaning, in its literal sense, "nakedness." It is taken from the verb (arah) 'to be naked or bare.' The problem is that the word can be used literally or in some euphemistic sense to indicate indecent exposure with im-

moral connotation." Let the reader ponder well the words "with immoral connotation," remembering this is the ground on which a Jew could put away his wife.

Again, the word "ervah" is a noun. The plural of it is "arayot." Consulting The Jewish Encyclopedia, KATV Pub. House, Inc., New Your, Vol. I, in the Article on Adultery, we found this sentence: "Idolatry, murder and gilluy 'arayot (which comprises both incest and adultery) are three crimes never to be committed." The Hebrew words gilluy arayot are "discovering the nakedness." Let the reader remember that "arayot" is the plural of "ervah." This Jewish authority says it includes incest and adultery.

Another interesting occurrence of the word "ervah" in the Old Testament is 18th chapter of Leviticus. It is translated "nakedness" in the King James Version. In The Amplified Bible, Leviticus 18, the word "ervah" is translated in verse 6, "to have sexual relations"; in verse 7, "you shall not have intercourse with her"; verse 9, "you shall not have intercourse with her"; verse 10, have sexual relations"; verse 11, "have intercourse"; verse 12, "have intercourse"; verse 13, "have sexual relations"; verse 14, "have intercourse"; verse 17, "to have intercourse"; verse 18, "having sexual relations"; and verse 19, "have intercourse." This translation of the Scriptures, The Amplified Bible, was produced by the Lockman Foundation. This is the same foundation which produced the New American Standard Version, so widely heralded by our brethren. Let it be remembered this is the word "ervah" so translated.

### Ervah versus Aschemon

Let us remind our readers that the Old Testament, was written in Hebrew, while the New Testament was written in Greek. The word "ervah" is a Hebrew word. The Old Testament was translated into Greek more than 200 years before Christ. This is the Septuagint Version. Accordingly, in the Greek translation of the Old Testament, there is the corresponding Greek word for "ervah." It is "aschemon." Since the New Testament was originally written in Greek, we may anticipate "aschemon," counterpart of "ervah," in the New Testament. It does occur five times. Four of the five times "aschemon" occurs in the New Testament, it has a definite denotation of sex. Some have made much ado over the fact that "ervah" translated into Greek does not come out "porneai" (fornication) or "moicheia" (adultery). This is immaterial. When "ervah" is translated into the Greek, "aschemon" in the New Testament, it comes out sex!

The first time the word occurs in the New Testament is Rom. 1:27. "And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly." The word "unseemly" translates "aschemon," the counterpart of "ervah." What is the unseemliness here? Paul is describing the degradation of the Gentiles. The specific sin is sodomy, a sexual sin. Thus, the word denotes sexual defilement.

The second time "aschemon" occurs in the New Testament is I Cor. 7:36. Paul said, "But if any man think that he behaveth himself uncomely toward his virgin." "Uncomely" translates "aschemon" in this verse and again the behavior referred to is sexual.

The third occurrence of the word is in 1 Cor. 12:23. Paul

said, "And our uncomely parts have more abundant comeliness." "Uncomely" translates "aschemon" in this verse. Reference is to private parts of the human body. Remember that one of the Hebrew scholars has said the word *ervah* signifies genital organs.

The fourth occurrence of the word is in 1 Cor. 13:5. Paul declared love "Doth not behave itself unseemly." "Unseemly" is the word here and this is the only time in the New Testament sex is not denoted by it.

The final time is in Rev. 16:15. It is used in a symbol here but its use follows the ordinary pattern in the New Testament. "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." "Same" is the word for "aschemon" in this verse. It refers again to the private parts and thus denotes sex again.

Those who insist there can be no correspondence between the Bill of Divorcement in Deut. 24:1-4 and the Savior's language to the Jews in Matt. 19:9, allege that "some uncleanness" cannot mean sexual defilement or indecent sexual behavior (as we have established) because adultery was punishable by death under the law of Moses. This "point" is a "sugar-stick" with them. It is used effectively by them because it is one of those things which works well with the un-informed. That adultery was punished by death under the law of Moses is an old refrain. It is too bad that, with many people, all they need to do is sing it again. We plead with our readers, if such be your case, to let your minds be disabused of this prejudice.

It is true that the law, in certain instances, prescribed killing for the sin of adultery but not always. In Deut. 22:22, Moses said, "If a man be found lying with a woman married to a husband, then they shall both of them die." In John 8, some Jews brought an accused adulteress to Christ. They said to Christ, "Teacher, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such" (Jno. 8:4, 5). The International Standard Bible Encyclopedia, Vol. I, p. 63, in the article on Adultery has this sentence: "The guilty persons became amenable to the death penalty only when taken 'in the very'."

Thus, he who argues that the law prescribed the death penalty for all who committed adultery argues on a false premise. It may be difficult to surrender that which has been so long held but let us allow truth to prevail. Let us not reject the truth that the ground upon which a Jew could put away his wife, according to the exception Moses allowed, was sexual impurity, or indecent sexual behavior (which is equivalent to saying adultery) because the law of Moses prescribed the death penalty for all who committed adultery. It did not do so.

Those who hold that Jesus did give a permanent right to divorce and re-marry for the cause of fornication in Matt. 19:9, seek to parry the force of our argument to this point by saying the woman put away for fornication in Matt. 19:9 could not re-marry without sin, whereas the Jewish woman put away by her husband in Deut. 24:1-4 could marry again without sin. It is our purpose now to show that such is not the case. Deut. 24:1-4 and Matt. 19:9 are parallel in this respect, also.

Deut. 24:2 reads, in the King James Version, "And when she is departed out of his house, she may go and be another man's wife. Thus, it is thought that the passage

authorized the divorced woman to go marry again. But not so. There is no word for "may" in this verse. Verses 1-4 are one conditional sentence. Verses 1-3 are the protasis (the subordinate clause expressing the condition in a conditional sentence), Verse 4 is the apodosis (the conclusion in a conditional sentence). Thus it is translated in the Septuagint Version (Greek translation of the Old Testament), Masoretic Text, The Expositor's Bible, Robert Young's Literal Translation of the Holy Bible and the Douay Version.

Here is the sentence in the Revised Standard Version: "When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a bill of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, and if she goes and becomes another man's wife, and the latter husband dislikes her and writes a bill of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies, who took her to be his wife, then her former husband, who sent her away, may not take her again to be his wife, after that she has been defiled; for that is an abomination before the Lord, and you shall not bring quilt upon the land which the Lord your God gives you for an inheritance."

There is no permission granted that she could marry another husband. Rather, the condition is stated that if she did she is defiled and could not return to her first husband, even though the second one had died.

As we said there is no word for "may" in verse 2. This is confirmed by the Septuagint Version (for the benefit of our readers who may not know, this Greek version of the Old Testament is more than 1800 years older than the King James Version), plus the five other translations just cited. In Deut. 24:4, the word "may" does occur. It translates the word "dunestai" in the Septuagint Version. The latter is a form of "dunamai." Of this word Thayer says: "Sept. for yakol; to be able, have power, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom." Thus, the word "may" (Hebrew "yakol"; Greek "dunestai"), meaning to have power or be able does occur in verse 4 and not in verse 2. It is followed by a "not." Thus, her former husband who had put her away for adultery, could not, did not have the power, was not able to take her back.

To summarize we have shown (1) by the testimony of scholars that, the Hebrew *ervah* (Deut. 24:1) corresponds to the cause for putting away and remarriage in Matt. 19:9; (2) that the Greek word for *ervah*, "aschemon" in the New Testament, has a sexual denotation; (3) that the law of Moses did not prescribe the death penalty for all who committed adultery; and, (4) that Deut. 24:1-4 and Matt. 19:9 are parallel in that the Old Testament passage did not allow the Jewish wife put away for adultery to re-marry.

## RE-MARRIAGE — Number Five

Having established in our two preceding articles that the ground for re-marriage of Matt 19:9 (fornication) is the same as "some uncleanness" of Deut. 24:1, we are ready to proceed with our argumentation. It has been shown that "some uncleanness" (*ervah*), the ground for which Moses authorized the Jew to give his wife a bill

of divorcement, is sexual defilement, promiscuous sexual relations, etc. The ground upon which Jesus allowed re-marriage in Matt. 19:9 is "fornication." In this verse it is translated "Immorality" in the New American Standard Version and the marginal reading in this version has "sexual immorality." Thus, Jesus was not announcing a ground upon which a man could put away his wife and re-marry today. He was explicating the exception which Moses had allowed the Jews.

At this point, we wish to notice the connection between verse 9 of Matt. 19 and the two preceding verses. Let the reader recall that Jesus answered the first question of the Pharisees about putting away their wives by referring them to marriage "at the beginning" in Matt. 19:3-6. In reply to the Lord's statement the Pharisees asked Him in verse 7, "Why did Moses then command to give her a writing of divorcement, and to put her away?" In verse 8 the Lord replied, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Let it be noted that these Pharisees (Jews) had introduced the question of why Moses permitted the writing of divorcement. The Lord's answer was that it was because of their unteachableness and not so from the beginning.

#### "And I Say Unto You"

It was in this setting our Lord said to the Jews "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." The point is of special importance, so let us note the order. (1) Jesus answered the Jews' question about putting away their wives by citing marriage "at the beginning." (2) The Jews countered by bringing up the special allowance of Moses, which the Lord said was not so from the beginning. (3) The Lord said, "And I say unto you." He was speaking to Jews. "And I say unto you" is connective. It connects the Lord's statement of verse 9, "except it be for fornication" with His statement of verse 8. Both are to the Jews.

Let us observe the word "and." Of it Webster says, "1. A particle expressing the general relation of connection or addition, used to conjoin word with word, phrase with phrase, clause with clause. This is its function here. It connects. Jesus had told them in verse 8 Moses had granted them a special dispensation (exception) to put away their wives. We have shown from the only Old Testament passage dealing with this (Deut. 24:1-4) that the ground for this putting away was promiscuous sexual relations (adultery). In verse 9, He said, "And I say unto you." The particle "and" performs the function of connecting.

Not only does the particle "and" sustain this relationship in English, it does also in the Greek New Testament "And" translates the Greek particle "de." It has been asserted that "de" can only be used in the adversative sense. This is not true. Thayer has even been cited as proof that "de" is always adversative. Thayer offers no such proof. Thayer treats the particle "de" on Pp. 125, 126 of his lexicon. He lists ten different usages of the particle in the New Testament, and gives numerous instances of the word in each usage. Get this significant fact: Thayer does not list "de" in Matt. 19:9. The passage is not treated. Let the reader observe another significant fact: the article on "de" is not marked by an asterisk at its close. In Explanations and

Abbreviations at the front of the lexicon, there is this note: "An asterisk at the close of an article indicates that all the instances of the word's occurrence in the New Testament are noticed in the article." No asterisk marks the close of Thayer's treatment of "de" in his lexicon. This means the lexicographer did not treat every occurrence of the word in the New Testament. Its occurrence in Matt. 19:9 is not listed among those treated. Therefore, Thayer gives no proof "de" is used adversatively in Matt. 19:9.

On the other hand, The Englishman's Greek Concordance of the New Testament, by Gillespie, published by Bagster in London (our edition published in 1885), in the Appendix, Part H in Suggestions upon "de" declares: "Continuative and Connective. This is by far the most frequent use of the particle de in the New Testament, with the exceptions of (perhaps) the gospel by St. Mark, and the Revelation of St. John." Significantly, this authority points out that "by far the most frequent use of the particle de in the New Testament" is Continuative and Connective, not adversative.

As further proof of its Continuative and Connective use in Matt. 19:9, let us see its use in this passage contrasted with its adversative use in another very interesting passage. In Matt 5: 31, 32 our Lord said, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; 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." Note the words "But I say unto you" with which verse 32 begins. Our translators have correctly represented the contrast between this statement of Matt: 5:32 and the statement of Matt. 19:9, "And I say unto you."

"But I say" (Matt. 5:32) VS "And I say" (Matt. 19:9)  
"ego de lego" "lego de"

We noticed previously that Thayer does not treat "de" in Matt. 19:9, but on page 125, he says of it: "it opposes persons to persons or things previously mentioned or thought of, — either with strong emphasis: ego de, Matt. 5:22, 28, 32, 34, 39, 44." Thus, the lexicographer specifically treats "de" in Matt. 5:32 and declares it is used in the adversative sense. Thus, we have a case of the adversative use of "de" in Matt. 5:32, where He contrasts what He was saying in verse 32 with Jewish tradition in verse 31. On the contrary, in Matt. 19:9, there is a case of the continuative and connective use of "de." The Lord uses it to connect what He had said in verse 8 in reference to the special allowance of Moses with what He said to the Jews in verse 9.

#### Matt. 19 vs Mark 10

A comparison of these two parallel accounts of our Lord's conversation with the Pharisees will further reveal that His statement of chapter 19, verse 9 was only addressed to the Jews and, therefore, is an explication of Moses' allowance rather than a stipulation for all men today.

The conversation with the Pharisees concluded, the disciples took up the matter of marriage. As will appear more clearly in Mark's account of this, the conversation between Jesus and the disciples did not take place in the presence of the Pharisees. "His disciples say unto him, If the case of the man be so with his wife, it is good not to marry" (Matt. 19:10). The disciples had readily perceived the im-



port of Jesus' teaching on marriage. They understood him to say it was indissoluble and concluded it would be better not to marry than to be married to a companion from whom one could not be loosed. But the reply of Jesus was, "All men cannot receive this saying, save they to whom it is given" (Matt. 19:11). He says the saying of the disciples, it is good not to marry, cannot be received by all men and itemizes, in verse 12, those who can receive the saying.

Mark 10 is a parallel chapter to Matt. 19, with some significant differences. It records the Pharisees asking Jesus about the lawfulness of putting away one's wife and Jesus' reference to marriage in the beginning (Mark 10: 2-9), just as Matthew did. Verse 10 points up one of the notable difference between this chapter and Matthew 19. "And in the house his disciples asked him again of the same matter." The disciples had heard the Lord's discussion with the Pharisees. But when the conversation had ended, the disciples raised the question again. This verse shows the latter conversation was not in the presence of the Pharisees. (1) It was in a different place — "in the house." (2) It was at a different time. The disciples asked him "again."

The language of Jesus in Matt. 19:9 was addressed to the Pharisees. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." As we have shown previously, this is in harmony with what Moses suffered the Jews to do because of the hardness of their heart. But in Mark 10, when He was speaking to the disciples, He said, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:11, 12). There is "except it be for fornication" in the statement to the disciples. This involves the basic rule of scripture interpretation of to whom is the statement addressed. To the Pharisees, explaining how Moses, for the hardness of their hearts, suffered them to put away their wives, our Lord said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery." He did not say this to His disciples or anyone else. The man does not live who can produce the statement of our Lord, or of any inspired man, allowing re-marriage on the ground of fornication to anybody except the Jews under- MosesL

#### Paul's Charge To The Married

Our last point of consideration is Paul's charge to the married in 1 Cor. 7:10, 11. "And unto the married I command, yet not I, but the Lord, Let not a wife depart from her husband: But and if she departs, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

Note the words in verse 10, "And unto the married I command, yet not I, but the Lord." Paul is saying that the command he is about to write is directly from the Lord. There are certain truths the Lord spoke personally while on earth. There are certain other truths He spoke by the Holy Spirit. According to John 14:26, the Holy Spirit would do two things for the apostles. (1) Enable them to remember all that Jesus had spoken to them; and, (2) teach them that which Jesus had not spoken. In John 16:12, 13, Jesus

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 will guide you into all truth." Thus, there is truth Jesus spoke personally and truth which was revealed by the Holy Spirit."

This is the significance of Paul's "yet not I, but the Lord." What Paul is about to command the married is not truth revealed to Paul by the Holy Spirit but truth spoken by the Lord himself. In verse 12, Paul has in mind that which the Holy Spirit revealed to him, not what the Lord said personally. "But to the rest speak I, not the Lord." What did the Lord say to the married? (1) The wife (or husband) is not to depart from her husband (or wife). (2) If she depart, she can do one of two things: remain unmarried or be reconciled to her husband. Thus does Paul represent, the Lord's teaching on marriage. If this is not the Lord's teaching on marriage; i.e., if the Lord allows the "innocent party" to re-marry on the ground of fornication, Paul does not correctly represent the Lord. For Paul does not represent the Lord as allowing one to put away a companion and marry again for any cause. We prefer Paul's interpretation of Jesus' teaching on marriage above that of all the exegetes in the world!

Fourteen epistles in the New Testament bear Paul's name. In these the apostle alluded to marriage frequently. At no place in these epistles did Paul ever explain or interpret the teaching of Jesus on re-marriage differently than he did in 1 Cor. 7:10, 11. At no time did he ever interpret the teaching of Jesus as permitting one to put away a companion because of fornication and to marry again. Paul knew nothing of any such exception, because no exception existed. Paul states emphatically that a woman is bound to her husband as long as he lives. Only if her husband is dead does Paul allow her to marry again. Hear him: "A wife is bound for so long a time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord" (1 Cor. 7:39). Furthermore, no other apostle or inspired penman of the New Testament ever explained the teaching of Jesus on marriage differently from what Paul allows here. The fact stands out, then, that Jesus never told anyone except the Jews that fornication was ground for re-marriage. This, as we have shown, was according to the exception Moses allowed them because of their hardness of heart.

#### SUMMATION

We have established the following: (1) That death alone is the only ground for re-marriage is not a position peculiar to this writer. It was advocated by the "Church Fathers" in the first centuries after Christ, and the apostles. It has also been held by many in the Lord's church in recent times. It is no new heresy. (2) The Lord taught the indissolubility of marriage in Matt. 19:3-6. It is a one flesh relationship, severed only by death which alone can sever such a relationship. (4) Fornication, as a ground for re-marriage (Matt. 19:9) was an explication of the one ground of re-marriage as allowed by Moses (Deut. 24:1-4). (5) Jesus and Paul taught that marriage is indissoluble except by death.

We conclude with this appeal to our readers that they will weigh the testimony of the Scriptures given and let their convictions be based on what they say. Do not let your favorite preacher, or anyone else make up your mind.

## jfp^REVIEW, GEORGE T. JONES ON "RE-MARRIAGE"

Robert F. Turner

### Surveying the Problem — Determination of the Issue

When good men like George T. Jones write at length on any subject I believe the material deserves attention. Consequently, many months ago I welcomed a tract which George had written concerning "Re-Marriage" and began to read with enthusiasm. I was not too surprised that he took an ultra-conservative position relative to divorce and re-marriage—saying that death alone could dissolve the marriage relationship—but I was disappointed by what I regard as "loose" and fallacious arguments used to substantiate his conclusions. It seemed then, and now, that an understandable and commendable fight against immorality and the curse of divorce has caused bro. Jones to take an unwarranted position: and that his determination to "prove" this position has led him into many blunders in judgment and scholarship.

I learned of a proposed debate on these matters with mixed emotions. It seemed so unnecessary (making a public discussion of what was more properly a private Bible study) and I feared this might crystallize an "issue" between bro. Jones and other brethren; yet, I rejoiced that bro. Roy Foutz would be his respondent for I felt this would assure a high-level discussion. This debate took place in Houston, I have heard the tapes, and am not disappointed in the conduct of either man. The matter should have dropped there, or so it seemed to me; but apparently bro. Jones intends to further propagate his views. He has recently published a series of five articles in the Spring Branch church bulletin "Sound Doctrine" on this subject. Now, these articles, or some very much like them, have been offered for publication in the Preceptor, and I have been asked to review them. I do so with the highest respect for bro. Jones, and no desire whatever to "whip" him—even if I could.

Ten years ago, in East Texas, I heard some of the same conclusions which bro. Jones draws. The arguments were more crude—less sophisticated—but I felt then and now some sympathy for any attempt to impress the public with the sanctity of marriage. Destroy the home and you destroy the nation. At a time when the very foundations of our society are being shaken by divorce "for every cause" we need all the truth we can get on the subject. But I am convinced that what Christ said on the subject IS the truth, and the only real solution for our problems. Further.

truth can not be strengthened by human conceptions of purity; nor by false arguments, either deliberate or unintentional. Bro. Jones' noble motives, which I can not doubt, must not make sophistry more palatable. I sincerely pray that this study will cause God's truth to shine more brightly, by virtue of its own power to pierce the rubbish we mortals heap upon it.

What is bro. Jones' position? He says that death alone can dissolve the marriage relationship; that there is no cause, no scriptural ground for divorce and re-marriage. Immediately there comes to the mind of all Bible students the statement of our Lord (Matt. 19:9) "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." The Lord says, "EXCEPT IT BE FOR FORNICATION" but bro. Jones says THERE IS NO EXCEPTION. Now bro. Jones is not a fool, nor does he deny the existence or canonicity of this scripture. But he says THIS SCRIPTURE IS NOT APPLICABLE TO ANYONE TODAY. Here is the real core of our issue.

George says that he keeps company with the church "fathers" in this matter. As he well knows, this is of no consequence whatsoever. Further, there is no unanimity among these "fathers" on this or any other matter. In fact one of the few cited, Augustine, later in life expressed strong misgivings concerning his earlier views. But more important, those "fathers" made their arguments on the basis of Christ's "exception"—saying He allowed divorce but not re-marriage. Even "father" G. C. Brewer did not question the application of Matt. 19:9 to today, but based his somewhat shaky conclusions (self admitted) upon his interpretation of this passage. George's "company" finally boils down to some brother Cline from Alabama who, thirty-five years ago, wrote a letter to bro. Brewer. Reread that letter, as quoted in bro. Jones' first article. It says, "Jesus in Matthew, taught that under the law of Moses a man could put his wife away for the cause of fornication. The apostles, under the supervision of the Holy Spirit, did not teach the like in this the Christian era." Again, "As quoted, Acts 2:42 teaches us to continue steadfastly in the apostles' teaching, not in things behind the cross, which were of the law of Moses." This man had an almost childish conception of "rightly dividing" God's word. It is difficult to understand how George could say, "The brother is as right as can be."

The real issue in this discussion is the applicability of the teachings of Christ during His personal ministry, to the Christian dispensation. Rules of interpretation are obviously involved, and bro. Jones is quick to point out that "to whom spoken" is one of those rules. The rule goes deeper than that. NONE of Christ's personal ministry was directed to members of the New Testament church in this primary sense; by virtue of the fact that no such church then existed. But much that Jesus said—even directly to the Pharisees, and in answer to questions concerning their law—was said in the presence of, or later revealed to the disciples, and was intended for our use and benefit.

Consider the sermon on the mount (Matt. 5: 6: 7:), concerning the true nature of the Sabbath (Matt. 12), the truth concerning ceremonial washing (Matt. 15), the true



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nature of the kingdom (Matt. 18:20; 20: 23), tribute to Caesar, marriage in heaven, and the great commandment (Matt. 22:). Where did Jesus ever teach anything that was not true, or that did not, in some way, apply to the kingdom for which He was preparing the people? Yet bro. Jones would have us believe that (1) Jesus told the Pharisees a portion of the law of Moses was contrary to moral law — "was not so" from the beginning; and (2) knowing that this law in reality had no exception, yet (3) concluded his remarks to them with these words: "And I say unto you, whosoever shall put away his wife, except it be for fornication. . . ." Who can believe it?

George does not deny that the language of Matt. 19:9 allows one ground for re-marriage. He says, "(4) Fornication, as a ground for re-marriage (Matt. 19:9) was an explication of the one ground of re-marriage as allowed by Moses (Deut. 24:1-4)." Again, in article three, "Rather, the Lord (1) — (2) pointed out that fornication was the cause, or ground, for which a Jew could put away his wife and remarry; . . ." George says, "this is the only statement in the New Testament granting re-marriage on the ground of fornication." But of course he says "the Lord was not speaking generally (to us) but to the Jews in Matt. 19:9." LET THE ISSUE BE CLEARLY UNDERSTOOD. Jesus unequivocally said there was one ground, — an exception to the general law of marriage, — upon which a man could divorce his wife and be married to another woman. The question is, does this teaching of the Lord apply to the old covenant only, or does it apply to us today?

Once the issue is clearly seen, much of bro. Jones' material becomes irrelevant. What difference does it make what "ervah" means in Deut. 24:1-4? If it is weak, allowing divorce and re-marriage on the ground of burnt biscuits, Christ corrected this in Matt. 19:9. If it meant adultery only, this in no wise weakens, strengthens, or takes precedence over the Lord's instructions. Bro. Jones wishes to associate "ervah" of Deut. 24:1 with "fornication" of Matt. 19:9. He is wrong in his interpretation of "ervah," and as space permits I will point out this error; but the whole "ervah" debate doesn't amount to a fig. Jesus' word doesn't have to be backed up with technical definitions of O. T. Hebrew. Jesus clarified the exception in Matt. 19:9, bro. Jones freely acknowledges this, so all we have to do is determine Jesus' teaching applies to O. T. Jews only, or to us.

And all of this material about what was true "in the beginning" or the sanctity of marriage as a moral institution, unchangeable; what does it prove? That the Jews, because of the hardness of their hearts, had been allowed some tolerance in the matter (a tolerance which "stayed" judgement rather than changed divine truth—see Acts 17:30) but had taken more tolerance than was intended—and that now Jesus restated the basic principle of marriage and called them back to it? That Jesus sanctioned one exception, and one only, for the Jews? Bro. Jones has acknowledged all of this. Now if the very nature of God's basic law does not imply that exception; if that exception is wholly contrary to God's unchangeable moral law (and I am only using bro. Jones' way of reasoning here); then we have (1) the Holy Spirit, through Moses, flatly contradicting the Holy Father; and (2) the Holy Son, with ample opportunity to correct, sanctioning this

teach, "And I say unto you . . . except."

On the other hand, if the very nature of marriage—its "one flesh" relationship—its "leaving father and mother"—and all else—if these imply that infidelity could and does violate, sever and destroy the sanctity God intended in marriage; then Christ's "except it be for fornication" is wholly in keeping with the fundamental law of marriage which Jesus intended to teach the Jews—and all mankind. The Lord's statement is wholly consistent with other like teachings in His personal ministry—having a direct bearing upon the immediate situation but expressing eternal truth applicable to "every creature" in "all the world."

The meaning of Jesus statement (Matt. 19:9) bro. Jones freely acknowledges; although he assigns a doubtful "reason" for it. The extent of its application, whether to Old Testament Jews, or to all mankind, is the issue between us; and to this issue I will give further attention.

## Application Of Christ's Personal Ministry To Today

(Review, Article 2)

Some important principles concerning the personal ministry of our Lord and His teachings while on earth should be stated. I would not think this necessary if bro. Jones had not given endorsement to the sentiments of the Alabama letter to G. C. Brewer; nor do I believe bro. Jones would make such arguments as he has, were he not possessed with a determination to erase Matt. 19:9 from application to today.

Matthew, Mark, Luke and John were written long after the resurrection of Christ. The exact order of their writing and the dates are not certain, but scholars generally agree none were written before 45 A.D., and most authorities place them after 50. McGarvey says Matthew was written 66-67 A.D., with only nine books of the New Testament written later. This is about thirty-three years after the church was established and the Law of Moses abrogated. More important, the purpose of these written biographies is two-fold: (1) to record the "signs" of Christ, that non-Christians might believe and have life (Jn. 20:30-f); and (2) to provide a written record of those things believed by early Christians, and clothe them with certainty (Lu. 1:1-4; Acts 1:1-f).

These records preserve kingdom truths, the most important of them being the revelation of God in Christ. When Jesus said, "He that hath seen me hath seen the Father..." (Jn. 14:9). He was not referring to physical image. The divine image is revealed in the character, nature, and teaching of Jesus. We must look to the personal ministry for the bulk of this. I do not deny that the "apostles' teaching" given "after the cross" are CHRIST DOCTRINE; but I must insist that the records of Christ's personal ministry are a vital part of those truths set forth by the inspired apostles and prophets.

Jesus preached the "gospel of the kingdom"—good news concerning its coming, and lessons concerning its nature, how it could be entered, the conduct of its citizens (Matt. 4:23; 13:19-f; 18:3; 21:43). The records of the personal

ministry are as much the work of the Holy Spirit as any other portion of the New Testament (Jn. 14:25-26; 2 Pet. 1:15-21). Inspired men were expected to set forth, at a later date, things learned from and about Christ during His personal ministry. The importance of what Christ spoke while in the flesh is in no wise lessened by the fact that other inspired men recorded things later revealed unto them. It is an odd conception indeed that sets aside a general truth taught by our Lord while in the flesh, because some writer other than those who chronicled His life on earth, failed to mention it. We first establish, therefore, that the teachings of Christ's personal ministry can not be set aside because they are recorded in Matthew, Mark, Luke or John. It is embarrassing to have to repeat such basic truths; and I do so only because of bro. Jones' endorsement of the Alabama letter.

Now bro. Jones says Matt. 19:9 is NOT a general truth, but one directed solely to the Pharisees who were under the Law of Moses. In fact, he says it is not truth at all—not so from the beginning, not so any time; but merely tolerated for 1,500 years, and endorsed by our Lord (in Matt. 19:9) for the Jews of His time. As we have pointed out, this involves an error, and giving it the strength of His "I say unto you." A normal, unbiased reading of the text does not suggest, some special application of verse 9 to the Jews. To the diligent reader of the life of Christ, accustomed to the nature of His conversations with the Jews, and knowing that Christ did not teach "as the scribes"—(Matt. 7:29 - simply explaining the Law of Moses)—Christ's words of Matt. 19:9 stand on their own strength. They are non-sectional, clothed with authority, blazing the way for, and a part of, the perfect law of liberty.

Further, the Pharisees in Matt. 19: did not ask about themselves; they asked a general question about divorce. "Is it lawful for A MAN (anthropo, "man" in general, rft) to put away his wife for every cause?" Christ's reply is of the same general nature: "He which made them at the beginning . . ." "let no man put asunder" "Whosoever shall put away his wife . . ." Certain ones asked the question, but it called for a general CHRIST DOCTRINE answer, and that is exactly what it received.

Many general truths were spoken or written to a particular people, in answer to their questions. The fallacy of bro. Jones' reasoning along this line will be discussed in greater detail later, but let us note a few examples here. Would bro. Jones contend that what Jesus said to Nicodemus (Jn. 3:1-f) concerning the new birth was not general truth? We contend that these teachings of Jesus, although personal and direct, are as much a part of "apostolic teaching" as anything Paul wrote (personally and directly to the Corinthians) concerning baptism and the new creature. In answer to the Samaritan woman's question (Jn.4:) Christ told her that God was Spirit, and we must worship God in spirit and truth. A certain Jewish ruler asked, "Good master, what good thing must I do . . . ?" and was answered with a powerful lesson, applicably to us all, on putting first things first (Matt. 19:16-f). I believe the Matt. 19: passage will compare favorably and homogeneously with Christ's conversation with Nicodemus, the Samaritan woman, the rich ruler, or others bro. Jones would accept for today.

This is not to say that Jesus never spoke directly, with limited reference to time, person, or thing. He commanded

the blind man to "Go, wash in the pool of Siloam." When asked where He dwelt, He answered, "Come and see!" He told the disciples, "tarry ye in the city of Jerusalem..." Surely bro. Jones does not put Matt. 19:9 in the same category with such matters as these. The same sort of time, person and thing limitations must be observed when reading the Apostolic epistles. (Examples: Rom. 1:13; 1 Cor. 14:27; Much of Philemon.)

But did not Christ recognize the Law of Moses, and encourage those contacted during His personal ministry to keep it? (Example: "Show thyself to the priest, and offer the gift that Moses commanded..." Matt. 8:1-4.) On this basis could we not conclude that Christ was simply explaining Moses Law to the Jews in Matt. 19:? In the first place, Moses' law was both civil and sacred; embracing social health rules and other purely domestic regulations. The man who had been leprous was not legally clean until examined by proper authorities, and his cleansing certified by the offering (See Lev. 14:1-f). Second: having respect for Moses' law did not keep Jesus from teaching His new and better way which was applicable to the Christian dispensation. "It hath been said . . . but I say" is a rule with Christ, (either in word or spirit) rather than the exception. Bro. Jones recognizes the adversative nature of a multitude of Christ's teachings as compared with Moses' law; among them the adversative nature of Matt. 5:32 as compared with—of all things—Deut. 24:1. (Bro. Jones says, "This is the only Old Testament passage in which the bill of divorce is set forth." So bro. Jones himself removes the objection to receiving Matt. 19: as general simply because it is different. We intend to show that "except for fornication" is an integral part of the basic principle of marriage which Jesus contrasted with the Jewish conception.

But bro. Jones is not easily dissuaded. He contends there is special significance in the persons addressed by Jesus: Matt. 19:9 (with the "except") being addressed to the Pharisees; and Mk. 10:11 (no expressed "exception") being addressed to the disciples at a different time and place. I believe Mk. 10:11 is a parallel with Matt. 19:9; and that the same rules apply here as in reading the various accounts of the great commission — letting each supply material lacking in the other accounts. However, there may be other reasons for the difference in Matthew's and Mark's quotation of the Lord. Matthew records the question about divorce as containing "for every cause," and consequently has Jesus explaining there is but ONE cause. In Mark's account the question is limited to "putting away" one's wife — with no mention of the "for every cause"; so Mark gives Jesus' comments on the basic law of marriage only — omitting the exception as irrelevant to his particular account. There is nothing unusual in such "reporting" on the part of the synoptic writers, as all students know.

Pro. Jones makes too much of the "again" in Mk. 10:10. The order of the Greek words in this sentence make it difficult to assign its exact relation, but it is not directly joined to the verb for "asked" as one might expect if this were the unquestioned meaning. The New American Standard<sup>1</sup> translates the sentence: "And back in the house again, the disciples began questioning Him about this matter." Before snubbing this word order, please note that there is no indication in any account that the disciples had questioned Him on this subject prior to this time. What

logical reason is there for assigning "again" to "question"? The greek "palin" may even express "back" in the house, without reference to "again" in the sense of repeated action. It may be used as a connective. At best, George's "again" argument is weak, and the interpretation is moot.

Studying further the question of the persons addressed in Matt. 19:9, Dr. James McKnight says, "This 9th. verse of Matthew seems to be parallel to the 11th. verse of Mark, having been spoken to the disciples in the house, as is probable from the unusual change of persons observable in this part of the discourse. Nevertheless, for the sake of representing the whole of our Lord's doctrine on this subject together, I have here brought in the ninth verse of Matthew immediately after the eighth. But what appears to be the true order is preserved in the Harmony." Notice!! McKnight concludes that Matt. 19:9 (with the "except") was spoken to the disciples in the house. (Harmony of the Gospels; Vol. 2, pp. 325.)

Dr. John Charles Ryle, commenting on the Gospel of Mark, says, "And finally, in reply to the inquiry of His disciples, (emphasis mine, rft) He declares that divorce followed by re-marriage, except for the cause of unfaithfulness, is a breach of the seventh commandment" (EX-POSITIVE THOUGHTS, Vol. 2, p. 198).

And Dean Henry Alford, commenting on Matt. 19:9 says, "St. Mark gives this last verse (9) as spoken to the disciples in the house; and his minute accuracy in such matters of details is well known" (Alford's Greek N. T.; Vol. 1, p. 194).

#### MAKE YOUR OWN PARALLEL FOR STUDY

| Matt. 19:                                                     | Mark 10:                                                      |
|---------------------------------------------------------------|---------------------------------------------------------------|
| PHAR. ASK, Is divorce law-<br>ful for every cause?            | PHAR. ASK, Is divorce<br>lawful. . . ?                        |
| JESUS ANS., From begin.                                       | JESUS ASK, What did<br>Moses say?                             |
| PHAR. ASK, Why did Moses<br>allow?                            | PHAR. ANS., Moses allow-<br>ed.                               |
| JESUS ANS., For hardness<br>of heart but from beg.<br>not so. | JESUS ANS., For hardness<br>of heart but from beg.<br>not so. |
| *****                                                         | *****                                                         |

Verse 9

|                                  |                                        |
|----------------------------------|----------------------------------------|
| —                                | DISCIPLES ASK,                         |
| "And I say—whosoever—<br>except" | And He saith, "Whoso-<br>ever . . . ." |

I believe I have shown that we may logically accept Matt. 19:9 as general, hence applicable to us today—even if it were spoken to the Pharisees. But the study of the passages, side by side, strengthens the idea that Matt. 19:9 was spoken to the disciples rather than to the Pharisees.

## The Fallacy Of "Non Sequitur"

(Review, Article 3)

Through five well written articles bro. George T. Jones labors diligently to convince us that Matt. 19:9 does not apply to today, and consequently marriage is indissoluble in

this life. As we have said, we do not question bro. Jones integrity, and we are sympathetic with his avowed purpose—to impress us with the sanctity and oneness of marriage. But we believe his zeal has lead him into two serious blunders. (1) In an effort to remove the "exception" which Christ plainly stated in Matt. 19:9, bro. Jones involves Christ in a contradiction of character — having Him approve "for the Jews" something which bro. Jones regards as fundamentally untrue. (2) To substantiate (?) his case, bro. Jones threatens and endangers sound interpretive processes for all of the CHRIST DOCTRINE recorded in the "gospels."

Bro. Jones argues that Jesus' statement (Matt. 19:9) was addressed to a particular people, in answer to their question, and (via the Alabama letter) that this all took place "before the cross." We have shown that these things, of themselves, do not prove the statement inapplicable to today. Bro. Jones says Jesus was explaining an Old Testament passage (Deut. 24:1), that "ervah" of Deut. 24:1 "amounts to fornication or adultery," and hence Deut. 24:1 and Matt. 19:9 are parallel passages. In all seriousness, SO WHAT! SO WHAT! SO WHAT! The basic fallacy of the bulk of bro. Jones argumentation is our old friend (?) NON-SEQUITUR — "it does not follow." Even IF Christ was explaining an Old Testament passage — repeating it word for word, with no necessity for arguing "ervah" or penalty — it simply does not follow that this necessitates the conclusions drawn.

Would bro. Jones argue that ALL statements which Jesus addressed to a particular person were inapplicable as general truths? That ALL answers given to questions were inapplicable as general truths? That ALL statements made by our Lord in explanation of Old Testament passages were inapplicable — etc.? Reduced to syllogistic reasoning, this is implied in his articles; for the middle term in a syllogism must be distributive (all-inclusive) in at least one premise. But evidence from Christ's personal ministry does not support, bro. Jones' premise. He must either deny the applicability of ALL personal ministry teachings which fit the rules of his arguments — and we do not believe he will do this — or he must produce a better rule than he has thus far, to warrant his conclusion.

We consider some further examples. Certain Jews came to Jesus with a question (tempting Him—Matt. 22:35 KJ) asking, "Which is the great (foremost, rft) commandment in the law?" (See Mk. 12:28-f) Jesus answered by quoting Deut. 6:4-5 where Moses wrote, "Thou shalt love Jehovah thy God with all thy heart- etc." Then, for good measure, Jesus told them the second commandment was, "Thou shalt love thy neighbor as thyself" — a quotation from Lev. 19:18. These commandments were originally given to the Jews, and the Old Covenant was still in effect when Christ, in answer to a direct question, commented on them. Does this make His replies any less CHRIST DOCTRINE, or any less applicable to us today? We think not, and we think bro. Jones thinks not — in several ways.

In Matt. 18:15-f Christ is giving instructions concerning discipline. It a brother is at fault, and refuses to hear the one who first goes to him, "then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." This is an obvious reference to a Jewish law, given in Deut. 19:15, but that does not

preclude its application to the Christian dispensation. The next verse reads, "And if he neglect to hear them, tell it unto the church..etc. Was Jesus telling them how to conduct themselves in a Jewish church? Who can believe it? Such teaching stands upon the Lord's authority, and its presence or absence from the Law of Moses neither adds nor detracts from its applicability to today.

Bro. Jones may contend that these teachings are repeated by inspired men "after the cross" and are therefore applicable. We have already noted that it was "after the cross" when inspired N. T. writers recorded the personal ministry and stipulated its purpose. Does bro. Jones make applicability of the Lord's teaching dependent upon further repetition by His servants? This is poor sop for the King. What about baptism "into the name of the Father and of the Son and of the Holy Spirit"? This was spoken by our Lord before He ascended to the Father to receive all authority. It is not repeated in the Acts of the Apostles, or in their Epistles. Is it therefore inapplicable? Such conclusions do not follow — logically, nor in keeping with the cumulative nature of the inspired word.

Why does not Paul include the "except" in Rom. 7:1-4? This is like asking why Jesus did not include "faith" in Luke 13:3. Christ says in Jn. 8:24 "if not" ye believe I am He, ye shall die in your sins. In Lu. 13: "if not" ye repent ye shall perish. But truth is cumulative! One subject is under consideration in one place, and enough is said to establish some truth on that subject. In another place another subject is under consideration, and subject matter is limited accordingly. Yet, the whole truth includes that taught in all places by the Lord's authority; and the failure to mention, or the absence of some portion at a given time (the negative approach) does not destroy its value as positive truth.

Even IF Paul was stating the marriage law with reference to its sanctity (which he most certainly was not) the exception stated by our Lord would not be erased by Paul's failure to give it. As all Bible students know, Paul used the general law regarding marriage to illustrate the Jewish brethren's death to the Old Law, in order that they might be married to the New Law in Christ. There is no place in this illustration for the "exception" stated by Christ.

The same principles of the above paragraphs apply to 1 Cor. 7:10-11. Paul replies to questions asked (vs. 1) under "the present distress" (vs 26) and the gist of the whole context is that marriage will be a hindrance — a cause of hardships — under the peculiar circumstances the Corinthians face. Over this background, Paul deals with many aspects of the marriage relation. Verse 1 says it is good not to touch a woman, but verse 2 allows marriage "to avoid fornication." Then, lest his depreciation of marriage cause some already joined to "defraud" one another, Paul says each should render to the other "due benevolence." But in verse 6 he comes back to his commendation of the single state — under the contextual circumstances, remember! Following this, Paul inserts the general law of marriage, emphasizing the life-long nature of this contract. What place has "except for fornication" in such a setting? Fornication and adultery destroy marriage in fact, and no need existed for comment upon such matters here. Paul did not omit the "exception" because, as George quotes G. C. Brewer, he "did not seem to know that such an ex-

ception existed." Instead, knowing the cumulative nature of the inspired message, he spoke only that which was necessary to his immediate purpose.

When bro. Jones argues that Rom. 7:, 1 Cor. 7:, etc., are to be regarded as inspired interpretations of Matt. 19:9, thereby eliminating the "exception"; I am reminded of the "Jesus Only" argument regarding baptism in the name of the Father, Son and Holy Spirit. Debaters of the "Jesus Only" persuasion say that Acts 2:38 ("in the name of Jesus Christ") and Acts 19:5 ("in the name of the Lord Jesus") etc., are "apostolic interpretations" of Matt. 28:19, and represent the "whole truth" for the Christian dispensation. They are wrong in many ways, not the least of which is their failure to recognize general truths from Christ's personal ministry as a necessary part of kingdom truths.

Bro. Jones urges us to take the "infallibly safe course" — and this is good advice. But George makes a peculiar and disappointing (to me) use of this fine old principle when he places it in contrast, with the Lord's own "exception." I can not believe there is anything unsafe with either the Lord's teaching, or with the sound rules of Bible interpretation by which I have shown the Lord's teaching applicable to today. Bear constantly in mind that we are discussing the teaching of Christ on our subject — not the practice of various people. However some may misapply Matt. 19:9; may lie about their "cause of divorce"; may be guilty of nagging and prodding their partners to infidelity; it does not follow that we are at liberty to erase Christ's "except for fornication" from the record.

It grieves me, sincerely, that bro. Jones has apparently become so obsessed with his determination to remove the Lord's "except" (as it applies to us) that he does not see the fallacy of his reasoning. As stated earlier, his course threatens and endangers sound interpretative processes for all of the CHRIST DOCTRINE recorded in the "gospels." This was the first objection that came to my mind when I read his material, and it remains my major reason for writing this review. If George would reduce his various arguments to rules, or major premises, and then try to apply them throughout the "gospels" he would see what I mean.

The bulk of his material centers around Deut. 24:1 — assuming that if he can show Matt. 19:9 is parallel with this O. T. passage, he will have proven that Matt. 19:9 can not apply to us. This assumption completely overlooks the fact that Christ, could and did refer to many O. T. passages; accepting them as they were, or giving them a deeper meaning, or making a contrast with them — more closely and fully stating the fundamental truth upon which they were based — and passed them on to us as kingdom truths. I have given many examples of such teaching by Christ

"Ervah" in Deut. 24:1 could mean "adultery" and this would not help bro. Jones' case. His conclusion is NON-SEQUITUR — "it does not follow" that if Jesus said exactly what Moses said, the Lord's statement is inapplicable today. We are under no logical obligation — feel no obligation — to examine what he has said about "ervah"; but, since so much of his material is on this subject, we will do so out of respect for bro. Jones. Let it be remembered however, that our rebuttal is not hinged upon "ervah." We believe the very basis of bro. Jones' argument is faulty, so



that he could write his own Hebrew lexicon, and still have insufficient "proof" to destroy the force and authority of Christ's "except for fornication" in its application to today.

## A Big Dose Of "Ervah"

(Review, Article 4)

We approach the task of discussing "ervah" with humility; knowing full well our extreme limitations in this field. However, we are armed with a mass of quotations from lexicons and other reputable "authorities"; and since we have absolutely no personal interest in the outcome (believing "ervah" has no genuine bearing upon our differences with bro. Jones) perhaps we can render the public a unique service. We'll try to explain "ervah" to us common folk.

The Hebrew word "erva" means "nakedness" "the privy parts or pudenda of a man; as of a woman" "indicates 'genital organs'." These definitions are taken from bro. Jones' material, and are clearly substantiated by unimpeachable sources. I have no inclination to argue about them; so will avoid lengthy quotes here. But the literal meaning "nakedness" does little to solve our problem. If that is all it meant in Deut. 24:1 the passage would be pointless. There is nothing unusual or out-of-the-way in husband and wife finding "nakedness" in one another. We must look more closely at the use of this word. (Us common folk may skip next paragraph.)

Gesenius' Hebrew and English Lexicon says that "erva" is "usually construct"; (a grammatical term meaning that the noun in question appears in an extended form which indicates that it is to be followed by another noun to which it is related, as the "thing possessed or pertinent to" the following noun). "Erva" is related to a great variety of other other words in the Hebrew O. T. — as "gila" (uncovered, exposed to view) or "ha'arec" (land). AND "ERVAH" IS NOT USED ALONE IN DEUT. 24:1. There it is "ervah davar" — "nakedness of a thing," i.e., probably "indecentcy, improper behavior"; Deut. 23:14; 24:1. I have not trusted myself with these studies in Hebrew, but have received this information through Aaron Bar-Adon, Assoc. Prof. of Hebrew and Linguistics, University of Texas, Austin.

"Ervah" is translated "nakedness" fifty-one times in the Old Testament; and one, "shame" (Isa. 20:4). IT IS NEVER TRANSLATED "ADULTERY" OR "FORNICATION." Even us common folk can make a point out of that. But us common folk realize that fornication or adultery MAY (MAY — not MUST) be associated with "nakedness" so we are not surprized to learn that SOMETIMES, by contextual association, or BY ASSOCIATION WITH ANOTHER WORD (that "construct" grammatical business we skipped in an earlier paragraph) "ervah" and adultery are related. Where "us common folks" have it all over bro. Jones — (and you can't get any more common than that) we know that "sometime" does not mean "all of the time," and "related to" does not mean identical with." Bro. Jones undoubtedly has a clean, wholesome mind, and I appreciate him for that. But somebody ought to tell him that "nakedness" IS NOT "adultery" or "fornication."

Rabbi Jerome N. Sherman, of Houston, says, "To answer your question, does "ervah davar" or "ervah" mean only fornication or adultery, the answer is NO. Adultery can be

implied since it could be considered as something unseemly." George Adam Smith, in Cambridge Bible Commentary, says, "The words suggest some immodest exposure or failure in proper womanly reserve." We could multiply such quotations by the page. Now George can make "adultery" out of all of these definitions, but I fear he sacrifices his scholarship when he does so. The truth of the matter is that "ervah davar" (note this particular combination) is used in TWO places in the Hebrew Bible— in Deut. 23:13-14, where the "unseemly thing" is human excrement; and in Deut. 24:1, where the most charitable interpretation would only allow that "unseemly thing" may include fornication or adultery, but certainly can not be limited to that. When George says Christ so interpreted it, he "begs the question" — assuming that Christ was interpreting Deut. 24:1.

Bro. Jones is capable of more accurate reasoning, and a more judicious use of Hebrew authorities than he displays in his articles. He has used portions of definitions as though the portion was complete. He quotes various authorities who say "ervah" means A or B or C, and could mean D; and George concludes it MUST mean "C." Note this example carefully!

A letter from Dr. E. Leslie Carlson, Inst. of Semitic Languages, SW Baptist Theological Seminary, Ft. Worth, is quoted by bro. Jones as follows:

"Your letter with regard to 'ervah' received. The noun came from the root.....meaning to be naked, bare, to expose one's nakedness or shame. Hence the noun means the nakedness or exposure or private parts of the body, shame, obscenity, blemish, disgrace, or something indecent. .. This word is used as a cause of divorce and it can mean evidence of adultery or fornication, a disgraceful immoral conduct or exposure or something which is indecent. .."

Notice "it can mean" — "or" — "or." I have written Dr. Carlson, quoting the above, and asking: "May your statement, quoted above, be used with propriety to conclude that 'ervah' as used in Deut. 24:1 is limited to adultery (or fornication); or does it have a broader reference there — (Please turn page)

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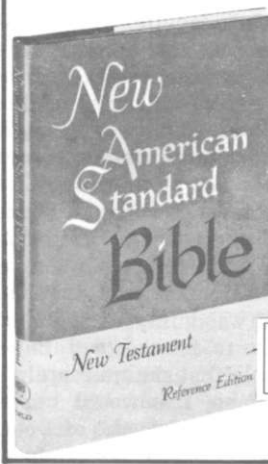
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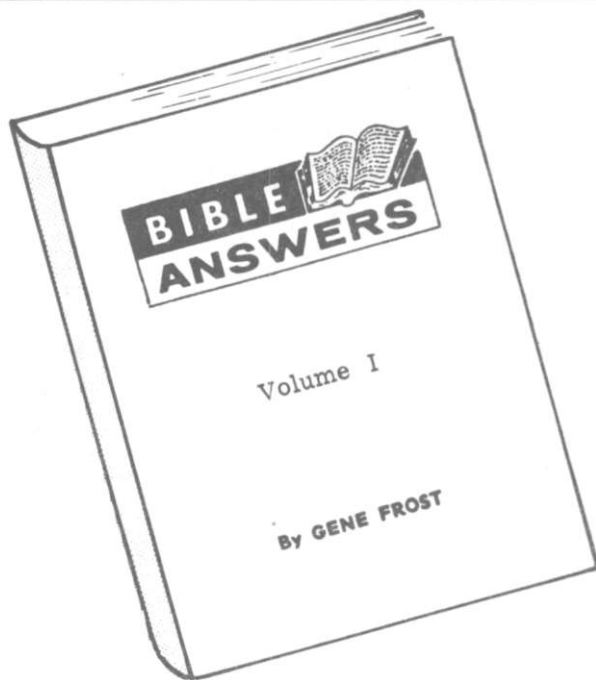
In reply, (May 6, 1966) Dr. Carlson wrote:

"In Deuteronomy 24:1 "ervah" has the broader meaning, not only including adultery and fornication but extending to that which is "indecent" in a person." He continued by commenting on "the modern lack of proper clothing" as being "indecent," and indicted the modern dance as "indecent and disgusting."

Another of bro. Jones authorities (Rabbi Moshe Cahana, of Congregation Brith Shalom; Houston) answered my question as follows: "In reply to your letter of May 5, I find that your second suggestion, the broader reference, is in compliance with the traditional Jewish explanation of Deut. 24:1." It gives me no pleasure to point this out, but George has misused his Hebrew authorities; even the personal letters he received from them. I attribute this to over-zealous interpretation; perhaps "begging the question" by assuming that Deut 24:1 and Matt. 19:9 are parallel, and then interpreting "ervah" accordingly. I know this may come as a shock, but I must remind bro. Jones that even "indecent exposure" IS NOT THE SAME THING AS FORNICATION. George says, "it still comes out sex" — and so it does, after a fashion. But sex is not enough for his argument.

When George presents the New Testament (Greek) equivalent of "ervah" he again defeats himself. He cites 1 Cor. 7:36-37, "If a man think that he behave himself uncomely (aschemon, Greek equiv. of ervah, according to Jones) toward his virgin, ... let them marry. Nevertheless he that standeth steadfast, in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well." George seems to think the man has already committed fornication with the girl, prior to marriage. But in 1 Cor. 7:2, and again in vs. 8-9, we are shown that "it is better to marry than to burn." In verse 36, "uncomely" refers to this "desire" — this "burning" with passion, and the marriage is to AVOID the thing George is talking about. This one passage alone discredits bro. Jones' arguments concerning the equivalent of "ervah" in the New Testament. It obviously refers to something short of "fornication" and therefore does not prove what bro. Jones seeks to prove.

George says, "Some have made much ado over the fact that "ervah" translated into Greek does not come out "porneia" (fornication) or "moicheia" (adultery). This is immaterial." And what makes it immaterial? George says "ervah" comes out sex. On that basis George sees "fornication" and/or "adultery" in the "uncomely" parts of the body — 1 Cor. 12:23. Again, in Rev. 16:15 — "lest he walk naked, and they see his shame." "Shame" denotes sex, George says, so we must again see "fornication" or "adultery" here. Apparently it has never occurred to bro. Jones that "seeing" nakedness, and committing fornication are two different things, regardless of a few metaphorical uses. David saw Bath-Sheba as she bathed herself (2 Sam. 11:). Later, and as a separate act, he was guilty of adultery. I do not know how much guilt is to be assigned Bath-Sheba in this case; but it is conceivable that she was careless and immodest in her bath-taking. If so, this would be an "unseemingly thing" fully in keeping with "ervah" of Deut. 24:1 — even though no act of adultery had taken place.



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But bro. Jones is determined not to "see" that possibility. It would ruin his conception of parallel between Deut 24:1 and Matt. 19:9. I devoutly wish bro. Jones could "see" himself in this matter.

And I suppose, while we are on these wholly unnecessary arguments, we should notice what was said about the death penalty for adultery. The Law of Moses does attach the death penalty to adultery, as any Bible reader can see (Deut. 22:20-f). Bro. Jones seeks to erase this also — calling it a prejudice, and pleading that our minds be disabused of such. To help us along the way, he cites the case of Jn. 8: where Jesus forgave an adulteress. ("The Son of man hath power on earth to forgive sins" Matt. 9:6.) This is a strange way to prove the law and penalty given relative to the sin did not exist. Then, to be certain that our prejudice is removed, bro. Jones cites a statement from I.S.B.E. (Vol. 1, p. 63) "The guilty person became amenable to the death penalty only when taken 'in the very act'." I also have a set of I.S.B.E encyclopedia, and on the same page I read, "The penalty is death for both guilty\* parties." Lev. 20:10. Bro. Jones fails to distinguish between punishable (the law and penalty respecting the matter) and punished — the actual carrying out of the law, and problems relative to proving guilt, etc. Yet, it is the presence of the law, whether carried out or not, that poses the problem to his interpretation of Deut. 24:1. It is a good thing he is not prejudice on this point — or no telling what he would come up with. (For further O. T. study, read Deut. 22:13-28; Num. 5:11-31.)

And his conclusion, "that Deut. 24:1-4 and Matt. 19:9 are parallel in that the Old Testament passage did not allow the Jewish wife put away for adultery to re-marry" is drawn upon an assumed premise — viz., that he has proven "ervah" in Deut. 24: to be "adultery." Re-read this article and think awhile, before you accept that conclusion.

We go now to a more positive setting forth of what I believe Jesus taught in Matt. 19:; but a backward glance at bro. Jones' arguments, and his treatment "of authorities" prompts this one last remark. In all seriousness, and with deep respect for bro. Jones and a desire to help him, I suggest he go for a long walk in some quiet woods or park — think his course through carefully — and take a long, long look at himself.

## A Study Of Matt. 19:3-9, Mark 10:2-12

(Review, Article 5)

The Pharisees came to Jesus, tempting Him. All that follows must be cast in this setting. Here is not an honest inquiry, truth-seekers desiring to know the proper regard for their marriage relations, nor (what borders on the ridiculous) the meaning of "ervah" in Deut. 24:1. They are laying a trap for Jesus — seeking to ensnare. We may not fully know what they expected Him to say, nor the way they intended to use this against Him; but some supposed dilemma is inherent in their question.

Is it lawful for a man to put away his wife? This is as far as Mark takes the question — and Mark records a reply in keeping with the limited nature of this question. The Pharisees are not asking if there is such a statement as Deut. 24:1 in Moses' Law. They knew it was there, Jesus

knew it was there — and no "trap" exists in such a question, of itself. But earlier in Christ's personal ministry this very passage (Deut. 24:1) had been cited, followed by an adversative teaching of the Lord. (See Matt. 5:31-32.) Bro. Jones recognizes the adversative nature of vs 32, in his fifth article; adding what appears to be a weak effort to remove this passage from the present issue by saying the contrast, is "with Jewish tradition." But Matt. 5:31 concerns "a writing (bill) of divorcement" and bro. Jones acknowledges that Deut. 24:1 "is the only Old Testament passage in which the bill of divorcement is set forth." (Jones, Art. 3) Then the first, and most obvious "trap," is an effort to set Christ against Moses.

And Matthew records a continuation of the Pharisee's question — "for every cause?" This question offers a further "trap" for the Lord, by involving Him (or so they thought) in the Shammai-Hillel debate re. the legal justification for divorce. Shammai reversed the nouns "ervah dabar" translating "something indecent," and concluded that divorce was legal only on the ground of unchastity. However, even Shammai's followers found many loop-holes in the law, so that Alfred Edersheim concludes "it is a serious mistake — to set the teaching of Christ on this subject by the side of that of Shammai." (Vol. 2, p. 333, "Life and Times of Messiah.") Hillel was much more lax, allowing "a spoiled dinner" as legal ground for divorce.

The "lawful" part of the question is characteristic of the Pharisees — more concerned with legal technicalities than with spiritual truth. On other occasions they asked "which is the great commandment in the law?" and "is it lawful to give tribute unto Caesar?" In such cases Jesus ignored the legal aspect of their questions, refusing to be drawn into their petty quarrels, and went straight to the heart of the subject — manifesting His divine nature and authority by setting forth fundamental truth (Read Matt. 22:15-40). There is no reason to consider Matt. 19:3-f any different from these other cases, bro. Jones notwithstanding. Jesus did not select either horn of their dilemma. It was not His purpose to set forth ANY divorce law, to Jew OR to anyone else; and much harm has come from so interpreting Matt. 19:9. Instead, He set forth the basic, fundamental law of God regarding the marriage relationship; and "except for fornication" is part and parcel of that law, and inherent in its nature.

"In the beginning" God had set forth certain basic truths re. marriage; and now the Son of God recalls them. The difference in sex (male and female) is God's doing, and "for this cause" shall each "leave" and "cleave." Leaving father and mother graphically states the importance of the "cleaving" which follows, (as "forsaking" all that he hath, including "father, mother, wife, children, etc." stresses the importance of union with Christ). (See. Lu. 14: 26-33.) In a sense this demonstrates the greater importance (closeness, if you wish) of the second union; but it is ridiculous to draw conclusions concerning WHAT CAN SEPARATE OR DISSOLVE the second union on the basis of this comparison. THE NATURE OF THE TWO RELATIONSHIPS ARE DIFFERENT — one being that of consanguinity — blood relation; while the other is one of affinity, requiring reciprocity. The blood relationship (as parent and child) exists regardless of the "will" of the child or parents; but the marriage relationship (like the spiritual relationship with Christ) comes into existence

and continues through the exercise of "will." (There is love, and response, in both cases.) The relationships depend upon a continuation of the exercise of "will," manifested in "faithfulness."

Bro. Jones' "syllogism" (?) is hardly worthy of the name. Under the indefinite and ambiguous classification "truly close" he places two relationships of completely different natures; then assumes that each must respond to the same "solvents" by virtue of this classification, Water may soften and separate certain "relations" that turpentine would not "cut." Again, turpentine may dissolve certain unions that, water would not separate. This proves NOTHING about the comparative strengths of either the bonds or the separating agents, for the obvious reason that there is no analogy of substance. It is fallacious, to the point, of folly, to argue that since only death can separate the parent-child relationship, only death can separate the husband-wife relationship. But "leaving father and mother" in order to "cleave" does call attention to the value and importance of the marriage union, by calling attention to its costs; and that is what Christ does — in Luke. 14: and in Matt. 19:9.

They are no more twain, but one flesh. This refers to the fleshly bond of sexual intercourse, the consummating seal of the marriage union. It is intended as a sacred relationship, and is ONE essential element of marriage, but it is NOT marriage in and of itself. Stier, as quoted by Alford, is mistaken if he intended to make marriage the result of a single essential element. Alford knew better, for in his comments on 1 Cor. 6:16 (where exactly the same words are used with reference to harlotry) he says, "The citation is spoken of marriage; but here as above (see on verse 13) he is treating merely of the physical act, which is the same in both cases." Christ did not make marriage a single element relation; the "cleaving" encompasses the "unity of spirit and soul by which the marriage state should ever be hallowed and sweetened" (Stier).

The sin of fornication (adultery) involves both the will and the deed. Read Deut. 22:23-27 for a fitting description of the difference in adultery, punishable by death; and rape, of which Moses said, "there is in the (innocent, rft) damsel no sin worthy of death." In the N.T., the sin of fornication (adultery) proceeds from the heart — is more than a physical act (Matt. 15:19). Now, think with me!! Would the Lord hold blameless the man (even the Jew) who "put away" his wife because she was forced?? Who can believe it? No scripture justifies such a conclusion. But, when the will is involved with the act — when a breaking of trust and an illegitimate fleshly union takes place, this is adultery, and this violates the fact of God-ordained marriage.

WHAT God hath joined together, let no man put asunder. The reference is abstract (WHAT) and general, and thus stronger. (Lenski) Vincent comments on this, "Christ is contemplating, not the individuals, but the unity which God cemented (Word Studies, Vol. 1, p. 108); and that unity is violated by fornication (adultery). Dr. A. T. Robertson, in his "Word Pictures" (Vol. 1, p. 349) says, "Mark does not give the exception stated in Matt. 19:9 — though the point is really involved in what Mark does record. Mere formal divorce does not annul actual marriage consummated by the physical union. Breaking that bond does annul it."

Jesus answered the Pharisee's question — not by aligning Himself with Shammai or Hillel — not by joining ANY

school relative to the making of "divorce laws" — not by defining "ervah" and endorsing a "moonlight" concept of marriage — BUT by following His usual procedure of going to the core of the problem and focusing the full sunlight of truth upon the sanctity of marriage. When the Jews asked, why Moses commanded (allowed, cp. Matt. and Mark) a bill of divorcement (in essence, they asked why Moses wrote Deut. 24: 1-f) Christ explained the necessity for this legal "putting away" ("the hardness of your hearts") and then said, "but from the beginning it was not so." "BUT" — "BUT" — here is your adversative in Matt. 19: bro. Jones. It is in exactly the same place as in the Matt. 5: passage. "It hath been said" (Deut. 24:) "Moses suffered you" (Deut. 24) BUT from the beginning "it was not so." On this expression Vincent comments, "The verb is in the perfect tense (denoting the continuance of past action or its results down to the present). He means, Notwithstanding Moses' permission, the case has not been so from the beginning until now." Robertson says it emphasizes "the permanence of the divine ideal." It was not so (thus) in the beginning, in Moses' time, or now.

Now follow me carefully!! Jesus had answered the Pharisee's question about "divorce law" by stating the basic truth concerning the sanctity of marriage. He answered their question about why Moses "allowed" a legal "putting away" by citing the "hardness of heart" of the Jews; and now Jesus gives a full statement, clothed with divine authority, for then and all time. "AND" — yes, "And I say unto you . . ." This "de" is continuative, as bro. Jones says it is; BUT IT CONTINUES CHRIST'S STATEMENT ABOUT WHAT WAS SO, AND IS STILL SO, REGARDING THE MARRIAGE RELATIONSHIP.

Jesus says two things. (1) A God-given plan for divorce did not exist in the beginning, nor does it now exist; AND (2) I say unto you "Whosoever shall put away his wife, except it be for fornication,..." (i.e., the sanctity of the marriage having been broken in fact by willful infidelity) "and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Moses suffered you — BUT (adversative) I say (1) such has never been nor is it now in keeping with the fundamental plan and wishes of God; AND (what IS in keeping with the basis truth) (2) marriage is a sacred thing, to exist until death unless broken in fact by infidelity. Christ's "except for fornication" is not a "divorce law" but a vital means of impressing us all with the true nature of marriage and the essentials of this union.

What more can I say? I love bro. Jones and have much respect for his ability. Perhaps that, is why it grieves me so deeply to see him accept, zeal-blinded, so many fallacies. Perhaps too, I am wondering if I may not be equally blinded in some other field. It is a sobering thought, and one that should cause us all to take invoice of ourselves. If I am blinded — if I have allowed my zeal — or my laziness — lead me into error, I sincerely pray that you who read this will not spare me. Love me, even if you must do so as to an enemy (God forbid); and perhaps I may even hope that you will respect me. But teach me!! Point out my mistakes, plead with me, and use every legitimate means at your disposal to turn me from error that could damn my soul. This I beg of you, even as I beg bro. Jones to open his eyes to the danger of his course.

## Jones' Rebuttal

George T. Jones

### Is The Marriage Bond Severed By Infidelity?

In his series of five articles reviewing this writer's articles on Re-Marriage, bro. Robert F. Turner has argued that infidelity (fornication) on the part of one marriage partner severs the marital bond. He has done this clearly and unmistakably. His language admits of no other interpretation. Note these three statements excerpted from his Review.

"... if these imply that infidelity could and does violate, sever and destroy the sanctity God intended in marriage ..." (Review 1, p. 5).

"The sanctity of the marriage having been broken in fact by willful infidelity ..." (Review 5, p. 5).

"Marriage is a sacred thing, to exist until death unless broken in fact by infidelity" (Review 5, p. 5).

Thus does bro. Turner avow that marriage is broken "in fact" by infidelity. According to him, death severs the bond but so does infidelity. If a man, married to a wife, commits fornication; the act of infidelity breaks the marriage bond just as death would. This is bro. Turner's avowed position. Now watch this: it follows that if a husband commits fornication, his wife must put him away. She has no choice. Their marriage bond is severed (destroyed), according to bro. Turner. Furthermore, if the wife should be ignorant of her husband's infidelity and continue to live with him, she is living in sin. For the marriage bond is severed when the husband committed fornication, according to our brother. This is his position.

Bro. Turner will shift on this in his final rebuttal, we are predicting. He will say, "No, fornication gives one the right to put him away and re-marry." But it cannot be both ways. This will not be what, he argued in his first five articles. But when he makes this predicted shift, he will be saying the right to re-marry depends upon the capriciousness of the individual. Here is a married couple. The man commits fornication. According to bro. Turner's original position that breaks the marriage. The wife can live with him no more. But according to the shift we are predicting for him, he will say she has the right to put him away. Her putting him away does not depend upon any law of God, for if it did she would have to put him away. Instead, it depends upon what the wife wants to do about it.

Bro. Turner, which way will it be?

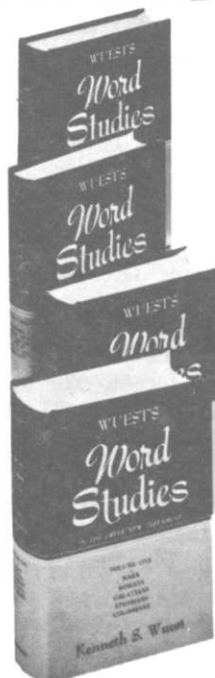
"A Big Dose Of Ervah"

It is a practice with some, upon meeting that with which they know not what to do, to laugh at it and ridicule it. This is what our brother has done with our argument concerning the meaning of "ervah." In one place he says it "doesn't amount to a fig." When he does write about it, he begins by saying, "Us common folk may skip next

paragraph." It is true, bro. Turner, that your whole discussion on "ervah" added no light to an understanding of the problem but this is nothing about which to brag. As a matter of fact, it is not "us common folk" who are having trouble with this. We are hearing from "us common folk" throughout the country who are able to see this quite well. It's the preachers who have the problem.

As if to counter some six authorities who defined "ervah" as meaning sex, he quotes Rabbi Jerome N. Sherman, of Houston, as saying, "To answer your question, does 'ervah davar' or 'ervah' mean only fornication or adultery, the answer is no. Adultery can be implied since it could be considered something unseemly." Dear Readers, we submit.

(Next page. Please)



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that one who puts such a slanted question to an authority is not seeking to elicit truth. ("Does ervah mean only fornication or adultery?") Let it be pointed out bro. Turner did not do this. He just picked up what another had done. Then he accuses us of mis-using our authorities.

Nobody has insinuated ervah means "only" adultery or fornication. Try this, Dear brother: does the word baptism mean "only" immersion in water? Jesus once used it of his death (Luke 12:50). It is used of the Holy Spirit and of fire. But our brother preaches that baptism, in certain passages means "only" immersion in water. So, one who asks if ervah means "only" adultery is not trying to get at the truth. We presented six reputable authorities in the Hebrew language. (Bro. Turner mentioned two of them.) All six of them said ervah means sexual defilement. One said it can evidence of fornication or adultery. In the one passage in the Old Testament where Moses gave the ground for a Jew putting his wife away, the word "ervah" is it. We believe that not all bro. Turner's scoffing and jesting can keep the "common folk" from seeing what it is. And it's not burnt biscuits!

He cites a passage where "ervah" means human excrement. Tell us, in your final rebuttal, bro. Turner, could a Jew put away his wife for excrement? Could he?

His reply to our discussion of "aschemon," Greek counterpart of ervah, is enough to make the angels weep. Since space is now at a premium, we only quote Arndt & Gingrich A Greek Lexicon of the New Testament (p. 119) on this word. "Shameful, unrepresentable, indecent. The word is applied especially to sexual life in Dio. Chrys. 23 (40), 29; LXX Gen. 34:7; Deut. 24:1." This authority declares "aschemon" is especially applied to sexual life in the Septuagint. Version of Deut. 24:1.

We gave an exegesis of Deut. 24:1-4, the whole Old Testament passage dealing with the Bill of Divorcement, and bro. Turner never even noticed it.

#### Conclusion

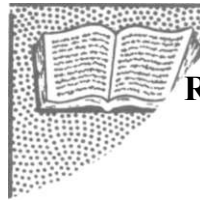
Space is so short we must conclude. Our brother misses the point totally when he says the issue is the applicability of the teachings of Christ to the Christian dispensation. Our concept of marriage is based on Christ's teaching in Matt. 19:3-6. "Except it be for fornication" would not be in the N. T. had not the Jews attempted to counter his teaching that marriage is indissoluble except by death and asked Him about Moses's exception. All his lectures about Matt., Mark, Luke & John mean nothing.

#### Bro. Jones' "Syllogism" (?)

We must notice this. Please read again our syllogism in our second article. He just doesn't think much of it at all. In fact, it isn't even worthy of the name, according to him. Bro. Turner, it just happens that George T. didn't formulate that syllogism. It came from a successful debate coach, who may know more about syllogisms than some preachers. You would have done better to have shown, if you could have, that either the major or minor premise is untrue. Whatever you may choose to say now will leave this writer without opportunity to examine in this discussion.

May God have mercy on those who teach His word! May He help those who hear to receive only the truth!

—George T. Jones



## Reviewing Bro. Jones' Rebuttal

Robert F. Turner

We shouldn't feel "hard" toward bro. Jones — and of course we do not. After all, he treated our statements about marriage exactly as he treated his own Hebrew authorities. He saw in them only that which he wished to see.

He quoted me accurately; viz., (1) "destroy the sanctity God intended in marriage..." (2) "The sanctity of the marriage having been broken..." (3) "Marriage is a sacred thing, to exist until death unless broken in fact by infidelity..." But take a closer look, George. In No. 1, destroy WHAT?? What is the object of my verb "destroy"? Ask the school children! I said, destroy "SANCTITY"! Bro. Jones has me saying "destroy the marriage bond" — which to him is equivalent, to making no marriage at all — equivalent to death.

In the second quotation, what is the subject? "The SANCTITY of the marriage..." The SANCTITY is broken by infidelity. I did not say the "marriage bond" was dissolved as though it never existed, or as though one party were dead. Marriage is a covenant relationship. When one party is unfaithful the covenant has been broken; but this does not remove all obligations of either or both parties, as though a covenant had never been made. In the third quotation "marriage" is the subject, but it is a "SACRED" marriage that is broken by infidelity.

Bro. Jones has manufactured an artificial and purely mechanical "bond" or marriage, poorly suited to his theory and far less suited to application in life. (Does he consider a marriage "sacred" — its "sanctity" unbroken — except, by death?) He seeks to pass this mechanical "bond" to me. No thank you, bro. Jones. It is your invention and you may keep it.

Does the continuity of marriage depend upon "what the wife wants to do about it" — as George says? It does! The will of both parties is inexorably involved in marriage — that is the nature of the relationship — as "leave" and "cleave" clearly show. The innocent party should do all possible to preserve the marriage, bringing about repentance and reform on the part of the guilty party if possible. This dreadful dilemma of the innocent party into which bro. Jones seems to think I am drawn, is not so bad. I have bro. Jones company there. Even bro. Jones' "innocent party" (whether she has the right to re-marry or not) would have to decide what to do about her unfaithful spouse — to leave him, or to stay and seek reform.

I think I knew what to do with "ervah" — as you readers may judge I defined the term, showing its usage in Deut. 34:14 and Deut 24:1 — the ONLY passages where "ervah davar" is used — and pointed out that George shamefully used his Hebrew authorities by citing a portion of their definition as though it were complete. The question I directed to those authorities regarding "ervah," asked for its meaning IN DEUT. 24:1. Re-read the question, and decide



for yourself if it is slanted in any way except to put the issue squarely where it belongs. I'm sorry for George, but this does not change the facts of the case.

If George has not "insinuated ervah means 'only' adultery or fornication" IN DEUT. 24:1 then there isn't a cow in Texas. "IN DEUT. 24:1" mind you — for this is our issue. What "ervah" — without the "davar" — means in other passages, has little to do with our study. And IF IT DOES NOT mean adultery or fornication ONLY, in Deut. 24:1, then George has given up his argument. Christ's statement (Matt. 19:9) is not a parallel, but something different.

Yes George, baptism means "only immersion" — and then the element has to be supplied by the context. I thought you knew this. I have never preached that the word "baptism" means "only" immersion in water; and I am surprized that you would think this. I think you know better. But what has this to do with "ervah davar" IN DEUT. 24:1? Our problem is "ervah-davar" as used in Deut. 24:1,— remember?

"Human excrement" is the "indecent thing" (ervah davar) in Deut. 23:14, as the context shows. No, that, is not grounds for divorce. It may come as a shock to you, but George — that is not adultery or fornication either. It is one of many "indecent things" covered by the expression "ervah-davar." In Deut. 24:1 the "indecent thing" may be any number of things — and I agree they are likely related to sex — but there is no authority (including the six you Cited, and the EIGHTEEN I have in my files) that limit "ervah-davar" in Deut. 24:1 to adultery or fornication. None George, none!! None!! Not even one George! None!!

It seems to bother bro. Jones that I mentioned only two of his authorities. Well, It wasn't because I did not have ammunition on the others. The truth is, I do not like to have to point out his shameful use of authorities. I do not want to hurt bro. Jones. Take, for example, this Arndt and Gingrich quotation upon which he seems to reply so heavily. I suggest he write Prof. Gingrich (Albright College; Reading, Pa.) and ask him if he meant to limit "sexual life" to fornication and/or adultery? I wrote him. Want to know what he said? O.K. "So fornication or adultery were not the only things that could be meant here." (in Deut. 24:1, rft) I also wrote to every person I said I wrote, and made my own arguments, notwithstanding bro. Jones insinuations to the contrary. A lot of exchange about authorities" could be eliminated if bro. Jones knew the difference in "sex" and "sex related" etc., and adultery or fornication; but this is hardly the place for the lesson.

George says, "our concept of marriage is based on Christ's teaching in Matt. 19:3-6." Well, mine is based on what Christ said in Matt. 19:3-6, 7, 8, 9, f. It is difficult — yes, impossible for me to understand why vs. 3-6 should be considered applicable to today but verse 9, inapplicable. Guess I'm just dense.

Bro. Jones thinks I did not deal with his exegesis of Deut. 24:1-4. I'm afraid he read my review too hurriedly. I dealt with this repeatedly as I showed it to be irrelevant. He should ask his debate-coach friend about that method of refutation;—• I assure you it is perfectly valid. I proved it made no difference what-so-ever what "ervah" or Deut. 24:1-4 meant; Christ's words stand on their own feet.

And while bro. Jones is talking to the debate-coach

about the above, I hope he will ask him to read up on so-called syllogisms that have heterogeneous middle and minor terms. I'll furnish a bibliography if necessary. It wouldn't matter if Aristotle made that syllogism; the minor premise is false, as I showed in Article 5, par. 5-6. This statement comes not upon my authority; for the syllogism violates rules of reasoning set up by the master reasoner himself. The husband-wife relationship (minor term, to the debate coach) IS NOT the same kind or class of "truly close" relationship as that used in the middle term; (parent-child). This type of syllogism proposes "truly close" as a general class of relationships, of which parent-child is one unit. But in reality, bro. Jones can not name EVEN ONE other relationship that is like (in specie or class) the parent-child relationship. The minor premise is therefore false, because it is NOT "such" a relationship as that of the major premise. In my previous explanation, I even pointed out what Christ did teach about the two relationships. Re-read Art. 5, par. 5-6 carefully.

And so, we close. I sincerely regret having to write this review, but it seemed it had to be done. I love bro. Jones, and hope and pray that he will cease to press this foolish contention. He is capable of much greater and better things, and I believe he will prove himself over and over again in other fields.  
—Robert F. Turner

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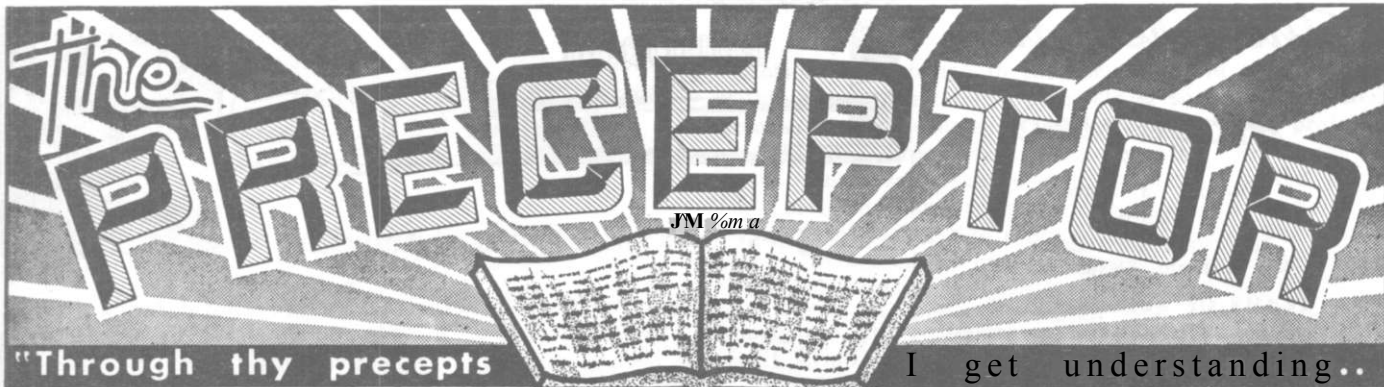
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## Searching The Scriptures

A. Hugh Clark



### "Holding The Pattern Of Sound Words"

Number Five

Perhaps some, as they have read these articles on the above topic regarding the great necessity of our keeping close to the very words of Holy Writ, in speaking of sacred things, have thought that this is making entirely too much even of the phraseology of the Bible. And does not such, some have been known to ask, justify the charge of bibliotry, worship of the book, as that charge is made by the worldly wise and more liberal thinking? How could the mere use of words, they say, involve such seriousness of peril?

The answer of course, lies in the following consideration. Words, are the signs of ideas; by words therefore, ideas are expressed or conveyed to others. Unscriptural words, or even Scriptural words, if they be used unscripturally, express of necessity, unscriptural ideas. And unscriptural ideas are a perversion of the Bible, and when they are expressed, lead men and women away from Christ, the church, and salvation.

It was for this very reason that the aged apostle, realizing that the time of his departure was near, and that Timothy and others who were younger and who still enjoyed the civil liberty of which he had been deprived, would have to succeed him in the great enterprise of carrying the gospel to all those who never yet had heard, instructed Timothy in the language upon which we are now commenting, saying. "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus."

#### ABOUT THE AUTHOR

A. Hugh Clark — Evangelist for the Parker Heights church and Staff Writer for The Preceptor Magazine. Route 1, Killeen, Texas.

Once before he had written Timothy very similarly on the same important point, saying, "Take heed unto thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee" (1 Tim. 4:16).

One great man has expressed the thought in this way, "We choose to speak of Bible things by Bible words, because we are always suspicious that, if the word is not in the Bible, the idea which it represents is not there; and always confident that the things taught by God are better taught in the words and under the names which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches." To Be Continued

VOLUME 15 SEPTEMBER, 1966 NUMBER 11

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# The Preceptor Magazine

Stanley J. Lovett  
Editor  
4123 Valleyfield Drive  
San Antonio, Texas 78222

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

## COMMUNICATIONS

Address all communications concern-  
ing subscriptions and changes of ad-  
dress to The Preceptor Company, Box  
187, Beaumont, Texas or telephone  
Area Code 713 Number UN 6-2961.

## OWNER AND PUBLISHER

Owner and Publisher, Stanley J. Lovett  
Office of Publication, 4123 Valleyfield  
Drive, San Antonio, Texas 78222; Busi-  
ness Office of Publisher, 6210 Wicker-  
sham Drive, Beaumont Texas. Ave. no.  
of copies each issue during preceding  
12 months 1833, paid circulation 1305;  
Ave. no. of copies for free circulation  
each issue, 42 ;no. of copies in single  
issue nearest filing date, 1194.

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## "Quest For A Christian America"

The title above is that which brother Ed Harrell (David Edwin Harrell, Jr.) has given to a book authored by himself and published by The Disciples of Christ Historical Society, Nashville, Tennessee. Order from The Preceptor Company, P. O. Box 187, Beaumont., Texas. Price: \$5.95 per copy.

The author is a faithful and able preacher of the gospel. Until very recently he preached for the church at Johnson City, Tennessee, where at the same time he served as associate professor of history at East Tennessee State University. Presently he is connected with the University of Oklahoma at Norman having begun there this semester.

This book is a revision and condensation of a doctoral dissertation written at Vanderbilt University in 1962. Although this is the author's first book it is by no means his first literary effort. The time segment, covered in this book is from the beginnings of "the disciples" in this country until 1866. A projected second volume will embrace the time from 1866 until 1900 and a third will span the period from 1900 until the present. The material in the book is thoroughly documented and the twenty-page long Bibliography surprisingly reveals the vast amount of source materials now available to the student of "disciples history."

This editor enjoyed immensely and profited much from the reading of this social history of "the disciples." It is not simply a conventional chronological delineation of facts but rather a probing into the social forces of their day and their influences upon "the disciples" and the latter's effects upon then extant social currents. Such things as the millenium, the economic gospel, slavery and sectionalism, pacificism End patriotism, alcoholic spirits, tobacco, worldly allurements, marriage and divorce, capital punishment, rights of women, secret societies, etc., all come in for consideration. But let the author speak for himself in the following excerpts from the Pre-  
face, pages Vii-X:

"According to the 1964 Yearbook of American Churches over 4,000,000 Americans now trace their religious heritage to the Disciples reformers of the nineteenth century. These twentieth-century Disciples span from virtually one end of the spectrum of American Protestantism to the other—from ecumenical denominationalism to legalistic sectarianism. The proclivity of the 'restoration movement' to proliferate has not weakened since the separation of the Disciples of Christ and the Churches of Christ around the turn of the century—one ecumenical in outlook and theologically sophisticated; the other largely sectarian. In the Church of Christ the same pattern has been followed. The more cultured element of the group is well on its way to denominationalism (or at least to a position much nearer the mainstream of American Protestantism), while a smaller segment of the church remains committed to the most legalistic implications of the restoration plea." (Par. 1)

"More specifically, this is a study of what Disciples thought and did on social subjects. While most religion (in the Christian tradition) first centers around the efforts of man to come to terms with the unknowable, another important area which has generally been considered a proper sphere for the pronouncements of religious leaders includes the moral and ethical problems (Continued on page twelve)



## "Destructive Imagination"

James W. Adams

"Imagination can be creative or destructive, depending upon whether you control it or let it run wild." (Screenings, Nuggets, Jan. 1966.) "For though we walk in the flesh, we do not war after the flesh: Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:3, 5).

Unfortunately, God's people in every age have been unduly influenced by the spirit of the age and the temper of the surroundings to which they have been exposed. Many of the sins and difficulties of emancipated Israel stemmed from the exposure of Jacob's posterity to the idolatry and associated moral depravity of Egyptian life. The problems in the church of God in Corinth against which Paul "warred with weapons not carnal" (2 Cor. 10:4) resulted from the influence of perverted Judaism, Greek scholasticism, and heathen idolatry with its degenerate ethic. Every historian recognizes at once the influence of the political and moral character of the Roman Empire upon the apostate church and its Roman Catholic progeny. Any unbiased student of professed churches of Christ today is at once impressed with the fact that their character has been subtly but surely changed in the last quarter of a century by a process of spiritual synthesis between them and the society in which they exist.

One of the outstanding attributes of Twentieth Century society, our so-called 'Space Age,' is its complete rebellion against what it pleases to describe as, "The Status Quo." Its spirit expressed in original doggerel is:

It matters not  
How old or so.  
There's nothing worse,  
Than Status Quo!

Practically every standard basic to the development of modern Western culture in politics, social relationships, morals, and religion have been relegated to the scrap heap like the scarred remains of automobiles of a decade past. He who resists such summary rejection of the combined accomplishments of ages past is immediately branded as a bigoted and tradition-bound devotee of "Status Quo." He is not given credit for conviction based on careful study of evidence, intellectual honesty, nor ability to comprehend the subtleties of the new order. The modern, organic evolutionist is a striking example of the attitude to which we refer. To him, a "Creationist," regardless of his academic

background or scientific accomplishments, is either a bigot or an ignoramus.

This is bad enough in the secular world about us and within the denominational precincts of so-called "Christendom," but it is worse, infinitely worse, among professed churches of Christ, and still worse than that in the so-called "conservative churches." We have observed slowly but surely developing among conservative churches over the past ten years this contempt for the so-called "Status Quo." We are called upon to "restudy" the entire ground upon which we stand. Positions universally held by "liberal" and "conservative" brethren and upheld against all opposition on the polemic platform for more than a hundred years by our predecessors in the faith are relegated to the scrape heap as "Church of Christ tradition." This neo-gnosticism or new ethic has given birth to a new nomenclature. Incidentally, one of the inevitable marks of a new party is a new vocabulary. For example, when one hears an individual refer to man as "God's spiritual idea," no one has to tell him that the individual thus speaking is either a member of the Christian Science group or at least under its influence. The neo-gnosticism, or "new look," among conservative brethren in sermon or literature is immediately recognized by its new vocabulary. Familiar Bible terms of standard translations have been abandoned in favor of terms which "mere accurately translate the original language." Old terms have been given new meanings that transcend dictionary definitions. In one case, at least, this has become so pronounced as to require the publication of a glossary so that the bourgeois, or tradition-bound rabble, might, be able to comprehend the subtleties of the new ethic, or system.

There are two extremes in this matter that must be avoided: (1) There is the danger of accepting something as true and right simply because it is old and respected without having studied the matter involved to determine whether it is or is not right and true; (2) there is the danger of summarily rejecting what has always been held to be true on the assumption that such is "tradition" and not factual.

We would not discourage imaginative thinking. Such thinking has given birth to all the progress the world has ever known. However, a thing may be highly imaginative ever original, and be destructive and ruinous. "Historical and dialectical materialism" as discovered and developed by Karl Marx and Friedrich Engels is certainly an highly imaginative concept, but godless Communism, its legitimate offspring, has bathed the world in blood and threatens the very foundation of free society. Paul solemnly warns us against imaginative thinking in the realm of the spirit when he says, "Casting down imaginations and every high thing which exalteth itself against the knowledge of God."

No preacher of the gospel has the right to foist on eternity bound men either from the pulpit or in the press any concept which has not been completely tested and proved in the crucible of truth beyond a shadow of a doubt. Every thought must be brought "into complete subjection to the obedience of Christ." Then, and only then, should it be publicly expressed. Let us cease, under the spurious guise of spiritual freedom of thought, to allow our imaginations to run wild simply because they run counter to the "Status Quo." The End

### ABOUT THE AUTHOR

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## Training Our Children To Respect The Word Of God

One often hears complaints that the behavior of the young people in the Bible classes is not what it should be. The young teacher says: "I am having discipline problems." When such situation prevails, the time in classes, known as "the Sunday School," is being worse than wasted.

What shall we do about it? Some are trying various stunts and play devices to "interest" the children. Others resort to rewards and prizes. One teacher had one of the elders of the church to sit in the rear of the room to maintain order while she "taught." All such should be assigned to the waste basket. If we are not going to be able to teach the Word of God in classes, then why go through a form and pretense? We are setting up a wrong impression of what Bible study is.

Again, what shall we do about it?

The answer lies in developing respect for the Word of God.

First, as Peter wrote in 1 Peter 2:1, 2, we must get rid of some things before we can "desire the sincere milk of the word." Get rid of "literature" that teaches erroneous doctrine and liberalism, which, to attract, is filled with cross-word puzzles and other devices to please but which do not tend to teach the eternal truth of God. Get rid of the singing of foolish songs, such as, "Rooster, rooster, be a booster." Another song that contributes nothing to the respect of God's Word is lifting a lesson from the Book and using it for a physical game, such as, "the Wise Man Built His House Upon a Reek." This "song" is often given to children too young to appreciate figures of speech therefore miss the spiritual value of Christ's great lesson in closing this sermon of sermons. How loudly and gleefully do the children clap their hands when "the foolish man's house came tumbling down." Get rid of the singing of the books of the Bible. The children sing names they cannot even pronounce and know nothing of the significance of each one and its purpose in the Book. The sad part is that they and their parents seem to think they have learned a great deal about the Bible when they can "say the books." Some of these children will come out of the classroom and show disobedience and disrespect



### ABOUT THE AUTHOR

Irene Sowell Foy — Former long time public and private school teacher. Teacher of women's Bible classes and Staff Writer for The Preceptor Magazine. 1104 Caldwell Lane, Nashville, Tennessee 37204.

for their parents, seeming not to know that one of those books says: "Children, obey your parents in the Lord." Yet we wonder why the prevalent disrespect to parental authority and to all authority. How long, oh how long, will we as mothers, and teachers continue to be so foolish?

How may we help our children to develop respect for the Word of God?

A general principle for developing respect for anything of beauty, even for the beauty of a rose, is experience with and observation of that thing. The first step in developing appreciation for God's Word is to set a goal, such as, developing faith in the Bible as the Word of

God, emphasizing its central theme, CHRIST OUR REDEEMER.

### The Bible, The Divinely Inspired Book

The teacher's aim in developing this subject should be: To develop faith in the Bible as the Word of God, leading to respect and obedience, and to grasp the wholeness of the Book.

The greatest book ever penned is the Bible, the Word of God. This Book claims inspiration by God and states the purpose of the Book. See 2 Timothy 3:16, 17. Time has proved the truth of this claim because it has withstood the onslaughts of Satan and his cohorts, yet has proved to be indestructible. After the attacks of many centuries it remains today a "best-seller." Time also shows that where the Bible is engraved on the hearts of people, there one finds the highest type of civilization, the greatest degree of happiness. See Psalm 119:3 and Psalm 1.

Without the Bible, man is without truth as to his origin, without direction as to how to behave himself (Jeremiah 10:23). He is also in total darkness as to his destiny. The Psalmist states: "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

One may be impressed that the Bible is the inspired Word of God by his own experience in the use of the same. It is the only safe guide in the many, many choices one must make in life. "Thy word have I hid in my heart, that I might not sin against thee" (Psalm 119:11).

### The Great Evidence Of Its Divinity

The great evidence that the Bible is divinely inspired is found in the Book itself. Alexander Campbell said: "The divine inspiration of the Holy Scriptures is, indeed, full proof of the divine wisdom and knowledge contained in the record itself. The author is known in his works. God's Book is full of divinity. It reveals what human wisdom cannot fathom, but what human wisdom must believe and approve." This attempt is to show the divinity of the Book by its marvelous unity throughout its sixty-six books. This fact shews that there must have been a master mind to hold about forty penmen, writing at different times and in different places, to one great theme, without contradiction one from the other. The writers were plain, ordinary matter-of-fact men of varying occupations. One of the writers, John, said "That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life. That which we have seen

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## Modern Trends In An Old Setting

During a recent meeting at Lexington, Kentucky, I was given the opportunity to visit the library of the old Female Orphan School in Midway, Kentucky. A special room of the library is reserved for "restoration" literature and historic items of interest to the "movement." Among such objects of historic interest is the melodeon Dr. L. L. Pinkerton introduced into the worship service of the Midway congregation in 1859. Visitors to the library are given a mimeographed sheet containing a newspaper article concerning the melodeon titled: "First Musical Instrument Ever Used in Christian Church, Melodeon Spirited Away to End Discord, is now at Midway School" . . . The LEXINGTON SUNDAY HERALD, April 10, 1938, by A. P. Brown.

"The first musical instrument ever played in any church of the Disciples of Christ—and antique melodeon which almost caused a rift in the Christian Church ranks when it was introduced at the services at the Midway house of worship almost 80 years ago—occupies a position of honor at the Midway Female Orphan School today.

"The melodeon, according to Woodford county historians, was placed in the old Midway Christian church by Dr. L. L. Pinkerton, one of the founders of the school, about 1860, at a time when churches questioned the use of musical instruments in worship. A spirited controversy resulted among the members of the church, and Dr. Pinkerton's act was denounced in an article published in a Cincinnati newspaper in 1860.

"Dr. Pinkerton, then pastor of the Midway church, had Thomas Parrish, the son of James Ware Parrish, one of the co-founders of the girl's school, play the melodeon at his services.

"Early history of the instrument was recalled when the business director of the orphan school found a reference to it in some old files. The Rev. Mark Collis, a pastor emeritus of the Broadway Christian church in Lexington and a trustee of the school for almost 50 years, recollected a story of the melodeon told him by John S. Shouse, a former trustee and father of Jouett Shouse of Washington.

"According to the story, the melodeon caused so much trouble in the Midway church that Adam Hibler, an elder of the church, removed the 'instrument of Satan' from the

church late one night with the assistance of a negro servant Reuben, who passed it out to his master through a window. History of the melodeon for the ensuing period is obscure, but it was located comparatively recently by John Rogers, a Midway historian. He found it in the possession of Misses Mary and Elizabeth Nugent, who live at Nugent's Crossroads at the intersection of the Old Frankfort Pike and the Frankfort-Versailles Pike. They had inherited the old instrument from their father, James Nugent, who had been a friend of Mr. Hibler's. Whether the melodeon was given to him or he purchased it at a sale for \$1.65 as was reported by some members of the family is not known.

"School authorities, however, were satisfied that the melodeon in the Nugent's home was the original 'instrument of Satan' removed from the Midway church in the middle of the night, and James Ware Parrish II, Midway capitalist and horseman, became interested in the melodeon and its history. Mr. Parrish is a son of the Thomas Parrish who played the instrument at the first church service, and he donated the money necessary for the purchase of the antique musical instrument for the orphan school.

"Since its discover and acquisition by the Midway school, the Melodeon has been exhibited and played at five Christian church conventions four of them state gatherings and one an international assembly. The instrument has attracted wide interest wherever it has been exhibited."

I found this account to be very interesting in every respect. The overt action of Dr. L. L. Pinkerton to force the use of the melodeon on the congregation and the counter tactics of Adam Hibler to remove it from the premises on his own volition follows modern trends among "leaders" to take matters into their own hands and attempt to settle doctrinally involved matters by mere strategy rather than a reverent approach to the teaching of the scriptures. The introduction of the melodeon, along with the controversy it stirred, paved the way for almost countless innovations afterwards. While it was "stolen" out of the building time soon saw its counterpart graciously received into the worship.

Is it not a sad commentary on human nature to observe that while the introduction of the mechanical instrument of music into the worship created such a stir of opposition that it nearly divided the fellowship it has hosted myriads of innovations among those that accepted it, and all of that without causing an eyebrow to lift? "Dr.," "pastor emeritus," "state convention," "international convention" indeed! We wonder if anything could cause a stir among such people on the basis of objection to its unscripturalness?

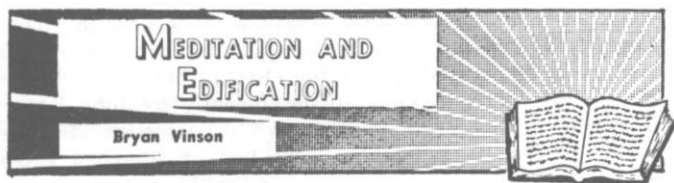
Are there among the readers of this little article one who recollects that people once said: "The only difference between the church of Christ and the Christian church is the piano"? If you think you have an answer for that what do you say when some "well informed" brother tells you that all the stir between brethren today is over "how" a congregation is to care for its needy? That no more represents the difference between brethren who accept and those who reject support of human institutions out of the church treasury than the piano represents the difference between the Christian church in a given locale and a local church of Christ. Liberal mindedness is permitting many

(Continued on page twelve)



### ABOUT THE AUTHOR

W. L. Wharton, Jr — Evangelist for the Highland Boulevard church and Staff Writer for The Preceptor Magazine. 4935 Lakewood, San Antonio, Texas 78220.



## Baptism—A Condition Of Forgiveness

In the early history of Christianity we are informed of an effort by brethren among the Jews who sought to enlarge upon the conditions of salvation from sin, to the effect that Gentiles must be circumcised and keep the law of Moses to be saved. In more modern times much zeal and effort, has been made to diminish from the clearly stipulated terms of salvation by many who profess to be followers of Christ. The zeal of the Jews for the law of Moses and the rite of circumcision is matched by the zeal against the command to be baptized issued by the apostles of Christ, as identified to be for the remission of sins. While evidently the former could see virtue in those the latter can see none in this; and in each instance the decision was made on what the proponents, respectively, can see rather than what the Lord has said. In the first case the apostle Paul refused to give place by way of subjection even for an hour that the truth of the gospel might continue with them, and in the present case there can be, for the same reason, no yielding at all. If to impose what the Lord did not upon those in that time would vitiate the truth of the gospel, certainly to take away that which he does require now will have the same ruinous effect on the truth of the gospel.

It is amazing that there are those who can on the one hand avow their belief that obedience to the command to be baptized is a condition of forgiveness, and on the other hand regard one such as Billy Graham to be a gospel preacher, when he extends salvation to his hearers without any necessity of rendering this obedience! Such, however, is being done. The only plausible explanation which presents itself to my mind is an unwillingness to be shut up to what the scriptures say being viewed as an uncomfortable restriction upon their deeply felt sentiment for those who are not submitting to this requirement. Basically, then, it is a complete reversal of the statement of Paul, who said, in contemplating the fact that all do not believe, by asking "shall their unbelief make the Word of God of non-effect? God forbid, let God be true and every man a liar." Regardless of whether any one in particular, or everyone altogether, refuses to be baptized for the remission of sins, such does not impeach the truth of the gospel. What, then, is the truth on this subject?

In being baptized there is action performed, or in other words baptism is an act. Since, then, it is an act which

one is commanded to submit to in order to the forgiveness of the sins of which he is guilty, any other act submitted to as a substitute therefor constitutes no compliance with that commanded, and consequently affords no assurance of the remission of his sins. It is an act which involves the element of water in its performance as attested by the fact that those who were baptized went, into the water and came out of it. In the use of water, was it sprinkled or poured on the subject? Today millions have experienced this as constituting, in their judgment, baptism. Extended and tedious efforts have been made to establish this as baptism. Many debates have been engaged in by immersionists and affusionists, with lengthy appeals to the original language, and every stratagem that ingenuity could conceive of to sustain the contention that sprinkling is baptism has been made. The scholarship of the religious community is wholly against this contention. However, no one is under any necessity of appealing to the original language in which the New Testament was written. The common version is adequate to ever need in eliciting the truth on this point. When Philip preached Christ to the Ethiopian, and that which was taught led him to inquire, "See here is water what hindereth me being baptized," the sequel relates they went down into the water and he baptized him, and they came up out of the water. Now, the necessity of coming up out of the water was created by the fact they both had gone down into the water, but this doesn't resolve the question of why they went down into the water. Certainly they didn't go into in order that they might come out of the water; this would have been meaningless, inasmuch as when thus out of it they would have been as they were before going into it. Hence, the necessity of going into existed in regard to what they went into the water to do, and in the doing of it the presence of both in the water was necessary. Sprinkling or pouring water on the Eunuch could not require either he or Philip going down into the water, but immersion did. Only, then, in the action of immersion is there any relevancy in their going down into the water.

The scripture statements to the effect that baptism is a burial are not only adequate but final as bearing on this point of what baptism is. Should these scriptures (Rom. 6:4 ....Col. 2:12) be but fairly viewed and honestly accepted all controversy would cease. "We are buried with him." That is, in that which is done there is a burial of the "we"—those who are Christians as constituting those who have been thus buried. In what action is this burial accomplished? Paul affirms that it is in baptism. Too, in being baptized we are "buried with him"; that is, in doing as he commands we are thus identified with him in thus acting. Only as we do as He directs can it be said he is with us, and wonderful it is to enjoy assurance that he is with us. And since that without him we can do nothing, it follows that all one may so do is but vainly done. So, then, to be buried with him in baptism is, first, to be buried, and this requires a submersion, and second, an emersion; it is something being done in which Christ is with us. Such is not nor can be affirmed either as touching the action involved, or the identification of Christ with one in it, of either sprinkling or pouring.

The real importance of this subject is determined in regard to its design. No importance is discernible apart  
(Continued on page twelve)



### ABOUT THE AUTHOR

Bryan Vinson — Preacher for the Timpson, Texas, church when not engaged in meeting work. P. O. Box 764, Longview, Texas.



## A Godly Woman

Robert F. Turner

My wife loves me more than I love her. I can no longer deny it. Her capacity for loving is so much greater than mine. If there is one selfish bone in her body, our thirty years together have not revealed it—and the capacity to love is directly related to the ability to live above self.

Vivian's love will not be denied. It is not smothering—possessing—but its genuine warmth lays hold on me. She is aware of her power to bind me, but not once—not once has she so much as threatened me with this scepter. Her love is there, just there; and it has been there almost from the day we met; and I can no more deny its presence or influence than I can deny the sun, and my need for it.

She is the most beautiful woman in the world. Others have the form; are chic, whitt, striking, sexy—and my wife easily complements my earth tabernacle—but her adornment is that of a meek and quiet spirit. It is "godliness"—and no other word so honestly describes it. I recognized these characteristics in her when we were first married, but the impression has strengthened as we have grown older together. Now, I can not read 1 Tim. 2:9-f. and 1 Pet. 3:3-f. without thinking of Vivian.

She is not a jealous woman; and my faith in her borders on complacency. Ours is a mutual trust that lives above suspicion; and Vivian inspired that confidence. If my eye strays, my heart reproves. It is a guard that God gave me. Vivian tempered and gave it edge—without the sound of rasp or stone—and I am eternally grateful for its protection.

King Lemuel wrote of a "worthy" or "virtuous" woman (Prov. 31) as being industrious: buying fields, planting vineyards, and weaving cloth for sale. My wife worked hard to help finance some of my schooling, but as soon as my income could sustain us she gave full time to the children, and to a woman's work for the Lord. The sick know her touch, the homeless her hospitality. For years she taught "Stories About Jesus" to a class of children, and I still ask her to jog my memory on details.

But her greatest work has always been her quiet influence for good on all who knew her. She is not a "talker" (I never give her a chance) but she is a "doer." She doesn't write articles, organize "benefits"; she is not the "life of the party." But folks who open their doors to her are just a little bit better when she leaves. I baptize the neighbors—that Vivian taught. God knows, and

I suspect, that many homes have accepted Robert F. because Vivian was by his side.

Vivian is modest in every sense of the word—but she is not prudish. In good taste, and with the utmost respect for the offender, she pleads by word and example for clean habits, appropriate dress, Christ-like living.

This is not an obituary. My wife is not even sick. This is a sermon on "A GODLY WOMAN." It will embarrass Vivian (and that will hurt me); but she lives a better sermon than the great R. J. T. will ever write. The End

## 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.

New church in Duncan, Oklahoma, P. O. Box 201—David Bonner, preacher. If you know of anyone in Duncan who might be interested in studying the Bible, please let us know.

Gospel preacher needed to work full time. Salary about \$125.00 per week and we will pay rent on a house for at least one year. Contact Al Hale or A. Z. Ford. Marked Tree, Arkansas.

From time to time we might employ a retired person who has had elementary school experience in our Academy. If there is a person who is in your acquaintance who might be interested in the opportunities here, I would be glad for them to contact me at Florida College, Temple Terrace, Florida, 33617.  
—James R. Cope

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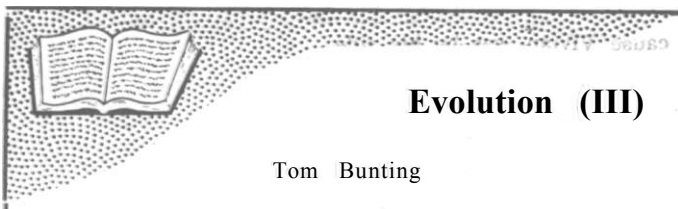
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### ABOUT THE AUTHOR

**Robert F. Turner — Preacher for the Oaks-West church. Author and Editor of Plain Talk and Staff Writer for The Preceptor Magazine. 1606 Sherrod Street, Burnet, Texas.**

Why not enter a listing on the Directory Page? The address and time of services of the congregation where you worship may be listed for \$3.00 per entry.



## Evolution (III)

Tom Bunting

Often in a discussion of the theory of evolution there is brought up the problem of time and age of the earth. A person should not confuse the two issues. The age of the earth has really nothing to do with the theory of evolution. The only thing that the age of the earth can do is to either forbid or allow sufficient time for evolution to be accomplished. If there is not sufficient time then of course evolution could not have taken place, on the other hand if the age gives us sufficient time this in no way offers any proof for the theory.

We have stated before that if the theory is to be proven it must be proven either by the evidence in the present or the past. I have already shown in the preceding articles that both the Bible and science tell us that it does not now occur. Furthermore, we noted that the record of the past (found in the rocks) gives no evidence of evolution ever having taken place. The account that one finds in the rocks is much more favorable toward special creation.

Whether one subscribes to special creation or evolution there must be a first cause. So I see no weakness in the fact that I accept the Genesis account of the cause of all things. We have no reason to doubt, the Bible account of the first cause. In the beginning God ... (Gen. 1:1).

This work of God was completed in six days! Again I can see no need to speculate as to the length of a day. It is stated that the "evening and morning was the first day." If it were not for the theory of evolution no one would suppose that these days were anything more than a regular 24 hour day. Those who would like to subscribe to the theory of evolution and still try to make it harmonize with the record in Genesis have come up with the theory of 'long days.' The idea that a day represents a long period of time. Since there is no evidence for the theory of evolution I see no need to even consider such a possibility as this time. If we believe the Bible then there can be no doubt. Theistic evolution makes God a God of deception! "I cannot believe in a God that would write on the rocks 'one enormous and superfluous lie'. . . creating a world with appearance of a planet in which great and diversified fauna appeared suddenly, when in fact it came by slow process of evolution" (Is Evolution Proved?).

We also learn that the things that were created by God were created full-grown. They were mature creatures. This

certainly forever answers the foolish question, often as in a joking manner, which came first the chicken or the egg? If it be a creation it necessitates the appearance of age. It is impossible to imagine true creation without appearance of age. This is seen in the creation account. Adam was not created a babe or embryo and then allowed to develop. Everything in like manner was created fully developed, perfectly functioning and whole. The soil was created for the plants. Chemical molecules and compounds existed then as now. The light from the sun and stars were seen instantly. Since that first creation these things all take time. It now takes time for the light to come from the stars to the earth, it now takes time for the soils to be restocked with used minerals. But at the first everything must have the appearance of age if there was any creation at all. The first trees must have had "rings of age." That which we do not now know is the "apparent age" at which the "clock" was set. It was anything that pleased God the creator. Some say that this is willful deception, but it cannot be if there was a creation. Creation of apparent age does not in the remotest degree involve a divine deception, but is rather inherent in the very nature of creation.

If evolution is not the answer, then is there an explanation for the record of the fossils? I believe in the special creation and I do not believe that God purposefully placed the fossils in the rocks to mislead men. The only logical conclusion seems to me to be that they were laid down after creation. They were formed under the same basic laws but the laws were not acting at the same present rates. The rates at which certain laws take place often vary due to circumstances. There is no reason why it is not possible for them to have been greatly augmented rates over greatly enlarged areas. This must be the case for uniformitarianism is unable to correlate all the facts of the record.

Evolutionists speak of uniformity but explain particulars with catastrophes. They find it difficult "to account for the series of rhythmic and overwhelming catastrophes which we call the Ice Age." We are told the "little success has been attained in relating these sedimentary rocks to actual sedimentary environments of deposition" (Twilight of Evolution, pg. 61). Likewise, volcanic terrains on this continent have to be explained in terms of great systems of volcanic vents and fissures which are completely incommensurate with any type of volcanic activity with which we are acquainted today. Then there are the fossils themselves. These are supposed to have been laid down by a slow operation of geologic processes occurring at the present rates. The fact is they must have been laid down suddenly and probably under catastrophic conditions or else they would never have been preserved! The fantastic deposits, possibly millions, in mucks of the arctic; the great fossil 'grave yards' found in many parts of the world all testify that present rates cannot account.

Nearly all of the world's sedimentary rocks and their fossils have been deposited under moving water! The Bible describes a great water catastrophe. This corroborated by hundreds of legends and historical records of such a flood from practically all nations and tribes of the world. It is scientific and reasonable to consider the proposition that

(Continued on page thirteen)



### ABOUT THE AUTHOR

**Tom Bunting — Evangelist for the church to Miami 2410 S. W. 14 Miami, Fla. 33145.**



## The Passing Scene In Religion

Joe Neil Clayton

### CATHOLICS NOT AFRAID OF VIRGINIA WOOLF!

Life Magazine recently carried an article on the forthcoming film entitled "Who's Afraid of Virginia Woolf?" Elizabeth Taylor and Richard Burton, who have received much attention from the press in the last few years because of their bold display of adultery and sensuality, are the stars (?) of the film. The publicity agents for this film have successfully filled the scandal magazines with "advance" peeks into the character of the film, and it comes out "smutty." Life Magazine reports that with this film "\_\_\_the American movie industry enters an era in which there are virtually no restrictions at all on dialogue." It went on to list the various curses and filth lines which the actors use in the course of the film.

Another sensational aspect of the film is a sensual dance done by Elizabeth Taylor in portraying the attempt of a married woman to seduce another man in the presence of her husband.

Ever since curses and suggestive language have been introduced and accepted in the dialogue of major American films (The first was in "Gone With the Wind" and was denounced roundly by many denominational clergymen), dialogue has gradually become more bold and uninhibited. It is, of course, expected that an industry in which a dollar is more important than responsibility would be unconcerned about, such a trend. We cannot expect sweet water from a bitter fountain. Bounds of restraint are merely obstacles to be overcome for profit.

For many years, denominational churches of America have placed their considerable force to bear against this trend. The pressure has been organizational, while the members of these churches spend their money to attend these disapproved films. Long ago, denominational preachers began to forsake the responsibility to proclaim against individual immorality. Therefore, the organizational opposition they have given to the "smutty film" industry has become rather hypocritical. It is even considered to be out of place by the denominational members.

An example of the gradual moderation of the stand taken by the churches is cited in the Life articles. Some of the first men to preview the film in question were members of the "National Catholic Office for Motion Pic-

tures" (formerly the "Legion of Decency"). This is an organization which 'either approves or disapproves films for the consumption Of Catholics. In the past, this organization has been able to put a respectable dent in the income potential of any film by withholding its approval.

Life reports that of the 81 viewers on "Virginia Woolf," that "An overwhelming majority were in favor of approving the film." One viewer wrote "... I suppose we can expect a storm of protest from offended Catholics if we pass the film. Many will feel that this is giving some sort of approval to the use of such language. But there is a greater danger in not approving it. As I see it, there is a major tendency among younger and well-educated Catholics to ignore NCOMP'S ratings." This statement indicates that this person would rather surrender to "trends" of thinking among "younger" and "well-educated" Catholics, than to run the danger of sounding "prudish" over the use of a few filthy remarks and curses.

A Priest is said to have reported about the sensual dance that he approved it "... because it serves a purpose in the plot, and is not exploited for effect." Thus, he judges the motives of the movie makers, and finds them innocent of any attempt to "exploit" whatever "effect" such a scene will have at the box-office. He is either very naive, or doesn't really care to bear such a responsibility.

One of the viewers, who was reported to be a judge (and perhaps more qualified than a priest to judge the "effect" of such a film on the baser passions) said, "I cast, an emphatic vote for a condemned rating. This film has no redeeming social value. The only possible favorable comment I can make is that the actors ably depict the varying moods of drunken persons." (We applaud this candid judgment from a Catholic.)

The Movie Makers heaved a sigh of mercenary relief, when this organization granted "Virginia Woolf" its approval. The hurdle that had seemed to be the highest was now surpassed. They could count on a long and happy run to the box-office. The unusual thing about this situation is that the Movie Industry's own censorship organization refused to approve the moral content of the film. Almost every rule in its code was violated by the film, and the Catholic Organization approved it! It is certainly a sad state of affairs when a secular moral code is better than a religious one!

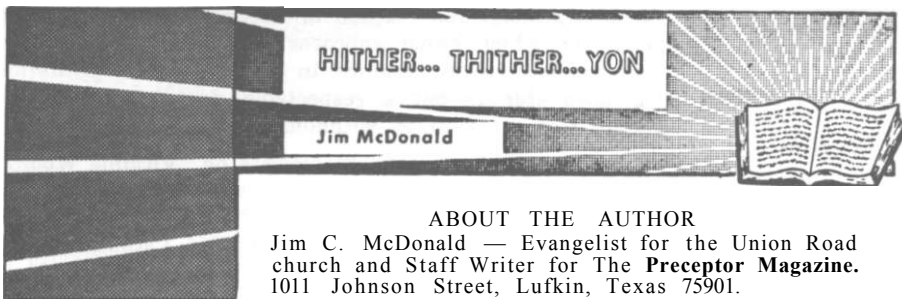
The solution to the growing problem of such films, we suggest, is not to be found in impotent organizations that surrender to the will of those whom they represent. The fact is that no suggestion of organization resistance to evil actions is mentioned in the New Testament, so far as we know. The Church is an instrument in the hand of God for the positive proclamation of the truth, and is described as truth's "pillar and ground." When it speaks for truth, it is proclaiming its opposition to evil, but its appeal is not to governments, industries, or other institutions. Its struggle is against Satan's influence on the sinner, and its appeal is directly to the sinner.

The individual Christian must do his part by following the precepts of Christ, such as "Abhor that which is evil" (Rom. 12:9), "Abstain from all appearance of evil" (1 Thess. 5:22), and Paul says, "I would have you Wise unto that which is good, and simple concerning evil" (Rom. 16:9).

(Continued on page thirteen\*)

#### ABOUT THE AUTHOR

Joe Neil Clayton — Minister of Termino Street church and co-developer of prepared, recorded radio messages. 1031 Termino, Long Beach, California.



#### ABOUT THE AUTHOR

Jim C. McDonald — Evangelist for the Union Road church and Staff Writer for **The Preceptor Magazine**. 1011 Johnson Street, Lufkin, Texas 75901.

**Baptisms:** The following baptisms have recently been reported: Graysville church, Birmingham, Ala., one; Silver Street, New Albany, Ind., one; Wendell Ave. in Louisville, Ky. one; West Sixth, Pine Bluff, Ark., six; Westside, Irving, Texas, six; Manslick Rd., Louisville, Ky., one; Tenth and Francis Oklahoma City, four; Greens Bayou, Houston, Tex., three; Westside, Ft. Worth, Texas, four; Expressway, Louisville, Ky., two; Pekin, Ill., three; Berea, near Huntsville, Ala. ten; Spring and Blain, St. Louis, Mo., one; Huffman, Birmingham, Ala., two; Mt. Olive, Fayette, Ala., six; Altus, Okla., one; Haynesville, La., one; Seventy Seven St., Birmingham, two; Westside, Aurora, Ill., three; Walnut Street, Greenville, Texas, one; Oak Forest, Houston, Texas, one; Snapfinger Road, Decatur, Ga., one; Union Road, Lufkin, Texas, two; Southside, Tulsa, Okla., one; Harding Ave., Sciotoville, Ohio, one; Edna, Texas, one; Castleberry, Ft. Worth, Texas, one; Walker's Chapel Rd., Fultondale, Ala., three; Martinsville, Ark., four; Fairview, Garden Grove, Calif., one; Downtown church, Lawrenceburg, Tenn., one Lake Shore Dr., Jacksonville, Fla., one; Caprock, Lubbock, one; Monticello, Ky., one; Marysville, Phoenix, Ariz., two; Berney Points, Birmingham, Ala., two and Vidor, Texas, two.

**Preachers Moving:** Victor Sellers to Preston Highway, Louisville, Ky.; Dick Word to Mt. Olive, Ala.; Herbert Fraser, Ft. Collins, Colorado; William R. Lambert, Greencastle, Ind.; Jack Gilliland, Southside, Beaumont, Texas; Bill Crews, Central, Beaumont Tex.; Arnold Hardin, Scyene Rd., Dallas, Texas; Wilson Coon, Oak Forest, Houston, Texas; Bob Love, Moryvale, Phoenix, Arizona; Tom Baker, W. Pleasant Run, Lancaster, Texas; Aubrey Belue, Westside, Aurora, Ill.; Vestel Chaffin, Shively, Louisville, Ky.; and Carl A. Allen, Timberland Drive, Lufkin, Texas.

**New Churches:** A new church is now meeting in the city of Ft. Collins, Colorado; Harold Dowdy helped in the beginning of a new church in Brunswick, Ga.; A new church is now meeting in Sumiton, Ala.; Hugh Davis is preaching for a new group of brethren meeting in Marietta, Georgia; Brethren are scheduled to begin meeting in Stillwater, Oklahoma, September 25th. They will meet at 434 Student Union Bldg., at the University.

SUBSCRIBE FOR A FRIEND

#### Reports From Brethren:

**James E. Cooper**, 393 Cowan Road, Mississippi City, Miss. We have just received word that Billy K. Ferris, who has been preaching in Terre Haute, Indiana, for the past few years, will be moving to Bonneville next week to work with the new church there. This congregation was started a few weeks ago, and has erected their new meeting house. I heard that they began with about 40 members.

**Paul G. Smith**, 100 Windermere T-1, Wayne Pennsylvania 19087. Bro. Smith desires to know of sound brethren in Philadelphia area with whom he might

#### COMING ....

HOW TO  
"MAKE A MONKEY OF ONESELF"  
by  
James W. Adams

#### In Next Issue

meet. Contact him at the above address.

**John A. Humphries** 322 S. Front St., Wormleysburg, Pa. As of October 1, 1966 I will be working with the Rivermont church of Christ in Hopewell, Virginia. My address will be: John A. Humphries, Rt. 2, Box 699, Chester, Virginia 23831.

**John H. Gerrard**, 1228 S. Webster, Kokoma, Ind. 46901. Three meetings held this spring. The first in April with the fine but small congregation in Warrenton, Mo. No responses, but fair attendance. The second with a new congregation in the east part of Akron, Ohio. One restoration, but good crowds in attendance. The third meeting with the faithful brethren in Silsbse, Texas. No responses but fine cooperation from surrounding faithful congregation. Guthrie Dean did the preaching in a meeting here as Courtland Ave., July 20 to 27.

Lewis Willis, 948 S. Geyer Road, Kirkwood, Missouri 63122. During May we had 9 baptisms, 1 restoration and 1 to place membership with us. Of the baptisms, 7 were during our spring

meeting with James P. Miller. From all indications, this was the best meeting ever conducted here from the standpoint of response, attendance and general interest. Our next meeting will be in the fall with B. G. Hope preaching.

**H. L. Bruce**, Box 457, Clute, Texas. Recently I preached in two good meetings. The meeting at Glencoe, Ark. went well. On July 22, I preached on the "issues" to an audience of more than half liberal. I also became acquainted with good brethren from the Welcome Hill congregation near Mammoth Springs, Ark. They are standing firmly for the truth. Three were baptized and one restored in the meeting with the Woodlawn church near Columbus, Miss. Two of the ones baptized had been members of the Baptist church for about 60 years.

J. F. Dancer, 4724 E. Manslick Road, Louisville, Ky. 40219. One Sunday morning, July 17, I preached in Corinth, Miss. Eural Bingham is the preacher for this church. They have been meeting for about a year and are in the process of building a meeting house. On Wednesday we began the trip back home stopping in Albertville, Alabama, where I spoke at the mid-week service. Carrol Sutton is the preacher for this church. Everywhere we were the church was growing—slowly, but surely. Some years ago it was almost impossible to find brethren in Miss., who did not go along with the institutional ideas, but now the churches are pretty well scattered all over the state and continuing to grow. The same is true of Alabama—the cause is well established and destined to grow.

**Albert Franks**, Merryville, La. We need help, our preacher that was coming up from Bridge City preaching for us Sunday morning and night cannot come longer than September. Do you know of a preacher that is retired that we might get? Our school is short of teachers, we have a house one can live in. We have spent over \$1,000 on the house recently. The liberals sure would be glad to get in here. They offered their help but we did not accept it. Whatever you can do will be greatly appreciated.

**Derrel Starling**, 4330 Barnett Drive, Wichita Falls, Texas. July 1st I'll be moving to work with the South Flores St. church in San Antonio, Texas. My address there will be 627 Glamis, San Antonio, Texas 78223.

**R. L. (Bob) Craig**, P. O. Box 1294, Crane, Texas. I have been working with the church at 1400 S. Mary, Crane, Texas, for one year. This is a good strong church of about 225 members, with three staunch elders at its helm. Joe Fitch and I were working together here unto June first when Joe moved to Kermit, Texas to help a small group there. Crane church is fully supporting him in that work. Until June 26th, David Bonner was being supported in Portland, Ore. by the Crane church, but on that date he



## “PREPARE TO MEET GOD”

Amos 4:12

### WHY?

1. Meeting Inevitable Matt. 25:31-33;  
Rev. 1:7
2. Not Prepared To Meet God Isa.  
59:1-2; Rom. 3:23; 6:23
3. Meeting — Time Of Rewards  
And Punishments  
Rev. 20:12-15
4. Change Needed John 3:3-5;  
Matt. 18:3
5. Our Works Not Sufficient  
Titus 3:5
6. God's Requirements  
Rigid Matt. 7:  
13-14

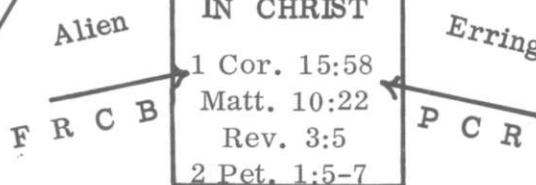
### WHEN?

1. Only In This Life  
Luke 16:19-31; 2 Cor. 5:10
2. Yesterday — Gone
3. Tomorrow — No  
Promise Jas. 4:14
4. Now — Only Time  
Heb. 3:15

### HOW?

1. In God's Way  
Isa. 55:8; Jer. 10:23
2. Christ The Way John  
14:6; 2 Cor. 5:7; Gal. 3:29;  
Eph. 1:3; Rev. 14:13

UNPREPARED  
WITHOUT  
EXCUSE  
Matt. 22:11



Danny Brown

moved to Duncan, Oklahoma, to help build up the cause of Christ in that area. In Duncan his full salary will be paid by Crane while 10th and Francis in Oklahoma City supplies his housing. During the past year here in Crane, through the efforts of many, thirteen have been baptized, fifteen have been restored, and about twenty have announced their desires to be a part of us. I have been fully supported in three gospel efforts during the year in which one new church became a reality and two small one were encouraged in their efforts.

Conway Skinner, Box 4, Beaufort, S. C. 29902. For the first time, services are now being held Lord's Day at Parris Island Marie Recruit Training Depot. As the recruits are restricted to the base for eight weeks, they have not had opportunity to worship—now they can. Please inform any parent of marine recruits of this fact, that they might inform their sons. The newly established congregation in Charleston, S. C. is doing well and making growth. The urgent need now is a faithful and dedicated man on the field working daily. If the congregation where you worship might could help financially such a man, please contact me immediately. My next meeting is in Valdosta, Ga. Aug. 14-19 at the E. Gordon St. church. Your presence will greatly encourage this small group. The church is thriving at Beaufort, and we are at peace among ourselves.

Earl A. Pickle, 612 N. Third, P. O. Box 271, Conroe, Texas 77301. In the Post Script (Ed. Note) to our report on this work in Conroe which appeared in the July Preceptor, bro. McDonald very kindly called attention to our forthcoming need for support. First, I wish to express my personal appreciation to bro. Jim for his kind recommendation, and second, to correct a mis-statement, the responsibility for which I accept fully and for which apology is herewith extended. Our support has been provided fully by the Spring Branch congregation of Houston since November of 1965 and will continue through October of this year. Through misunderstanding which originated solely with me it was reported my support was cut off as of July. This is incorrect. We do rejoice that our relationship with Spring Branch continues as solid as ever, and we do sincerely appreciate their fellowship with us in the work here at Central in Conroe." (Ed. Note—I extend my own personal apologies both to bro. Pickle and to the Spring Branch church for my loose use of the term "cut off" as applied to bro. Pickle's support. In his first letter to me, bro. Pickle did not say his support was to be "cut off," but that the elders had advised him they would need to be relieved of most, if not all of his support.)

Walter N. Henderson, P. O. Box 401 Lawrenceburg, Tenn. 38464. I termi-

nated my work with the church at Clermont July 17 after nearly four years of pleasant work. We had one baptism here at First Street last Sunday. The work is off to a good start.

E. Paul Price, 404 Bandera Dr., Tyler, Texas. We moved in June to Tyler, Texas to work with the church meeting at 3117 Garden Valley Road. Things look good for a good growth in the future. We are following brother Robert L. McDonald. Two have identified with\* us and one has been baptized. Would bulletin exchanges please notice new address. When coming through Tyler worship with us.

E. Paul Price, Tyler, Texas. On the dates of September 5, 6, 7 and 8 bro. Elmer Moore met in debate bro. Ronnie Wade in Fredrick Oklahoma. The debate was over classes, women teachers, and the cup (container) question. This debate was the result of a meeting that I conducted in Fredrick this past March for the brethren who meet at 19th & Calla Sts.

James W. Rury, 1885 S. E. Queen's Lane, Beaverton, Oregon 97005. After five and one half years of labor with the church in Dallas, Oregon I have accepted the invitation of the brethren in Beaverton, Oregon to come there and work with them. The years in Dallas saw 77 responses with 22 baptisms. In the Beaverton area (suburb Continued on page fifteen)

involved in man's relation to man. Most American religious historians (and Disciples are no exception) have concerned themselves primarily with the first of these questions—the theological and ecclesiastical history of religious groups. This study is basically concerned with the second. Of course, there are many and obvious interrelations between the theological and the social in the thought of the Disciples of Christ; in fact, the impact of each of these forces on the other is one of the major themes of this work. The primary story to be told, however, is what the Disciples thought and did with regard to social problems, and theological and ecclesiastical developments are discussed only when they are related to this basic theme." (Par. 6)

"Finally, something should be said for the benefit of the diverse variety of modern Disciples who will read this book. Although just as subject to human frailties as other mortals, the historian tries to tell his story simply as it happened—less interested in who was right than in what happened and why it happened. It so happens that I am a supporter of the conservative emphasis within the restoration rationale, but this study is not intended as theological propaganda. Whatever the merits and shortcomings of the book may be, it is an effort to set the facts straight." (Par. 10)

For those who are interested in the effects of social thought upon "the disciples" this book is a must. The question of to what degree present social forces are influencing the Lord's people now and how much it will be felt in the future is a rather insistently provoking thought that results from the reading of this well-written and penetrating book. The End

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#### Training Our Children To . . . (Continued from page four)

and heard declare we unto you" (1 John 1:1-3). The result could not have been the writer's own imaginings because each of the forty writers in the sixty-six books contributed to one great central theme, MAN'S REDEMPTION. The period of time consumed in the writing, more than 1000 years, by writers of varying abilities, many of whom were unknown to each other, and the fact of the ONE THEME from Genesis to Revelation, show without a doubt that the golden thread of God's love for man was woven into that writing, from Moses' words in the Pentateuch to John on Patmos.

Are we, as did Nero, "fiddling while Rome burns"? End  
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#### Modern Trends In An Old . . . (Continued from page five)

brethren a four-lane express of digression that will overtake the Christian church and out-strip it in our own generation. It has taken them a little over 100 years to get where they are. Some are almost up to them in less than 20 years. The End

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from or distinguished from the purpose or the design identified with it. If baptism be a non-essential then its action is comparably non-important, whereas if it be essential to the remission of sins, its action becomes a matter of transcendent importance to determine. This having been accomplished I think satisfactorily, though with brevity, it is pertinent to notice its design. Baptism has but one design. This was true of John's baptism, and it is true of the baptism authorized by Christ. True it may and does have its consequents, but it has but one design. This design is expressed, and does not come within the scope of inferential reasoning. No one who is familiar with Acts 2:38 need be in any doubt concerning what this design is. Here it is clearly stated that it is for the remission of sins. Not only is this the stated design but it is an incorporated part of the command to be baptized. Should one demur and say that it is adequate to the demands of the case to simply be baptized in obedience to the command to be baptized, and that this command can be obeyed without being designedly done with a view to obtaining the remission of sins, I would rejoice by saying that the intelligent perception of this design and being baptized with that in view is an essential quality or element of the obedience required. Peter informed those inquiring believers on Pentecost to repent and be baptized for the remission of sins. Repentance is enjoined as related to the practice of sin, and baptism to its guilt, and both to its remission. The practice of sin incurs guilt and those people were convicted of this guilt, and repentance involves the cessation of its practice and the acquittal from its guilt; and even so also does baptism. In Romans 6:1, we read: "Shall we continue in sin that grace may abound? God forbid." Then follows the apostles inspired reason for so strongly denying that we should so continue. We are dead to sin, and hence cannot live any longer therein. Being dead to its practice through repentance we are buried by baptism into his death, and being raised we are to live in newness of life, or a new life. Thus he reasons from the fact of their baptism and its very action and character the utter incompatibility of living as theretofore. Thus we see the inseparable relation of repentance and baptism in their common relation to sin in practice and guilt.

Brethren sometimes, in an effort to soften the offensiveness of the truth to the unbelieving, become somewhat apologetic on the subject of baptism, and conversely, some become somewhat belligerent in attitude in their treatment of it before those who are prejudiced against it. Neither is the proper course. I have heard it said "If I had been giving the conditions of forgiveness, I would not have required baptism. The Lord did but I don't know why." The implication of such a statement is far from complimentary to the Lord or the one who makes it. Should we pause and analyze this sort of statement we would be led to the observation that, in effect, because the Lord did and I wouldn't, then I am wiser than he, and, further, since I don't know why he did he had no rational basis for so requiring it, or he would have given it. Too, it has been said when endeavoring to teach on the subject that "baptism doesn't save us," whereas the apostle Peter says expressly that it does. Hence, unless one is going to qualify the statement that it doesn't, it should not be made. Neither faith nor baptism actually saves one; only

the Lord actually saves, but this doesn't militate against the truth that as conditions of being saved by the Lord these are requirements. It can be equally well said that grace doesn't save, and the blood of Christ doesn't save, but both are necessary to one's being saved. Salvation from sin involved an act of forgiveness and only God does this, but in doing it he exercises favor or grace. And, too, in forgiveness of sins, an act performed by God, the blood of Christ shed for the remission of sins renders agreeable to the Divine character the act of forgiveness. Without the shedding of this blood there would, therefore, be no forgiveness of sins wrought by Jehovah. But in being a propitiation for sin in his offering Christ is limited in the effectiveness to those who through faith in his blood are forgiven by God (Rom. 3:25-26). Since then God is limited in being just in justifying the sinner to those who believe, we see that by faith one is saved, when actually saved by God.

It would be as pertinent and proper to raise the question of whether God saves one without faith as to whether he saves one without baptism. I conceive both to be impertinent and improper questions to raise. But we are told that, in Mark 16:15-16 Jesus said "he that believeth not shall be damned," but did not say he that is not baptized shall be damned. Let us write the statement so as to cover this quibbling effort. "He that believeth and is baptized shall be saved but he that believeth not and is not baptized shall be damned." In such a statement we find two positive conditions requisite to salvation and two negative conditions requisite to damnation. So then should we juggle them and find in one case a person who doesn't believe and is baptized, and in another instance that of one believing and not being baptized. What does the statement affirm of either one? It affirms nothing, and, consequently, we cannot say of either that such a person is either saved or damned. But as thus stated no denominationalist would encounter the least difficulty in concluding that he that believeth not and is not baptized shall be damned, whereas the statement that he that believeth and is baptized is equally clear that only the baptized believer fits the demands of the promised salvation. There are many more unbelievers who have been baptized, as the world regards baptism in the case of infant rantism, than there are unbaptized believers. So if we are really concerned about liberalizing the will of the Lord on what to do to be saved, we should start with eliminating faith as a condition. It is sheer madness to so tamper with God's law in this as well as in any matter. Should the Lord see fit to save an unbaptized person from his sins, such is his prerogative; but to so teach and thereby influence people to fall short of gospel obedience is presumptuous and exceedingly evil.

Paul was a baptized believer, and he said that "by the grace of God I am what I am," a statement made as expressive of his deep humility as provoked by what he had been as contrasted with his being saved. Such should be the attitude of all children of God. No feeling of gratification in being saved by reason of having been baptized should ever be identified with the thought that some other one or ones are lost because they have not rendered this obedience. My gratitude in being saved should arise from the consciousness that I was lost in sin rather than the awareness that someone else is lost.

There is no proper and logical relation between the salvation of one and the damnation of another; consequently, to press the claims and demands of the Lord on the enlightened consciences of the lost is the rational and scriptural approach wholly independent of who has been or has not been saved among our fellow creatures, excepting of course those whose cases are recorded in the inspired record.

The subject of baptism is not a dead issue, for as long as men live and are lost in sin, and the Word of God endureth, it will be imperative that they be told to repent and be baptized for the remission of their sins, when they believe in Christ. And to those believing penitents it still is urgent they be told to arise and be baptized and wash away their sins, calling on the name of the Lord. End

Evolution (III). . . . . (Continued from page eight)

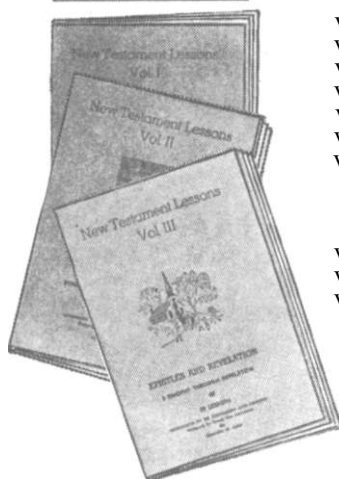
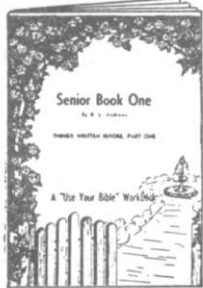
the fossil record may be in large measure a record of the effects of the flood. The plunging of water to the earth and the upheaval from the storehouse of the deep would be a great destructive force. It very well may have been accompanied by the eruption of subterranean magmas, great earthquakes, and tremendous tidal waves. This would have wrought destruction beyond our imagination. We are told that the waters rose until the earth was a universal ocean. Winds, waves and tremendous forces must have been acting. This would mark a great discontinuity in the ordinary geological and hydrological processes of the earth. Any deposits that existed before the flood must have been eroded, re-worked, and re-deposited.

This does not mean that the flood deposits were confused mass. Though the destruction was world-wide basic physical processes (laws of thermodynamics, gravity, stress and strain) were not affected. Out of this chaos there would still appear some order. Here are at least three things that suggest order in the deposits. (1) The tendency for the sediments and organisms which occupy the lowest elevation before the flood to be buried the deepest. (2) Specific gravity and hydrodynamic drag would influence the deposits. Each particle would tend to fall out by gravity and resist according to hydrodynamic drag. For example objects of high density and simple structure would settle first. (3) Ones relative ability to escape onrushing waters would be important. This would mean that man and higher animals would not be buried at all but would float on the surface and be decomposed or destroyed by scavenger fish. These three things would tend to produce a fairly well graded series of deposits in size, complexity and elevation of burial.

I do not contend that this theory would answer all problems, nor do I say this is the only explanation. I do say that the great flood offers a plausible solution to the fossil record. And is such that is worthy of some serious investigation on the part of capable scientists. The End

The Passing Scene In . . . . (Continued from page nine)

On this positive side, we emphasize the great, moral benefit of restraint. Holy Living has the effect of advertising the pleasant aspects of inheriting the traits of a Heavenly Father. If every Christian would follow this course, men in sin might "see our good works and glorify the Father who is in heaven" (Matt. 5:16). The End



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Hither Thither . . (From page 11)

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and their address. We are in need of  
some support, and would like to hear  
from any who might assist us.

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second year of work with the Park

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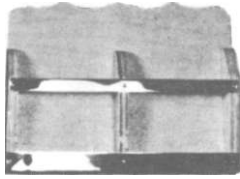
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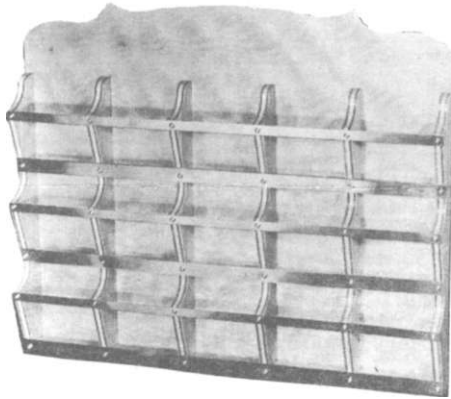
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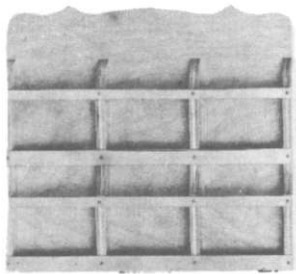
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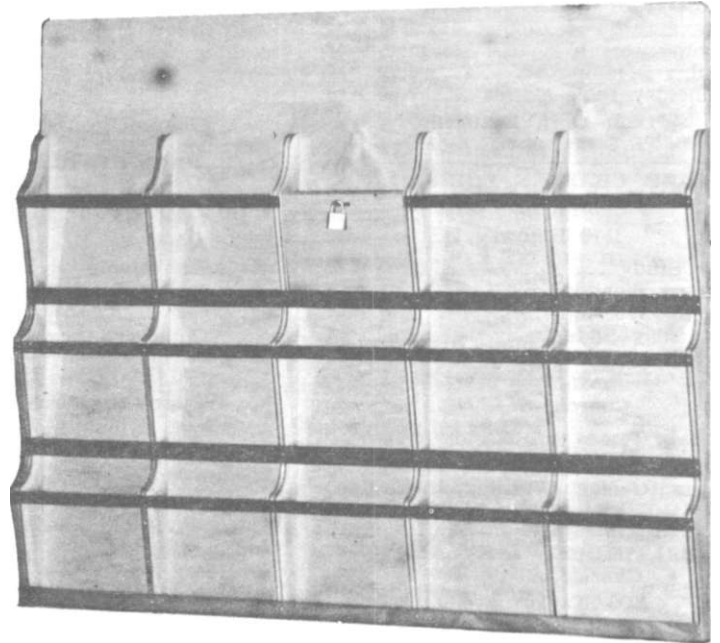
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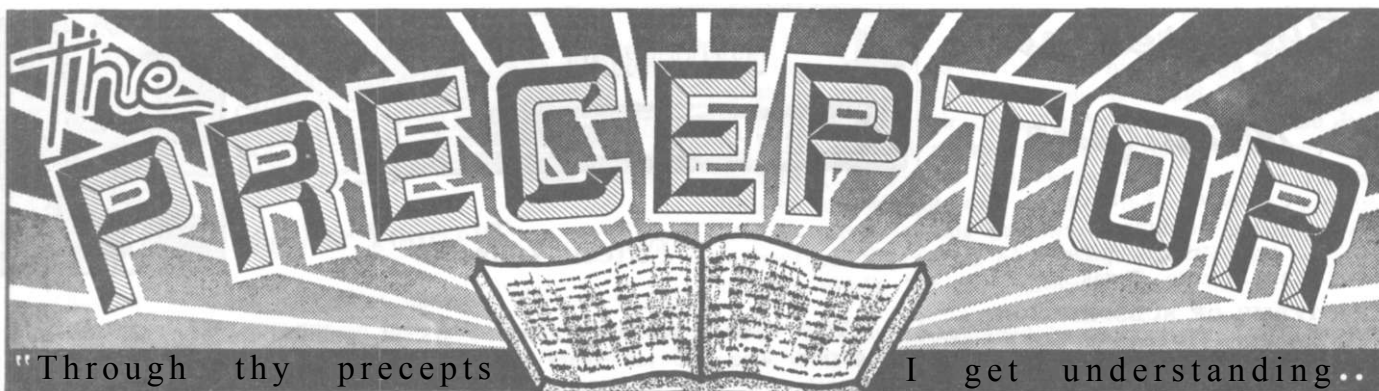
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## Searching The Scriptures

A. Hugh Clark



### "Holding The Pattern Of Sound Words"

Number Six

There are two ways in which Organized Religion in general has departed from the Pattern of Sound Words (2 Timothy 1:13).

First, they have introduced into the prevailing fashion of speech among religious people both WORDS and PHRASES nowhere to be found in the Bible. And of course, they have given to certain Scriptural WORDS AND PHRASES, a meaning and usage which they do not have in Scripture, and which therefore, pervert the divine truth the Scriptures originally conveyed.

Let us now and in the articles which follow, point out specific instances of each of these departures that there be no failure to understand what is meant, and perceive what could be accomplished by a return to a strict use of Bible terms and Bible phraseology when we would designate Bible things.

By way of illustrating the introduction of unscriptural WORDS into the vernacular of religious peoples, one might think of ANY OR ALL the denominational names and party designations used by the various religious groups to denominate both their members and the sect or party, i.e., the denomination, to which they belong. It will be seen at once, that a return to use of Bible names for both professed followers of Christ and for the church 'denomination' of which they are members would eliminate ALL of these, and do away with all the division and useless strife which is perpetuated by them.

If this were done, and the Scriptures themselves were

given their rightful place as THE ONLY CREED, or rule of faith and practice: if ATT, human creeds, Disciplines, Confessions of Faith, Manuals, and such like, as the books of Ephesian Magic, were committed to the flames as they deserve to be; and if the Bible itself, was put into the hands of every man with the one solemn injunction, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2:15), "Holding the pattern of sound words.... in faith and love which is in Christ Jesus," such useless distinctions would soon be forgotten forever, nor would they ever be thought of again. And the whole religious world would soon come to, "The unity of the Spirit in the bond of peace" (Eph. 4:3).

To be continued

VOLUME 15 OCTOBER, 1966 NUMBER 12

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#### ABOUT THE AUTHOR

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Stanley J. Lovett

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lished monthly at Beaumont, Texas.  
Printed by The Preceptor Company.

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## Fifteen Years

This issue completes fifteen years of publication of The Preceptor Magazine. The last ten years has been under the present Editorship and Ownership.

To say that publication and editorial duties during the last decade have been easy and free from anxiety would not be stating the facts. We have had our share of such times and we suppose, at times, shall continue to have them. Such is the lot of the publishers of individually owned religious journals. But a personal satisfaction, that in some measure through this medium, we have been able to contribute to the progress of the gospel, the instruction of the lost and the edification of the saints far overshadow the labor and apprehensions that, of necessity, are involved in this sort, of endeavour.

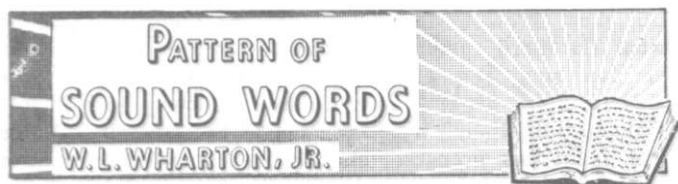
It has been and continues to be our aim to present material of the highest quality obtainable for the benefit of our readers. It is our thought that we do carry excellent, material upon the pages of this periodical. However, we are never satisfied and it is our constant ambition to ever improve the quality of the writing which appears upon its pages.

We are grateful to our contributors who faithfully continue to supply us with such readable matter year after year. Without this constant supply of material we could not continue publication. We are ever grateful to them. They receive no pay for their labors, not even postage or paper.

This paper does not have "a position." Each writer is personally responsible for what he presents and represents no one but himself in the views he expresses. The editor speaks for himself alone and no one but himself. Likewise no one speaks for the editor. The general guide lines followed by the editor is to faithfully present the word of God that the lost might be saved and that the saved might be conserved unto the day of redemption. We are not interested in publicizing the peculiar views of any individual or group of individuals. On significant controverted issues it is our desire to present both sides and let the readers arrive at such conclusions as they are able in the light of eternal truth.

We desire to promote sound doctrine in the hearts of responsible human beings, to encourage faithfulness to the Lord Jesus Christ, to stimulate zeal in gospel activities among brethren, to excite brethren to righteous conduct and effort but at the same time to discourage loose living and unrighteous conduct among them. We intend to encourage what is right and discourage what is wrong. Our policy is to steer a course that is in harmony with the word of God veering neither to the right nor to the left. We do not intend to give encouragement to those who would experiment with the word of God by ever presenting novel ideas simply for "discussion." Before a new idea is presented, we believe it should have been thoroughly investigated, studied, tried, tested and re-tested in one's mind over a period of time until there is no question in the mind of the advocate with reference to its soundness and clear support in the word of God. Some of the "brain children" brought forth by brethren are superficial and upon closer examination are seen to be lacking in scriptural foundation. The tragedy is that when the originator of such ideas realizes the error of some position advanced by

(Continued on page twelve)



## "Weep For Yourself"

Amid the dark and sorrowful shadows cast by events associated with the moments in which Jesus was led away to be crucified "there followed him a great multitude of the people, and of women who bewailed and lamented him" (Luke 23:27). It was to the women that Jesus addressed himself: "Daughters of Jerusalem, weep not for me, but weep for yourself, and for your children. For behold the days are coming, in which they shall say, Blessed are the barren, and wombs that never bare, and breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?" (vr. 28-32).

Properly understood, this address of the Lord to the women of Jerusalem cannot be taken as forbidding them tears of sympathy in his behalf. Rather, by observing their sorrow at what was being done to him he took the opportunity of warning them of what should befall Jerusalem. Of the impending judgment against their country and of its ultimate overthrow and destruction which the



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fall of Jerusalem itself attended, as it was, with all the suffering and sorrows such as this world has seldom seen. The same Roman power that led him through the shadows of shame would also lead them. It would have been well to have spared their tears for others so they could have the more to shed on themselves. Christ himself was more concerned with what was before them in these respects than he was with his own sorrows. Indeed, he who properly had no sorrow of his own was constantly burdened with sorrows of others. We often sing: "He had no tears for his own griefs, but sweat-drops of blood for mine!"

The question propounded in verse 31, "For if they do these things in a green tree, what shall be done in the dry?", continues a contrast between what was being done to him by the Romans and what they would do to Jerusalem. In Ezekiel 20:47 and 21:3 God is said to burn every "green tree and every dry tree." In reading the context you will understand that the prophet speaks of calamities that God would bring upon both the righteous and the wicked. In Psalms 1:3 a good man is compared to a tree full of leaves. In the light, of this we do not doubt that he is affirming his suffering to be unjust i.e., he is a righteous or innocent person and yet they are leading him to crucifixion. At the same time he sees the calamities that are to fall upon the Jews as divine retribution for their crimes. Hence the contrast between the "green tree" and the "dry tree." If they (the Romans) do these things to me (who am innocent), what shall they do to this people (who are guilty)?

Is it pressing divine truth too far to say that those who reject Christ today, and yet are capable of feelings of sorrow for suffering and anguish for their fellowman, ought to reserve their tears for themselves? It is most unlikely that there has ever lived a person who was not made to feel sorrow or sympathy in some instance. Indeed, most of the citizens of this world can be moved to tears at the sight of suffering in either man or brute. While such feelings are worthy of commendation and their ab-

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## The Essential Ingredient

No man is without fault, yet we are not amiss in calling some men Christians. What sins may we safely ignore in deciding who is and who is not a Christian? No congregation is perfect, yet there are surely some congregations that are acceptable unto God. How may we determine a faithful church?

I can hear the lawyer tempting our Lord with the question: "Which is the great commandment in the law?" (Matt. 22:36). And Jesus answered, "Thou shalt love the thy God with all thy heart, and with all thy soul, and with all thy mind."

No teaching or commandment of God may be safely ignored. There is no resting place this side of complete and perfect obedience. We are not to "judge" the law, but to be judged BY the law; and "whosoever shall keep the whole law, and yet offend in one point, (deliberately, presumptuously set aside as of no consequence; rft) he is guilty of all" (Jas. 2:9-12).

Jesus was not choosing one law from among the many, when He answered the lawyer. He was stating the basis upon which our reaction to all law is judged. Upon this basis we consider all of God's requirements equally important, and seek "with all our heart, soul, and mind" to serve God faithfully. How utterly blinded are those who conclude "just so one loves God; the commandments are unimportant."

The consequences of some sins are greater (in this life) than those of others. There are commandments which are basic in nature—involving attitudes which affect further conduct—which are therefore "weightier matters" (Matt. 23:23) but the "offend in one—guilty of all" principle holds true. "These ought ye to have done, and not to leave the other undone."

Final judgment is, of course, in God's hands; but Jesus teaches us to judge men (and churches) by their fruits (Matt. 7:15-20). We may even, to a very real degree, determine one's love for God by this test. Jesus said, "If a man love me, he will keep my words" (Jn. 14:23, Cf. 1 Jn. 5:3).

Love and respect. for God begins with the reception of the seed of truth, a little leaven. The "germ" of spiritual

life must grow to the point that the individual will do what the Lord commanded him to do for the remission of past sins, and entrance into the "new Life" (Acts 2:37-41, Rom. 6:3-4) before we are at liberty to call that man a "Christian." We may admire the sincerity of one who is in this prenatal" state, and acknowledge that "to this point" he has responded to the extent of his understanding; but this does not make of him a "Christian."

Such an one is open, receptive to God's truth, anxious to know more. He "hungers and thirsts" for righteousness. A spirit of self-satisfaction, or pride that genders anger when his status is questioned, would be fruit that indicates a bad tree.

After the "new birth"—as a member of the Lord's church—the same tests may be applied. No Christian is perfect, but every Christian is striving to be perfect. Paul said, "Not as though I had already attained... but I follow after..." "I press toward the mark..." (Phil. 3:12-f.). Any attitude other than this would be evidence of serious and possibly fatal error.

And these principles must also be applied to congregations. How may we determine a faithful church? It must be a church that, above all else, operates upon the basis of love and respect for Christ, head of the church. Make no mistake. This is not a "warm molasses" kind of love—oozing sweetness but ignoring the word of God in faith and practice. It is a love that obeys. Which divine characteristics are important, and which non-essential? All are essential, and the congregation that is not making a conscientious effort, to comply with all of the Lord's requirements is doomed.

But some may lack understanding of the Lord's requirements? What then?? As in the case of the Christian, certain characteristics are necessary for identity. A given "group" has no right to be considered a "church of Christ" which has not conformed to N. T. standards. But people who really want to serve the Lord will have little difficulty in determining His will and walking in His ways.

The big problem is congregations that have "left their first love." Being filled with pride; self-willed; they measure themselves by themselves) (or the majority of churches of Christ in Texas). The essential ingredient is missing (Rev. 2:4-f) and ever fault becomes a declaration of their apostasy.

The End



### ABOUT THE AUTHOR

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## How To "Make A Monkey of Oneself"

James W. Adams

Most of us are familiar with the old cliché: "He made a monkey of himself." We use this expression to suggest that an individual has in some way made himself ridiculous or absurd. Any person who has visited a metropolitan zoo with a monkey island and for any considerable period of time has stood and watched the antics of its inhabitants can appreciate this figure of speech.

We recently read of a method of catching wild monkeys which has enriched the figure for us. The method suggested was as follows: Take a coconut; hollow out its insides, leaving an opening only large enough for a monkey to squeeze his paw through; fill the hollow of the coconut shell with rice and hang it on the limb of a tree in monkey territory. The monkey, being an exceedingly curious and "free-thinking" animal, will thrust his hand through the hole in the coconut shell to investigate the enticing possibilities within. Feeling the rice inside, being enthralled with the joy of his discovery, and at once consumed with the curiosity regarding what he has found, the monkey will greedily grasp a large handful of rice and attempt to draw his bulging fist out that he might savor that which he has discovered. But, alas! he cannot. Not only can he not fully enjoy the fruit of his unusual cleverness in discovering that which others have missed, but he, himself, is trapped! Of course, escape would be simple. All on earth he would have to do would be to turn loose of the rice. But, he will never escape, because, being a monkey, he will never, never voluntarily turn loose of the rice. (Illus. via Nuggets.)

We have observed brethren through more than thirty-two years of laboring among them "in word and doctrine" thus "making monkeys of themselves." Like monkeys, some have an insatiable curiosity. Anything new and novel in religion excites them beyond measure. Plain, simple preaching on the old themes, "Jesus Christ the Son of God," "The Establishment of the Church," "What Must I Do To Be Saved," "The Mission and Organization of the Church," leaves them cold and unaffected, in fact, repels them. But, to feel that they have discovered some unknown and unusual truth fills them "with joy unspeakable." In their hunger for the new and novel, they greedily take hold of the new (?) concept and announce it to the world with all of the enthusiasm of a brand new father with his firstborn son, or a chattering monkey and a fistful of rice in a coconut shell.



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However, as with the monkey, the joy of discovery is short-lived. They find themselves trapped. Their new and novel concept is not new at all, only novel. First, it is an old concept. Second, it is a false concept. It is simply an old error revived in a modern situation. Yes, it was taught by some respectable brother in days past, but it was rejected at that time by the majority of God's faithful people because it was not and is not truth. It has lain neglected and practically forgotten all these years in the "coconut shell" of some obscure book or tract. The modern teachers, like the monkey and the rice, have inadvertently stumbled upon it. Also like the monkey, they have greedily grasped the new (?) theory, but, having done so, they find themselves trapped in the embarrassing and unenviable position of purveying error. Escape would be easy. All they would have to do would be to turn loose their new and novel theory. But, like the monkey, they will not do it. Such an affront to their dignity, such a reflection on their intellect, such a blow to their pride is unthinkable.

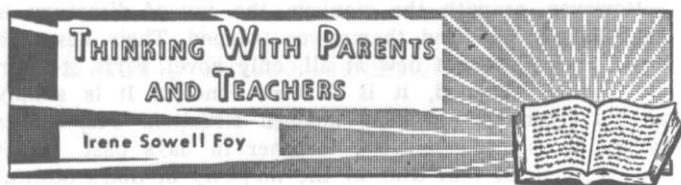
The monkey trapped with his hand in a coconut shell, shrieks to the skies. He wails. He chatters. He berates every passing creature who will not stick his hand in the coconut shell. But, he will not let go of the rice. Brethren with their resurrected error, when it is evident they are trapped, will cry out. They will complain. They will harangue. They will write endlessly. They will feign martyrdom. They will berate all who will not accept their theory. They will vilify and stigmatize all who dare suggest the turn loose their error. But they will not let it go. This seems to us a classic way, in religion, of "making a monkey of oneself."

No doubt, Hymenaeus and Philetus thought they had discovered a marvelous new truth when they taught "the resurrection is past already." (2 Tim. 2:17, 18.) Most likely, the Gnostics of John's day thought they had discovered an astounding new concept of the nature and person of Christ when they denied that "Jesus Christ is come in the flesh." (1 John 4:1-3.) Very probably, the "Scoffers" of Simon Peter's time were tremendously excited by their discovery of how "tradition-bound" brethren were who actually believed that Jesus would come again as they had seen him go away. Surely, their attitude was: "If the brethren but had our intellectual capacity and deep spiritual insight, they would know 'since the fathers fell asleep, all things continue as they were from the beginning of creation'." (2 Peter 3:1-4.)

The New Testament does not record that these false teachers ever gave up their error. They, too, made "monkeys of themselves." Their spiritual freedom was less important to them than a fistful of spiritual rice. How in the name of reason and truth can brethren justify letting the pride of discovery (another way of describing plain, old-fashioned egotism) destroy their reputations, stultify their usefulness, and damn their souls in spiritual slavery? Is a fistful of human pride worth what it costs? The End

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## Developing Appreciation For The Book

Until a person develops some respect for God and His Word, he will not hear nor heed its precepts. A teacher can not use "forced feeding" of the bread of life. The heart must be right, the attitude conducive to learning. When the Sadducees asked Jesus the question about the woman who had seven husbands, "In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife," one can see in Jesus' reply why they would ask such a question. He said, "Do you not therefore err, because you know not the scriptures, neither the power of God?" There was no respect for the Word of God, due to their ignorance.

In this changing and frightening world, man has developed control of sufficient power to make the Hiroshima catastrophe look like child's play. But we are ignorant of The Way of Life and seemingly have little respect for God and His power. In view of this we use the material benefits He has supplied to suit our own fancy. "We do err because we do not know the scriptures, neither the power of God."

There are seemingly insurmountable problems in every area, even in the home and in the church. There is not the love, the togetherness, the serious study and training to follow the Word of God as once prevailed among the Lord's people. Israel was commanded thus: "Hear, O Israel. The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (from Deuteronomy 6). Those words were written by Moses with the pen of inspiration and directed to Israel. In view of the price that has been paid that we may be God's "chosen," shall we do less for our children today? How many of us mothers do open our mouths with wisdom and feed the bread of life as we sit in our houses or walk with our children or as we tuck them into bed at night or so greet them as they rise up in the morning? Such a procedure if followed regularly, will cause your children to know and to appreciate the scripture and the

power of God. How much better it always is to use preventive measures rather than attempt to cure.

Why does an unhappy relationship prevail among Christians? We "do err, not knowing the scripture." Jesus said: "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). Obedience to and respect for this command of Jesus would prevent such bickering, strife and "calling of names" which prevails in the spiritual family today. It is obvious that we do not love and respect the highest Authority. We do not love the Lord with all the mind, soul and strength and our neighbor as ourselves.

Time is rapidly running out, so what are we going to do? It is within the power of mothers, under God's direction, to change the ugly image of both the physical and the spiritual family. Woman is endowed with the potential to influence. Her area of work and her specific duties are plainly stated by the Holy Spirit.

First, let us not fool ourselves into thinking that a half hour on Lord's Day in the "Sunday School" can develop sufficient appreciation for God and His Word to cause our children to say:

"Thy word have I hid in my heart that I might not sin against thee."

"I will mediate in thy precepts, and have respect unto thy ways."

"I will mediate in thy precepts, and have respect unto thy word."

"Thy word is a lamp unto my feet, and a light unto my path."

"My tongue shall speak of thy word: for all thy commandments are righteousness." (Psalm 119:11, 15, 16, 105, 172).

The first, hence the most impressive lesson a child gets is from his mother's attitude toward God and His Word. Does your child see you regularly searching the scripture? Does he hear you making choices of what to do, what to say, or even what to wear, on the basis of its being in harmony with God's will? If the mother's slogan is always, "Thy will be done," she will do much to create an atmosphere of great respect to the highest Authority.

Manifesting the excellencies of our Lord should be the first "Bible Lesson" a mother teaches her child. In so doing, she is following in the footsteps of The Master Teacher. He said, "My meat is to do the will of him that sent me" (John 4:34), and, "I do always those things that please him" (John 8:29). Again he said, "Ye are my friends, if ye do whatsoever I command you" (John 15:24). In Acts 1:1, Luke gives the pattern Jesus used in influencing people. Luke wrote, "The former treatise have I made, O Theophilus, of all that Jesus began to do and teach." Jesus preceded his teaching with words by teaching by action. He began "to do and teach." Unless mothers proceed as did Jesus, manifest in their everyday lives The Way of Life, their teaching will be only words, words. It is only by showing respect for the Word of God that one can develop appreciation for it in others. Your child must see and hear in you "the beauty of holiness"


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## Answering Evolutionary Questions

Tom Bunting

Those who believe the theory of evolution have a number of questions that they ask those who do not agree with their theory. Questions which they believe will stump the average person. They would hope, by these questions, to put you on the defensive.

What about changes? Certainly I admit changes. However, these changes are minor and are understood in the light of genetic processes. We do not have them changing from one phylum to another. Basic species remain the same. There are not nearly the number of changes that they would have you believe. "... many well adapted organisms exist which have remained practically constant for hundreds of millions of years." (On The Resolution of Science and Faith, pg. 266). J. N. Bradley says, "Some 15 percent or more of all genera of invertebrate animals have somehow withstood for two or more geologic periods not only the threat of extinction but also every urge to change" (Patterns of Survival). "In general, the wall between plants and animals, the lesser walls between the various groups in each kingdom, still stand" (On The Resolution of Science and Faith, pg. 226). Even the changes mentioned here by those who accept the theory of evolution are admitted to be changes toward degeneracy (Ibid. 226). The changes that do occur are within definite limits and these changes have nothing to do with evolution.

Furthermore, evolution is not simply change. Coulter says, It is "the succession of forms, with the production of new forms by previously existing ones..." (Heredity and Eugenics, pg. 8). Huxley said, evolution is a "one way processes, irreversible, in time producing greater varieties, leading to higher degrees of organization, more complex, at the same time more integrated." (Quoted in Twilight of Evolution, pg. 30). The following quotation is a good example of the kind of change they have in mind. "The jelly- fish was basking at ease until it was washed up on shore and died from a lack of moisture. Avoiding this fate some forms sank to the bottom and became oysters and clams. Others like the lobster developed claws for holding to rocks. Later such vigorous animals could venture into rivers where their external skeleton was exchanged(perhaps)forthemoreflexibleinternalskeleton of the fish." (On The Resolution of Science and Faith, pg. 224). Yes, when evolution is mentioned they do not have in mind simply change, but a certain kind of change. It is a drastic unbelievable change to which they refer. The

trouble with the advocate of evolution is that they go beyond the observed changes and enter into speculation which is outside the boundaries of science.

Another question that they always propose is regarding mutations. Now, mutations sometimes are permanent hereditary changes. Nearly all of these result in deterioration and disorganization. These changes are harmful in an highly organized system. Evolutionists are hard pressed to find a mutation helpful to the struggle of existence.

Do not all vertebrates have similar features? This question comes under a discussion of comparative anatomy. One textbook lists as one of the 'facts' of evolution, that "all vertebrates from fish to man have an internal, dorsal, spinal column composed of..." (Introduction to Animal Biology, pg. 468). One does not deny this statement but that it offers any proof for the theory of evolution is yet to be seen. Surely they have something better to offer. If likenesses are proof of the theory then their differences (and these are many) are proof the theory is false!

What about vestigial organs? Yes, what about vestigial organs? They would have us believe that these are organs retained from our ancestors but not degenerate. The simple fact that an organ's use is questioned does not mean it has no use. Nor, does the fact that we do not know the use of an organ prove the theory of evolution. If there were such organs then there must be also nascent organs. But, nascent organs are not mentioned by evolutionists for the lack of these is against their theory. The so called vestigial organs are decreasing as uses are found for those once thought to be useless. Just recently an AP release from Santa Barbara, Calif, appeared in the Miami News telling of a new discovery concerning the value of the appendix. "One of the human body's possible defense mechanisms against cancer has been cut out of millions of persons in routine surgery—sometimes needlessly—a physician reports. Dr. Howard R. Biberman says he has found evidence that the lowly appendix—thought to be the vestigial remains of a once-useful organ—may protect the body against cancer..." (emphasis mine, TOB). So man is continuously finding uses for 'vestigial organs'!

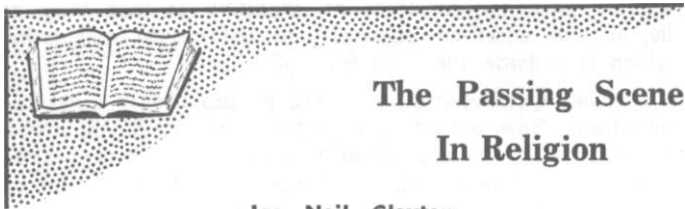
Again, we are told, one must consider the theory of recapitulation. This theory is that each individual in his development passes through stages representative of the evolution of the species. That there is some resemblances in the embryos of different species we do not deny. However, this resemblance is not between embryo of one and the adult of another, rather it is a resemblance of both at the embryo level. This should be expected since both have a similar beginning and there are some likenesses at the end of development. Many suppose that they go through all stages, but many supposed changes come too early, others too late, and some not at all. The truth is that the individual does not recapitulate the supposed stages. We know that they look similar and even function similarly but they are not the same. They are different, very different. Evolutionists try to make things seem to be what they are not. For example the 'gill slits' (so-called) are not gills, have never been gills, and never will be gills.

What about fossils? We must face the fossils. According to the evolutionist fossils record life from age to age and show the course life has taken. The fossil evidence has  
(Continued on page twelve)



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## The Passing Scene In Religion

Joe Neil Clayton

### "PAUCITY" IS RIGHT!

Recently, I received a letter from a "dance-hall" manager that made me go to my dictionary and my Bible. I had to go to the dictionary for the word PAUCITY. It appeared in the letter (actually, an advertisement to churches), which was written by J. L. Kaufman, Public Relations Director of the Hollywood Palladium (a popular ballroom in the Los Angeles area).

Yes, I was a little bit surprised that the church should receive a letter from a "dance-hall," but it had a thought provoking message in it. The letter announced a new series of "concerts" by the famous orchestra of Lawrence Welk. These concerts are to be staged on Friday Evenings, and are billed as "family entertainment." Church groups are invited to utilize this new program.

Lawrence Welk has made his reputation as the leader of a DANCE orchestra, but, his very popular television show brings somewhat wholesome entertainment into millions of living rooms every Saturday evening. The viewer of these shows is insulated, to a degree, from the display of ballroom dancing which is normally a part of a Welk Orchestra performance. However, in recent tours, this orchestra has discovered that it has a concert audience, separate and apart from its following of dancers. This has motivated them to put on these "family" shows.

Mr. Kaufman's letter states that the reason for this new program is "because of the growing paucity of WHOLE-SOME FAMILY ENTERTAINMENT." There is that word "paucity," again. In case you haven't had the courage to look it up in the dictionary, I can let you benefit from my own labors in this direction. The word is defined "Fewness, small number, insufficiency," or in other words, "A scarcity."

It could certainly be agreed that we have a dearth of opportunities to provide our families with wholesome public entertainment. Only a handful of people in the entertainment field have the slightest interest in providing this standard of entertainment for the public. One reason why television is so popular among Christian families is that it allows one to choose a harmless selection of programs. It has been stated somewhere that most television programs, especially of the situation-comedy type, are geared

to the mental age of twelve years. However, in recent years, more "adult" shows have been produced ("adult" meaning that they deal with subjects that have formerly been unfit for showing). The movies that are now of recent vintage, and therefore include a number of so-called "adult" films.

Some entertainers have made it a stated policy to provide wholesome entertainment for family consumption. Among the movie makers, Walt Disney and Jerry Lewis must be commended for their policy and their talented productions. Now comes Mr. Welk and the managers of a "dance hall," wanting to capture a part of this market. The backgrounds of both the Welk organization and the Hollywood Palladium cause us to be suspicious of the motives of these men, but we are thankful for their recognition (even if for mercenary reasons) of this need.

While the opportunities for family entertainment have developed "paucity," many parents have been indifferent to the trend and have permitted their children to attend movies and such that have been undermining their morals. The parents need to be aware of this problem, so that they may more carefully regulate the entertainment habits of the children. Many reports on crime now suggest strongly that movies and the wrong kind of television shows have produced a measure of the juvenile crime wave that is evident across the land. The world is craving filth and corruption, partly to experience moral shock as a reward for their participation. When the present shocks are no longer shocking, they will demand even more filth.

Therefore, it is the duty of Christian parents to become more aware of their duties in this field. Where wholesome entertainments are hard to find, the parents should provide opportunities for them. Cultural and social activities that are prompted by, and even participated in, by the parents are the most fruitful source for this activity.

As to the scriptures which help us to understand our relation to a world that craves filth, we find Paul saying, "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing..." (2 Cor. 6:17). This simply means that we must divorce ourselves from the degradation found in the world. This divorce will not be welcomed by the world, because it will expose also the reason for the divorce. The world will not appreciate this exposure of its crimes, and will "think it strange that ye run not with them into the same excess of riot, speaking evil of you" (1 Peter 4:4).

If we are drawn to participate in secular entertainments, let these be such as are innocent of moral harm to our spirits. If tempted, because of the "paucity" of wholesome entertainment, to seek that which is not wholesome, let us rather acknowledge the rule of Christ, "Set your affection on things above, and not on things on the earth" (Col. 3:2).

### *Let Us Supply Your Class Needs*

Why not enter a listing on the Directory Page? The address and time of services of the congregation where you worship may be listed for \$3.00 per entry.

#### ABOUT THE AUTHOR

Joe Neil Clayton — Minister of Termino Street church and co-developer of prepared recorded radio messages. 1021 Termino, Long Beach, California.



## Sacrificial Living

Truman Smith

In a real sense the religion of Jesus Christ is a life of sacrifice. Jesus willed it so, for He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). There are daily crosses, a life of hardship, persecutions, obscurity and dishonor in the world if you follow the Lord Christ. However, we should realize that salvation from sin and an everlasting home in heaven most certainly will make a sacrificial life worthwhile. Paul said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). To serve Christ will mean the sacrificing of the friendship and love of precious kindred and acquaintances in this life (Lk. 14:26). To many, it has meant the loss of prestige along with the sacrificing of many of the comforts of life. The grand apostle Paul suffered the loss of all these things, and was able to say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ., And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead" (Phil. 3:8-11). But many have come to follow Christ and did not first count the cost. Many are they who have indicated that they were just not willing to make the sacrifice. There are preachers of the gospel who simply will not relinquish their erroneous position with respect to the work and organization of the church because they are unwilling to make the sacrifice. There are members of the church who work and worship with institutional minded brethren, who say that they do not believe in the practice of such things; yet, for the sake of friendship, or the unwillingness to leave a building which they have "put hard-earned-money into," are not willing to make the sacrifice. They had rather die and go to eternal hell than make such a sacrifice for Christ! Yet, consider the sacrifice that He made for us!

### The Love of the World

A true disciple of Jesus Christ, must sacrifice the love of the world. Moses is brought forth into the New Testa-  
continued on page thirteen\*



#### ABOUT THE AUTHOR

Truman Smith — Preacher for the Thayer Street church. 641 Elma, Akron, Ohio 44310.



## You Can Do The Work Of 1,235

Philip R. Morgan

According to the April 29th issue of the Christian Chronicle it takes 1,235 members of the churches of Christ to care for one child in the children's homes that our institutional brethren support. You can do this work in Chile with just \$5 a week. And we want to encourage you as an individual Christian, to do just that. You can help a Christian couple in Chile to bring up a child in the nurture and admonition of the Lord.

Surely the need for such work is very great in Chile. A newspaper here states that there are 100,000 homeless children living in the streets in Santiago alone. They live by begging, stealing, wearing rags, and sleeping under bridges, in doorways, or near warm air vents.

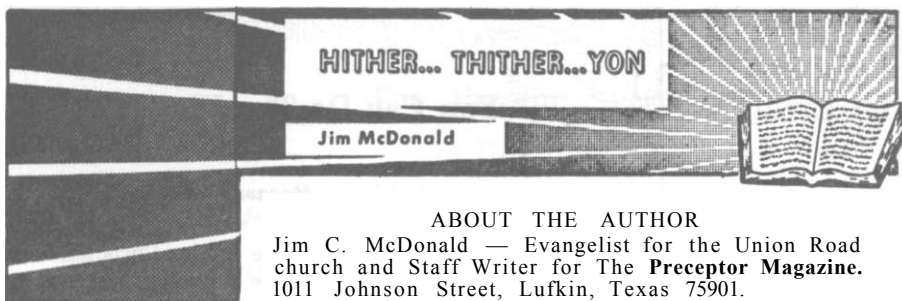
We know that the greatest need of children everywhere is for the loving care of Christian parents. There are a few Christian couples in Chile today who are able and desirous of undertaking such a tremendous task as rearing foster children for the Lord. And with your help they can do much more than their limited financial condition will allow. I would like to give you some reasons, beyond the Bible reasons which we are all acquainted with, why it would be wise for you to support a child here:

1 This is a benevolent act that will not cause controversy and division in the church because it does not violate any Biblical principle.

2. Your dollars will go much farther here. These couples ask for no salary. And they are asking for nothing for property. They are just asking our help in what they are not able to do. And with some clothing and individual gifts, a child can be cared for here in an economical way for just \$5 a week. Compare this to the thousands of dollars spent annually in the U. S. to give care to just one child. For example, in a typical "children's home" started recently in the U.S. to care for 12 children, \$40,000 was spent, initially in property. A salary is paid to the house parents. Then when you figure the expenses of feed, clothing, transportation, school, etc., you will see that your dollars will go at least 10 times as far in Chile as in this typical case in the U. S.

3. We are doing what we can. For example, the Roberto Perez family has taken 2 children to rear in recent months without help. But with financial help they could care for 10 or more. They are the first couple for which we are asking cooperation in this work. They have been Christians for several years and have reared 3 Christians. Roberto is working hard preaching in Talca now, and Angela, his wife, is an enthusiastic co-worker.

4. Our hope is for you to take a very personal interest in the child you support. It is common in Chile for a child to call someone he loves but who is not actually related to him his "tie" or "tia," which means uncle or  
(Continued on page thirteen)



#### ABOUT THE AUTHOR

Jim C. McDonald — Evangelist for the Union Road church and Staff Writer for **The Preceptor Magazine**. 1011 Johnson Street, Lufkin, Texas 75901.

R D. Simmons, Sr., P. O. Box 1973, Victoria, Texas. The church formerly known as the North St. church here in Victoria is now worshipping in their building located on Glasgow St., in the Northcrest addition, just three blocks off the Hallettsville Hwy. (Hwy. 77). The new building is located just outside the present city limits, in a new Real Estate development; but will be taken into the city limits within a few months. Our building is in a good location and is in the growing part of the city. Bro. H. H. Webb of Sinton, Texas was the contractor. From the beginning of my work here, in Jan. 1964, the church at Edna, Texas has contributed almost half of my support, and continues to do so. During this time the churches at Spring Branch in Houston, Refugio and Seadrift, Tex. also contributed to my support. In the past two years we have lost over 40 strong and faithful members (by their moving away), which has hindered our numerical growth. However, we do have a strong group of saints with which to work, and our future looks bright. Our contributions for the first six months of this year have averaged \$176.20 per week. When traveling this way, please meet for worship with us.

John Bullock, 600 N. Collier, Grand Saline, Texas. Our gospel meeting came to a close last Sunday night. We had excellent crowds at most every service. We thank brother Dean Bullock for his many fine lessons during this series of services. There were no responses, but much good will come from this protracted effort. My meeting with the church in Myrtle Springs closed on the 14th of this month with six responses. I have held four meetings with these brethren, and this effort seemed to be the most fruitful of all. We earnestly solicit the prayers of the faithful in behalf of our work here in this difficult field.

Herbert Thornton, Humble, Texas. Albert Jennings of Edna, Texas was with us in a meeting and V.B.S. July 31—August 5. Interest was high through out the meeting. Six were baptized and three restored to their first love. In the week following there were three more restorations and two to place membership. Attendance in the V.B.S. ranged from 150—171. Herbert Thornton is the local preacher.

Arnold Hardin, 2722 McCutcheon, Dallas, Texas. After three and one half years with the Oak Forest church in

Houston, we are now working with the Scyene Rd. church in Dallas. We rejoiced to see 200 responses at Oak Forest. The church here is eager to accomplish a great work in this section of Dallas and already good growth is taking place. Four identified and two baptized since the first Sunday of the month, the date of our beginning here. We are located at 2920 Prairie Creek Rd. just a block south of Scyene

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Rd. going into Mesquite. To any that might be moving to the East part of Dallas we invite you to work with us and just come around Loop 12, north or south, to Scyene Rd. and turn East for a few blocks. We believe that a strong work can be developed here in the midst of liberalism. Come to see us when in Dallas.

Joe E. Fleming, Box 2042 Asheville, North Carolina. The church here at

West Asheville had a meeting In July, brother Stanley Lovett did the preaching. Much and lasting good was done by the preaching of the gospel of Christ by bro. Lovett. The church here is much stronger as a result of the meeting. During the week of the meeting five were baptized into Christ, one was restored to their first love, and also one family expressed their desire to worship with us. I have been here only four months, during that time nine have obeyed the gospel, three families have placed membership with the congregation, and two have been restored.

Ralph Edmunson, Box 423, Searcy, Ark. J. T. Smith of Oklahoma City closed a very profitable meeting with the Central church of Christ in Searcy on June 12. Four were baptized during this effort.

Kent Harrell, 1012 Roosevelt Drive, Camden, S. C. 29020. I have been working with the church in Camden since March 15, 1964. In this period of time, the church here has grown numerically and, we trust, spiritually. There have been several baptized and a few restored to their first love. The church here is completely self-supporting for the first time in its existence. Bob Bunting, David Arnold, Sewell Hall, and Wayne Sullivan have worked here during the last sixteen years. At present, we are planning a radio program and helping to support two other local works in South Carolina. A gospel meeting with Bob Bunting is scheduled for October 17-23.

Donald R. Givens, 1309 Chase, Novato, California. We have had three baptisms in recent weeks at Novato. If you are being transferred or have friends at Hamilton A.F.B., please contact us. The church meets at 807 Grant Ave. in Novato. Our next gospel meeting will be November 2—9, 1966 with brother Ted Beever preaching.

Paul C. Keller, 5201 College Avenue, Lubbock, Texas 79412. I am to preach in a meeting with the Franklin and Juniper Streets church in Borger, Tex., Sept. 19—25.

Brent Lewis, 4807 S. Sawtelle, Apt. 5, Culver City, California. I have been preaching for the church in Culver City, California, for two years. Approximately October 1, 1966 we will be moving to Eau Gallie, Florida, to work with the church there. We believe that the brethren there are of a disposition to grow and be busy in the Lord's work. My new address will be 1180 Firthview Drive, Eau Gallie, Florida 32935.

Larry Devore, 569 Skylark, Wooster, Ohio 44691. A church patterned after the New Testament order is meeting in Charleston, W. Va. and are in need of a gospel preacher. I have agreed to move there on or before October 1st. These brethren are not able to furnish all of my support. If any brethren are able and willing to help, please let me know. Opposition from the liberal churches in the Charleston area is

## IS SALVATION IN OR OUT OF THE CHURCH?

Jesus is our shepherd Ps. 23

Must enter fold to be saved Jn. 10:9

The fold and church the same Acts 20:28

Jesus to save church Eph. 5:23  
God adds SAVED to church  
Acts 2:47

Members - Blood bought  
Acts 20:28; 1 Cor. 6:19-20  
Reconciled in body  
Eph. 2:15-16

CHURCH Mt. 16:18

BODY Eph. 4:4; Col. 1:24

FAMILY 1 Tim. 3:15

GLORY Eph. 3:21

To be a child of God  
Must be in family  
Eph. 3:14-15

Jesus will present  
Church to himself  
Eph. 5:27

Must be justified to be saved Rom. 3:23-24

The called are justified Rom. 8:30

The called are in the body Col. 3:15

great. Please remember us in your prayers. For information and references please contact me at 569 Skylark Ave., Wooster, Ohio 44691.

**Herbert Fraser**, 1900 W. Elizabeth, Fort Collins, Colo. On August 7th a new congregation began in Fort Collins, Colorado. This work has been established in response to a serious and pressing need in the area. The new congregation to be known as the Foothills church, began with 17 members. Property has been purchased, which is serving as temporary meeting place as well as residence for the preacher. The location is 1900 W. Elizabeth. I began working with this church at its beginning. We have been greatly encouraged, during these few weeks. We feel that brighter days are ahead for the Lord's cause in the area. Should the reader know of those here to whom we might be of assistance, we would be happy to hear.

**George Barton**, 1925 Ave. M, Huntsville, Texas. We have been without a preacher working full time with us for over a year now. We have suffered some setbacks, but are overcoming those and our attendance and contributions are increasing. We are interested in contacting some brother who would move to this city of 13,000 people with a large college in its midst to work and labor with us. Write me at the above address.

Arvid K. McQuire, 2941 Grape Street,

Abilene, Texas 79601. "After three years work in Huntsville, Ala. we have moved to Abilene, Texas to begin work with the North Park Congregation. Brother Leonard Tyler is moving to Huntsville to begin his work about September 1.

"The state of Texas is new to us. So far we like what we see. We will be working with a number of college students who attend the North Park congregation. If you know students that will be coming to Abilene, encourage them to come our way. If you can supply names of students or relatives in the city that we can contact, please do so.

"The North Park Church is blessed with good leadership. We look forward to a pleasant and fruitful work with them. Remember us when you pray."

Mike Jones, 416 W. 32nd, Austin, Texas 78705. "This is written for the information of those who are prospective students at the University of Texas or who might know someone planning to attend the University in the near future. There is a sound congregation meeting in Austin. A small group of about sixty members we are meeting at 507 Wonsley Drive. A group of about twelve university students meet with this group during the long term.

"This young congregation has had problems in the past but has emerged in sound spiritual condition. This is just a personal note to assure brethren elsewhere that we are endeavoring to

do the will of the Lord in all issues that now confront the church.

"Since the first of the year, due to the capable teaching of brother Robert Farish and the determined efforts of brethren here, the church has experienced uncommon growth. I have seen our attendance almost double during the two years that I have been a student here

"We invite all prospective Texas students to worship with us here at Wonsley Drive during their stay in Austin. Several students have cars, and rides can easily be arranged for those needing transportation to services.

"If you are planning to attend the University this fall I would appreciate your letting me know your prospective Austin address so that I can arrange for rides as soon as possible for this fall. If you plan to be in Austin anytime I would appreciate a call or a card from you letting me know if you are interested in meeting with us.

"If you are unable to contact me at GL 2-2981 when you arrive please call brother Robert Farish at GL 4-2070."

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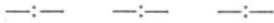
himself it is too late to recall the harmful influence of what has been so zealously publicized by himself.

We realize full well we shall never reach the ideal in the publication of The Preceptor Magazine. But we shall continue to attempt to draw as near possible to the ideal as we can. We earnestly solicit the help of our readers and friends to reach as near the ideal as it is possible for us to do so.

One way in which our friends can assist us is by gathering and sending to us new subscriptions. We need to increase our number of subscribers in order to increase the effectiveness of this gospel medium. We largely depend upon our readers who think this paper is a good one to get others to subscribe for it. They are our most effective means of obtaining additional subscriptions.

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Developing Appreciation For . . . (Continued from page six)

before he desires to follow our Father's admonition to "be ye holy because I am holy." God, through Moses, admonished his people that they put difference between "holy and unholy, and between unclean and clean." Today with his "holy nation," he goes further in these words, "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thess. 5:21, 22).

Many people today are grieved over the moral decay which seems daily to be on the increase. Only when our mourning over certain conditions leads us to repen-

tance, to a training of our children as our Maker so ordered, only until this is done will we be blessed. The day is far spent, let us as mothers so order our lives that our children may see we are presenting our "bodies a living sacrifice, holy acceptable unto God" and that we are "not conformed to this world." After thus "shewing forth his excellencies" in our own lives, then "teach them diligently to thy children" that, they may love, respect and obey our Father in heaven. Only after respect will have been developed will obedience follow. Mothers can do no more rewarding work than that of so training their children that they will be Christians, faithful unto death.

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Answering Evolutionary . . . (Continued from page seven)

been so manipulated by evolutionists that, a great majority of the writings do not give an unbiased account of the facts. "Brave men as they are, many of them, often dare not risk telling the truth about, what they know or suspect . . ." (Man in Evolution, pg. 33). "Full investigation and careful tabulation of results have too often been retarded by the storm of ridicule and abuse..." (Ibid, pg. 33).

When comparing the fossils the skeletal elements do not reveal the degree of likeness or difference in living animals. A comparison of over all measurements are of doubtful value and sometimes misleading.

What about the age of rocks? In an effort to date the rocks they use the fossils and their preconceived idea of evolution. This is circular reasoning at its worst. The fossils to age the rocks and the rocks to date the fossils.

Finally in desperation they cry, "You cannot prove creation." With this I must agree. Special creation implies the miraculous, "evolution implies the obviously fabulous, such as the gradual conversion of a reptile into a bird" (Is Evolution Proved?, pg. 51). An honest examination shows plainly the weaknesses of the theory of evolution. Creation must be accepted by faith. And this faith comes by hearing the word of God (Rom. 10:17). However, there is substantial evidence to support our faith in the creation and nothing to support the theory of evolution. These things we know:

1. Creation is a plausible explanation.
2. It does not contradict the facts of science.
3. True science renders more support to creation than to evolution.
4. That a person is not an ignoramus because he believes in creation. (There are many learned scientists who believe the same.)
5. The credibility of the Bible makes it a worthy history book. It is the only record for the beginning of things and there is no reason to disbelieve it. End

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ment as an example of one who made this sacrifice. "By faith Moses, when he was come to years, refused to be called the son of Pharaohs daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Hebrews 11:24-26). It was the apostle John who wrote: "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" (1 John 2:15). But, Oh! Just look at the millions who have not made this sacrifice; yet they claim to be disciples of Jesus Christ. Even among the members of the Lord's church, there are those who have allowed the influences of this world to weaken their resistance to sinful practices. Consider how some brethren try to defend gambling, the wearing of immodest apparel, social drinking, smoking, etc. The plain truth is that they are simply not willing to make the sacrifice! We need to remember the words of Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

Sacrifice for Others

Respecting our duties as faithful disciples of Jesus Christ, Paul says that we are to distribute to the necessity of saints; and be given to hospitality (Romans 12:13). He also says, "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:9, 10). The apostle Peter said, "Use hospitality one to another without grudging" (1 Peter 4:9). Indeed, ours must be a life of sacrifice for others. That others might be saved by the gospel, Paul willingly made many sacrifices. From a study of 1 Cor. 9:19-27, we also learn that Paul practiced self-control, which he knew he must do to be a faithful child of God (2 Pet. 1:6), and also that souls should not be hindered from being saved by his preaching. He also made many sacrifices in order to save his own brethren in Christ by strengthening them and making them more useful in the Master's service. (Read and study 1 Cor. 9:22; 10:32, 33.)

Our Worship is a Sacrifice

Even our worship to God is to be a sacrifice. The Hebrew writer said, "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" (Heb. 13:15). Also, Peter said, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1, Pet. 2:5). However, Paul reminds us that, in the sacrifice of giving, we are not to do so "grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7).

Must be by Faith

"Many will say to me in that day, Lord, Lord, have we

not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). The word iniquity in that passage means lawlessness. We must act according to the law of Christ, or by His authority. That is why Paul said, "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" (Col. 3:17). To act "in the name of the Lord" is to act by His authority. And that is how we "walk by faith," as in 2 Cor. 5:7. Notice further: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4). Thus, Abel's sacrifice was one of faith. But how did Cain and Abel know what, kind of sacrifice pleased God? Romans 10:17 is a commentary on this passage. "So then faith cometh by hearing, and hearing by the word of God." That is how Abel knew the kind of sacrifice that pleased Jehovah. God revealed it. Abel respected God's word concerning the sacrifice, and his was more excellent than Cain's, for it was "by faith." You and I have known people who have made many sacrifices religiously, put out lots of hard work, effort, a generous amount of money, an abundant supply of material goods, exercised and developed many talents; and all of this without respect for divine authority! Look at Saul, the first king of Israel. Read of him in 1 Samuel 15. His failure to respect the will of God cost him the throne! He was placing undue emphasis upon sacrifice and neglected obedience. Samuel said to him, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams? For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Sam. 15:22, 23). So, let us be sure that, our sacrificial life in the service of the Lord is also a life of undying love, respect and confidence in the word of God

The End

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You Can Do The Work Of\_\_\_\_(Continued from page nine)

aunt. Wouldn't you like to be an aunt or uncle to a child here, write letters to him, exchange photos, and help to give him the love that he so badly needs? It is a great joy. Write we today about your interest.

—Clasificador 1154, Santiago, Chile.

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"Weep For Yourself". . . . . (Continued from page three)

sence a great loss to any person, why is it that men can not be broken hearted over their own sins and the terrible fate that awaits the incorrigibly wicked (Heb. 10:29)? While the passage of time soon dims the pain of sympathetic sorrow there shall not be, throughout eternity, any diminishing of pain, regret or remorse in the heart of the sinner. It is with great propriety, then, that we point to both the certainty and fearfulness of an eternal punishment for those who, feeling no sorrow for their own sins, can weep only at the misfortunes of others.

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Leon Goff, Evangelist  
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Truman Smith, Evangelist

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Morning Worship . . . . . 10:30 A.M.  
Evening Worship . . . . . 6:00 P.M.  
Wed. Bible Study . . . . . 7:30 P.M.

Robert H. Farish, preacher

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### **Church of Christ**

720 Major Drive

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Morning Worship . . . . . 10:00 A.M.  
Evening Worship . . . . . 7:00 P.M.  
Midweek . . . . . 7:00 P.M.

Evangelist: Danny Brown

## **BROWNWOOD, TEXAS**

### **Southside church of Christ**

3rd Street & Ave. K

Bible Study . . . . . 9:45 A.M.  
Morning Worship . . . . . 10:30 A.M.  
Evening Worship . . . . . 6:00 P.M.  
Mid-Week . . . . . 7:30 P.M.

Evangelist—Roy E. Stephens

## **GROVES, TEXAS**

### **Westgroves church of Christ**

5510 Hogaboom

Bible Classes . . . . . 9:00 A.M.  
Morning Worship . . . . . 10:00 A.M.  
Evening Assembly . . . . . 6:30 P.M.  
Wednesday Bible Classes \_\_\_\_\_ 7:00 P.M.

S. L. Edwards, preacher

## **HOUSTON, TEXAS**

### **Church of Christ in Northshore**

13510 Rochester

Bible Study . . . . . 10:00 A.M.  
Morning Worship . . . . . 10:50 A.M.  
Evening Worship . . . . . 6:00 P.M.  
Wednesday Bible Study . . . . 7:30 P.M.

Evangelist, Charles E. Beaty

## **SAN ANTONIO, TEXAS**

### **Church of Christ**

1226 Highland Blvd.

Bible Study . . . . . 9:45 A.M.  
Morning Worship . . . . . 10:40 A.M.  
Evening Worship . . . . . 6:00 P.M.  
Midweek . . . . . 7:30 P.M.

Evangelists:

Stanley J. Lovett — W. L. Wharton

## **SAN ANTONIO, TEXAS**

### **Woodlawn Hills church of Christ**

1742 Bandera Road

Bible Study . . . . . 10:00 A.M.  
Morning Worship . . . . . 10:50 A.M.  
Evening Worship . . . . . 6:00 P.M.  
Wednesday Bible Study . . . . 7:30 P.M.

Carl Vernon, preacher

## **VIDOR, TEXAS**

### **North Main church of Christ**

1460 North Main (Hwy 105 North)

Bible Classes . . . . . 10:00 A.M.  
Morning Assembly . . . . . 11:00 A.M.  
Evening Assembly . . . . . 6:00 P.M.  
Wednesday Bible Classes . . . 7:30 P.M.

Jack Thompson, preacher

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