

# The PRECEPTOR

"Through thy precepts I get understanding.."




## Searching The Scriptures

A. Hugh Clark



### "Holding The Pattern Of Sound Words"

#### NUMBER SEVEN

Let us consider now, as an illustration of the unscriptural PHRASES which are common to the general religious speech of our day, the following statement: "All Christians should certainly join the church of their choice and serve God faithfully . . . ,etc."

Now, however common this statement may be, in the pulpit, the press, on the radio, in television and in private conversation, it betrays a most inexcusable ignorance of the simplest and most rudimentary teaching of the New Testament regarding the church and salvation.

The New Testament teaches that only THE SAVED are Christians, and that THE CHURCH IS, ITSELF, that group of saved individuals, or Christians, ADDED TOGETHER BY THE LORD AT THE TIME THEY WERE SAVED. Hence, we have this language in Acts 2:47, "And the Lord added to the church daily such as should be saved."

When one today complies with the terms, or conditions, of salvation made known in the gospel, just as those did at the beginning on Pentecost in the long ago (Acts 2), day by day as such are saved, God adds them together and they constitute the church. So says the passage.

It is nonsense therefore, for one to talk about people BEING SAVED OUT OF THE LORD'S CHURCH. And it is just as absurd to say that a saved person, a Christian, should JOIN THE CHURCH. If a man is out of the Lord's

church he is not saved, because the same God that does the saving says also that he adds men to the church day by day, as he saves them. If the man is saved therefore, he is already in God's church, and it is foolish to talk of one who is already in the church "JOINING THE CHURCH!" Unless of course, we have in mind some saved person, one who is already in God's church, leaving it and going to join some human organization, a mere sect or religious party, of which there are by the admission of the denominations today, about three hundred. But, this is a thing expressly pointed out in God's word as a step no Christian should take (1 Cor. 1:10).

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# The Preceptor Magazine

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## “To Live Is Christ, And To Die Is Gain”

When the above words were penned by Paul the Apostle, he was yet a prisoner in Rome. What the final resolution of this, his first Roman imprisonment, might be had not yet been decided. In whatever way it would issue, he would take great satisfaction and joy. The gospel of Christ thus arms and develops proper attitudes and dispositions toward the varied eventualities of life. Some brethren spend a considerable portion of their time in apprehensively fearing the future. This is wrong and reflects a weak faith on the part of such persons. Like Paul, believers should be able to take contentment and joy in whatever the present and the future provides.

“For me to live is Christ.” In this the Apostle to the Gentiles gave expression to the concept that since he was so completely dedicated to and involved in the work of the gospel of Christ that as he lived and labored, his life would be the expression of Christ’s desires for him whatever it might be. Apparently he anticipated a defense of Christ as king before the Roman Emperor. If successful, he would be released to continue his proclamation of Christ. Thus, in his preaching, as well as in his personal conduct, Christ would be magnified in him.

To a lesser degree but certainly in no less sense of reality, does the child of God magnify Christ by his gospel teaching and correspondingly excellent life. To whatever degree the Christian can make known the gospel and can exhibit gospel righteousness in his conduct he is magnifying Christ in his body.

“And to die is gain.” This is very remarkable statement. Prior to Christ no unsaved person could possibly think that “to die is gain.” Throughout the ages death has been considered the chief of human calamities. It has been dreaded and feared and every possible effort has been exerted to stay its cruel approach. But Paul confidently speaks as a faithful follower of Christ. Before Paul’s “to die is gain” it must be preceded by his “to live is Christ.” Unless Christ is in the living there can be no gain in the dying.

The gain in dying is to the one having departed this life, to “be with Christ.” Paul does not particularize the joy and the blessings of being with Christ. He does not need to. To be with Christ is the supreme joy and blessing of the universe. The New Testament gives some information what the life to come with Christ will be like. It leaves unanswered some questions that naturally arise in the human heart. But these questions must not be of greatest importance and certainly of no necessity or else our merciful and wise God would have provided this additional information.

No man can possibly believe it is gain to die unless Christ has lived in him before the dying. There are many who desire the gain when the dying comes but who care nothing about Christ in their lives. It is the so prevalent and old idea that men desire the blessings but are unwilling to put forth the effort and sacrifice necessary to have Christ magnified in one’s life.

But back to the idea that Paul could joy or take contentment in whatever the future provided for him. He declared, “I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake.” The Imperial Edict might go against him; he

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## Campaigns For Christ

Hoyt H. Houchen

Big sponsoring campaigns of the denominational variety are the order of the day by the liberal brethren. Such a project was promoted here in Odessa, Texas, July 10-17, and it was known as the "Permian Basin Campaign For Christ." It was conducted by several churches of Christ in the Permian basin, and the brethren who were responsible for the planning of it went to no end in advertising it.

To clarify the issue, no objection is made to preaching the gospel of Christ. We are wholeheartedly for preaching the gospel anywhere at every opportunity possible.

What then, is wrong with the campaign referred to above? It is a sponsored arrangement that is contrary to the teaching found in the New Testament. It is a combine of churches working through one centralized committee. It is the same principle as the Missionary Society. There is not one iota of authority in God's word for such an arrangement and we challenge anyone to find it. In the New Testament we are taught that churches cooperated and we know HOW they cooperated. Churches sent directly to preachers (Phil. 4:15, 16; 2 Cor. 11:8), and churches sent aid directly to needy saints (Rom. 15:26; 2 Cor. 9:1, 2), etc. This is cooperation and the KIND of cooperation that is taught in the New Testament.

On the other hand, the New Testament is as "silent as the tomb" on the kind of cooperation as is involved in the "Permian Basin Campaign For Christ." Churches in the New Testament did not surrender their funds to a "sponsoring" eldership or a committee to do their work. In the New Testament, each church did its own work, and elders tended to the affairs of the congregation in which they were made elders. **They did not oversee campaigns that involved other congregations.** Paul said to the elders of Ephesus, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops" (Acts). Peter wrote to the elders in 1 Peter 5:2, "Tend the flock of God which is among you." Teaching could not have been plainer if the Holy Spirit had told the elders to mind their own business.

Men cannot improve upon God's arrangement. To go beyond the teaching of Christ is digression (2 John 9). Furthermore, all of the big sponsoring-type promotional schemes will not accomplish what will be done by the



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simple plan of each congregation doing the work that it is authorized to do and each individual fulfilling his own responsibility. The gospel was preached to every creature under heaven in the first century (Col. 1:23), and it was not done by the promotions of sponsoring churches and committees. The "Permian Basin Campaign For Christ" and others of its kind are borrowed from the denominations. They are the Billy Graham, sensational, emotional type of appeal that is typical of the denominations, and it reflects the attitude of the children of Israel in the Old Testament when they clamored for a king like the nations around them (1 Sam. 8:5).

From the pen of Reuel Lemmons, editor of the Firm Foundation, is the following:

"Brethren should learn from the sad experience of others. We have been all too free to 'appoint' and 'select' inter-congregational committees and 'boards' of various kinds. Good brethren are quick to say that there is no harm, and nothing wrong, in a harmless area-wide 'board' or a group called a 'committee.' And there seemingly isn't in the embryo—but let the thing get full grown and you can well have a full fledged denomination. We have a demonstration of this very course in the Christian church program."

"If brethren have the God given right to set up machinery nowhere sanctioned in the Bible, and appoint 'boards' and other such groups to 'give the church effective expression in the world,' upon what grounds then could they object to the total restructure program of the Disciples? If a little 'board' is scriptural, why is not a big 'board' scriptural? If it can control or direct the actions of ten congregations, could it not control and direct the action of ten thousand congregations? Board defending brethren should learn a lesson from the sad experience of those who have had boards for less (more) than 100 years." (Editorial, Firm Foundation, Dec. 10, 1963).

"Permian Basin Campaign For Christ" was composed of a six man executive board, a board that was made up of brethren from several congregations. It is exactly what is described by brother Lemmons.

Crescent Park and other faithful churches in Odessa and the surrounding area did not participate in the "Permian Campaign For Christ," not because they wanted to be obstinate or cantangerous, but because of the reasons stated above and because they want to ever respect and adhere to the authority of God's word, doing what God said to do and in the way that God said to do it. **The End**

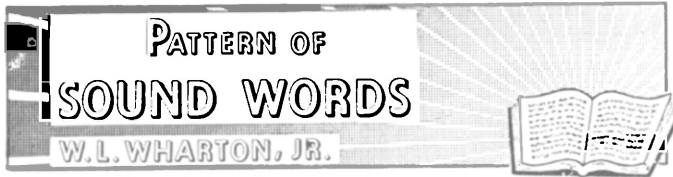
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### QUOTING FROM LENSKI

"After the question about the old Levital regulations had been settled effectively as between Jewish and Gentile Christians, more and more Gentiles flocked to the banner of the cross. That was true success. In order to gain numbers, doctrine and its practice are often sacrificed. The great growth of the apostolic churches was not made at such a sacrifice." —**Interpretation of the Acts of the Apostles**, Lenski, page 642.

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## Where Would You Have Stood?

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers" (Matt. 23:30-32).

In building edifices over the tombs of the murdered prophets and decorating them the Jew considered that they were doing great honor to the prophets whom their fathers had destroyed. It did not seem to have occurred to any of them that they accorded the teaching of the murdered prophets the same insolence given it by their fathers. They paid lip service to the memory of the prophets and desecrated every principle of their teaching. In doing so they identified themselves as being disposed toward the truth as those wicked ones who had gone before them; that they were not only the physical descendants but also their spiritual kin. These of Jesus day were completely blind to their own disobedience which was shortly to lead them to murdering the very son of God while being quite capable of seeing the sins of their fathers in murdering the prophets who had come to Israel.

If the current attitude of men toward the truth of God be the standard by which we determine what would have been their portion in circumstances of the past, then we can rest assured that wickedness attaches to many where it is least acknowledged. It is completely fair to say that if a man today refuses to acknowledge Christ because of fear of friends or position he stands in the very same position as that occupied by fearful Pilate who washed his hands to escape his responsibility. Such a man may attend church every Lord's day and be a moral influence in the community but he is lost! God knows his heart and will deny him in eternity because he denies the Lord in time (Matt. 10:32-33).

Allowing such a standard of conduct as that suggested by our Lord in his rebuke of the scribes and Pharisees, we might profitably weigh a number of present situations to which men are constantly being exposed and ask ourselves where we would have stood. If the Jews of our Lord's time had made such profitable review of their own con-

duct, in the light of the prophet's teaching, it would have had a salutary effect on their personal lives and have affected the whole course of their national history.

If you had lived in the time of Martin Luther, when controversy was intense and he stood almost alone in his opposition to popular and powerful religious tradition, would you have stood against the evils of the Roman church and borne the hardships that attended such a course? It is flattering to think that we would have done so. Actually, the only standard by which we can have any idea as to what we would have done is the pattern of what we are currently doing. By that standard many would fall short who consider themselves heroic. It is easy and cheap to "fight" Catholicism today in the popular fashion of "fighting." To call one's self a "Protestant" and sneer at the "ignorance" of people who do only as they are told to do without thinking for themselves and at the same time applaud the ecumenical foolishness that has been carried, on the rank and file of "Protestant" churches as they seek to "bed down" with the Roman church, is to completely forget what the term "Protestant" means. While I am not a "Protestant" (with a capital "P") I protest freely what I believe to be wrong. It would be interesting to know just what most modern "Protestants" protest.

Opposition to error in other people's religion had never caused much hurt to the reformer. It is when one starts at home and begins to clean house that the trouble starts. Jesus found fault with his own people and for that was murdered. It is not to say that there was not fault in others also, but that he began with the "lost sheep of Israel." Martin Luther was himself a Catholic priest. He fought the corruptions about him and among Catholics. If he had devoted one tenth of his energies of reformation to the errors of the "pagans" the Roman church would have declared him a "saint." Need it be pointed out that when gospel preachers "skin the sects" for their lack of devotion to truth it is much better accepted among brethren than when one directs his efforts to cleaning up things at home.

If you had lived a little over a hundred years ago when controversy over missionary societies and instrumental (mechanical) music in the worship divided brethren, where would you have stood? The majority took the societies and instrumental music and the minority were forced out of property and into small groups without adequate facilities for carrying on their work. Their's was the unpopular position. They were looked upon as "non-progressive" and "un-cooperative" and as "legalist" who wanted to stick with the letter of the law just for the sake of a quibble. Where you stand now, among current controversies involving the same basic attitudes, is the only fair way in which to answer the question... Where Would You Have Stood?

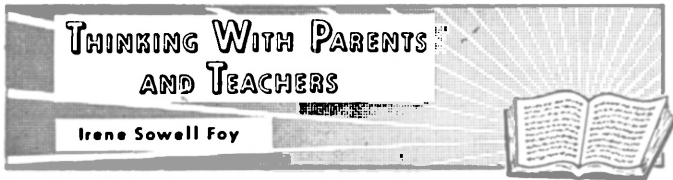
Of course, the only important thing which interests us in where we would have stood is the enlightenment of our minds with a better concept of where we now stand. It is on the basis of where we now stand that we will answer to God in judgment. The End



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## Building Character

Who has not seen society today dissipating its powers in superficialities, in things that are purely timely, here today and gone tomorrow? Who has not seen the insecurity of youth manifest by restlessness and a discard of chastity and reverence for Divinity? Who has not observed the mad speed of all means of transportation, both day and night, often with no worthy goal? Who has not noticed with regret the shattering of homelife and the irresponsibility of individuals?

A general disturbed state we are in! That is the problem. What shall we do about it? The answer lies in the laps of parents. In order to meet the trying and perilous circumstances of life today, parents need not so much to exert themselves to save money to "send Mary to college" but, from her infancy, they need to study, to manifest and to teach that which will save her soul. In order to do this, the basic foundation must be laid early in life, that of **building character**. Character is power, character is strength. He who has character, though he may have little of worldly goods and of worldly information, yet he has the means of being eminently useful in the service of our Lord. What else matters during our little sojourn here below? Keep in mind Peter's words: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Peter 2:11, 12). Wisdom informs us that "A good name is rather to be chosen than great riches and loving favour rather than silver and gold" (Prov. 22:1).

The beginning point for the training of citizens in our nation, for citizens in the kingdom of our Lord and Saviour is in the home. No other audience is so susceptible and receptive as those gathered about the table and fireside in the home of parents who are faithful Christians. No other teachers have the divine right and the daily and hourly opportunity to teach that which is granted to parents. The foundation of the child's life is in the hands of its parents. They can make it send forth waters bitter and sweet, for the ruin or for the healing of the people.

Home has voices of experience and hearts of love to

instruct and train in the way they should go. Home has **trials** and **difficulties** that the participants may, by conquering, gain strength of character. Home has its **duties** that one may learn how to function on his own responsibilities. Home is **ruled** by **love** that individuals may be welded together in unity, presenting a force that can cope with the wiles of the evil one. Home is a little world in which youth may be rehearsed in the duties and responsibilities that should characterize the spiritual family.

True homes are not those which come from a furniture mart or an upholsterer but are places where contentment dwells, where virtue lives and mortality prevails, where reverence and respect are ever shown to the Giver of every good and perfect gift.

### How May We Build Character

The one sure way to build character is to keep ever before the members of the family the matchless portrait of Jesus of Nazareth in his human character. Here are facts we learn of him in the record of the four writers of the gospel.

1. He had respect, love and reverence for his Father in heaven. His Father was the very atmosphere and light in which he breathed. We realize and feel that our Father's thoughts are not our thoughts nor His ways our ways but that they are as much higher than we as the heavens are higher than the earth. Not so with Jesus. His desires and thoughts were not different from those of His Father. Even in the hour of extreme physical stress and suffering and with a heart grieved because of the sins of us all, he was able to say, "Thy will be done, not mine."

Jesus of Nazareth was able to override the difficulties that so characterized his sojourn on this footstool because a lofty purpose led him on. He accepted his Father's will for him, that of saving the souls of fallen humanity. Once when his disciples questioned him about refraining from physical food, his reply was, "My meat is to do the will of him that sent me and to finish his work."

Our all-powerful Creator has a specific work for each of us to do. As Esther was challenged when she was only a slave and an orphan, in the long ago, so can we be challenged by the question put to her: "Who knoweth whether thou art come to the kingdom for such a time as this?" Jesus of Nazareth, now the Messiah, The King of kings and Lord of lords is reigning over a kingdom far above that of Persia, the kingdom to which Esther was challenged. We, our King's subjects, have work to do in his kingdom: to help those in need, to give spiritual strength to brothers and sisters, and to be alert to extend the borders of the kingdom. Are we saying, "Thy will be done?" Are we training our children to accept this challenge?

3. Another great attribute in the character of Jesus of Nazareth was his love for mankind, regardless of race or of social status. His hand of help, prompted by love, was always extended to those in need. Even to a woman, a "dog of a Samaritan," did he give time and attention to her needs. Unmindful of self, he had a passion which directed him into helpful pity for human misery. How the world cries out today for followers of Jesus to have

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## Revolution Without Purpose

James W. Adams

Many of the greatest strides in human progress have been made possible by revolutions of one sort or another, but **revolution without purpose is the seed-bed of chaos.** Someone has said, "No wind is favorable to a ship without a destination." Jesus once said, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" (Luke 14:28.) In this statement Jesus emphasizes the absolute essentiality of having a well worked out purpose or plan including the means of its execution. Too many small nations of our day have revolted against what they conceived to be the tyrannical and oppressive rule of colonial governments without any definite concept on their part of what might or should take its place. The practical result has been chaotic, for they have discovered that their newly won freedom (?) has ushered them into states of slavery and oppression infinitely worse than those from which they have delivered themselves. The chaos of so-called freedom has been for them a much more oppressive taskmaster than the alleged tyranny of their imagined slavery under hated Colonialism.

There are those in our day among "conservative" brethren who cry out mightily against the present order among the churches. Yet, they (1) fail to make out a real case with reference to existing evils by depending for proof upon their own limited and often self-induced experiences, and (2) offer nothing in a positive way as an answer or solution for the alleviation and amelioration of alleged aberrations from the divine way. According to their dirge-like lamentations, they are ever "**misunderstood**" and invariably "**misrepresented.**" This is true even when they are quoted **verbatim.** They have not, and we suppose, cannot express in unambiguous, understandable terminology precisely what they conceive to be the "divine way." Their cry is (and this is a direct quotation) "We may not know what is right, but we know that what you are doing is not right."

Likewise, they spend more time complaining against those who "misunderstand" them and "misrepresent" them and explaining why they did not **mean** what they said than they do in setting forth in clear, unmistakable terms precisely what they believe so-called "true Christianity" to consist of, and in giving a tangible, scriptural **modus operandi** for the saints of God. They seek to "stir, challenge, disturb, shock" the minds of the brethren with

reference to the so-called "**status quo**" but they have yet to produce anything concrete, rational, and scriptural with reference to what form, if any, "true Christianity" should assume and manifest.

Like the blatant Atheist, our latter day "Truth Sentinels" offer us **negations only.** Let them rather lay out for us the pattern of "true Christianity" as they conceive it to be revealed in the New Testament giving us chapter and verse for each integral part. Let them forget what has been said, written, or done in the past and lay out for us in a positive, simple, understandable way the plan of God for the salvation of the human race through Christ. Like a good architect, let them provide us with both "blueprint" and "**specifications.**" Let their "**specifications**" minutely delineate the obligations which devolve upon us in the execution of their alleged New Testament plan.

It is the conviction of this writer that these aspiring revolutionaries neither know what they believe and want nor have they candidly faced up to the logical and certain consequences of the alleged principles for which they contend. As best we can determine, they (1) wish to retranslate the New Testament; (2) restructure the churches (Pardon, "assemblies."); (3) de-bishop ( a coined phrase JWA) the elders; (4) absolutely individualize all service to God; (5) abolish operational treasures; (6) breath into our narrow, bigoted, tradition-bound, self-righteous souls (those of us in churches of Christ) a new spirit of broad tolerance and active sympathy toward the promulgation of any and all sorts of weird concepts by every individual who may lay claim to being a brother in the Lord; (7) incorporate into our religious speech a new vocabulary consistent with the new, individualistic society of which we are to become a part; and (8) embrace any sort of collective enterprise in religion (except a local church as a functional, organic entity) on the ground of the individuality of its constituent parts.

Now, if these budding reformers and "iconoclasts" will just put all of this **hodgepodge** together into a positive, lucid program of activity for New Testament saints with appropriate citations from Holy Scripture to sustain each facet of the plan and lay it out before us in plain unequivocal, English words and sentences so that the simplest of us can truly understand what they are saying, we may be beginning to start to commence to get somewhere.

If and when this is done, we promise some interesting and enlightening developments. At least, if they do this, our revolutionaries will give "purpose" to their proposed revolution. The "purpose" can then, along with their revolution, stand or fall on the basis of its own rational and scriptural merits as the case may be. Until such is done, let not our blatant revolutionaries suppose that "thinking" brethren generally are ready to embrace **chaos** simply to complement the contempt and hatred which our so-called "Truth Sentinels" have for the "**status quo.**"

The End



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## Evolution Of Man

Tom Bunting

From what I stated about evolution in earlier articles it seems apparent that there is a very definite case against the theory. However, we hear so much about "pre-historic man," what do we know about him?

When looking through many books of science I come across a number of drawings of the "pre-historic man." I found in one book a drawing of Rhodesian man. The drawing was so made that there are obvious ape-like features. One may be easily misled by such drawings unless you are careful to read regarding the picture. The caption under the picture said, "Hypothetical sketch of Rhodesian Man. Note the heavy eye-brow ridges and ape-like features." (Meet Your Ancestors, pg. 129). I was glad that they admitted that it was a hypothetical sketch, but if it is then what is the purpose to note "heavy eye-brow ridges and ape-like features"? It is admitted that it is only hypothetical. In another book, "Adventures with The Missing Link," page 232-233, there appeared a drawing of Australopithecus. The picture looked like an ape with a shave and hair cut. It very likely was an ape for some of these have been found to young anthropoid apes! The fact is that some of these "pre-historic men" are not men at all, but apes! Appearing in another book was a series of four drawings which were said to picture man's evolutionary development. The two mentioned were included and then the third picture was the Neanderthal man. The drawing still tried to make him look as much like an ape as possible but still a little improvement over the preceding drawing. However, it is said of the Neanderthal man, "all the morphological facts listed are not known for certain" (The Fossil Evidence For Human Evolution, pg. 60, 64), and the difference that exist do not exceed the extremes of *Homo Sapiens*.

Let me also warn you that the records that are given regarding evolution and the evolution of man are not always true. Hesperopithecus, the genetic name given to a fossil tooth in Nebraska in 1922, was assumed to be an extinct type of anthropoid ape. They compared its measurements with a series of ape teeth and supposedly proved that it falls within the range of variations. Later it was proven to be the tooth of a wild pig. They have also changed their view regarding the Gally Hill skeleton. The Gilly Hill skeleton "was not indigenous to Middle Pleistocene gravel in which it lay, pre-historic but of recent time" (Ibid., pg. 58). Still another example of weakness



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in some of the findings is the Piltdown man. He is listed with the well authenticated skeletal remains of ancient man (Ancient Remains of Man). It consisted of part of the skull, mandible and tooth. You will still find pictures of this one in many books. It turned out that the jaw and tooth belonged to an ape, "which was faked with most remarkable skill. The exposure of fraud..." (The Fossil Evidence For Human Evolution, pg. 89). In fact there are "many skeletal remains once accepted as very old are now entirely discredited" (Ibid., pg. 59).

Now, there is a reason for their difficulties in studies of the skeletal remains. The degree of likeness or difference that they desire cannot be determined from skeletal remains! The truth is that some of these ancient men cannot be distinguished from modern man. "Auregnacian and Magdalenian found in Europe are not only indubitably those of *Homo Sapiens* but are actually not distinguished from modern Europeans" (Ibid., pg. 41).

Have you noticed that in the books or museums where they show supposed likenesses of ancient man that those from Africa have a definite "busnoidal type"; those found in the Americas favor the Indians; and the Pekin man compares favorably to the Mongoloid. Actually such is indeterminate from skeletal remains. Racial groups cannot be determined from skeletal remains. Dr. Le Gros Clark states, "it is unfortunate that geological evidence of antiquity has in the past so often been equivocal..." (Ibid., pg. 39). "Interpretations were not in accord with the evidence now available." It is important that fallacies be pointed out which are often overlooked by workers in the field (Ibid., pg. 25-26).

From reading the works of evolutionists, they seem to put great stock in the classification. It seems from reading their materials they believe if they can place the skeletal remains in the genus *Homo* and maintain a different species this is supposed to prove evolution. One must keep in mind that the classification of both plant and animal originated with man. Secondly, the resemblances and indifferences of skeletal remains have been grossly over emphasized. Third, all such classification of skeletal remains is an admitted assumption! It is called "arbitrary multiplication of general or species." Skeletal elements do not reflect the same degree of likeness as in living animals, nor do they reflect the same degree of indifferences. For example the skeletons of two birds may be very very similar but the living animals most obviously different! In the book, "Is Evolution Proved?" we read, "Fossils do not give direct evidence. You might find a fossil of a species of fish which was ancestral to the whole of invertebrate land life, but it would not be labeled, if we found it, we should not know that it was ancestral" (pg. 65). "The extent of individual or group variation can hardly be assessed without more complete records" (The Fossil Evidence For Human Evolution, pg. 19-20). Statistical comparison may lead to a statement that the fossil or tooth shows significant likeness or difference and such a statement is of doubtful value and sometimes misleading. Such measurements become of less and less value as the relationship becomes more and remote.

In many instances "the geological evidence of antiquity  
(Continued on page thirteen)



## Salvation, Present and Future

Heretofore several articles on the subject of salvation, with particular regard for the question of whether it is conditionally or unconditionally secured, and with consideration given to each of the conditions imposed by the Lord as requisite to obtaining it has appeared. This salvation is one of from sin, guilt of which incurs the condemnation of the soul, and, consequently, salvation from sin is one in which the guilt is removed and the consequences escaped. This is a salvation presently enjoyed by those who have complied with the terms of pardon. Being present, is it temporal or eternal? In either case, is there a future salvation distinguished from this one? To me these are questions both interesting to consider, and the answer pertinent to a just and competent understanding of some related ones. The question of the possibility or impossibility of apostasy is essentially involved in this subject. The advocates of the impossibility of apostasy rely on passages which speak of eternal life as being presently possessed, and from which they reason that one having now eternal life can never lose it since it is eternal! Jno. 3:36 and Jno. 5:24 are on the lips of every advocate of this doctrine.

That men are now saved is so obviously taught in the scriptures, it seems unnecessary to establish it. The fact that Luke tells us, by inspiration, the Lord added to the church daily those being saved surely proves that men are currently being saved, or else there are none in the church for only those being saved are said to be added thereto. "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel according to the power of God; **who hath saved us**, and called us with an holy calling, not according to our works, but according to his own purpose and grace..." 2 Tim. 2:9. This affirms that the **us** of this passage are now and then, when this was written, saved. There are those, then, that now are saved. Peter affirms that baptism **now saves us**. Of course, the **now** was in contradistinction to the **then** when God saved Noah. If Noah was saved **then**, we are saved **now**.

But in being saved now, from what are we saved? Jesus came to save his people from their sins, hence we are now saved, and this salvation is from sin. But what does

salvation from sin embrace? First, there is the forgiveness of sin, which involves the erasing of all guilt theretofore attached to the soul. But the consequences of, or punishment for sin, entails death—spiritual death—the soul that sinneth shall surely die. Does the soul die in immediate consequence of sinning, or is the death herein contemplated wholly related to the hereafter? In whatever sense one is dead he so is as the result of dying. In other words, no one can be dead without dying. Hence, when we read of those who were dead in trespasses and sins, we must identify this as a state or condition obtaining in consequence of their having sinned. Sin induces spiritual separation between the soul and God, and thus in this state of separation they are in a state of death. Too, Jesus said "the hour is coming and **now is** when the dead shall hear the voice of the Son of God and they that hear shall live." This wasn't physical death, for at the time spoken it is affirmed that its realization is near at hand, and this precludes the resurrection of the bodies of men being contemplated. And, also, in this same connection (Jno. 5) the statement is made that the hour is coming (but no "now is") when all that are in their **graves** shall hear his voice and come forth—they that have done good to the resurrection of life and they that have done evil to the resurrection of condemnation. This is the resurrection of the bodies of all men, **some** to life and others to death—eternal in both.

So, then, men are presently dead in sin, and when delivered from this state of spiritual death they are alive—spiritually; they have been so made in becoming properly related to God as His children and enjoying fellowship and communion with Him. This is so because they have been saved from their sins, and this is a life presently enjoyed by virtue of a salvation presently secured. There is, then, a present salvation. Is this salvation eternal? I firmly believe it is; and in so saying I have in mind **that from which** one is saved. The supremely distinguishing feature of the New Covenant over the old is found in the assurance that "their sins and their iniquities I shall remember no more." Any sin, therefore, forgiven is eternally forgiven. Sin being an act of transgression, when the transgression is forgiven and is never remembered again by God whose law has been transgressed, then such an one is eternally saved from both the guilt and consequence of the act. This is, then, eternal salvation. The writer of the Hebrew letter says, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." To the Collosians Paul wrote: "In whom we have redemption, even the forgiveness of sins." Redemption therefore is directly related to, and limited to, the sins which we have committed. None other than sinners need redemption. By sin they became the possession of the Evil One, and by the offering of His blood Christ effected our redemption from sin. Hence, the scope and duration of the redemption is complete in relation to the sins forgiven.

I cannot but feel this point of view, if perceived, would disabuse the minds of many sincere advocates and devotees of this false doctrine. But, says one, what about Jno. 3:36 and 5:24? Do these verses teach that the saved now have eternal life? I think so, when properly qualified.

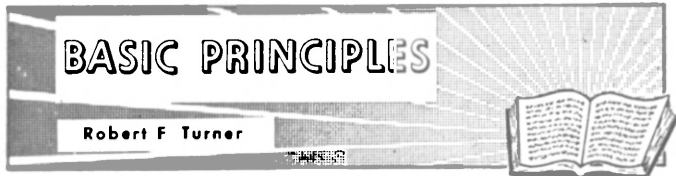
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### ABOUT THE AUTHOR

Bryan Vinson — Preacher for the Timpson, Texas, church when not engaged in meeting work. P. O. Box 764, Longview, Texas.





## Overmuch Righteous

"Have you noticed how many "really strick" families seem to have problems with their children in later years?" This comment is common, and for some time I dismissed it by saying that such "exceptions" were more noticeable than the usual problems in families of "loose" upbringing.

But the observations continue. "We notice that some of the preachers who shout the loudest about immodesty get into moral problems themselves." Or—"What about the ultra-conservatives who become ultra-liberal?" Again, I think there is a tendency to generalize—to allow a few bad notes to spoil the symphony. Also some may use such cases as their excuses for disregard of decency and truth.

But what about the real cases? How may we explain those seemingly wide swings of the pendulum from devoted husband to philanderer, from "perfect child" to delinquent, from God-fearing preacher to men-pleaser? Notice I said "seemingly" wide or abrupt swings. I do not believe such changes take place over-night—we only see the manifestation of the change that has been taking place for some time. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). "They went out from us, but they were not of us"; i.e., at the time of the physical separation (1 Jn. 2:19).

Perhaps the most classic example in the N. T. is the "elder" son, of Lk. 15:25-f. This seemingly model son became angry, stubborn, disrespectful and showed a self-righteous spirit, when he should have rejoiced at his brother's return. It is difficult to believe this was a sudden, unpredictable change in character.

Solomon said, "Be not righteous overmuch; neither make thyself overwise: why shouldest thou destroy thyself?" (Eccl. 7:15-18). Adam Clarke comments, "It cannot be supposed, except by those who are totally unacquainted with the nature of true religion, that a man may have too much holiness, too much of the life of God in his soul!" Yet, in our pride, we may become "presumptuously self-sufficient, as if acquainted with the whole of Divine truth" (J. F. & B.). Such "fanatical, pharisaical righteousness" may give the appearance of strict dedication to Godliness, when in reality it is but dedication to a sectarian form of religion.



### 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, 1608 Sherrod Street, Burnet, Texas.

The child who learns that certain things, words, and conduct are expected of him may wear a shell of obedience externally, while seething with rebellion inside. Then the day comes when he throws aside his cloak and we say he has made a sudden change.

The preacher may wish to be "sound in the faith" but through environment and schooling equate this with some sectarian "orthodoxy." Certain "firm stands" are expected of him, and he produces. But if inner conviction is lacking he becomes a miserable caricature of a preacher, or somebody breaks the shell to go God only knows where.

I believe Solomon is telling us to avoid this sort of "overmuch righteousness." ("Overmuch wicked" of the same passage is antithetically worded and does not imply that a "little wickedness" is acceptable.)

And Solomon gives the solution. In the last verse of our text (Eccl. 7:18) he says, "... for he that feareth God shall come forth from them all." We must live as servants of God, SUBJECT TO HIM ALONE, and followers of men only to the extent they follow God. (Note Paul's exhortation, 1 Cor. 11:1.)

We must not discourage the teaching of children. Certain conduct is rightly expected of them by responsible parents. But successful teaching, to lead to a truly Christian life, must be teaching that makes them aware of their responsibility to God. We must learn to be honest with ourselves, knowing that no amount of sham will fool the heavenly Father.

Orthodoxy is not a dirty word—if God and His words are the "rule" for that faith. All Christians, including preachers, should learn what is expected of them by the Lord; and should hold to this tenaciously. There is no danger in our "cracking up" from too close adherence to truth. But "foolish and unlearned questions" profane and vain babblings" "eat as doth a canker" (2 Tim. 2:14-f) and will destroy us.

Those who become adept at striving about "words to no  
(Continued on page twelve)

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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.

**Baptisms in past weeks:** Zion, Illinois, Lewis Street, one; Blytheville, Ark. Main Street, two; Garden Grove, California, Fairview church, six; Tiffin, Ohio, five; Romulus, Michigan, one; Snapfinger Rd., Decatur, Ga., seven; Huffman, Birmingham, Ala., one; Southern Oaks, Lake Jackson, Texas, one; Downtown church, Lawrenceburg, Tenn., four; Covington, Tenn., one; Butler, Mo. one; Clute, Texas, one; Gardiner Lane, Louisville, Kentucky, two; Locust Street, Mt. Pleasant, Tenn., five; Sixth Ave., Pine Bluff, Ark., two; Altheimer, Ark., three; Newport, Ark., two; Southside Tulsa, Okla., four; University Heights, Lexington, Ky., one; Greggton, Longview, Texas, 17; Highland Blvd., San Antonio, Texas, three; North Main, Vidor, Texas, one; Clovis, California, Barstow Ave., four; Floral Heights, Wichita Falls, seven; S. Flores, San Antonio, Texas, one; 77th Street, Birmingham, Ala., one; Cookeville, Tenn., two; Hilliard, Ohio, five; Daldhart, 5th and Peters two.

**Gospel meetings recently held or currently in progress:** Pensacola, Fla., East Hill, J. W. Evans; East Houston, Texas, Bill Reeves; Red Bluff, Pasadena, Texas, Oliver Murray; First St., Lawrenceburg, Tenn., Ward Hoglund; Castleberry, Ft. Worth, Texas, W. R. Jones; Linwood church, Shreveport, La., A. C. Grider; Snapfinger Road, Decatur, Georgia, W. C. Hinton, Jr.; Sixth Ave., Pine Bluff, Ark., Edgar J. Dye; Arch Street, Little Rock Ark., Granville W. Tyler; Mound and Starr, Nacogdoches, Texas, John Iverson; Wonsley Drive, Austin, Texas, W. L. Wharton, James W. Adams, W. R. Jones, Bryan Vinson, Elmer Moore. R. L. Craig; Central, Beaumont, Texas, W. L. Wharton; Spring and Blaine, St. Louis, Mo., Marshall Patton; Bowling Green, Mo., Truman Carney; Hazelwood, Mo., Frank Jamerson; Mt. Zion, Lincoln City, Ky., Walter Stephens; Highview, Nelson City, Ky., Bob Crawley; University Heights, Lexington, Ky., A. Hugh Clark; Huffman, Birmingham, Ala., Lectureship; Westside, Lufkin, Texas, Lectureship; Southside, Wichita, Kansas, Robert Goodman; Central, Conroe, Texas, George T. Jones; South College, Lafayette, La., John Iverson; Greggton, Longview, Texas, James R. Trigg; Imhoff Ave., Pt. Arthur, Texas, Bob Franks; Goodrich, Texas, Carl A. Allen; Glenwood Hills, Atlanta, Ga., Lectureship; Expressway, Louisville, Ky., Robert Jackson; Shepherdsville, Ky., W. C. Sawyer; Leitchfield, Ky., A. C.

Grider; Haldeman Ave., Louisville, Ky., Forrester Morris; Cyclone, Ky., J. F. Dancer; Manslick Road, Louisville, Ky., Bob Crawley; Gardiner Lane, Louisville, Ky., Doyle Banta; Round Hill, Ky., Lectureship; Shively, Louisville, Ky., David Claypool; Simpsonville, Ky., Ellis Webb; and Green's Chapel, Ky., Ed Walker.

James P. Needham, 4437 S. Sixth St., Louisville, Ky. 40214. A sound church is now meeting in Glasgow, Ky. It was started off with a meeting last week. This church is sorely needed in that section of our state. (Ed. Note: Other

## COMING . . .

The  
CHURCH

In  
Catholic Usage

by

Clinton Hamilton

## In Next Issue

reports indicate that more than 30 members banded themselves together from the start.)

W. E. Coffman 3326 South Wheeling Ave., Tulsa, Okla. Yesterday (Sunday 9-25-66) was the beginning of the University church of Christ in Stillwater. It was indeed a thrilling experience for all of us. There were thirty five people present for the first service. In the main these people did not know each other and met for the first time in this first service. The one thing we all had in common was the desire to work and worship God as He directs us to.

Irvin Himmel, 7222 Graham Road, Hazelwood, Mo. A new church is now meeting at 179 High St. in Edwardsville, Ill. Brother Fay Starr and his family

are responsible for getting this work started. Brother Starr is a preacher of much experience and is to be commended for providing his own living and working to plant the Lord's cause in needy places.

A new church is now meeting in West Monroe, La.

W. R. Jones, P. O. Box 698, Lake Jackson, Texas. The meeting in Portland, Ore. was a very profitable one. Numerous aliens attended the meeting and heard the truth. One person was baptized into Christ. Brother Bill Fain is doing a good work at Southeast and the same may also be said of other fine preachers in the Northwest section of our country.

Billy W. Moore, 205 N. Fulton, Butler, Mo. 64730. We had a fine meeting with James Adams preaching. The church was edified, the truth was preached in a superb manner. Harry Pickup, Jr. will be with the Southside church in Kansas City October 17-23. Herbert Knight will be with the church in Kearney, Mo., October 17-23. I shall be preaching in a meeting with the church in St. Joseph, Mo. October 24-30. This will be my third meeting with this church. Bill Sexton has moved to St. Joseph to work with this church and will be a great asset to the work in that area.

Frank L. Smith, 517 Roebuck Drive, Birmingham, Ala. At Wayne, Michigan where brother L. A. Mott, Jr. is preaching we had two baptisms and one restoration. Attendance here was above average for their meetings and interest seemed good. Members cam from Ohio, 150 miles away, Lansing, 80 miles, Pontiac, 45-50 miles and other congregations. Sound churches are few in number and in the state and the faithful who are working in them love to go and hear the word preached. Brother Mott has done a good work teaching in that area where liberalism has abounded. A near-by congregation recently kept a "baseball Championship Trophy" they won in a church league on the pulpit on display for weeks.

Bill Echols, 412 East King Street, Shippensburg, Pa. 17257. I have accepted the invitation of the elders of the church in Berea, Ohio to begin working with them around the first of the year. Berea is a suburb of Cleveland and we all are excited about the opportunity to return to a major metropolitan area. The church in Shippensburg would like to contact a preacher to work with them. If you know of anyone who may be interested,

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Everlasting Name

#### Names Important

Everyday life - Worship Ex. 20:24  
Salvation Acts 4:12 - All done Col. 3:17  
God glorified 1 Cor. 11:21; 1 Pet. 4:16

#### Objection to Party Names

Not of faith 2 Cor. 5:7  
Go beyond 2 John 9  
Condemned 1 Cor. 1:10-13  
Speak as oracles 1 Pet. 4:11

Man

Ordinance

Practice

Government

#### Right to Wear

1. Crucified for you
2. Into whom baptized

Action - Immersion  
Subject - F. R. C.  
Purpose - R. of S.

3. Like Christ 1 John 2:6  
Acts 26:26-38

By Danny Brown

please have them write the church at the above address.

James W. Adams, 1102 N. Mound St., Nacogdoches, Texas. My next meeting will be in Huntsville, Ala. October 31-November 6.

Hershel E. Patton, P. O. Box 282, Lawrenceburg, Tenn. A letter from brother Dorris V. Rader, whom the Downtown church helps to support, reports that the brethren there (Tullahoma) have moved into the recently purchased, almost new, church building that was obtained from the Presbyterians. They are now known as the Westwood church of Christ. The new building is located on Cumberland Springs Road.

Clint Springer, 2708 Milam, Orange, Texas. I am now in my fourth month with the West Orange church of Christ. During this time I am happy to report that attendance and contribution have continued to increase. We have had five to place membership, two were baptized and one restoration. Our membership at present numbers upward toward ninety. I have a meeting scheduled with the White Park church (near Leesville, La.) Dec. 5th -11.

Edwin Hayes, P. O. Box 146, Fultondale, Ala. August 15-21 I was with the church in Trussville, Ala. where bro. R. A. (Reg) Ginn is the preacher, four were baptized. It was a genuine pleasure to be associated with these

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brethren in this field of labor. The Lord willing I will be with the 12th St. church in Bowling Green, Ky. Oct. 16-23 in a gospel meeting. I hope to see many of my friends in that area.

James E. Cooper, 393 Cowan Road, Mississippi City, Miss. I am scheduled to be in a meeting at LaPort, Texas October 5-14 with the church at 704 Broadway St. Brother Kenneth Hoyle is the regular evangelist. Brother Bill Harrison, former member here, writes about the new congregation he has started in West Germany. Beginning with only his family, others are now meeting with them. Brethren at 25th St. in Pascagoula will soon have a preacher located with them. Brother Dick Blackford, of Owensboro, Ky. will move there on Sept 25th to work with them.

A. C. Grider, P. O. Box 5950, Longview, Texas. I have just returned from a gospel meeting at LaFayette, Georgia. The meeting resulted in three being baptized and one restored. It was a pleasure for me to return to North West Georgia to renew old acquaintances and to make new ones.

(Editor's Note: Many of these reports are taken from the bulletins edited by the various preachers and rearranged to make our information more readable. Names of preachers are given for the benefit of friends who might desire to contact them.)

The End

## Holding The Pattern Of . . . . . (Continued from page one)

Since the Lord's church, as we read of it in the New Testament, is itself, the saved added together by the Lord when they were saved, there is, as you can see, **BUT ONE CHURCH** mentioned in the New Testament. Man has no choice therefore, except to obey God and be saved, be a Christian, a member of **GOD'S CHURCH** and nothing else, or to reject God and his word, do as he pleases, and be lost! Which, my reader friend, will you do? **To be continued.**

— Subscribe To The Preceptor —

## Editorial, "To Live Is Christ, . . . (Continued from page two)

might be beheaded. To men of the world, this seemed the chief of human calamities. But not to Paul. "To depart and be with Christ" to Paul would be "very far better." Paul really preferred to go on and be with Christ. He was so completely identified with Christ in submitting himself to his will that to be in his presence was the climatic benefit of the universe. So, if the verdict went against him, it would be for him, in that he would the sooner be ushered into the presence of Christ. But on the other hand, as subsequent facts proved to be true, he might be released. Then what? If released he would return to his beloved brethren at Philippi as well as to other Gentile churches. What did his remaining hold in store for him? "But if to live in the flesh—if this shall bring fruit from my work, . . . yet to abide in the flesh is more needful for your sake." As attractive as were the prospect of to "be with Christ" to him there was the necessity for him to remain in the flesh. It was needful for the Philippians sake that he abide a while longer in the flesh. Having this confidence, he wrote them "I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith." Necessary duties bound him to this world and delayed the time when he at last would be with Christ. This service to Christ in ministering to the brethren was God's will for him for the present. Later, when he had fully completed his service to Christ in ministering to the churches, he would finally join his blessed Lord and then forever "be with Christ."

We may well thank our Heavenly Father for the faith that is ours that whatever the changes of the circumstances of life of the faithful child of God may be, these now unknown circumstances may be met with joy and contentment whatever they may bring whether of good or otherwise. By thus performing God's will, by steadfast and zealous life, "Christ may be magnified" in our bodies. **The End**

— Subscribe to the Preceptor for a Friend —

## Building Character . . . . . (Continued from page five)

such love that will remove bounds of class and nationality and hatred, and, "As we have therefore opportunity," do good unto all men, especially them who are of the household of faith (Gal. 6:10).

4. Another remarkable attribute of the man, Jesus of Nazareth, was his **sinlessness**. He ever stayed close to his Father, breathed the very atmosphere of his presence, a necessary help in this vale of sorrow and tears. If we

would "walk with God," it is essential that we refrain from sin, as God, being perfect, will not be where sin is. "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1, 2).

We are blessed with a law of pardon for God's children. When the need arises let us repent and pray God as Peter admonished Simon the sorcerer, recorded in Acts 8. Let us train our children to love and strive for purity of life.

5. Jesus of Nazareth, having a human side, realized the necessity for buckling on spiritual armour if he would meet with success the wiles of the evil one. Matthew 4 gives a graphic representation of Jesus' overcoming Satan in that bout in the wilderness following his baptism. Satan used the three appeals to which we all are subject today: the lust of the flesh, the lust of the eye and the pride of life. Jesus was tempted in all points like as are we, yet without sin. He was equipped with the "whole armour of God": "loins girt about with truth, having on the breastplate of righteousness; feet shod with the preparation of the gospel of peace, the shield of faith, the helmet of salvation and the sword of the Spirit which is the word of God." Jesus successfully wielded the "sword of the Spirit" against the attack of Satan. He countered each attack with, "It is written." That proved to be the defeat of the adversary. Let us see that our children buckle on the spiritual armour before they leave the shelter of home to face life.

### Summary

To those parents who would be diligent in building character, let us:

1. Consider building character a responsibility of the parents in the home.
2. Let us ever manifest and portray the human character of Jesus of Nazareth by:
  - a. Respect, love and reverence for our Father in heaven.
  - b. Having a definite purpose in life for doing the will of our Father in heaven.
  - c. Loving all people, regardless of race or social status.
  - d. Keeping pure, clean and sinless.
  - e. Seeing that our children are equipped with the spiritual armour and are able skilfully to wield the **sword** of the Spirit. Help them to say with the Psalmist in 119:11: "Thy word have I hid in my heart, that I might not sin against thee."

**To Be Continued**

## "Overmuch Righteous" . . . . . (Continued from page nine)

profit" are lifted with pride. They build an artificial shell about themselves that keeps them out of touch with reality. They are the "straight-laced" who finally "bust a gusset." (Look it up!)

**BALANCE** is not compromise—it is **HONESTY WITH GOD, MAN, AND SELF.** **The End**

**Evolution of Man** ..... (Continued from page seven)

was actually quite inadequate; but even so, it was seized upon by those anxious to bolster up arguments" (Ibid., pg. 41). Evolutionary lines of development can be finally determined only by the demonstration of an actual temporal sequence, and the latter can be established only if geological dating is secure (Ibid., pg. 39). That is the chance of finding a temporal sequence? "That chances of finding the fossil remains of actual ancestors, or even representatives of the local geographical group which provides actual ancestors, are so fantastically remote as not to be worth consideration (Ibid., pg. 41).

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**The End**

**Salvation, Present and Future** ... (Continued from page 8)

When we think of life, we also think of its opposite, death. Whatever kind of life is considered, there is the correlative death. But neither life or death can be thought of without some qualification of what is in the mind as constituting either. The words temporal and eternal do not describe the kind of life, but only denotes the duration of it. Now, there is physical life and there is spiritual life. We are prone to think of temporal being physical and therefore we associate the eternal with the spiritual. But is this altogether proper? Adam and Eve were driven from the physical garden of Eden in their physical bodies, and physically barred from re-entering lest they should eat of the fruit of the tree of life and live forever. So, we see that there is the expression recognized by God that

having access to this fruit they would live eternally physically. It is not designed, however, by God that man shall live forever physically, in consequence of his transgression. But, it is designed by God that man shall live forever spiritually in consequence of his redemption. And this spiritual life is now enjoyed by the redeemed, and there is contemplated the redemption of his body in the day, when it shall be changed from a natural body to a spiritual one, when corruption shall put on incorruption, and this mortal body shall become immortal. This will effect the completion and realize the consummation of man's redemption from sin forevermore.

Presently redeemed he has spiritual life, and as so living he shall never die! In this sense he now has eternal life, since it provides that his spirit shall continually and unceasingly experience and enjoy a proper relation with the Father of our spirit. Jesus said he that is dead and believeth shall live, and he that liveth and believes shall never die. This is equal to living eternally.

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" Jas. 5:19-20. Here is portrayed the possibility of one who is a child of God, a brother in the Lord, so erring as to be confronted with the death of his soul-shall save a soul from death. therefore, though one is saved, his life, spiritual life, has been eternally redeemed from his sins, may fall into sin, become a sinner and die! How, then, may one be eternally redeemed, and yet ultimately be lost? The redemption eternally secured was in relation to past guilt, and the life now enjoyed rests on that fact whereas, the danger now under consideration arises out of the truth that though so related to God one may err from the truth of God and become a sinner, and sin condemns-even unto death those guilty of it. He may err in practice, knowing the truth, of he may err in being led into false doctrine which will corrupt his relationship with God.

So we are living in a period of trial, when temptation abounds and when the liability to sin is ever present with us. We are not, therefore, irrevocably and certainly saved in that we may fall from our steadfastness. There is then a future salvation. "Take heed unto thyself and unto the doctrine, for in so doing thou shalt both save thyself and them that hear thee." Here is a salvation yet to be attained! "Receive with meekness the engrafted Word which is able to save thee." These statements are directed to the saved—the then saved. Therefore this must be a contemplated and as yet unrealized salvation.

To the Romans Paul wrote that it is high time to awake out of sleep, "for now is our salvation nearer than when we believed" (13:11). In what sense is it nearer now than when they believed? It could not be said of a present salvation, but only of a salvation that is future, and as time passes, and the hereafter draws nearer, this salvation comes nearer of being a reality. A salvation from all that befalls us here, because we shall upon entering heaven be forever immune to temptation and sin, with all the grave consequences identified with such. And to those who look for Him shall he appear a second time without

(Continued on page fifteen)



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**Salvation, Present and . . .** (Continued from page thirteen)

sin (offering) unto salvation. His second coming is future, and with it this salvation. They were saved when they believed from their past sins, and thus the salvation here in this verse was not a salvation from past sins, but was yet future. It is, then, the salvation which Jesus is to bestow with everlasting felicity on the redeemed at his coming.

Recently I heard a speaker, in his sermon, remark that this world was not made to last forever. It made me wonder where Adam and Eve would have lived had they never sinned. They were made in this world, and to live on this earth. Even after having sinned their expulsion from the garden was provoked by the consideration that that should they remain in it they would, in eating the fruit of the tree of life, live forever. This earth was made before man, and his flesh was made of the earth, in his creation. While his body was constituted mortal, provision was made for it to neutralize the forces of decay and corruption, thereby assuring a sustained and continued life here. It is not believe it was embodied within the

Divine purpose of God that man should ever die; and his physical death is not the fulfillment of this purpose, but solely resulting from the fact that Adam sinned. If, then, it was the original intent of the Creator that the creature man should live forever, and sin altered this, shall not the removal of sin result in the everlasting life of man? Surely the Lord, having obtained eternal redemption for us through his sacrifice, designs our eternal life to result therefrom. The life is spiritual, and designed to be eternal in duration.

But if sin could, and did, alter the destiny of man as originally designed and provided for by God, cannot sin by its presence in the lives of God's redeemed children defeat His present design as identified with our redemption? And this being true, one should be deeply affected by the thought that there is not revealed any designed provisions by God for those who thus sin and die in their sins. No second chance is taught in the Word of the Lord; rather it is clearly affirmed that his second coming is not for the purpose of affording any further offering for sin. but to invest with everlasting salvation those who have been saved by His blood. **The End**

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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 Eight

Let me suggest another statement often made by religious teachers these days, both in the pulpit and out of it, but which is completely foreign to the "Pattern of Sound Words" as used in the New Testament.

It is often said, in an effort to justify the Denominational system which exists throughout the country today, that the different Churches as we see them in the religious world, are just BRANCHES of the universal church. And the question therefore, is often asked, "To what BRANCH do you belong?" But, in all the New Testament neither the Lord nor any of his apostles ever gave countenance to such an idea as that!

The idea of course, is based upon a gross perversion of the language of the Lord in the fifteenth chapter of John, where he does say, "I am the vine and ye are the branches." But if we read the passage carefully we shall see that he tells very plainly just WHO the branches are, saying, "HE that abideth in me, and I in HIM, the same beareth much fruit: for apart from me ye can do nothing. IF A MAN abide in me, HE is cast forth as a branch, and is withered and they gather them, and cast them into the fire, and they are burned" (John 15:5-6).

The branches then, are not religious sects, parties, i.e. the different denominations, BUT THEY ARE INDIVIDUAL DISCIPLES. Each disciple is a branch, and all the branches

(disciples) abiding in Christ, constitute the vine. A very beautiful picture indeed, of the unity of all the disciples of Christ in ONE ORGANISM, represented in the imagery under consideration here, as a vine and its branches.

It is passing strange, isn't it, that people in their zeal to maintain and support the unscriptural practice of propagating divisions among the professed followers of Christ, should seize upon the very language used by Christ to condemn division, and wrest and pervert it in their effort to make it teach the very thing Christ would condemn!

And to me, it is stranger still, that people in general  
(Continued on page twelve)

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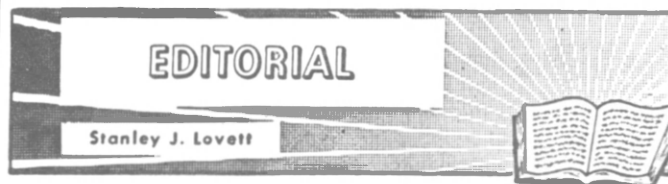
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## "A Great Day At Athens, Alabama"

In the September 19, 1966, issue of the *Gospel Advocate*, brother E. R. Harper reports at length on what he styles "A Great Day at Athens, Ala."

Evidence of his party spirit permeates the entire article as seen in such expression as, "This church has had a hard struggle, but it has won in the struggle . . ." ". . . the 'anti-cooperation' brethren, 'anti-orphan home' brethren," "the 'anti-faction,' hobby riders," "they possess their own poison," "this hobby," "They (Hobbs St. church, SJL) are winning," "it would be the finest way in the world to destroy them," and "they have the poison that will eventually destroy them."

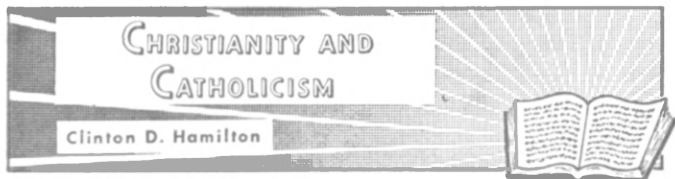
In the present controversy over cooperatives a partyistic spirit is demonstrated when a person speaks of being "against" brethren as brother Harper does in the following statements, "... the only church in Athens that takes a definite stand against the 'anti-cooperation' brethren, 'anti-orphan-home' brethren." To be against what one believes to be error in teaching or practice is one thing; to be against the person is quite another thing! But this doubtlessly expresses his attitude toward brethren who oppose what he and others are doing in the *Herald of Truth*. Rather than be "against" brethren and rejoicing that they think they are winning such should be attempting to teach them what they think the right way of the Lord is.

Brother Harper envisions the time when these "hobby riders" will be destroyed by their own "poison." Hear him, "I pointed out the fact that they possess their own poison, if allowed to go far enough and long enough, to destroy them." Thus, he joins brother Gayle Oler who years ago declared that such were "dying on the vine." It is giving expression to the wish rather than the fact when brethren Harper, Oler, and others prognosticate the demise of the so-called "hobby riders." According to them the corpse has been dying for a number of years now, but the facts are far from what they affirm. If these "hobby riders" are so liable to mortification as is averred, why was it so necessary for brother Harper at Athens to discuss "the errors of the hobby riders pointing out exactly what they taught, removing the mask and letting the people see exactly what they have taken to their bosom. I pointed out the fact they possess their own poison, if allowed to go far enough and long enough to destroy them"? If they already have the kiss of death upon them, why not leave them to destroy themselves?

He very helpfully pointed out how they may save themselves from their own destruction, "... showing what it could mean if they would take care of orphan children and would help, as we have, to preach the gospel by radio and television." Of course, these "hobby riders" all along have cared for orphans and preached over radio and television. But he wants it to be done "as we have," through church cooperatives. To him preaching over radio and television means contributing to *Herald of Truth*! Must churches contribute to *Herald of Truth* and to institutional and to cooperatively-church-supported children's homes before they can grow? If that is so, how did the church grow so rapidly during the first century when there were none of these things?

He suggested a plan to the Hobbs St. brethren by which they could "destroy" the "anti-cooperation group"

(Continued on page twelve)



## The CHURCH In Catholic Usage

Confusion over the word **church** is a common failing of denominationalism. Doctrines of men relative to the nature and the work of the church have obscured the clear meaning of the term in the New Testament. Sometimes it is difficult for brethren to refrain from adopting some of the concepts of denominational theology. The Roman Catholic Church's use of the term **church** is the burden of this article. From a consideration of some of the erroneous uses of the term, one can also learn the correct uses of the term.

### Catholic Uses of CHURCH

**Church** in Catholic writing often means the hierarchy. When some issue of public concern with religious implications is being discussed, one is apt to read in the Catholic press that the Church has or has not spoken on the issue. But there may be added the comment that the Church has spoken on a related issue. Then there may be cited a statement of the bishops of a national church (such as the Catholic Church in the United States) on this point. Or sometimes there may be cited a statement from one of the Sacred Congregations in Rome (these are really departments in the administrative organization of the Church similar to the various cabinet departments in the government of the United States). Each of these Congregations is headed by a Cardinal prefect and is composed of various ecclesiastical persons. Since each of these Congregations is composed of ecclesiastics, one can say that each is a clerical body. Various commissions of the Church composed of ecclesiastics make statements on religious issues and these are referred to as statements from the Church. The bishop of a diocese may make a statement and comment to the effect that the Church will view with disfavor or alarm Catholics in the diocese participating in this or that. Acting under Canon Law, a priest, bishop, or other member of the clergy may perform some sacrament or take punitive action against a recalcitrant person. Such action is referred to as the action of the Church. When acting in their official and authorized capacity in carrying out the aims and purposes of the Catholic Church, the hierarchy's statements or actions are referred to as the Church's statement or action in that particular context. Thus, **church** in Roman Catholic circles sometimes means the hierarchy.

### ABOUT THE AUTHOR

Clinton D. Hamilton—Staff Writer for *The Preceptor Magazine*. Dean of Florida College. Minister for the University Congregation church 114 N. Lockmoor Avenue, Temple Terrace, Florida 33617.



Sometimes the pope might speak officially on a point and his statement would be referred to as a statement of the Church. The dogma of the Assumption of Mary into Heaven is such a statement. Since the definition of this dogma by Pius XII in 1950, it has been considered a doctrine of the Church, which Catholics must believe or be guilty of mortal sin. Papal encyclicals are revered by Catholics as expressive of the Church's views, although they do not partake of the nature of an infallible statement by the pope. But in stating the Church's position on a certain point, an ecclesiastical spokesman or writer might refer to papal statements or those of bishops to substantiate his point. Thus, sometimes **church** means to Catholics the pope, assisted by the bishops of the Church.

At other times, a Catholic may mean by the term **church** the whole body of believers. For instance, one might hear the statement that the Church has always believed this or that. In this context, **Church** would mean the body without any special group's being singled out. The universal Church is meant by statements such as "The Pope is the juridical head of the Church." That is, he is the head of the visible, organized body in the world. Or a Catholic might say that Christ is the invisible head of the Church. He would mean that Jesus is the head of the whole body, embracing all His disciples. Thus, the term **church** in Catholic literature sometimes means all the saved, the whole body.

A council of the Church officially called together by the pope issues statements on various matters of doctrine and practice. These are later referred to as statements of the Church. Bishops from all over the world participate in ecumenical councils as Vatican II, which recently completed its work. The Church is viewed as having spoken through the bishops in council session. Thus, **church** to Catholics may mean a council.

One might continue showing still other variations of the meaning of **church** in Catholic context, but these four are chief uses of the term and present salient views of the nature and work of the church in the Catholic community. Basically, the church may be the hierarchy or the whole, embracing all members. There are parallel uses of the term in Protestant denominationalism. Unfortunately, some members of the church of the Lord also make similar uses of the word.

### Biblical Uses of CHURCH

**Ekklesia**, which is translated **church** in the New Testament, basically means an assembly, a congregation, a called out group. Prior to the New Testament the term had no particular religious significance. Rather it was a general term used referring to an assembly of persons called from their homes into some public place (*Thayer's Greek-English Lexicon of the New Testament*, pp. 195-196). There is no singular or exclusive use of the term in the New Testament to refer to the body of baptized believers over whom Christ reigns as head. The basic meaning of the term always inheres in the word: an assembly, a gathering, a called out group. The context defines the specific kind of group that is collected or assembled together.

The mob aroused into resentment and action against Paul by Demetrius is called by Luke an **ekklesia**, a church  
(Continued on page twelve)



## “God Knows”

James W. Adams

It is said, after a great storm in England many years ago, the naked, lifeless body of a small child was found on a deserted beach. There was nothing to indicate the identity of the child and none came to identify or claim the body, so the tiny, mangled form was tenderly prepared for burial and laid to rest in the silent city of the dead. Over the lonely, little grave, thoughtful and pious hearts raised a simple headstone having inscribed upon it the terse and poignant epitaph, “God knows.”

It would be impossible for human genius to compound from its vast treasury of elegant words, phrases, and clauses a statement more hauntingly beautiful, more pregnant with meaning, or more fraught with comfort, hope, and promise than this simple declarative sentence of two words, a simple subject and a simple predicate. There is no circumstance of life nor problem which it could pose for the Christian that cannot be met and satisfactorily solved on the basis of the truth inherent in the statement, “God knows.”

Satan has been the openly avowed, spiritual head of the major part of the human race for more than six milleniums. Only a small minority of the vast multitudes of mankind has successfully overcome the temptations of the wily, powerful seducer. The eight lonely souls who survived the ravages of the great deluge of partriarchal times (1 Peter 3:20.) stand in sacred history as a monument to the power of Satan's influence over the hearts and lives of men, and as an awful portent of the eternal destiny of the vast majority of the human race. Such a terrifying consideration would overwhelm the Christian but for the stirring truth, “God knows.” Inspiration solemnly assures us: “The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgement to be punished.” (2 Peter 2:9) “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” (1 Cor. 10:13.)

In a cold, unfriendly world dominated by Satanic influence, the validity of the Christian's faith and practice is often challenged and continually exposed to the virulent attacks of ridicule and contempt. Militant atheism, avid sensualism, pragmatic secularism, errant sectarianism, and vagrant ecumenicism constantly assail the simple “Christian” after the New Testament order thus exposing him to a potent source of doubt as to his own spiritual identity.

Under such pressure, the Christian can find solace, strength, and stability in the chaste, uncomplicated truth, “God knows.” The Holy Spirit assures us, “The foundation of God standeth sure, having this seal, The Lord knoweth them that are his,” and on the basis of this fact, exhorts us, “And let every one that nameth the name of Christ depart from iniquity.” (2 Tim. 2:19.) To the world about us we are but “a sect everywhere spoken against” (Acts 28:22.), but by reason of the knowledge derived from the revealed word of God, Christians can be assured in their hearts that they are known and loved of God (1 John 3:1-2.), “the pillar and the ground of the truth” (1 Tim. 3:15.), and “a people for God's own possession.” (1 Pet. 2:9.)

When the storms of life, which are common to all of Adam's posterity both good and bad (Matt. 5:45.), come upon the Christian, they affect him not as they affect the worldly man. The Christian is sustained by the certain truth, “God knows.” Paul wrote Christians weeping at the graves of departed loved ones, “I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” (1 Thess. 4:13, 14.) In addition to the fact that “God knows,” the Christian's faith reposes in the fact that God not only “knows” but he **cares** and **will sustain** him in and through all. In his memorable sermon on the mount, Jesus assures us: “The Father which seeth in secret shall reward thee openly . . . your Father knoweth what things ye have need of before ye ask him . . . your heavenly Father knoweth that ye have need of all these things (food, clothing, and shelter JWA) . . . seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.” (Matt. 6:4, 8, 32, 33.) The Hebrew writer certifies that the Christian can confidently “let his manner of life be without covetousness” knowing God has said, “I will never leave thee nor forsake thee.” (Heb. 13:5.) Simon Peter, Spirit-filled apostle of the Lord, declares (not only by inspiration of the Spirit but from personal experience and observation), “Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you.” (1 Pet. 5:5-7.)

Let us then in our hours of discouragement, disillusionment, temptation, persecution, sorrow, sickness, and death engrave upon our hearts in letters bold the simple epitaph, “**God knows,**” and from the confidence and hope which it inspires “be steadfast, unmovable, always abounding in the work of the Lord forasmuch as we know that our labor is not in vain in the Lord.” (1 Cor. 15:58.) **The End**

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## Character Building

Continued from last month

The answer to the many problems that afflict the world today lies not in the use of guns nor nuclear weapons. There is only one answer, none other is needed. The answer to all our problems may be found in the Word of God. Specifically, it is **Character Building**, the great work of parents.

Basic to character building are two things, namely; the subject must know **there is God** and he must know that he is made in the image of God. He must become aware that **God is** "and that he is a rewarder of them that diligently seek him" (Hebrews 11:6b).

### Becoming Aware of God and of His Attributes

Wisdom wrote in Proverbs 20:12 these words: "The hearing ear, and the seeing eye, the Lord hath made even both of them." From experience we have learned that the eye and the ear are gateways to the brain and through that avenue the child uses these as first opportunities to learn. One is surrounded with so many sights and sounds that he will learn whether or not parents have planned the eye and the ear as teaching media and have planned what the child is to see and what he is to hear. Truly, our greatest blessings are very cheap with respect to our expenditure of time or money. Do we appreciate them? Since all that God made is "good," we know that the ears were not made for such trivial uses as men are wont to suppose, but they are designed to hear that which will lift one's thought to higher ground. Ever present with us are celestial sounds, such as; the song of the bird, the roar of the sea, and the low rumbling of thunder. Do we take these as a matter of course, or do we attune our children's ears to listen to these sounds made by God to accompany his workings in nature? Indeed, there is a great symphony which we may enjoy and realize by doing so that "God is good, God is great." The eyes were not made for such degrading uses as are made of them today by abusing them by hours of looking at the man-made means of communications of that which is low and degrading to one's morals. Why not accustom our children to use their eyes and ears for the purpose God intended, that what they learn through that media may lift them up so that they may know, as did Joyce Kilmer, that "Only God can make a tree"? God has

surrounded us with that which is beautiful both to hear and to see, and, if used early in life, will cultivate tastes for that which is good. Indeed, may we not help our children to "see God" in the good things he has made for our benefit. The Psalmist beautifully reminds us that we can become aware of God's presence, everywhere:

"If I ascend into heaven, thou art there.

If I make my bed in Hades, behold thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me" (Psalm 139:8, 9).

The fact that such "knowledge is too wonderful for me" is impressed forcibly by God's statement in Isaiah 55 that "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The abundance of evidence of God's being is too obvious to lend itself to argument or doubt if we but open the eyes and ears of our children to the many manifestations of his presence surrounding us. Let us train them to look and learn as did David as evidenced in his declaration in Psalm 19:1-4:

"The heavens declare the glory of God; and the firmament sheweth his handiwork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

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## PADDLE YOUR OWN CANOE

"I knew I had to." That was all "Smiley" said.

He came to my door one day, that happy-go-lucky "Smiley," to paint a sign on my window. It gave me an opportunity to ask a question that had long been in my mind whenever I would see him labor so patiently and persistently at a window sign until it had formed a symbol of perfection. I loved to see him work, and marveled at the skill of this man who had lost his good right arm in an unguarded moment.

"How can you do it with one arm, 'Smiley'—and the left one at that—when most of us couldn't do it with six?" was my question.

"I like to do it," he explained. "When I was a kid, I used to cut out letters and pictures, and made posters out of them. I made'm look pretty!" He chuckled a bit, then was very quiet for a full minute. I contemplated what was going through his mind.

"When I lost my right arm," he continued slowly, "there was nothing for me to do—except paint with what I had left. You see, I knew I had to!"

And "Smiley" became the best sign painter in town.

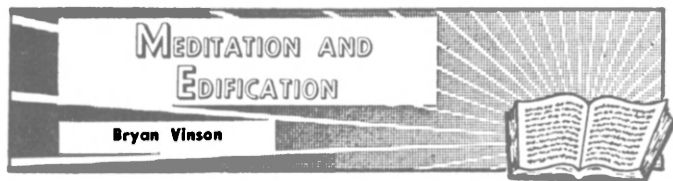
The trouble with most of us is, we like to let someone else, or the government, solve our problems, and we remain mediocre the rest of our days. We say, "Oh, I can't do that." And, of course, we can't—and don't.

"Smiley" Gilpin has long since passed on, but his beautiful signs and his philosophy of life, will endure for generations after him. —Dateline, September, 1965.



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## Handling Aright The Word Of Truth

To Timothy Paul wrote, "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). The supreme objective of attaining the approval of God is suspended in this verse on handling aright the word of truth. Hence, to mishandle, to improperly apply, and to wrest the scriptures is a sure and direct way of incurring the displeasure and therefore the disapproval of God. Further, Paul to the Corinthians, in avowing his purpose in his labors, states the design and basis therefore in observing, "But he that glorieth, let him glory in the Lord for not he that commendeth himself is approved, but whom the Lord commendeth" (2 Cor. 10:17-18). This certainly establishes as being of supreme import the securing of Divine approval in the work we do; and when that work is identified as handling the word of truth, it is greatly magnified. Perhaps this thought is involved with that expressed by James, warningly, to be not many teachers, knowing that we shall receive heavier judgment. It is no small matter to deal with the sacred scriptures, both as touching from whence they came, and the bearing they have on the destiny of imperishable souls.

The natural, and inescapable, errancy of all men includes, of course, those who are christians, and therefore the liability of stumbling is recognized by James in this connection (3:1-2). The ambition to teach God's Word is a laudable one, but it isn't one to be sought after precipitously or prematurely, as much harm can result both to the teacher and those taught by him. The greatest caution and care needs to be exercised in expounding the scriptures. Basic to doing so is the careful searching of one's heart to be sure that no statement is being studied with a prejudiced mind. That is, to prejudge a matter and then to approach the scriptures with the design, either consciously or unconsciously, to find support for the position already accepted. The sentiment expressed by Moses E. Lard in his introduction of his commentary on the Roman letter is that which must be characteristic of every honest student and teacher of the word of truth. He said that he sought to ascertain the meaning of each passage wholly apart from any consideration of whether it favored or disfavored any particular scholastic tenet; that Paul didn't write either the Calvinistic or anti-Calvinistic parties, and hence, neither could correctly interpret him.



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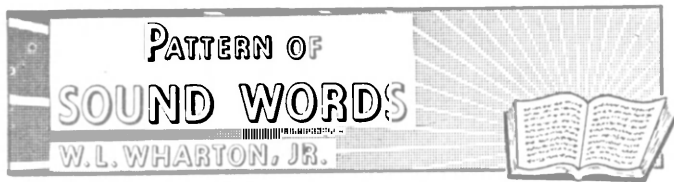
The twisted and distorted application sectarian teachers give to passages in order to either nullify their true import, or to shape them to give support to their sectarian views has often times been observed. To take Paul's statement that Christ sent him not to baptize but to preach the gospel, and deduce from it the thought that baptism is no part of the gospel is inexcusable in a tyro, much less in seasoned teachers. Too, to take his language in the third division of the first Corinthian letter where he says that "if any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as through fire" to support the doctrine of the impossibility of apostasy is to blatantly disregard the context which clearly establishes his work to be converts and he the converter through the preaching of the gospel, and therefore it really acknowledges the fact that those converted might be lost! Many other instances could be cited illustrative of the danger of mishandling the word of God as done by denominationalists, but a few which members of the church are wont to misuse should be in order.

To employ a passage that is found in a context foreign to the subject under study, and enlist it in support of the position advanced on that subject is not a proper handling of the scriptures, except where a principle might be involved that finds a parallel application and thus be of force in establishing the point under consideration. The fact that a particular word occurs in a passage doesn't necessarily mean that there is any contribution to the truth being advanced by merely citing the passage. It may impress an audience with the speaker's acquaintance with the text by the facility he displays in quoting the scriptures, but it is otherwise of little or no value to the lesson. However, the connection in which it occurs might be such as to contribute much to the ascertainment of the whole truth on the subject.

The practice of taking a passage and making a play on words to build an ingeniously contrived and arranged sermon holds little virtue in edifying anyone. "Textuary preaching" was assailed by Alexander Campbell, and fell victim to his withering satire. There cannot be any approach to the study, and thus the teaching of the scriptures which hold the measure of profit as does the close careful study of every verse as a part of the whole in which it appears, and thus to be understood in its relation to the theme of the writer.

One of the most frequently cited passages on the subject of repentance is Luke 13:3, being quoted in sermons as a proof text on the essentiality that we repent or else we shall perish. However, the perishing there alluded to by Jesus was a physical one, and therefore should not be cited as evidence that we shall perish eternally except we repent. It isn't that there are not those passages which clearly establish the essentiality of repentance to salvation, but this one is not one of them, as a careful reading of it so clearly reveals. In meeting the opponents of Bible classes brethren have been known to take a position on 1 Cor. 14:34 that I am wholly unable to see any justification for. If our defence of the class system of teaching depends on a wrong construction of a passage, then it is indefensible. To say that "let your women keep silence in the churches" was exclusively directed to the wives of the prophets is in

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## A Sinful Ambition Of Unbelievers

In 1 Thessalonians 2:15-16 Paul speaks of the wicked conduct of Judean Jews: "Who both killed the Lord Jesus and the prophets, and drove us out, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved..." This brings to our view the fact that unbelievers are seldom content to let their unbelief rest with themselves. It is their strong desire to either keep men in unbelief or oppose their believing.

"Woe unto you, scribes and Pharisees, hypocrites! Because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter" (Matt. 23:13). This gives emphasis to the sad truth that one of the worst features of unbelief is its efforts to compel others to share its views or at least frustrate their salvation from sins.

If men who do not believe in God wish to follow a course that is at variance with the Father's will, we would not deny them the choice, though, if opportunity came, we would prefer to show them the error of their way. This is understood in the light of the fears we entertain for them in both the present time and in eternity. However, it seems a complete mystery why they who disbelieve should feel so compelled to convert others to their views. What is the benefit if one accepts their unbelief or what is the danger if it is rejected? We confess that we have no satisfactory answer.

It is not claimed that one is a better person in time for being an unbeliever. It contributes nothing to citizenship or character. One may be a rather decent sort of person in spite of his unbelief but no man is made better because of it. Sometimes it is claimed that unbelief is shared by the more enlightened element of society. But if this should be true, and it most certainly is not, it cannot be shown that unbelief is more intelligent than belief. Such claims are in the nature of presumption rather than evidence.

If one should take the most humble believer and rob him of his faith in God and the Bible; should take from his mind all fears of an eternal hell or heaven; should impress him with the notion that one is to do whatever he wishes without restraint of any kind except the civil

laws of the land (and he can violate them provided he does it undetected); what contribution would he have made to the man? If such "contribution" (?) as unbelief spawns neither elevates the man nor society, in what way is he better?

Imagine of "beatnick" society that rejects all notion of sin; where physical force is the only law to restrain; where a man is not considered to be of more value than any other of God's animate creatures. How would you enjoy, as a neighbor, a man who would think no more of killing you than he would a cricket?

Mr. Lenski, in commenting on this point observes: "Unbelief in salvation through Christ is the height of unreason for the unbeliever himself: for when a man who is lost and doomed in sin and guilt spurns divine salvation, this is the opposite of intelligence and saneness (2 Cor. 4:34).

"This unreason is multiplied when it demands that all other men should also be prevented from obtaining divine salvation. Why can unbelievers not let other men alone? They must doubly damn themselves. They must come with the blood of others upon their hands" (Commentary on 1 Thessalonians 2:16).

It is understandable that men will contend over a matter which they believe will hurt or mar another if believed and followed, or, to reverse the matter, will benefit and bless the believer. But it is past understanding why a man will cherish an unbelief that cannot help him at best and then seek to press that unbelief upon his neighbor. It offers the neighbor no gain and may cost him his soul, viewed in the most charitable light possible. Why then, will he do it? An echo only answers "Why"? **The End**

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Robert H. Farish

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## A Fallacy Of Biblical Interpretation

Jerry C. Ray

**“Generic authority includes; specific authority excludes.”**  
It is true that generic authority includes, but does specific authority really exclude?

The argument is made that God told Noah to build an ark of gopher wood and gopher wood excluded any other kind of wood. Did it really? Isn't it true that gopher wood doesn't exclude anything; it only **includes** what it commands: gopher wood. Other woods were excluded because God did not command (include) them. Thus, it was the silence of God's Word that excluded other kinds of wood.

This may seem highly technical to you, but it can have some very practical ramifications. For example, does the command to believe **exclude** baptism. This is the reasoning of the advocates of salvation by faith only. In debate a man will quote fifteen passages teaching the necessity of faith in order to be saved. From these he reasons that since it **specifies** faith, this **excludes** baptism. But all he has proven is that faith is necessary. These passages **include** faith; they do not exclude baptism. Other passages can be shown that **include** repentance, confession, and baptism. But a specific command to repent does not exclude baptism, nor does a specific command to be baptized exclude faith. They only include whatever they command.

Perhaps someone is disposed to argue that the passages that speak of faith are generic, thus including repentance, confession, and baptism. Fine, but we're back where we started: specifics exclude, but how do you tell when a command is specific? You can't tell from the verse. Just looking at John 3:16 by itself, it sure looks specific. The only way you can know that it is not is by (1) other passages (which require other acts of obedience in order to be saved). If the other passages require more, you know the present passage is not specific. Or, (2) by the silence of the scriptures. If nothing more is added, then you know the statement is specific. But this reduces itself to my original premise: it is not the word itself (“faith”) nor the verse, but the silence of God's word (or lack of silence) that determines whether something else is included or excluded.

The entire concept begs the question. (I am reminded of bro. J. D. Thomas' rule for determining when an example is binding. His rule, in effect, says an example

is binding on us today when we can determine from the Bible that it was binding on people of the first century!) It says **specific** exclude, and you can tell it is **specific** after you've read all God says on the subject and have determined nothing else is required.

The “inclusive-exclusive” inference has led to faulty arguments.

(1) The “liberal” quotes James 1:27 and asks if the passage **includes** church action. When you answer no, he then replies, “then it **excludes** church action and it would be wrong for the church to help any widow or orphan.”

The truth is the passage doesn't include or exclude church action for the simple reason that it speaks concerning individual action. It only includes what it commands: individual action in benevolence.

(2) 1 Cor. 9:5 is quoted to prove that a Christian cannot marry an unbeliever: “Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?”

Since it mentions “wife that is a believer” the argument is made that it excludes marrying an unbeliever! Read the verse again. All it proves is that Paul had the right to lead about a wife that was a believer. It says not one word about the right or wrong of marrying an unbeliever. I could as well argue that “lead about” **excludes** a preacher leaving his wife at home!

The passage teaches that the wives of the apostles and the brethren of the Lord were believers. Paul had a right to receive support not only for himself but enough for a wife, just as the others. By specifying a “wife that is a believer” he prevented any academic quibbling by his enemies over whether it would be right to support him if his wife were an unbeliever. The passage isn't discussing “mixed marriages” and the inference is very “unnecessary.”

(3) In discussing Gal. 6:6 the argument is made that if this passage is speaking of individual support of a gospel preacher and doesn't **include** church action, then it **excludes** church action: thus the preacher cannot be supported by the church.

The passage only includes what it authorizes—individual support of the preacher (if that be the correct meaning of the text). Other passages include (authorize) church support, 2 Cor. 11:8. If Gal. 6:6 were the only passage teaching on the support of preachers, it would be wrong to use church funds. But such would be wrong because of the **silence** of the Bible, not because Gal. 6:6 was specific, thus exclusive.

(4) Is 1 Tim. 2 regulating conduct in the assembly or anywhere? Someone says, “in the assembly.” The reply is, “Then it would be all right for the woman to be dressed immodestly elsewhere.” Even if the position were right, his argument would still be false.

The passage only **includes** modesty in the assembly (if it be speaking to regulate the assembly). Other passages must be referred to in order to determine if she can be dressed immodestly elsewhere. The passage only **includes** what it commands, it does not exclude modesty in

(Continued on page fourteen)



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## Sin—Attitude—Transgression

H. L. Bruce

Sin has for synonyms such words as disobedience, error, fault, iniquity, transgression, and ungodliness. The first definition of sin is, literally, a missing of the mark (Vine). One can miss the mark through his negligence, disobedience, error, fault, iniquity, transgression and ungodliness. When one is guilty of any of these, with relationship to God and His law, he is a sinner.

“Whosoever transgresseth (goeth onward, ASV), and abideth not in the doctrine of Christ, hath not God” (2 Jno. 9). “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (1 Jno. 3:4). “Therefore, to him that knoweth to do good, and doeth it not, to him it is sin” (Jas. 4:17). “But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes” (Lk. 12:48). From these passages we learn that the one who violates the Lord’s will is guilty, whether done by negligence or transgression is irrelevant to his guilt. Also, one is guilty even if he is without knowledge of the will of God. Ignorance of God’s Will does not excuse.

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” (Prov. 28:13). “Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whether I go, ye cannot come” (Jno. 8:21). “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23). The destiny of the ones who abide in guilt is readily seen. Death, eternal separation from God is the wage. One who is content in sin and abides there shall not go to heaven where Christ now is. The one who covers his sin shall not prosper.

The attitude of man toward his sin is of the uttermost significance to him. It is important that we frame the proper attitude toward the sins of which we become guilty. Men, in their weakness, have tried to cover their sins through multiple means. The story of the first transgression (Gen. 3), is also the story of the improper attitude toward, and the attempt to cover sin. Saul was not justified when he blamed the people for his disbelief (1 Sam. 15). He could not hide his sin.

For one to be guilty and to deny his guilt is a manifestation of a dishonorable attitude toward it. The answer to guilt is not to be found in a denial. “If we say that we have no sin we deceive ourselves and the truth is not in us.

If we confess our sins he is faithful and just to forgive our sins, and to cleanse all un-righteousness” (1 Jno. 1:8-9).

Man cannot do the job himself. When sin is properly covered, the Lord will be the doer of it (Ps. 85:2). “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit is no guile” (Ps. 32:1-2). The Lord is the one who extends mercy to man in the removal of sin (Heb. 8:11-12). However man must submit to the conditions (Matt. 7:21) and not try to cover his sins. “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 become the servant of righteousness” (Rom. 6:17-18). The alien must from the heart do the will of God to be saved. The brother or sister in error must from the heart do the will of God to be saved. There is no other way. **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.

Baptisms for the past month are reported at Woodville, Texas, one; Dam "B" church, Woodville, Texas, one; Expressway, Louisville, Ky., two; Manslick Road, Louisville, Ky., five; Main and Gay, Gladewater, Texas, two; Westside, Irving, Texas, one; College, Lafayette, La., one; Imhoff, Ft. Artuhr, Tex., one; Mt. View, San Bernardino, Calif., one; North Main, Vidor, Texas, two; Belmont Indianapolis, Indiana, six; Clovis, Calif., one; Spring and Blain, St. Louis, Mo., two; Huey Hartsell reports eight baptisms in a recent Kentucky meeting.

Extract from *Belmont (Indianapolis, Ind.) Bible Banner*. "Last Lord's Day (November 6) a group of 15 individuals met for the first Lord's Day assembly of the new congregation in Muncie, Ind. This is an event of some importance, and we rejoice to see this congregation begin. For some time there have been faithful brethren in the liberal congregation in Muncie who have been unhappy with the situation. As things became more and more liberal and there seemed no way to rescue those congregations from institutional and social gospel craze, these brethren cast about for some solution to their problem. Recently a faithful couple moved into Muncie and things began to move. Soon these brethren were having mid-week Bible study together and made plans to start meeting as a congregation as soon as possible. A house was purchased that is suitable for a meeting house... They are looking forward to the time when bro. David Koltenbah will move to Muncie to teach at Ball State. He is due to move in March, and he will be preaching for them at that time.

Extract from "The Week Reminder," Louisville, Ky. "We are happy to announce that a group of brethren dedicated to the truth began meeting in Hopkinsville, Ky., for the first time on October 30th. They are temporarily meeting in the home of Bill Harrison, 1704 Mosley Dr., Hopkinsville. If you know of anyone who might be interested in this work contact them or write brother Harrison. He can be contacted by phone at 885-3258. —Aude McKee."

Extract from the "Truth and News," Birmingham, Ala. "Bro. Charles West wrote and also called recently about the beginning of a new church in Cleveland (Tenn.) where he and Betty now live. They and about four other

families have desired to worship and work without the liberal things that are being practiced by so many congregations today and found it necessary to come out and begin this new work. We congratulate them and wish for them the very best. They have bought a place to meet on Highway 11. —Frank Smith."

From the *Wendell Ave. Bulletin*, Louisville, Ky. Bro. E. C. Koltenbah reports that on Oct. 30, the church there broke attendance records. They had 75 for morning worship and 69 in Bible Study. Also, they had a record contribution on that day: \$180.55. The Gilbert Ave. congregation will now be known as the "Howell Park" church. They have bought a building on 1000 South Barker Ave. I understand that

## COMING . . .

### JENKIN—WATERS DEBATE

by

R. L. (Bob) Craig

### In Next Issue

it will seat about 200 and has adequate class rooms. They bought it for a very reasonable price from the Christian Church... Middletown, Ky. meeting... The preacher at Preston Highway, Victor Sellers, will be preaching in a gospel meeting in the Hite Elementary School building in Middletown, Nov. 13-20. An effort is being made to establish a congregation there. This is an area that has needed such an effort as this and we encourage all who can to support this effort.

From *The Caprock (Lubbock, Texas) Bulletin*... In our last report from brother Glenn Rogers we have information of further progress "south of the border." In a recent meeting in the town of El Salto del Aqual six were baptized—to be added to three members who had recently moved there. At the time of the writing Glenn reported that it appeared that they had "undone

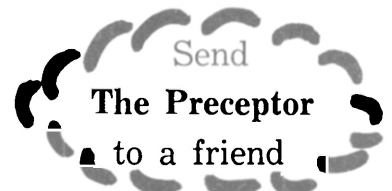
a Presbyterian church that was meeting there."

Larry Devore, 217 Hunt Ave., Charlestown, W. Va. 25302. We moved to Charleston, Oct. 1st., and are now working with the Daugherty St. church. I was privileged to speak on WKLC radio six times in October. November 7th to 17th this writer with three other brethren, participated in a gospel meeting at Greenview, W. Va. Those preaching were Lloyd Barker of Beckley W. Va., Harold Williamson of Huntington, W. Va., Leon Barker of Danville, W. Va., and myself. We found brethren there contending for the old paths. I would like to receive bulletins from all faithful brethren. Please remember us when you pray.

Excerpt from *bulletin*, Irving, Texas. The church formerly meeting at Page and Cumberland in Dallas now meets in their new building at 3323 Guadalupe Ave. They will be recognized as the Kiestview church of Christ. The building is located just off W. Kiest Blvd. near Cockrell Hill Road in Oak Cliff. We rejoice with these brethren. Bro. Don Collins is the zealous and faithful preacher with this church... Paul Kelsey has moved from Berea, Ohio to work with the Josey Lane church in Carrollton.

Excerpt from "Along The U. S. Mexico Border," Tecate, B. C. Mexico. It was October 1958 when this church acquired property here and started building a short time later. Now after 8 full years, the church has moved out of Santos Gomez' living room in the rented quarters on Callejon Libertad and is now meeting in the living room of the new preacher's home built on church property. Santos saves \$40 per month on rent this way. Until such time as permission can be obtained from the Mexico government to meet in the church building, they will meet in Santos' home. The church building is not finished yet and cannot be "nationalized" until it is, thus requiring special permission to meet in it. Santos Gomez, local preacher, in addition to being supported by "far off" churches (God bless them), also works at secular work.

**Gospel Meetings In Progress:** Roger Hendricks held two October meetings—one at Leaksville, North Carolina and the second at MacDill in Tampa, Fla... A. C. Grider completed an October meeting for the Linwood church in Shreveport, La. One was baptized... H. F. Sharp was with the Parkway church in Corpus Christi, Texas in a November meeting... In Indiana Ferrell Jenkins held an October meeting for the High School Road church



# IF ANY ERR FROM THE TRUTH

Jas. 5:19-20

## Why Lost

Per. Mt. 13:21  
 C. of W. Mt. 13:22  
 Flesh Gal. 5:19-21  
 J. by L. Gal. 5:4  
 Disobey Heb. 3:12, 17-18  
 L. W. Rev. 3:16

## God's Description

U. Branch Jno. 15:5-6  
 F. Virgins Mt. 25:1-13  
 Unwise S. Lk. 12:41-48  
 E. Sinner James 5:19  
 Dead 1 Tim. 5:6  
 W. T. B. 2 Pet. 2:20-21

## In Christ

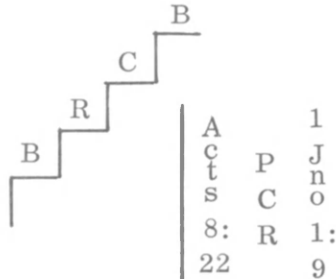
N. C. Rom. 8:1-2  
 N. C. 2 Cor. 5:17  
 C. of God Gal. 3:26-27  
 Redemption Eph. 1:7  
 All S. B. Eph. 1:3

## To Restore

Faithful Gal. 6:1; Jas. 5:19-20  
 Goodness Romans 2:4  
 Sorrow for Sin 2 Cor. 7:10  
 Fear of Punnishment Gal. 6:7-8  
 Desire for Heaven 2 Tim. 4:7-8

Heaven  
 Rev. 21:1-4

2 Tim. 4:7-8  
 Matt. 10:22



Matt. 13:47-50  
 Luke 12:41-46

Torment

2 Thess. 1:7-9; Rom. 2:11-12

(Indianapolis) and Wm. H. Lewis was with the Spencer church... Kenneth R. Hoyle held an early November meeting at Main and Gay in Gladewater, Texas... In Tennessee, Brooks Webb held an early October meeting at Hickory Heights in Lewisburg and Rufus Clifford held a meeting at Shelbyville Mill in Shelbyville... Frank Timmerman held an Oct. meeting at Washington Ave. in Russellville, Ala... H. L. Bruce was with the Rosedale church in Beaumont, Texas in late October in a gospel effort... J. W. Evans recently held meetings at Tillman's Corner (Mobile, Ala.); Pensacola, Fla. (East Hill church) and Glen Bernie, Md.

William C. Sexton, 2718 Renick, St. Joseph, Mo. 64507. In June we came to St. Joe to work with the small congregation meeting at 10th and Lincoln. In our first three months here, we have met a number of good people; studied with several in their homes; baptized two men. We have received support from four congregations in addition to the \$125.00 10th and Lincoln provides, along with \$50.00 a month from an individual from Zion, Ill. We are grateful for all. But we do need assistance from those who are willing and able. We have set a meeting up for Oct. 24-30 with Billy Moore of Butler, Missouri.

R. B. Williams, P. O. Box 67, Brownwood, Texas 76802. "Evangelist A. Hugh Clark of Killeen, Texas was in a gospel

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meeting with the Southside church of Christ in Brownwood, Oct. 17 through 23rd. Brother Clark's preaching was the very best and interest and attendance very good throughout the meeting. Many visitors from the churches of Christ in Brownwood, and from other cities in the area."

Maurice W. Jackson, Jr. 1820 Epworth Drive N. E., Huntsville, Alabama 35811. "We have just completed our gospel meeting with James W. Adams. The meeting was well attended, and a good atmosphere prevailed throughout. It was truly a rich and rewarding week for us all. His lessons were of the very finest quality and delivered in a dignified, positive, and effective manner. In addition to the edification of all present, one was baptized into Christ, and one was restored to faithfulness to the Lord. We look forward to having bro. Adams back in the spring of 1969. Enclosed please find \$2.50 (check form) for my subscription to The Preceptor for the next year."

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**"Holding The Pattern Of . . . . . (Continued from page one)**

will continue to be deceived by such artless blundering as the above perversion of the fifteenth chapter of John. It can be explained only upon the basis of mere sentimentality and party prejudice, with no relation to either knowledge or conviction. Such a one has not read and does not study his Bible for himself, else he would surely be disillusioned.

To be continued

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\* \* \* \* \*

**Editorial, "A Great Day At . . . (Continued from page two)**

which was: "...if they would sign an agreement that they would teach their hobby over that radio and would emphasize it, if I were they, I would pay it because it would be the finest way in the world to destroy them." Since brother Harper is so sure it would "destroy them," why does he not get the elders at Highland church in Abilene, Texas, to put one of these 'hobby riders' on Herald of Truth radio and television and, thus, in one fell swoop, quickly, effectively and finally "destroy them"? Because truly these "hobby riders" have caused him and the Herald of Truth a great deal of trouble over the years by opposing their unscriptural set-up at Abilene for televising and broadcasting the gospel.

The End

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**The Church in Catholic . . (Continued from page three)**

or an assembly. The silversmiths and related craftsmen and workmen were gathered together by Demetrius (Acts 19:25). After calling their attention to the obvious fact that they made their living by making images of Diana, Demetrius then proceeded to charge that Paul was leading people to disbelieve their idols. This, said he, would result in their trade falling in disrepute and the dishonoring of the temple of Diana. Such prospects infuriated the men of the assembly and they expressed their emotions by crying out, "Great is Diana of the Ephesians" (Acts 19:28). People of the city upon hearing these things rushed from the streets into the theatre. This mob of the people of the city that gathered in the theatre is called by Luke an **ekklesia** in these words: "Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together" (Acts 19:32). **Assembly** is translated from **ekklesia**. The idea is that this body of people had been congregated from their usual places. When these people left their homes there was no intention to gather together, but events had transpired that did provoke them to gather together or to assemble. Therefore, they were a church or an assembly.

Luke also used the term **ekklesia** or **church** to refer to an official gathering of people to transact business related to public affairs. Reacting to the mob assembly provoked into session by Demetrius and his associates, the town-clerk of Ephesus quieted the mob and spoke words designed to restore rational and orderly behavior. He pointed out that there were courts and proconsuls to which Demetrius and his associates could appeal if they had anything against Paul and his companions (Acts 19:38). Then

he added, "But if ye seek anything about other matters, it shall be settled in the regular assembly" (Acts 19:39). This was a political body that gathered together according to law and custom; however, it should be observed that it was an **ekklesia** (assembly). Again, the basic idea in the word is evident: a called out group, a gathering an assembly. After the townclerk had completed his remarks, he dismissed the assembly, the church (**ekklesia**). This assembly was the mob that had come into the theatre from the street.

God's people under the leadership of Moses in the wilderness wandering following their deliverance from Egyptian bondage are called the church (**ekklesia**) in the wilderness (Acts 7:38). This group of people had been called together in Egypt and delivered from their oppression and were kept together for leading them to the promised land under God's direction. The term **ekklesia** properly referred to them because they were assembled or congregated.

All of those redeemed by the blood of Christ and belonging to Him are called by Jesus "my church" (Matt. 16:18). Paul says that Jesus is the head of the church (Col. 1:18; Eph. 1:22, 23). This assembly or **ekklesia** embraces all men everywhere who have been obedient to the gospel. This assembly does not congregate in one body on earth. In this context the church is the universal body of people. But this does not make it any less a church or an assembly in the Biblical use of the word.

Continued next month.

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\* \* \* \* \*

**Character Building . . . . . (Continued from page five)**

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world."

Parents are wise who let:

"Nature, the old nurse, take the child upon her knees, and say;

Here is a picture book thy Father hath written for thee."

Job speaks of God's omnipotence. He shows that it is infinite and unsearchable. "He divideth the sea with his power, and by his understanding he smitteth through the proud. By his spirit he hath garnished the heavens; and his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power, who can understand?" (Job 26: 13, 14). In Job 28: 20, 23, 28 we read: "Whence then cometh wisdom? and where is the place of understanding? . . . God understandeth the way thereof, and he knoweth the place thereof. . . And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

God revealed himself to Job in thought-provoking questions, Job 38:4-7: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who laid the measures thereof, if thou knowest? or who hath stretched a line upon it? Whereupon are the

foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy." To the following questions there is only one answer, **GOD**. "Hath the rain a father? or who hath begotten the drops of dew?" (Job 38:28).

Yes, The ear and the eye, the Lord hath made even both of them. Let us show our appreciation by guarding these gateways to our children's minds that they may be kept pure that they may desire the "sincere milk of the Word." Let us sing with our children:

"I will lift up mine eyes unto the hills,  
from whence cometh my help.  
My help cometh from the Lord,  
which made the heaven and earth" (Psalm 121:1, 2).

#### Resolution for 1967

A better resolution cannot be made by mothers than to determine that during the coming year: "I will be more diligent to show my children God and to help them to a greater appreciation for His Word that they may be able to say, 'Be it unto me according to thy Word'."

Title of next lesson: Helping Our Children to See Evidences of Divinity in Jesus of Nazareth. **Continued**

— Subscribe To The Preceptor —  
\* \* \* \* \*

#### Handling Aright The Word . . . (Continued from page six)

my judgment wholly arbitrary and without foundation. The revised reading is "As in all the churches of the saints, let the women keep silence in the churches; for it is not permitted unto them to speak, but let them be in subjection, as also saith the law. And if they would learn anything let them ask their own husbands at home; for it is shameful for a woman to speak in the church." This statement gives no support to the thought that its force is restricted to a class of women, the wives of the prophets, but it is a **shame for a woman to speak in the church** is the expressed reason for the prohibition, and the shame is not restricted to just certain ones, but covers all women! He didn't say that it was a shame for the wives of prophets to speak, and not a shame for others to speak—but simply it is a shame for women to speak. Too, this was the teaching in all the churches! Also, it was in perfect consonance with the law, since he says in this "but let them be in subjection as also saith the law."

Others could be cited which constitute instances wherein I fear brethren are treating God's word too lightly in their use of it, and it cannot be less serious because we may do it than for others. If brethren didn't want to do those things which conflict with the teaching of the word of truth there would not be such efforts made as have been by some. For instance, Pauls' statement to the Philippian brethren that "no church communicated with me as concerning giving and receiving but ye only (4:15), would never have suggested to any mind the thought that this congregation was a receiving and disbursing congregation for other congregations, except that there is a desire to do such things now among churches. I recall asking brother

Early Arceneaux if he had ever seen such an idea in this verse, and he replied, "no, but there are lots of things I have never seen in some passages of scriptures until my brethren discovered them!", in a vein that indicated a trace of sarcasm. Unfortunately, we all too often evince a predisposition to see things in a statement of scripture that isn't there, and fail to see some things **that** are in them.

It requires but little reflection for one to be impressed with the gravity of the responsibility of a physician or surgeon in treating the ill, and the skill that is demanded in making the proper diagnosis of the condition of the patient, and the correct prescription of medicine or the exceedingly important care and caution to be exercised in the surgery to be performed. Why? Because a human life is dependent on these skills and precautions. But of far greater consequence is the outcome of the care employed as relating to the human soul. God's Word is essentially related to the soul of man, and its eternal destiny. This requires complete honesty of purpose, integrity of effort and a careful study on the part of one who engages to teach this Word. True, there are some things which are hard to understand, and possibly some none of us do, but this only heightens the necessity for the carefulness on our part. In fact, Peter says that brother Paul wrote some things hard to be understood, "which they that are unlearned and unstable wrest, as they do also the other scriptures to their own destruction."

If the fruitfulness of the seed, the word of God, is dependent on the soil being an honest and good heart—and it does— even so does it demand that the one who sows the seed be possessed and controlled by an equally honest and good heart. Intellectual honesty demands that one exercise an objectivity in his quest for truth. To rashly take a position or advance a view as touching the teaching of the scriptures on any matter contrary to the mature thinking of good and faithful men in indefensible. But to slavishly follow what others believe and teach rather than exercising his own energies of mind and devotions of heart in ascertaining for himself the true meaning of the scriptures is equally censurable. After all, each one must give an account of himself in the last day, and no one merits the censure and ill-will of another for endeavoring to the utmost learning what the truth is, however much his conclusions may differ from others.

The Word of God is settled in heaven, and it isn't subject to being unsettled and reshaped to fit the changing fads and whimsical notions of every generation. What it taught a hundred years ago it teaches today, and modern society cannot with impunity revamp its instructions to suit the modern changes in the morality of society, and the purpose and functions of the church. The emasculation of our Federal Constitution is destroying the right of the citizens of this country, and this is a grave calamity, but it isn't comparable to the ill-effects which attend an emasculation of the Word of God, that I verily believe is being, in varying degrees, wrought in our time.

Theistic evolutionists endeavor to make God's word conform to their theories; denominationalists endeavor to twist the scriptures to fit their sectarian dogmas; liberal brethren strive to pervert scriptures to justify their departures therefrom, and almost all of us disregard the

instructions on morality and modesty given by the inspired apostles. The assumption by women of a role in society in general and in the church in particular which is an inversion of her role and position in the scriptures is widespread. The restrictions Holy Writ places on the dissolution of the marriage bond and re-marriage is flaunted on every hand, both by the laws of the land, and in the conduct and lives of christians. A concerted effort is being made to abolish capital punishment both in the States and in the Federal government, despite the clear teaching of the scriptures enjoining the death of the murderer.

Many other things could be mentioned and passages enumerated which are being tortured in the hands of professed believers, but this should be sufficient to point up and emphasize the serious condition of the moral and spiritual climate of our time. "The end of the commandment is this: charity out of a pure heart, and a good conscience and of faith unfeigned, from which some having swerved (or missed the aim or intent) have turned aside to vain jangling desiring to be teachers of the law neither knowing what they teach nor wherof they affirm." **The End**

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\* \* \* \* \*

#### A Fallacy Of Biblical . . . . . (Continued from page eight)

other places. If it be written concerning conduct in the assembly, by the same reasoning would it **exclude** praying anywhere else?

Furthermore, try this "inverse reasoning" on the elder's qualifications. The elder must not be a brawler, a striker, contentious, or a lover of money. Then is it to be inferred that such would be all right for other Christians? No! The fact that it **includes** elders, does not exclude others from such conduct. The passage (1 Tim. 3:3) only teaches that elders must be of this high character. Other passages teach that all Christians must aspire to the same character.

#### Conclusion

A passage may exclude all right. "Neither is there salvation in any other . . . none other name . . ." (Acts 4:12). "No man cometh unto the Father **but by me**" (John 14:6). But the exclusive nature of the passage is due to the phrasing. A positive statement, per se, does not exclude; it only includes what it says. **The End**

\* \* \* \* \*

### What Others Are Saying

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Wednesday Bible classes .... 7:30 P.M.

Leon Goff, Evangelist  
TE 6-6039 or TE 6-5369

## AUSTIN, TEXAS

Church of Christ  
507 Wonsley Drive

Bible Classes ..... 9:30 A.M.  
Morning Worship ..... 10:30 A.M.  
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Wed. Bible Study ..... 7:30 P.M.

Robert H. Farish, 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

## LAKE CHARLES, LOUISIANA

Church of Christ  
1510 Highway 14

Bible Study ..... 10:00 A.M.  
Morning Worship ..... 10:45 A.M.  
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Phone 376-2818 or 535-4626

Truman Smith, Evangelist

## BEAUMONT, TEXAS

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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.  
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Wednesday Bible Classes .... 7:00 P.M.

S. L. Edwards, preacher

## 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

## TO WHOM IT MAY CONCERN

We are pleased to announce, and our hearts are made to rejoice, that all differences have been resolved between the brethren, who left the Timberland Drive Church of Christ, and later composed the nucleus of the West Side Church of Christ.

As a result of the differences being resolved—there is now complete harmony between the West Side Church of Christ and the Timberland Drive Church of Christ.

The brethren of the West Side Church of Christ wish to make the following statements in this report, because of possible misunderstandings among brethren, concerning what they believe on these principles. This is not a creed nor a pact with the Timberland Drive Church of Christ; but rather, a simple affirmation to clear up possible misconceptions in the minds of the brethren—concerning the West Side Church of Christ.

1. That a confession of faith 'with the mouth' proceeds baptism to the penitent believer.

2. The word 'Ekklesia' means called out and that the church is an identifiable body; a physical entity.

3. In the Local Church, Local Organization, qualified Elders (having been appointed by the congregation) RULE, (not lording it over the flock), or make decisions on behalf of the flock, in all the affairs of the Local Church.

4. That Jesus is the advocate of man with God; He is the mediator between God and man.

5. That salvation today is in the Lord's Church, the body of Christ, the Kingdom.

6. That the Holy Spirit operates on the heart of man only through the word of God.

7. That whosoever divorces his wife (or husband) and marries another (except it be for fornication) lives in adultery.

The Elders of the Timberland Drive Church of Christ and the brethren of the West Side Church of Christ, wish to caution that any remarks or statements to the contrary of this statement is **FALSE**.

Signed this the 9th day of October, 1966.

Signed by the Elders of  
the Timberland Drive  
Church of Christ

Signed by the Mediators  
of the West Side  
Church 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 Nine

Closing this series of brief articles on the above caption, as an illustration of the unscriptural use of words and phrases which are now current in the popular vernacular of religious people in general, let me give an example of a Scriptural word which is unscripturally used.

One of the most common of these words is the word PASTOR. Today this word is unscripturally used to designate the evangelist (Eph. 4:11), or the preacher (Rom. 10:14), who labors with a local congregation and who is, by the denominations, generally called, "The Pastor of the Church."

This, as I have said, is general usage among denominational people, and it is coming more and more to be heard among the newly converted, or perhaps I should say the "never converted" among us.

The word "pastor" in the Scriptures is used to translate a word in the Greek language which means to "shepherd" a flock, as a flock of sheep. And hence, it is one of the terms chosen by the Holy Spirit and used in the New Testament to designate a plurality of specially qualified, older, and therefore, more experienced men who have been appointed by the congregation to serve them as "presbyters, or elders" (Acts 14:23), as "bishops, or overseers" (Acts 20:28), "pastors, or shepherds" (1 Pet. 5:1-4). These words are not synonyms, they do not mean the same

thing, as can be seen from the use which is made of them. They are simply descriptive terms used to describe the multiform services of a plurality, **always a plurality of men**, who have been selected and appointed by a **local church**, or congregation, to perform the duties set out in the New Testament as incumbent upon this group of special servants of the local church.

To seize upon one of these divine designations therefore, and apply it to **another and different** service in the church as its Divine Maker set them out (Eph. 4:11), is to pervert the Divine Order, and to change the organization from the pattern given by its designer and head.

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# The Preceptor Magazine

Stanley J. Lovett

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# EDITORIAL

Stanley J. Lovett



## A. D. 1967

A new year is upon us, with 1966 gone forever.

Whatever opportunities the year that is past offered are no more. Either they have been utilized or ignored. However the effects of what was done or not done in that measure of time will confront each responsible person at the Judgement. From that sobering fact there is no possible escape. Whatever things of the past need to be rectified should be attended to at once. Through repentance, confession and prayer the slate may be wiped clean. Full fellowship with God through Jesus Christ is full, satisfying and strengthening. In no other relationship with God should his sons face the year that is before them.

During 1967 each saint should possess a particular determination to achieve a deeper degree of personal spirituality in following the example of Jesus. Although the perfect example of the Lord shall never be attained by mortals, that example is the goal of the Christian and for it he must energetically strive. With studied effort he, above all things, must seek to reach as near the ideal as he is able. This will demand much determination, effort, study and prayer. But the believer has no more urgent responsibility than that of personal godliness and of proper service to God. Only when he is truly "walking in the light" may he effectively turn to assist others with their spiritual needs.

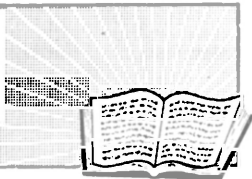
In 1967 the friends of Jesus should lift up their eyes and view the fields that are white unto harvest. There are multiplied thousands of honest souls both at home and abroad lost in sin who so desperately need to hear the lovely news of Christ's painful death for them. Each one seriously should become concerned with reference to lost souls about him. It just might surprise all to know what could be done if each one would determine to save as many souls as he could during the current year. Some must be saved in this year if they are to be saved at all because they will not live the year out. How wonderful if 1967 could be marked by a general resurgence of interest and activity in personally saving lost souls.

Finally the year 1967 provides a splendid opportunity for the strengthening of brethren. For a dozen years or more now brethren have been disturbed over institutionalism and congregational cooperation. Old congregations have been divided and new ones have been formed. The issues that have divided brethren have challenged their interest and consumed their energy and time. Most, although not all, congregations have resolved the questions by now. In the process of the changes that have been wrought in the memberships of o'd and the formation of new churches there have been, in some instances, difficult adjustments to be made. But these problems are being worked out and they must be worked out. Brethren must demonstrate that "the tendency to proliferate" is not true of them but the very opposite, of unity among brethren, is true. This year should witness a universal desire to strengthen the ties of brethren in their relationships with one another. Unity and concord based upon immutable and eternal truth will have a salutary effect upon brethren who are determined to have a thus saith the Lord for all they do.

May the good Lord bless and lead his people in the good way in 1967.

## THE WORD OF HIS POWER

HARRY PICKUP, JR.



### “My Church Uses It”

Three of us sat around the kitchen table with open Bibles. This was a Bible class composed of three grown men. Our common interest was the word of God; our common aim was to learn it in order to practice it. I had been invited to teach from it.

The week before—in a similar study—our host had asked why I did not believe it right to use mechanical instruments of music in the worship of God. I was there to study that question. The answer to this question is basic in determining what practices are scriptural.

I felt I had two basic obligations: (1) To clearly set forth Bible teaching. (2) To show clearly how my practice conforms to Bible teaching. I was not primarily interested in a defense of my own faith, nor the practice of “my church,” but in honestly establishing what the Bible teaches. To have urged these men to accept the truth based upon “my faith” or “church of Christ practice” would have been an obvious serious error. The foundation of truth is God—not men; not even men of God. Cp. 2 Tim. 2:18, 19.

#### Principles

In teaching this lesson I endeavored to establish these two basic principles: (1) We walk by faith and not by sight (2 Cor. 5:7). (2) Faith, by which we walk, comes by hearing the word of God (Rom. 10:17). The faith revealed (Jude 3) is the means by which we come to believe in and obey Christ (John 20:31; Gal. 3:2).

#### Application

We all discussed these principles at length, each expressing an understanding of them and an agreement with them. Then I used the story of Noah preparing the ark to illustrate the application.

“By faith Noah, . . . prepared an ark to the saving of his house” (Heb. 11:7). God directed Noah to build it out of gopher wood; to make it 300 cubits long; 50 cubits wide and 30 cubits high (Gen. 6:14-16). I showed that Noah would not have built the ark “by faith” if he had changed or added to these directions.

#### Reaction

At this point in our study our host interrupted me by



#### ABOUT THE AUTHOR

Harry Pickup, Jr. — Evangelist for the Southside church and Staff Writer for *The Preceptor Magazine*. 932 S. Weller, Springfield, Missouri 65804.

saying, “brother Pickup, I see the point. You don't have to go any further. Since the New Testament does not direct Christians to worship God with instruments of music if one does it he does not walk by faith.” I replied, “that's precisely the point.”

The other man, who had also understood and agreed with these Bible principles had a different re-action. He said, “But my church uses an instrument in worship and you can't say it is wrong!” Unconsciously, he had substituted the practice of his church for “walking by the faith revealed!”

To most Christians this man's mistake would be obvious. The surprising thing is that some of the same people make the same mistake. When a Christian's practice is questioned and he offers the defense, “But by church uses it,” he makes the same error as the man mentioned above.

Christians are not immune from becoming tradition bound. Party standards and shibboleths (see Judges 12:6) are not exclusive peculiarity of admitted denominationals. Christians can denominationalize the truth. They can do this practicing the truth not because it is the truth, but because a party of people whom they prefer practice it. To walk by the “faith of Jesus” (Rev. 14:12) one must walk as and because that faith directs.

#### For Example

(1) Churches walk by faith when they sing Acapella because the New Testament teaches it (Eph. 5:19); not because churches of Christ do it. (2) They walk by faith when elders oversee souls “among them” (1 Peter 5:2) because the New Testament teaches it; not because this is the historical practice of churches of Christ. (3) They walk by faith when they eat the Lord's supper on the first day of the week because the New Testament teaches it; not because this is the common practice of churches of Christ.

Some are substituting the converting power of the gospel for the attracting power of “our church does it.” Modern preachers speak of the church as the drawing power in place of it being people who have been drawn to Christ.

Christ's disciples still stand upon Him. They are willing to give a “thus saith the Lord” for every practice. Or, if they cannot, they are willing to surrender their practice. What about you, friend? **The End**

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## Music For Christian Youth: A Dilemma?

Ron Halbrook

"Viva la good time" seems to be the watchword of 20th Century living. Restraint is rapidly becoming a hiss and a by-word, in practice if not in vocabulary. The Good-Time Society is finding more sympathy and support than ever from young Christians (and often their parents!) as the conflict between worldliness and godliness continues to question Christian values and moral courage. Why a growing tendency to surrender? One reason is a supposed dilemma which some Christians feel they face in the daily conflict: Shall I be "old foggie" and drab or join the modern trend and get on the good-time band wagon? J. Edgar Hoover has aptly described Christians who quite frequently feel faced with such a dilemma when he said that we are "condoners and appeasers of a practice which we distrust and disapprove, but which we will not overtly oppose." That which Christians will not publicly oppose, they will soon sympathize with, and finally support.

For instance, consider the music which has become increasingly popular with teen-agers both in and out of the church. Many Christian young people who once felt an "intuitive" aversion for loud and boisterous music now find it quite acceptable. Parents attempting to raise their children "in the nurture and admonition of the Lord" often hesitate to say anything lest they appear too strict. There is a road of truth which passes through the jungles of over-restriction and too much freedom. Christian young people and godly parents might well benefit by a fresh look at the design and influence of modern music which is written with a view to the appetites of the Good-Time Society.

No music is bad **because** it is modern. Neither should Christian young people consider all modern music "harmless" simply because it is new and "everybody at school thinks it is really great." Those who are younger Christians should not completely discount the judgement of godly parents; their guidance and correction is designed to develop wisdom and security which guards Christian values. "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame" (Prov. 29:15). Disrespect for parents is an omen of a troublesome and unhappy future. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" (Prov. 30:17). Parents must recognize that proper teaching accompanied

with a display of improper attitude may drive young people to knowingly and willingly violate what they have been taught. "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21).

In recent discussions with those who make "Beetle-type" and other "bing-bang-knock-racket-racket-racket" music a regular part of their music menu, some clear facts have come to the author's attention. The real attraction of some music involves an inward sensation of (to quote one youth) "a general hell-raising time." In more conversational language, this type of music tends to nourish a loud, unruly spirit rather than the meek and serene spirit of Christ. Paul said such an unruly or foolish spirit characterizes those who are unacquainted with the "kindness and love of God" (Titus 3:3-4). This foolish spirit is unwise regarding moral carefulness and is contrasted with the sober-minded, self-controlled spirit Paul commends in Titus 3:2 (Vines Dict. of N. T. Words). Such modern music easily gives rise to a reckless, unrestrained, and inconsiderate "habit of minds" (*ibid.*), which Paul refers to in Ephesians 5:15.

Let those who doubt witness phrases from some choice selections of this modern trend: (1) I got the hippy, hippy shakes; (2) Shake it up, baby, twist and shout; (3) Twisting the night away. Many of these songs are accompanied by savage screams and loud beating, banging sounds which might be expected from uncivilized natives using instruments they had never seen before. If any parents think this is exaggerated, let them simply tune in their children's favorite radio station or try some of their favorite records! Music has always provided entertainment, refreshment, and expressions of festivity (Eccl. 2:8; 1 Sam. 16:15-23; Luke 15:25). But, much modern music only reflects the spirit of riotous mirth; those who become accustomed to such soon "regard not the work of the Lord, neither consider the operation of his hands" (Isa. 5:12). Ephesians 5:10-11 (Living Oracles Version) teaches Christians, "Approve what is well pleasing to the Lord. And have no fellowship with the unfruitful works of darkness, but rather even reprove them." Yet, those who constantly feed on such modern teen-age music soon approve the luxurious, wanton, lascivious, riotous spirit of the Good-Time Society. Observe the flashy, abbreviated, and otherwise immodest clothing worn by the Good-Time Society (1 Tim. 3:4). Consider their beach parties, beer parties, and other revellings (Gal. 5:16-21). Listen to their loud, boastful, and coarse jesting (making light of moral carefulness, Eph. 5:4). This unruly spirit cannot be taken lightly as just "keeping in step with a good time." "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6).

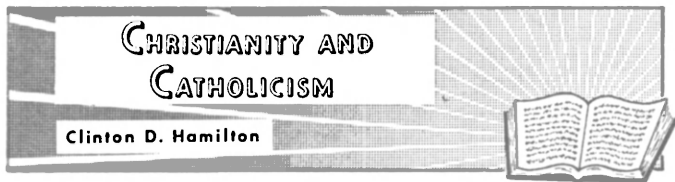
Further discussion with the "bing-bang-knock racket-racket-racket" music lovers will reveal why they are attracted to music which nourishes the unruly spirit. Most of man's actions can be traced to a desire for happiness. When one becomes convicted that happiness can be realized aside from the guidelines of God, he cannot be expected to hold too tightly to those guidelines. Either through misunderstanding or being mistaught, the connoisseurs of much recent music feel Christians must live in a drab strait

(Continued on page twelve)



### ABOUT THE AUTHOR

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## The CHURCH In Catholic Usage

(Concluded from last month)

The disciples of the Lord in a geographical area or areas of the world may be referred to as the church. This usage is illustrated by this statement from Luke: "So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in comfort of the Holy Spirit, was multiplied" (Acts 9:31). These brethren did not assemble in one body; they were the church or assembly of God in those divisions of Palestine. Since they were called out from the world and into a special relation to the Lord, they were the assembly or the church.

Disciples of the Lord in a given particular locality that assemble in a single congregation in one place for worship are referred to as the church. The church at Corinth (1 Cor. 1:2) came together in the church (*ekklesia*) or assembly (1 Cor. 11:18, 20). There is brought to mind the fact that the assembly can be either assembled or disassembled. The church (the assembly) at Corinth was the Lord's called out whether congregated or not, but this assembly congregated and was, therefore, the assembled assembly. In all these uses of the word assembly, the basic idea of a group or gathering is central to the meaning. The whole church could be assembled (1 Cor. 14:23). The idea is that the congregation can be congregated, the assembly can be assembled, the church can be churched. Under some conditions, one was not to speak in this assembly (church). Women were to keep silence in the church (the assembly); the point is that women were not to address the assembled assembly (1 Cor. 14:33, 34). If women could not speak in the assembly (church) and **church** only means those obedient to the gospel whether assembled or not, women could not speak at all. Wherefore, women were not to speak when the whole church assembled as a body to worship, etc. The context of the use of the word **church** must give the clue to the specific meaning in that occurrence of its use.

Sometimes a church or assembly may act as a unit or body. Messengers were chosen by congregations and the person or persons chosen bore the gift of the choosing or appointing congregation and acted as her ambassador in conveying the gift and the message (1 Cor. 16:3; 2 Cor.

8:23). Treasuries were collected through the freewill contributions of the brethren upon the first day of the week (1 Cor. 16:1-2). The church at Philippi assembled such a treasury and conveyed from it a gift to Paul by the hands of her messenger Epaphroditus (Phil. 2:25; 4:15-17). This congregation acted as a unit in this transaction. It is evident from 2 Corinthians 11:8, 9 that this procedure was repeated several times in New Testament days. An assembly of saints would act in concert to accomplish a given objective.

Persecution against the church in Jerusalem caused it to be dispersed. Saul laid waste the church by entering into houses, dragging men and women, and committing them to prison. It is not understood by this that he bound an assembly as a unit; rather the point is that he bound individuals who were members of the Lord's assembly, the Lord's called out group.

When one speaks of the disassembled assembly of the Lord, he is speaking of the church in the distributive sense. The point is that he is referring to the members of the called out, rather than to the assembly as a unit. Although not viewed as being assembled in one place in one assembly (called together in one gathering, congregated in one congregation), the people can still be properly referred to as the assembly, the called out, the church, the congregation of the Lord. They are separated from something and called into a common relation to the Lord; therefore, they compose the assembly of God. Sometimes members of the Lord's body assemble in local groups; sometimes members of the Lord's assembly are persecuted; sometimes members of the Lord's assembly engage in good works in relieving the needy and edifying one another. These uses of the term **assembly** or **church** refer to the distributive sense. At other times, the word is used to refer to the action of the entire group as a unit; this use is collective. The whole church (the entire assembly is conceived of as acting in concert) chose men to send with Barnabas and Paul bearing the message about necessary things for Gentiles to observe (Acts 15:22). The Lord's supper was to be observed in assembly (1 Cor. 14:33, 34) and since assemblies were to be orderly (1 Cor. 14:40), it follows that some arrangement must be agreed upon by the church.

### Some Observations

The concept or the idea that the church consists of the hierarchy in the statement of doctrine is nowhere found in the New Testament. The church believes the doctrine of Christ; she does not originate doctrine. The word of Christ, the gospel, is God's will. The church should believe this gospel and belief comes of hearing the word of God (Rom. 10:17). The Lord teaches; the church believes. Sometimes, one hears the question: What does the church teach on the point? Really, the Lord teaches and the church believes. True enough, members of the Lord's assembly do teach men, but they direct attention to the Lord's instruction and have no liberty from the Lord to direct men to anything other than the gospel. Believing the Lord, they urge men to accept the Lord's teaching or doctrine. Among Catholics, members of the body look to the hierarchy or the clergy for their doctrines, because they believe the church is the source of doctrine. Further, they believe this

(Continued on page twelve)



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# THINKING WITH PARENTS AND TEACHERS

Irene Sowell Foy

## Character Building

Continued from last month

Attention has heretofore been called to the fact of God's wisdom in providing media through which a child may be continuously reminded that **GOD IS**. "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this" (Job 12:7-9). Indeed, "The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them" (Psalm 89:11). In his wisdom, God made the human being upright so he may look "through Nature up to Nature's God."

Are we diligent to help our children, through their God-given means of eye and ear, to be assured that the beauties surrounding us could come only from God?

### Other Evidence

Since it is "not in man to direct his step," he must learn to look up to a higher Source for directions in how to deal with the many things God has provided for his use. He must even learn how to control himself.

The Book bears the greatest evidence not only that **God IS** but that he is omnipotent and he is omniscient. Jeremiah in 51:15, wrote by Inspiration these words: "He hath made the earth by his power, he hath established the world by is wisdom, and hath stretched out the heaven by his understanding."

Through the Book, one may learn that, "There is no wisdom nor understanding nor counsel against the Lord" (Proverbs 21:30).

We are admonished: "Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand" (Proverbs 12:20, 21). "How much better is it to get wisdom." James wrote, "If any of you lack wisdom, let him ask of God." For wisdom on how to behave ourselves, one must go to the Source, God himself.



### 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.

## How To Become Aware Of God's Wisdom

Without the direction of divine Wisdom, one cannot be approved unto God. He admonishes in simple terms how this may be acquired: "Study to shew thyself approved unto God." The New American Version reads: "Be diligent to present yourself approved unto God" (2 Tim. 2:15). Before one can be diligent in doing the will of God, it is necessary to learn what his will is. This must be done by **study**. The young child may be introduced to the study of God's Word through the medium of the parent's teaching. Alexander Pope in his **Essay on Man** wisely wrote:

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

That thought of Pope's is not original. Long ago it was written by the pen of Inspiration:

"Train up a child in the way he should go:  
and when he is old, he will not depart from it"  
(Proverbs 22:6).

(Continued on page thirteen)

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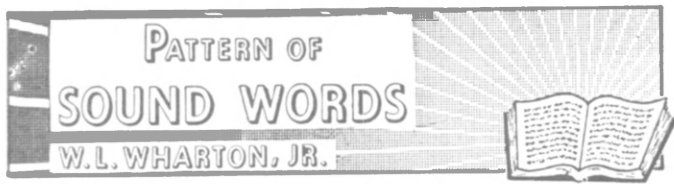
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## Spiritual Short-Cuts

Remember the western movies which always show the hero winning over the villain by taking the "short-cut," and arriving just in time to save the day? I well recall, when I was just a lad, reading of a course offered by a certain world-champion strong man how, in just a few simple lessons, he could make a champion out of a weakling. While I was not a weakling, I was thrilled at the thought of being a champion by such a simple method. The only thing that kept me from "championship" was the cost of the course.

Ours is a day of short-cuts. Time is a very precious commodity and industry is geared to get the most from investments in the most direct fashion. Computers have shortened time in solution of literally astronomical problems. This is good. The result of these great strides in the industrial world has resulted in making possible a society in which man lives better than ever before and on less effort in needless time consuming tasks. For all of this we have nothing but praise.

BUT. There is a field in which man has applied his inventiveness, in order to create a short-cut to success, where he is doomed to failure from the outset. At almost every turn publishers are vending books, slide-rules, film strips, and charts with the magical expectation and claim that when armed with one or more of these devices, anyone can soon become a winner of souls for Christ. Many congregations solve (?) the problem of "personal evangelism" by the simple expedient of calling for volunteers who will go out once in the week and make calls upon the neighborhood assigned them. To make such prosaic tasks appealing, generally a supper ("fellowship") is planned for the workers when they report back to the building. By offering a bit of eating and drinking, and also the pleasure of teaming up with some agreeable companion for the evening to make calls, volunteers can be obtained. Recently I was told of a couple, making such a round of calls, who visited in the home of some non-Christians. The visitors were most cordially received and urged to continue their visit longer but were told that the personal workers simply could not do so because they had some other calls to make and were due back at the building for the fellowship very shortly! There is no short-cut to attainment of the wisdom, knowledge, and character one must possess

to bear influences on the lives about him. There is no magical lifting of Bible verses and by clever arrangement and presentation quickly winning souls to Christ. For many years various religious cults have trained their "personal workers" in door-to-door presentation of the salient features of their religion. As to how effective it is I leave it to you to judge who have endured a session with such "workers." Their knowledge, even of their own religion, is never beyond stereotyped presentation of their "message." Poorly equipped, and armed only with zeal, they seek to force opportunity upon every encounter with another person and take great consolation when rebuffed for their efforts as proof of their being persecuted for righteousness sake! How is it that, while rejecting such efforts on the part of others, men will suppose that they, by the same methods, will succeed. It is not "methods" that win men to Christ but God's word. But even God's word will not serve that man who has no interest in it. To seek to force our way into homes and upon associates is to ignore both the dignity of personal responsibility of others and the impossibility of teaching a person who does not wish to learn.

Not every person is adapted, even by good training, to teach others. Nor, should this cause great concern. If the 12th chapter of 1 Corinthians teaches anything it teaches that, even in the day of spiritual gifts, not all members of Christ had the same tasks. Let us cease and desist in trying to make teachers of every member. Too, even if men have ability to teach, there can be no substitute for the long hours of study and years of experience to go into making one able to recognize opportunity and take the advantage of it. No man, possessing such ability, can impart it to another by a short-cut gimmick. Wouldn't it be nice, and simple, if all we had to do to be expert or even effective teachers of the Bible would be to purchase a film strip outfit, along with the instructions, and by simply getting someone to sit and look at the pictures while we read the "script" we could convert souls to the Lord? Or, if by simply buying a "Bible slide-rule" we can get the answers to all our religious questions at the slip of the slide. Such "aids" are wholly unnecessary in the hands of a good teacher and in other hands only fill the person with a sense of being something he is not. It took most preachers a long time to find out that knowing Mk. 16:15-16 and Acts 2:38 didn't mean that they were skillful handlers of God's word. Yet some of them are trying to impress members that a few choice verses will knock out opposition to God's truth on the part of people they encounter. What is even worse; that if it fails to do so the fault is with the hearer and not the teacher.

The End

\* \* \* \* \*

## QUOTING FROM LENSKI

"But that is the sad result when high and revered men head into a wrong course: they often sweep most excellent lesser men along with them. Barnabas is a warning to us. The church is full of great names that are still constantly quoted in support of some false doctrine, false practice, false principle, false interpretation. Their very names stop lesser men from testing what they advocate, and so they, like Barnabas, are carried away."

—Lenski, Interpretation of Galatians, page 98.



### 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.



## Peter Hurt My Feelings

Robert F. Turner

When Peter first came to Antioch, he came to eat with me—or people like me. He visited in my home, and treated me as his equal. We were both children of God, and he treated me like a brother—which I was.

Then some "big-shots" from Judea came to town. They were of the same race and color as Peter, and they felt superior to people like me. They sometimes spoke of my people as "dogs" and they considered themselves "unclean" when they had contact with us. My people and I were clearly "second-rate" citizens in God's kingdom, in the eyes of these people from the big church in Jerusalem; and I will not deny that this hurt—a lot.

But what hurt even more: when Peter learned of their coming, he broke our engagements, and would have nothing more to do with me. He withdrew and separated himself from us. Our personal hurt was compounded by realizing that Peter, whom we had considered a sort of "hero" in the faith, was actually afraid of these Judean men, and what they might say about his association with people like me.

And Barnabas, our close friend and teacher—the one who had done so much to plant the cause of Christ in our home town—he also began to back away from us. We realized that he was influenced by Peter's actions; but this did not soften the blow. These were indeed trying times for us.

Then Paul went to Peter, and withstood him to the face. Our embarrassment at being rejected, now gave way to fear—as we saw two Apostles at odds because of us. But Paul made it clear that there was more at stake than our personal feelings. He said that the principle involved was essential to the very truth of the gospel of Christ.

At the time, rejected by many of our former friends, and treated as outcast by important members of the church, I suppose we looked upon Paul as our personal deliverer. But now—calmly reviewing the past—I see that Paul was right. He did not try to force a social reform upon Peter, nor upon other brethren. I have read that he even returned a runaway slave—also a brother—to his master. He was not less concerned about our social plight, but **more concerned** that Peter's people and mine learn the true meaning of oneness in Christ.

(Continued on page thirteen)



### 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.



## Jenkins—Waters Debate

R. L. (Bob) Craig

During the week of November 7th, a public debate was conducted between Jess Jenkins and Ervin Waters on the subjects of containers, classes and women teachers. Jenkins works with the West Ridge church in Odessa, Texas, and Waters works with the Clements St. church of that same city. Even though the Crescent Park congregation of Odessa had nothing at all to do with the debate they graciously allowed their building to be used because of inadequate facilities at both the above mentioned places.

Brother Waters was in the affirmative on one drinking vessel, Monday night and also affirming the sinfulness of classes and women teachers Friday night. Brother Jenkins affirmed more than one container Tuesday night and the scripturalness of classes and women teachers in SOME of those classes, on Thursday night. This writer assisted Jenkins and Ronnie Wade was at Waters' table.

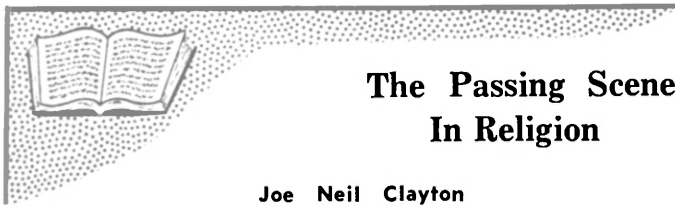
I have never had a part in a debate, as participant or moderator, that was conducted on any higher plane. Both disputants acted like Christians and gentlemen, even though they had no written agreement to that effect. In fact, I have never seen the sense in any such agreement, because men will act like they want to regardless of any stated conditions. And no matter how ugly a fellow gets in debate, he will never admit that he acted like anything other than a Christian and a gentleman.

I am not attempting a review of the debate in this paper. I hardly think that is necessary. Certainly I believe that the truth as presented by brother Jenkins, prevailed. He approached his subject in a little different manner from any I have heard or read. He jumped the gun on Waters and claimed for himself to be a one-cup advocate just as he was a one bread, one table, one kingdom advocate. He pointed out with force, that the one-cup the Bible presents is not a physical drinking vessel, but the fruit of the vine which is a communion of the blood of Christ and of which every child of God on earth participates. He pointed out that the container or containers are incidental just as a wooden table or plate for bread is incidental, but all are scriptural by virtue of generic authority.

Like all anti-class brethren, brother Waters would hardly discuss classes at all but immediately went to women teachers and tried to make the entire debate center around whether a women can teach a man and to what extent, which, actually, has nothing whatsoever to do with the proposition under consideration. Once again brother Jenkins (Continued on page fifteen)

R. L. (Bob) Craig — Evangelist for the church in Crane, Texas. Box 1294, Crane, Texas.





## The Passing Scene In Religion

Joe Neil Clayton

### PIKE IS NO PIKER!

Probably no other figure in the religious world today feeds more controversial material into the public grist-mill than James A. Pike, the enigmatic bishop of the Episcopal Church in California. In his public statements, he balances himself most skilfully on the precipice of heresy (he has been tried before Episcopal tribunals for former statements of heresy, and has been acquitted), and seems to try to exceed himself each time.

His last statement comes in his "farewell address." He is leaving the office of bishop for California, and is entering as a scholar in the left-wing "Center for the Study of Democratic Institutions." Pike was once a Roman Catholic, then an Agnostic, now an Episcopal priest. One day, we expect to hear of him as some other sort of personality, in politics, perhaps. Whatever he does, he does in a big way. He is certainly no "piker."

His address at Grace Cathedral in San Francisco, Sept. 4, contained the following statements, reported by United Press International. Pike said, without using the name of God, that he believed in an "organizing, evolving, constellating, centering ground," the evidence for which is "a certain measure of order and predictability in things." But, he says, "we cannot really affirm much more," indicating that he is unable or unwilling to affirm that this "ground" is to be understood as God. "We cannot extrapolate (or, infer from the known statistics) . . . that he is omni-this or omni-that . . . when we affirm that he is all powerful, all good, all knowing, we set ourselves up for the biggest fall in theological history."

In this statement, Mr. Pike exposes his credo of theology. One cannot, according to him, assert the image of God which is revealed in the Bible, because we cannot demonstrate these truths either scientifically or through statistics. Many modern theologians have exposed the same attitude toward God. The Modernist who denies the resurrection of Jesus, and yet clings to a semblance of religion, is exposed as one who disbelieves the obvious message of the Bible. That Bible says that without a belief in the resurrection of Christ, "faith is vain" and we are yet "in our sins" (1 Cor. 15:12-17). What good, then, is religion to one who does not believe in the Resurrection of Christ? So, also, must be the condition of those who have rejected Christ's gospel for the "social gospel." Though the Bible

#### ABOUT THE AUTHOR

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says that the main emphasis in the Gospel is the remission of sins, and the preparation of the soul for heaven, the advocate of the social gospel, by his emphasis on security and happiness in THIS life, reveals that he does not believe the Bible.

Consequently, when Mr. Pike reveals that he cannot affirm the omnipotence, omnipresence, or omniscience of God, he is merely saying that he cannot believe in the  
(Continued on page thirteen)

## CAN MIRACLES BE PROVED?

Robert H. Farish

The miracles of the New Testament have the divine purpose of proving that the words spoken by Christ personally and also his words spoken by the apostles are the expression of God's will (Jno. 20:30, 31; Mk. 16:20; Heb. 2:4).

The testimony of the New Testament cannot be disqualified on the grounds of incompetency or dishonesty of the witnesses, so the enemies of the Bible turned to another course in their fight against the Bible.

"The principle that no conceivable amount of testimony can prove a miracle, with David Hume for its original champion, has been eagerly adopted by the many whose convenience makes them unbelievers but whose convenience it would not suit to attempt an honest, manly answer to the abounding testimony by which the miracles of the gospel are proved" (M'Ilvaine).

The contention of Hume comes up today in various forms and people of our day need to know the answer in order to maintain their faith and discharge their duty of giving answer concerning their hope. For this reason a condensation of M'Ilvaine's classis lecture, in which he reviews Hume's argument, is being printed and put into the Tract of the Month series. Those who are not regular subscribers to the tract of the month, and who would like to have copies of this tract for distribution, should order them immediately.

#### Other Late Tracts In The TRACT OF THE MONTH SERIES:

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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.

**The Preceptor**, August, 1961—"One of the most serious problems facing conservative brethren and churches today, and one which promises to grow more acute in the coming months and years in my own observation, is the shortage of preachers for conservative churches. . . Many churches today which are just beginning, will, five years from now be self-sustaining in their own right. With the addition of hundreds of new churches to their ranks in the next five years, the problem promises to become one that can cripple the efforts of faithful brethren. By conservative estimation, there are now some 2,000 faithful preachers in this land of ours. . . There is no question that the bottom of losses of both brethren and churches has been reached, nor that for the past two years brethren have begun that long climb upward."

**The Preceptor**, February, 1964—"I am appalled at the grave need of brethren and churches and the fact that this need will increase rather than diminish. As any gospel preacher knows, subscribing support for worthy places is becoming an increasingly difficult thing. There are many reasons for this, the primary one, of course, is that the establishment of so many new churches in the past twelve to eighteen months have added greatly to the load brethren are trying to carry. It is very likely that 100 more new churches have been begun in the past 18 months. . . We stand facing a crisis that is among the gravest we have faced to this point. Two years ago it was becoming obvious that more churches than preachers were standing in this great battle, now the obvious is the apparent. **WE NEED PREACHERS.**"

The trend has not changed; we are now in a period of great preacher shortage among us. As 1966 closes, we have gone back through our files to check the number of churches reported this year. Without doubt at least 75 new congregations were meeting by the years end that were not meeting at the end of 1965. Possibly 1200 baptisms were reported through the papers, but inasmuch as we receive a limited number of bulletins and reports from brethren, we are confident that the baptisms reported scarcely reflect a tenth of the news of brethren. Nineteen Sixty Seven holds much promise from brethren in Christ. Each year the number of new congregations shows an increase. There are probably 2100 congregations in the U. S. and some are found in almost

every state. We would estimate that there are between 160,000 and 200,000 members in these different congregations.

It is good to see brethren taking an interest in other lands. We feel our efforts are not nearly enough, but some beginnings are being seen by brethren in the states to show concern for the lost of other lands. Brethren are sending preachers from the states to Norway, Nigeria, Guatamala, Chili, South Africa, Rhodesia, Japan as well as helping support native preachers in Italy, Mexico and the Philippines. Besides these, the work has been planted in Canada, Ireland and other countries—American

## COMING . . .

Another exchange on the nature  
of the church

by

JAMES W. ADAMS

and

J. D. HALL, JR.

## In Next Issue

soldiers are responsible for helping to plant the cause in nations where they are stationed. This summer at least four preachers are planning to go to Australia to preach there. By mid-summer there will likely be 18-20 American preachers preaching in ten other nations. This is so few; we must do more.

**BAPTISMS:** Baptisms the past three or four weeks were reported at Mt. View church, San Bernardino, Calif., one; Downtown church, Lawrenceburg, Tenn., one; Bowling Green, Ky., (12th Street), six; Scyene Rd., Dallas, Texas, eleven; Jere Witson Rd., Cookeville, Tenn., three; Sixth Ave. Pine Bluff, Ark., one; Tenth and Francis, Oklahoma City, one; Westside, Irving, Texas, three; Lake Jackson, Texas, one; 77th Street, Birmingham, Ala., three; Cas-

tleberry, Ft. Worth, Texas, two; Imhoff, Ft. Arthur, Texas, one; El Centro, Calif., two; Union Road, Lufkin, Texas, one.

**GOSPEL MEETINGS:** In progress in December were gospel meetings in N. Lexington, Tenn., Sewell Hall, preacher; Oak Grove, Mo., Karl Diestlekamp; El Centro, Calif., Floyd Thompson; Altheimer, Ark., Paul Ball; Greencastle, Indiana, Cale Smelser; Long Beach Calif., Wright Randolph; Butler, Mo., Kenneth Van Dueson; Weisenbarger Rd., Dallas, Tex., R. L. Burns; Ridgecrest, Orange, Texas, Oliver Murray.

**William Wallace**, 860 S. Belmont Ave., Indianapolis, Indiana 46221. The meeting in Booneville (Miss.) last week was pleasant and inspiring. The sound group in Booneville began meeting last summer. Already they have erected a beautiful building and they are possessed with great faith and zeal. Billy K. Farris is there on the job, and all phases of the work look good. Miss. is experiencing an upsurge in the number of faithful congregations. It is quite encouraging to see the cause going so well all over these United States.

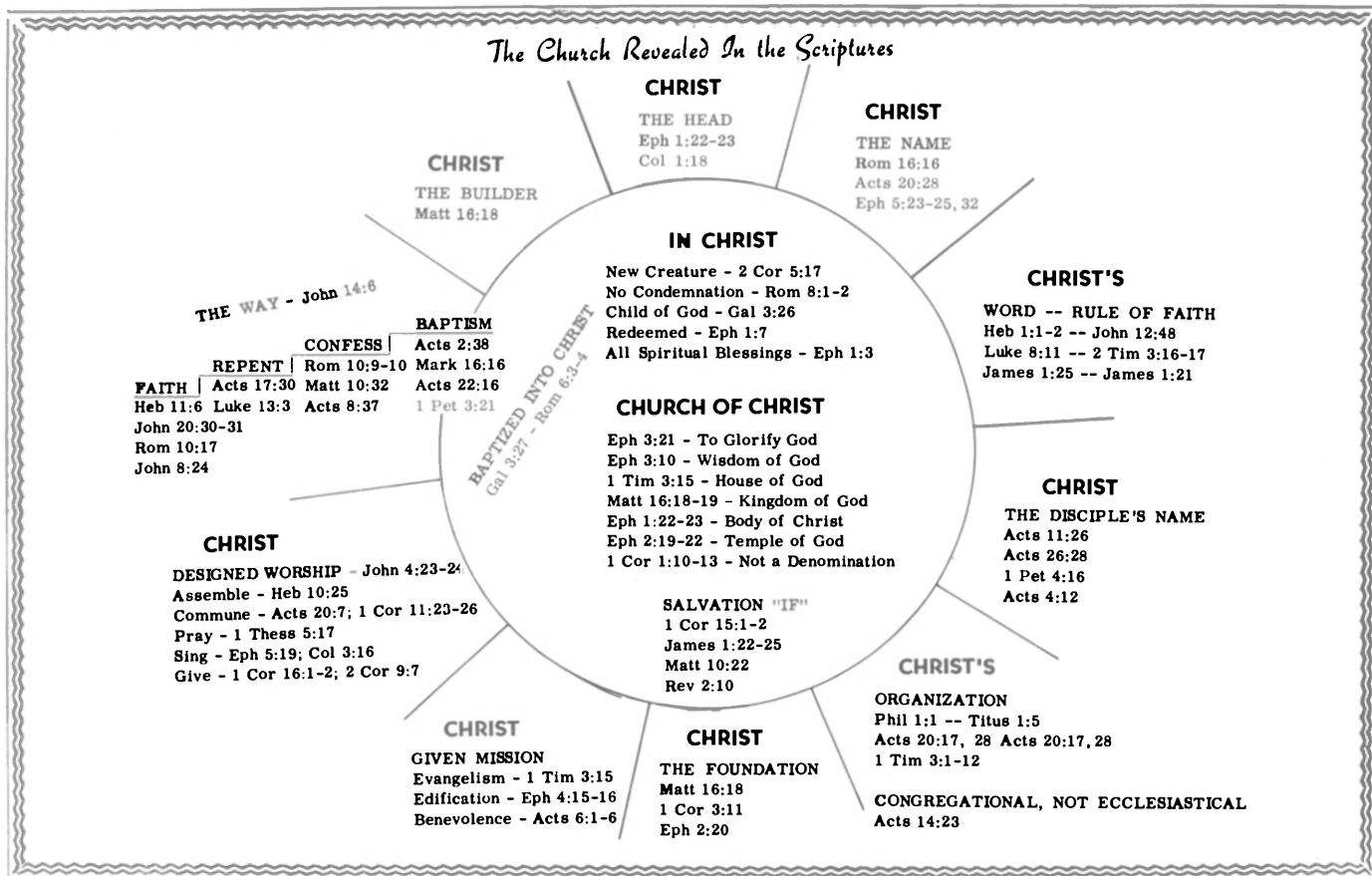
**Dean Bullock**, 1608 Edna Street, Bay City, Texas. We are broadcasting the gospel over Radio Station KIOX, 1270 KC, from 9:15-9:30 each Sunday morning. Those within the coverage area are invited to tune us in.

**Herbert Fraser**, 1900 W. Elizabeth, Fort Collins, Colo. I was at Valley congregation in Phoenix, Ariz. Nov. 27 through Dec. 4. One baptized here December 6.

**Floyd Thompson**, P. O. Box 1313, Santa Ana, Calif. 92702. Brethren in the Bay area have established a new work in Pleasanton, at 7294 Stanley Blvd. Brother Rolf L. Miller is preaching. Announcement is made because of the possibility of your knowing members in the immediate area of Pleasanton, Livermore, SanRamon, or Dublin. who might be interested in attending here. If so, a card to the above would be of great help in building up the work there. A better address would be: Rolf L. Miller, 5725 Antone Rd., Fremont, Calif. 94538.

**OTHER NEW CHURCHES:** A new church is now meeting in Scottsville, Ky.; Paducah, Ky. at 2001 Cario Road and Hardsinsburg, Ky. With these three churches, possibly ten new churches have begun meeting in Kentucky in the past three months.

**Luther G. Roberts**, 3745 Market St. N. E., Salem, Oregon. "During 1966 I was in several meetings, among them were two churches in Texas, Red Bluff in Pasadena and Highway 35 church in Bay City. Brother John Iverson is doing a good work as preacher for the church in Pasadena and Dean Bullock is doing the same in Bay City. It was a joy to be with these fine churches. The church in Bay City has not been meeting very many months but is composed of some devoted people, devoted to the Lord and His church. Dean and Lucille



Bullock are a team of fine workers and their labors are appreciated by the members of the congregation. Though a comparatively new congregation the brethren in Bay City are making plans for a more adequate building which will enable them to do even a greater work. There was some illness in the membership of the church but otherwise there was almost 100% attendance on the part of the members of the church for the meeting. Of course the church in Pasadena, Red Bluff, is rightly known as one of the best with

excellent overseers and a number of men who are able to proclaim the word. This is true of some of the men at Bay City also. Red Bluff is supporting a number of gospel preachers in different places. Brother Dean Bullock will be with the church here in Salem in a gospel meeting over the first two Lord's Days in April, the Lord willing. We are looking forward to an excellent Bible study during the eight days the meeting is to continue."

Earl Pickle, 612 N. Third, P. O. Box 271, Conroe, Texas 77301. One Sunday, Nov. 15, 1964 nine persons met for the first time at 612 N. Third Street in Conroe, Texas for the purpose of worshipping God together. Bible classes grew from one to three during the first year, and the Sunday morning attendance was averaging between 15 and 20. The contribution was averaging between \$50.00 and \$60.00, and as of November 15, 1965 the membership had grown to fifteen. During the past 12 months our attendance average has grown to between 55 and 60 on Lord's Day mornings, and the contribution average has increased to something just over \$100 weekly. During this period we have rejoiced in that there have been 35 responses to the gospel invitation: 16 to place membership, 5 to be restored, 6 to make confession of sin and 8 to be baptized into Christ. 28 of these 35 responses represent additions to the membership. Our membership at this time stands at 39.

**FROM THE SOWER, Pasadena, Tex.**  
"Brother Avelino Amador visited with us and spoke last Wednesday evening. In his report he brought out they have had 10 baptisms this past year. There are 26 members of the church and these attend all the services... Their attendance is around 40. Following bro. Amador's report, his son, Rueben of Port Arthur brought an excellent lesson... During the lesson and discussion, it was pointed out that Spanish speaking brethren have recently started meeting in the Oak Forest building (Houston) Sunday afternoons.

Marlos Jamison, 9th and 2nd Ave. South, Payette, Idaho 83661. "You may be interested to know that a debate will be held Jan. 30, 31, and February 1, 2, at 7:00 p.m., in the building of the church of Christ, located at the corner of Ninth and Second Ave. South, Payette, Idaho between John W. Wilson, Chico, Calif. and Charles C. Dodge of the Jehovah's Witness group of this city.

"Propositions are:  
"Jan. 30-31—"The Kingdom, which is God's government, was established in the year 1914 A. D."

Affirm: Charles C. Dodge  
Deny: John W. Wilson

"Feb. 1-2—"The scriptures teach that man has a soul or spirit which is immortal."

Affirm: John W. Wilson  
Deny: Charles C. Dodge."

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**"Holding The Pattern Of . . . . .** (Continued from page one)

This is not an inconsequential matter; it is serious in its consequences. And from it many evils have come. In fact, it was at the point of organization that the first great apostasy following the apostolic era took hold upon the church.

Surely, all who have read thoughtfully this series of brief articles should be able to see by this time, that a return to the **"Pattern of Sound Words"** in all things is needed, and that this requires not only a casting away of all unscriptural words and phrases of human origin, but also that we give to both words and phrases their Scriptural meaning and import; that we use them exactly as the Scriptures use them.

**The End**

— Subscribe to the Preceptor for a Friend —

\* \* \* \* \*

**Music For Christian Youth: . . .** (Continued from page four)

jacket here to inherit happiness hereafter. They likewise feel the "hell-raising" road is decked with happiness and problems hereafter. In trying to obtain maximum happiness in this life, they therefore seek the latter avenue. **Much of this problem will solve itself when teen-agers and all-agers are convicted that it is more reasonable to believe the God who made us best knows how to provide for our happiness, here and hereafter!** "In the fear of the Lord is strong confidence (here and hereafter): and his children shall have a place of refuge (here and hereafter). The fear of the Lord is a fountain of life (here and hereafter), to depart from the snares of death (here and hereafter)" (Prov. 14:26-27). Proverbs 13:15 states that **"The way of transgressors is hard."** The Good-Time Society has pawned off on too many Christians the Big Lie that the way of the transgressor is not only easy, but more fulfilling than the way of God!

Friends and brethren, young and adult, Christians cannot afford to allow the spirit of the Good-Time Society to make inroads into their life. If Christians surrender to the ungodly spirit of those who disregard "the kindness and love of God," they will sooner or later view the days of life and conclude, "I have no pleasure in them" (Eccl. 12:1). "Blessed by the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ" (Eph. 1:3). Only in Christ is there strong confidence. Only in Christ man finds a true place of refuge. Only in Christ is the fountain of life. Only in Christ can man escape the snares of death. Rather than surrendering these blessings, let Christians everywhere hold ever more tightly to the birthright in Christ. **End**

— Subscribe To The Preceptor —

**The CHURCH In Catholic. . . .** (Continued from page five)

doctrine is to be conveyed through the hierarchy. But the very nature of the church as the called out, the body of believers, is such that one is forced to the conclusion from the use of the word **church** in the New Testament that doctrine **does not come from the church** but that the church is such **by having believed and obey the doctrine of God.** This is a crucial distinction that members of the Lord's body must always keep clearly in mind lest the same errors of denominationalism capture their hearts.

Whether one speaks of the church distributively or collectively depends on the context, but in either event there is no distinction made within the body whereby one segment such as the hierarchy is put for the whole. New Testament uses of the word **church** view the assembly without such distinctions. When the local gathering of disciples is under consideration, the assembly refers to all those in the congregation. Some may be ill at home and not in the gathering for worship. Although those absent ones are not viewed as a part of the gathering on that particular occasion, they would still be viewed as members of the church, the assembly (God's saved in that area and all over the world). They would just not be viewed as a part of that specific assembly.

It is unfortunate indeed that men have espoused extremes in their uses of the word **church**. At one extreme are the Roman Catholic Church and some Protestant denominations in often using **church** to mean the hierarchy or clerical organization. At another extreme are some that view **church** as never embracing concerted action of a single group or body. Still others hold the extreme view that one member is the assembly and there is no distinction between what one member of the body can do and what the assembly as a whole can do. A messenger such as Epaphroditus represented the assembly, not one member, and one member could not send him as the representative for the group. Failure to keep clearly in perspective the context of the uses of the word **church** has produced great confusion over its meaning. Throughout the New Testament, in every use of the word, there is the common meaning of the called out, the assembly, the group, or the congregation. Whether this means in a distributive or collective sense must be gleaned from the context in which it appears.

**The End**

— Subscribe to the Preceptor for a Friend —

## 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.

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I would like to make a request for the December 1958 issue of **The Preceptor** and any numbers prior to May 1955. Bobby E. McClenny 605 Northcrest Dr., Tyler, Texas 75701.

**Character Building** . . . . . (Continued from page six)

Parents are wise who equip their children with the spiritual armour years before they enter "the field of higher education."

**Help Children To See**

**The Many Evidences Of Divinity In The Book**

The Book, from Genesis to Revelation, is replete with records of God's omniscience. Evidences are so numerous in the Book that after having been informed of them, surely only a fool could say in his heart, "There is no God."

Only the power and wisdom of God could breathe into man the breath of life and man become a living soul. Only the power and wisdom of an infinite God could wash the earth clean of sin by sending a flood of waters to destroy all evil. Only the omnipotence and omniscience of the God of heaven could make a plan to save the souls of his creatures. It is only He who could make and execute the great plan for the Word that was in the beginning with God to become flesh and dwell among us, "full of grace and truth." It was the plan of divine Wisdom that he give his only begotten Son to become "The way, the truth and the life" to his creatures made in his image.

The basis for training our children to have characters approved unto God is to begin with the foundation stone of: faith in his Son and faith in the Word of Truth. It is ineffective just to spend the time talking about the prevalence of infidelity and communism, but, when such a problem arises, then redouble energies to use preventive measures of its spread by going to the Physician of the soul and fill the children's minds with TRUTH hiding the word of truth in their hearts so that they might not sin against Him. This is the **character training** that will lead to their eternal happiness. This should be the aim of parents while their children are young and teachable. Fill their minds with Truth so there will be no room for the vicious teachings of Satan so prevalent in the world today, even in the elementary grades of our schools.

The answer to the great problem of the universities robbing our children of the Truth lies not in lamenting such fact where it may exist but in "redeeming the time" and spending it in filling the minds of our youth with the Truth of the Word of God.

Our next study in **Building Character** will be on training children to see the evidences of divinity of Jesus of Nazareth.

**Continued**

— Subscribe To The Preceptor —

\* \* \* \* \*

**Peter Hurt My Feelings** . . . . . (Continued from page eight)

Paul taught us that **Christ** was the great leveler. What was difficult, if not impossible to accomplish by law, strike, or pressure tactics; become a natural thing as we individually lost ourselves in Christ.

Paul did not argue our "civil or moral rights" with Peter. He showed him that neither of us could win without the Lord. He gave us a common denominator—made us realize our dependence upon something without ourselves. And when he did this, our color, race, and former creed faded into the background.

Many years were needed to effect the changes I see today. **But I must never forget that I am the white Gentile—the "dog"—for whom Paul argued; AND MORE IMPORTANT, FOR WHOM CHRIST DIED.**

Gal. 2:3-10, 11-f. 3:26-29.

**The End**

— Subscribe to the Preceptor for a Friend —

**Pike is no Piker!** . . . . . (Continued from page nine)

truthfulness of the Bible. He has exposed his own infidelity through his statements.

The person who believes in the Bible readily asserts the all-powerful, ever-present, and all-knowing attributes of God, because the Bible affirms these in its pages. He does not doubt it, for the Bible itself, after suffering many attacks from false "friends," has evidenced itself to be the WORD OF GOD. With the evidence at hand, the believer unquestioningly accepts such statements as these:

(1) "With God nothing shall be impossible" (Luke 1:37). This passage asserts that God is Omnipotent, or all powerful.

(2) "All things are naked and laid open before the eyes of Him with Whom we have to do" (Hebrews 4:13). Here is asserted the Omniscience of God, His ability to know everything.

(3) "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me . . ." (Ps. 139:7-10). The Psalmist knows the omnipresence of God, but Bishop Pike does not, evidently.

The evidence of Pike's infidelity is augmented by another statement in his address. He says that among the affirmations that he **could** make from his **own** observation and reading (other than the Bible) was that there is a "continuing existence of the person" after death. He said his belief in this came from "undoubted instances" of communications between living and dead persons. This, of course, is ridiculous. The man cannot believe in life after death because of the assertion of this truth in the tried and tested Book of God. He "believes" it because of "undoubted instances" of communication between living and dead persons. No cult in the world has been more investigated and more scorned than the cult of the Spiritualists, but Pike is more inclined to believe in its claims than in the Bible. He refuses to affirm the powers of God because they cannot, to his mind, be demonstrated, then turns right around and asserts "life after death" on the basis of doubtful seances. What arrogance!!

Religious "madmen" have established a reign of confusion in the religious world today. The root cause of it is found in the denial of the truth of the Bible. The only avenue left for us, in view of this, is that of proclaiming the abundant evidence of the infallibility of The Bible. Preaching and teaching on this subject in the public ear will have the effect of settling the duststorm of confusion raised by loud infidels. Those who have been duped by such men deserve something better than the diet of absurdity they are being fed. We have an answer, but it needs to be heard!

**The End**

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## Jenkins-Waters Debate ..... (Continued from page eight)

showed that by generic authority we could use any method of teaching we might choose such as radio, debate, pulpit preaching, classes, etc., so long as those methods did not violate any God-given principle. Waters never did attempt to show where classes violated any principle. Jenkins took his prohibition of women teaching away with an exegesis of 1 Tim. 2:11-12 that I have never heard in debate before and after one attempt Waters never mentioned it again.

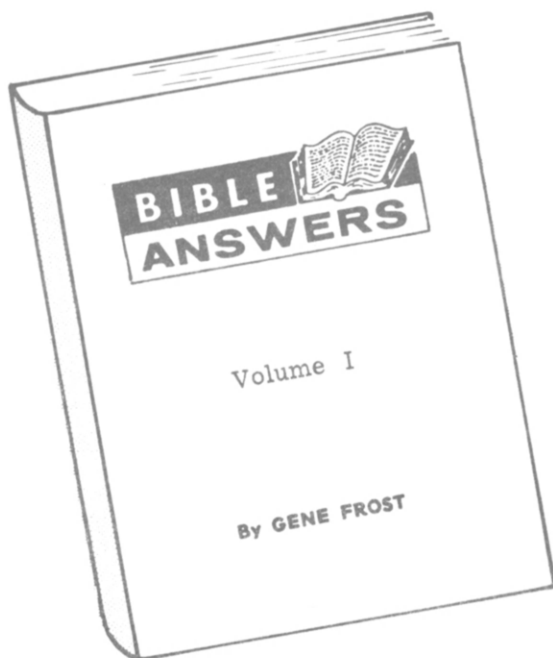
Also, to the credit of brother Waters, he took a very strong and forthright stand against all types of institutionalism that are now prevading God's churches.

All in all, I believe that good was done. Truth was upheld. Between 300 and 400 showed that interest in Bible discussion is not dead and it was abundantly demonstrated by both brother Jenkins and brother Waters that brethren can come together and discuss their differences in a dignified and orderly manner. Let's have more of it and perhaps we can eliminate some of our differences. End

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# The PRECEPTOR

"Through thy precepts I get understanding.."




## Searching The Scriptures

A. Hugh Clark



### "The Gospel For This Age or Dispensation"

#### Number One

This begins a series of brief articles on the above caption, and the text to be considered is one of the most familiar in all of the New Testament. However, the fact that the text is familiar and that many sermons have been preached from it, does not insure that the text is well understood.

Our text is the fundamental and thought provoking statement of the apostle Paul, in which he affirms, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith" (Rom. 1:16-17).

The thought chiefly to be emphasized in these articles is that the gospel here mentioned by Paul, is **exclusively** the gospel for this dispensation. And that it was never preached to anybody before the death, burial, resurrection and the ascension of Christ.

Remember also, if you will, that the gospel of Christ is here called, "The power of God unto salvation," because it contains the provisions appointed of God for the accomplishment of this end or objective.

Man's salvation from sin is here viewed as an end to be accomplished, the attainment of which is accompanied with certain difficulties. God, knowing this, appointed the gospel of Christ as the **means** by which this end is to be achieved,

#### ABOUT THE AUTHOR

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

and in his eternal wisdom and purpose, he has invested the gospel of Christ with all the power needed for the overcoming of these difficulties and the saving of men.

In view of this and all else that is said in the New Testament on the point, it may be added that the gospel of Christ is God's **only power** for the saving of men today. Hence, if one is not saved by the gospel of Christ, he is not saved at all!

This follows naturally, and is the only conclusion to which Paul's language in the text could lead us, since that which is to be accomplished by the use of means exclusively  
(Continued on page twelve)

VOLUME 16      FEBRUARY, 1967      NUMBER 4

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Stanley J. Lovett

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EDITORIAL

Stanley J. Lovett



## To Australia

On page nine of this issue are two announcements respecting the in-  
tentions of four faithful gospel preachers, who, along with their respective  
families, plan to go to Australia to preach the gospel by Summer of this year.  
Please read carefully both of these announcements.

These men are brethren Harold V. Comer, Jim Everett, Bob Harkrider  
and Jim McDonald.

Excepting brother Comer this writer has been personally acquainted with  
these men for a number of years. The names of the faithful brethren which  
follow the statement about brother Comer are fully adequate to indicate both  
his honorable life and his ability in the gospel.

Each of these men are young in years but are mature and no novice in  
the gospel of Christ. They are men of settled judgment and deep conviction  
respecting the gospel. Their past work in laboring in the preaching and teaching  
of the gospel amply evidences their ability in such work. They know what the  
work is all about. So far as this writer knows their uprightness of life has  
never been questioned or brought under a shadow.

Since they are not only willing to go but also anxious to do so, brethren  
will do well to have fellowship with them in supplying the funds necessary  
for such an undertaking.

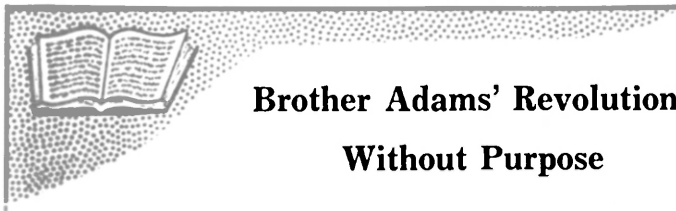
It is a pleasure to commend these men both with reference to their  
ability and the excellent manner of life that is theirs.

This writer has been rather closely associated with brother Jim McDonald  
for a number of years. Almost from the beginning of our editorship of **The  
Preceptor Magazine** he has been of much help and encouragement. For more  
than a decade now he has served as news editor under the heading of  
"Hither . . . Thither . . . Yon." Year after year he has faithfully served in  
this capacity and in the excellent job he has done has rendered a valuable  
service to readers in helping them keep informed about what brethren are  
doing in various places. Until time for him to depart he will continue as he has  
in the past. At a later time announcement will be made with reference to the  
one chosen as his successor in gathering and writing the news column. Not  
only has brother Jim McDonald assisted with reference to the news but for  
a while he was business manager of the paper and the bookstore. All along  
he has been a helpful and enthusiastic booster of **The Preceptor Magazine**. We  
have enjoyed a personal friendship with him through the years which we highly  
value and hold him in high esteem and affection.

## ANOTHER ADAMS-HALL EXCHANGE

On page three of this issue is a review by brother J. D. Hall, Jr. of "Re-  
volution Without Purpose" by brother James W. Adams which appeared in  
the November, 1966 issue of **The Preceptor Magazine**. Adams replies to Hall  
on page four in an article entitled "True Christianity" VS "Revolution Without  
Purpose."

Please read carefully what each of these men have to say. It is our con-  
viction that open and honorable discussion of divergent views is a helpful  
means to arrive at the truth.



## Brother Adams' Revolution Without Purpose

J. D. Hall, Jr.

Under the above caption brother James Adams has again expressed his concern about the teachings of those who write for the Sentinel of Truth. He has not yet it seems been able to grasp the full significance of what we are talking about, and he cannot bring himself to accept any of the arguments until he can see the whole picture. This, despite the fact that he has not yet found a single position taken by these men that he can actually disprove!

Brother Adams, our purpose is simple. We are only trying to teach our people the Truth found in God's Word which has so long been misunderstood and misapplied with the result that we are biting and devouring one another. Can you think of a more grand and noble purpose? And, since we do wish the "simplest of us," as you say, to fully understand what we are saying we will make every effort to put it "in plain, unequivocal, English words and sentences" as you suggest. There is one serious problem however. Getting people to listen with open minds is a most difficult task. There are none so deaf as those who will not hear. But your request is not unreasonable, therefore we shall never quit trying.

First, let me say that there are many ways of approach to these truths. Holt, Spurlock, and others have their own individual ways, and this is my own; but they all come to the same conclusion,—that True Christianity is an INDIVIDUAL MATTER. NO MAN STANDS BETWEEN THE CHRISTIAN AND HIS LORD. Now, this means that one's ultimate salvation depends entirely upon what the individual is, and what he does, with respect to God's Word. Barring a few minor reservations you will probably go along with this. But, you are an excellent student of God's Word, therefore we see no real need to refer you to the various passages which support this.

However, we of the Sentinel add one more word to the above which does not conform to your understanding of God's Word, I am afraid. That is the word "ONLY." Christianity is an individual MATTER ONLY. We mean by this that INSTITUTIONAL CHRISTIANITY, as recognized by the religious world today, was not taught by the apostles in the beginning, nor does the inspired Greek writings, which are in the world and under the protection of God today, teach such. We of course are referring to the many religious institutions known as "churches" such as the Catholic

Church, the Baptist Church, the Assembly of God Church, the Methodist Church, the Christian Church, the Church of Christ, the Presbyterian Church, and many others.

Now we are well aware that we drilled into a nerve right there, and it hurts. "The idea of classifying the Lord's church along with the others which you cannot read about in the bible! It is sacrilege." Our answer to this time-worn expression is this: NEITHER CAN YOU READ ABOUT A "CHURCH OF CHRIST" IN THE WORD OF GOD. And this leads to another question on which we are not agreed.

IS THERE A DIFFERENCE BETWEEN THE BIBLE AND THE WORD OF GOD? You will say "No." We will say "Yes." But, since everyone agrees with you — as though that has any bearing on the matter — it seems to be up to us to prove otherwise. First, what is the bible? You will answer "The Word of God." We will answer, "The English translations (?) of the Word of God." (Since "bible" is an English word this confines us to the English translations.) And that brings us to the next question.

IS THERE ANY DIFFERENCE IN THE TEACHINGS OF OUR ENGLISH TRANSLATIONS AND THE ORIGINAL INSPIRED GREEK WRITINGS? You will say "No-o-o-o well, yes, there are a few errors in the present translations but mainly it is the same"; — after recalling the many times you have found it necessary to challenge some of these errors. Then why do you say there is no difference between the teachings of the bible and the original writings?

However, we seem to have reached a point of agreement, therefore all we must do now, in order to "be of the same minds and the same judgment" in this matter, — and in order that we may be able to "speak the same things" — is to find out what these "minor" errors are, how to correct them, and then what effect the corrections will make on our present understanding of God's message. Thus we will learn whether or not these errors are only "minor." Simple, isn't it? But not too simple!

First, since we do not all read first century Greek, it is imperative that we have a new translation of the New Testament which DOES SAY in present day English EX-  
(Continued on page twelve)

### THANK YOU AND SORRY!

We thank you for the very fine response to our recently closed special-rate new-subscription drive. It was beyond our expectation. To Mrs. Irene Sowell Foy, Nashville, Tennessee, goes the distinction of sending in the largest single number of subscriptions.

We are very sorry that the large number of new subscriptions falling about the same time the Zip Coding had to be completed on all of the old subscriptions made it impossible to begin all of the new ones with the January issue. They will begin with this issue and will run twelve issues from this one.

Our sincere thanks and appreciation to all who helped so well in this effort.

—Stanley J. Lovett, Editor



#### 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.



# “True Christianity” Vs Revolution Without Purpose

James W. Adams

## Introduction

In all probability, entirely too much attention has been given to reviewing the positions of **Brother J. D. Hall, Jr.** and his colleagues. Such may have served to publicized and lend dignity to them far beyond their merit. We personally regard the views in question as **pernicious error** and commensurately dangerous if believed and practiced, but we regard the arguments employed to sustain them as puerile and nonsensical. To the extent these views are pressed, it is our conviction brethren sin and bring upon themselves just opposition as “false teachers.” However, in this regard, we speak only for ourselves with no ambition to speak for others. In this conviction, we reply to Hall’s rejoinder to “**Revelotion Without Purpose.**”

## Purpose of Hall’s Contemplated Revolution Stated?

In a note appended to Hall’s rejoinder, he said to the editor of **The Preceptor**, “James is calling for a simple statement from us. This is the best I can do for him.”

We need not tell the reader, if this is the best our brother can do. our case is made out. Hall’s proposed revolution is, indeed, without tangible purpose. Hall says, “We are only trying to teach our people the Truth found in God’s Word which has so long been misunderstood and misapplied with the result that we are biting and devouring one another.”

All who read our article know that Brother Hall has completely evaded its request. We have never questioned our brother’s sincerity or integrity. We do not judge his motives nor impugn his character. We would defend both with vigor. The “purpose” we had in mind, as our article demonstrates, has to do with the practical bearing of Hall’s and his colleague’s views on what Christians believe and practice as “true Christianity.” Hall’s rejoinder is simply a rehash of material previously carried from his pen in **The Preceptor** with one or two exceptions which will be noted later. Whereas, we asked these brethren to: “lay out for us the pattern of ‘true Christianity’ as they conceive it to be revealed in the New Testament giving us chapter and verse for each integral part; provide us with both ‘blueprint’ and ‘specifications’; and let their ‘specifications’ minutely delineate the obligations which devolve upon us in the execution of their alleged New Testament plan.”



## ABOUT THE AUTHOR

James W. Adams — Minister for the Mound and Star church. 1103 Mound Street, Nacogdoches, Texas 75961.

Hall says, “We are only trying to teach our people the Truth found in God’s Word . . .” We have never questioned the fact that Brother Hall was trying to **teach** something he conceived to be “the Truth of God’s Word.” What we wish to know is: Practically speaking, what is the “Truth” Hall thinks he has found? What specifically does he want changed and how? If we should say, “All right, Brother Hall, we are convinced; now, what do we do?” **what would our brother suggest?** We want to know what the practical application of Hall’s theory is to our faith and practice? Neither Hall nor his colleagues have attempted this. **Honesty demands they do so!**

## Theory vs Practice

Thomas and Alexander Campbell in their efforts to “restore the ancient order of things” a century and a half ago first gave their hearts to an idea—a concept of religious practice. They said, “Let us speak where the Bible speaks. and let us remain silent where the Bible is silent.” They never dreamed at that moment where this concept would lead nor the sacrifices in the realms of faith and practice which its acceptance would entail. For instance, they had no idea it would involve the sacrifice of infant sprinkling. However, when they came face to face with application of their principle to practice. painful as it was, their faith in the rightness of their principle made them unhesitatingly accept its logical and practical application — they surrendered infant sprinkling.

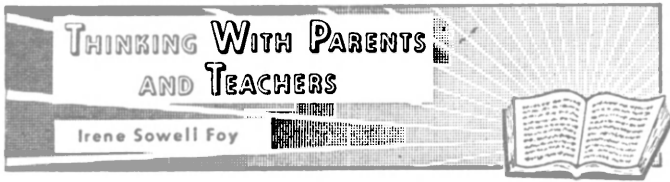
It is the conviction of this writer that, if the “we of the Sentinel” will face up to the practical application of their concept of the New Testament **ekklesia**, its fallacious character will be at once apparent both to them and to all. Hall says, “Adams cannot bring himself to accept any of the arguments presented until he can see the whole picture.” Adams does not accept arguments, he considers them and accepts **only truth**. The arguments, so-called, have been considered, refuted, and rejected. Adams does, indeed, demand to see the **whole picture**. Why not, a part of it may be a miserable caricature? Will some of it not bear inspection, Brother Hall? The so-called “we of the Sentinel” have from the first been running from a practical application of their theory. We respectfully suggest, if these men will put their teaching into practice and it does not kill their movement, they might conceivably convince somebody on pragmatic if not on scriptural grounds. On the other hand, if they are unwilling to practice what they preach, how in the name of reason can they profess to be sincere?

## The Issue Is Not a Question of Translation

Hall desperately labors to make this issue a matter relating to the correct translation of the Greek word, **ekklesia**. In this, he errs. We are not greatly agitated over what English term has been or may be used to translate **ekklesia**. We have tried repeatedly to explain this to him with no success. He seems to see only what he wants to see.

The issue has to do with the fundamental nature of the **ekklesia** itself, not with the English word used to translate the term. What precisely does this term as used in the New Testament describe and what bearing does this have on our duties and responsibilities to God today? This is the question.

(Continued on page thirteen)



## Character Building

Continued from last month

Without a basic foundation of truth, one need not attempt to build character. Where may one find truth? The answer lies in The Book. In Psalm 33:4, we find: "For the word of the Lord is right; and all his works are done in truth." In Psalm 119:142, the writer says: "Thy righteousness is an everlasting righteousness, and thy law is the truth." In verse 151 of the same chapter, we find, "Thou art near, O Lord; and all thy commandments are truth."

In building character in our children we first lay the foundation stone on the truth that GOD IS. Character must be built on faith that the "Word was made flesh, and dwelt among us . . . full of grace and truth." John said, "For the law was given by Moses but grace and truth came by Jesus Christ" (John 1:17). The same writer quotes Jesus as saying to those Jews which believed on him: "And ye shall know the truth and the truth shall make you free" (John 8:32).

One may see, then, that it is essential to character building that one know Jesus as the Son of God, as the "way, the truth and the life."

### Help Children See Evidences of Divinity In Jesus of Nazareth

Jesus of Nazareth was the fulfillment of prophecies inspired by Divinity. In Genesis 3:15 we read God's prophetic word spoken to the serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The mystery of that prophecy is made clear when Inspiration says: "But when the fulness of time was come, God sent for his Son born of a woman, made under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

Again Prophecy speaks through the voice of Isaiah: "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). In order to prove to the Jewish mind that a new-born babe in Bethlehem was that one referred to by the Messianic prophet and that the one born of the virgin, Mary, as the Messiah for whom they had been looking, the writer quotes Isaiah 7:14 in Matthew 1:22, 23.



#### 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.

God inspired Micah's pen to write, many years before the great event, and to tell the people just where the Saviour would be born. We read in Micah 5:2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting." One would be inclined to doubt the truth of a pen-man daring to write just where the birth of that "ruler in Israel" would be. Inspiration removes that doubt when Luke takes the pen and writes: "And Joseph also went up from Galilee, out of the city of Nazareth, unto Judea, unto the city of David, which is called Bethlehem: (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child. And so it was that while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn" (Luke 2:4-7). The place of whose birth could have been pin-pointed so long before the event except by Divinity?

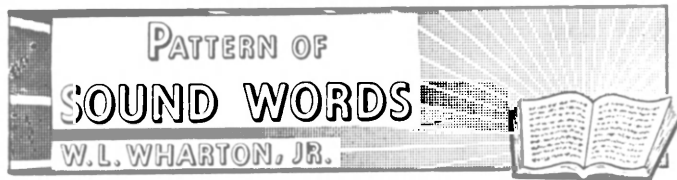
About thirty years later John gave evidence of the divinity of Jesus. He saw Jesus coming unto him so he made this introduction: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Powerful evidence of the identity of Jesus of Nazareth was given on the occasion of his baptism. When he came from the waters of baptism, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:17).

Many miracles, such as, healing the sick, raising the dead and feeding the thousands also attest to the divinity of Jesus. John, in closing his book said: "Many other signs truly did Jesus in the presence of his disciples which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through him name" (John 20:30, 31).

The effect of Jesus' teaching was such as to cause the people to see that he was more than man. After having heard his teaching in the temple, many said: "Of a truth this is the Prophet." "Others said, This is the Christ." Even the officers said, "Never man spake like this man." Who could doubt the divinity of the Author of The Sermon on the Mount?

For further graphic evidence of his divinity one may be enthralled with the records of his sinless life. He was ever merciful, loving, kind and tireless in his efforts to lift humanity to higher ground. Without a word of complaint, he endured grievous persecution from those of his own blood. Peter wrote: "Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth, Who, when he was reviled, reviled not again; when he suffered, he threatened not: but committed himself to him that judgeth righteously" (1 Peter 2:21-23). His greatest suffering was that he endured for your sins and mine, even his death on the cross to which Paul refers in these words: "For he hath made himself to be sin for us, who knew no sin; that we might be made the righteousness of God in

(Continued on page fifteen)



## The Final Decision

"So then each one of us shall give account of himself to God" (Rom. 14:12). This great affirmation of the apostle Paul declares an eternal truth that must be reckoned with in time and also in eternity.

David declared: "The entrance of thy word giveth light; it giveth understanding to the simple" (Psa. 119:130). Jesus said: "Ye shall know the truth and the truth shall make you free" (Jno. 8:32). Truly, knowledge is power. The power of man in the physical world is in direct ratio to knowledge. And so it is also in the spiritual. There is a great difference however, in the acquisition of knowledge in the two fields. In the material realm man is able by his resources to ferret our knowledge and learns by trial and error. Only his physical well-being is at stake. In the spiritual realm he can know nothing without God's revelation of it (Jer. 10:23). In the physical realm knowledge is progressive and never static, while in the spiritual it is static at present, so far as God's continuing revelation of it is concerned. When God revealed "his great salvation" (Heb. 2:1-4) to mankind through Christ, the apostles and prophets, whom he chose, there can be no more found. Paul boasted that he preached a "full gospel that could neither be added to or diminished from (Gal. 1:6-11).

When God revealed his will to man by revelation through prophets he gave them power to demonstrate that they spoke His will and not their own. This was accomplished by power to work supernatural signs to confirm the word (Heb. 2:4). Men could take the apostles word for anything they taught with the assurance that they spoke the truth. The written word is equally true. All men today must hear that word. God did not send men out to explain the words of the apostles. Men had only to be sure that what was taught was the apostles doctrine and that settled the matter for righteous souls.

The same situation prevails today. We have an established and true revelation. The part of preachers and other teachers is not to set themselves up as "authorities" in what they teach but only to faithfully declare what is a matter of record. When people hear that teaching they must be disposed to search the scriptures for themselves and see if such teaching is in reality that of the scriptures. No man is exempt from this responsibility. The final decision as to whether a thing corresponds to the scriptures

rests upon the individual as does his reaction and obedience to it. Too much dependence is placed on mere superficial matters, i.e., whether one likes the teacher or whether the teaching is popular.

Men excuse themselves from the responsibility of personal decision by suggesting that they cannot understand the Bible. Believing this to be true they take the word of a man for what it teaches. Not the word of every man, mind you, but the word of the man they choose to hear. It turns out that many today have not chosen God's word at all but simply the word of a teacher.

Some substitute mere Bible reading for learning the scriptures. There is a great difference in simply reading, for reading's sake and reading to learn. While the Bible is the word of God one may read it and never truly receive God's word. While we cannot have God's word without the means by which it is conveyed we may accept the means of conveyance and never receive the Word itself. More Bibles are being circulated today than at any time in the history of man but it does not follow that there is a correspondingly greater amount of divine wisdom in the hearts of men.

There are more religious teachers today than at any time in history and many converts to teaching, but it does not follow that there are more disciples of the Lord. Churches are swelling in membership and financial power and programs of work are being increased but too often at the expense of truth rather than in the furtherance of it.

Who is to decide what is right and wrong; who teaches truth and who teaches error; which church is correct in practice and which is wrong? These are questions that are as absorbing as they are important. Many are willing to leave it to councils and synods to decide. Only now the Roman Catholic is looking to Rome for the decision on whether he can eat fish on Friday. This is because Catholicism is a system which denies the individual the right of personal decision based on his own knowledge and research. But is so-called protestantism any better? Where is the member of a protestant church that dares think for himself? He has pledged himself to some human creed or pronouncement of faith before he entered and how can he speak for himself now?

To some it seems quite fearful that one must do his own thinking. While teachers may edify and contribute to understanding, nothing can take the place of a man's responsibility to his God to know and act for himself. Here is both a liberty and a responsibility that God-fearing people will not be denied. May the day hasten that men will demand scriptural demonstration and proof of all propositions religious and then weigh them in the light of their own reason rather than by the size of the crowd that attaches, or friendship involved. The final decision is yours and you have made it even when you refuse to decide for yourself.

The End



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## Faith Healing Falls Short Again

Donald P. Ames

The inconsistencies of faith healing, as practiced by Oral Roberts and others, have been exposed many times. The teaching as to the purpose and nature of Holy Spirit baptism is completely contrary to their practices, failures and lack of evidence of true miracles is not lacking, Matt. 17:20 leaves them in a bad position, and obviously the purpose (Mark 16:20, Heb. 2:4) and duration (Acts 8, 1 Cor. 13) of the N. T. miracles shows that such is not in practice today.

There is still another field though that has not been pursued as deeply as many others: pregnancy. During a recent discussion of the pros and cons of faith healing I challenged this field to show more inconsistency. If their claims were so (which were not based on the Bible), what would they do in a child-birth and also in problems which could arise with it? Would they exercise this power to remove the pain, possible complications, etc. associated

therewith? The answer was rather interesting: "We do not deny the ability to apply in these circumstances, however most people do not have that kind of faith."

Let us note a couple points about this answer. They concede such is possible. If so, to what extent are they willing to carry their practice? Would they consult a doctor in case of a miscarriage? If so, why? Why permit the pain often associated with child-birth? Why not perform their own miracles and manifest the power of the Lord instead? If this line of questioning is pushed, they will walk right into the same position of Christian Science and be forced to admit no need for a doctor if sufficient faith is present.

But they leave themselves an out: "most people do not have that kind of faith." This is not really permission for them to surrender to the power of Satan though. Instead they ought to be rebuked for lack of faith and told to get right with the Lord— as they tell others desiring healing. Does not the same teaching apply to themselves? And if they lack sufficient faith, are not others available to pray with them for removal of sin and lack of faith? And again, whose faith is involved (Matt. 17:20)? Does it take more faith to perform one kind of miracle to ease this pain than to cure cancer (as they claim they can do)? Their escape is not an escape but another excuse and inconsistency in teaching.

Just another dilemma created by those who ignore the teaching of God's word. Not what God can do, but rather what He will do is the question. And this inconsistency hits very close to home with them. Maybe some can yet be awoken and taught.

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### ABOUT THE AUTHOR

Donald P. Ames — Evangelist for the church at 410 S. Michigan, Chicago. 57 Long Beach Road, Aurora, Ill. 60538.



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## The Passing Scene In Religion

Joe Neil Clayton

### INTO EACH REIGN SOME "LIFE" MUST FALL

In the "special report" section of Life Magazine (Aug. 19, 1966), Hugh Moffett, one of the Asst. Managing Editors of Life, writes an article entitled "The Unholy War of Preacher Paisley." This article tells of the trouble now being experienced in North Ireland between Catholics and Protestants. This is actually the most recent of a long series of incidents going back to the partition of Ireland in 1921. Part of the political trouble in Ireland has been based upon the struggle between Protestants (grouped mainly in North Ireland), and Catholics.

Now comes upon the scene one Ian Paisley, a preacher for a Presbyterian sect called the Free Presbyterian Church. He has become very prominent and popular for his vocal opposition to Catholicism. The "Life" editor is evidently not very sympathetic toward Mr. Paisley's cause. He says, "Until Paisley's voice of unreason cried out from the Protestant precincts of Northern Ireland there were signs that for the first time in centuries the Irelands were inclined to forget the integrity of their quarrel in favor of a more profitable ecumenism."

Other samplings of the editor's bias are that he says Paisley has "hatred in his voice" and makes "blunt appeals to religious bigotry." He is described as a "tall, bull shouldered Joe McCarthy type, possessed of few facts and little reason." His opponents are described as the "decent people."

Whenever we read a story like this, which is full of epithets, we wonder who deserves the most admonition, a preacher who dabbles in politics to inject emotional issues into it, or the editor who acts as if there is only one point of view, and all others are bigots, haters, and unreasonable. Since the Editor has written from his point of view, it is doubtful that all angles of the story are being reported. It is likely that there is good reason why the Protestant people of North Ireland prefer the "integrity of their quarrel" over the doubtful "profit" of Ecumenism. Ecumenism, as it is commonly practiced in the religious world, calls for the various religious groups to give up their doctrine by compromise and blend with the consensus of the majority. This movement has resulted in the multiple splintering of many denominational churches into "conservative" and "liberal" camps. It is certainly to be argued that this style of Ecumenism seems unprofitable rather than profitable, in view of the divisive results.

#### ABOUT THE AUTHOR

Joe Neil Clayton — Evangelist for the Termino church, 1021 Termino, Long Beach, California.

The Editor must realize that there are many conceptions of the best method by which to draw the warring factions of the religious world together. In churches of Christ for 150 years, the plea has been raised for unity on the authority of the scriptures. This is only one of the ideas for unity at work, today, but it is the one which we believe offers the best solution. On the other hand, we offer many criticisms of the other ideas being promoted. To maintain our own "integrity," we could certainly not surrender our convictions to those who would have unity on the basis of the compromise of truth!

When religious people are skeptic of the popular Ecumenism of today, they are often abused by such men as Mr. Moffett, who sees no inconsistency in his action. He deplores the hatred and bigotry of Ian Paisley, but demonstrates his own variety of bigotry by using his epithets against his victim, and calling him an example of "unreason" and "McCarthyism." A liberal bigot is no better, it seems to us, than a conservative one.

We may not agree with Mr. Paisley's religious or political stand, which may be bigoted, but we would defend him against the bigotry of liberal editors. We may be prompted to do this from the position of sympathetic experience, for we have all suffered the intimidation and abuse of our liberal brethren in the struggle over institutions and cooperative schemes. An Editor of a powerful and influential magazine has a platform which can seldom be competed against by the one who is on the receiving end of the abuse that he may pour upon his victim. This is, however, one of the worldly facts of life. Men with power often feel self-righteous in their opinions, and are tempted to use their power for the intimidation of others less powerful than themselves.

When evangelists and churches take a vocal position on any controversial position, they must expect the opposition to be more emotionally vocal and even abusive. Epithets and hypocrisy will often be evident in the opposition. Such tactics are designed to win the sympathy of gullible persons who cannot detect the inconsistency and hypocrisy, and they are often successful. Nevertheless, it must be remembered that if one stands upon his convictions, and stands judiciously and ethically upon them, he musters the power of truth to his side, and need not apologize for his stand. The individual or the church that is intimidated by abusive opposition to surrender convictions should not have made the stand in the first place.

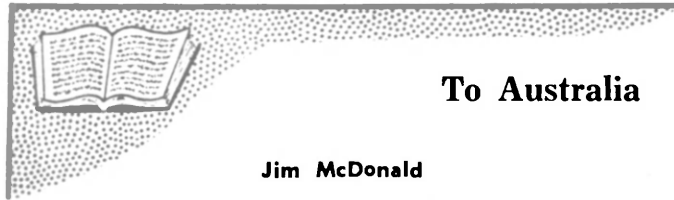
The same issue of Life that contains the diatribe against "preacher Paisley" has five full-color pages, including the cover, of an expensive Roman Catholic wedding in a luxurious cathedral. It also has an article recommending teenage night clubs, with the kids "Dancing themselves silly," and one on Jacqueline Susann, a female author, who is described as having "the shapeliest legs, the earthiest conversation, the most sex-ridden prose . . ." of any writer today (and Life Magazine seems to think that this is wonderful). Couple all of this with a few ads for alcoholic beverages, with appropriate commendations for their virtues, and you have the magazine that seeks to intimidate "other bigots."

The End

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## To Australia

Jim McDonald

Sometime this summer of 1967, the Lord willing, my family and I will sail to the continent of Australia. For a number of years I have had a great deal of interest in that nation and its need for the gospel and we have determined that we are willing to go, if someone will send us.

The Jim Everetts (he preaches for the Fourth and Groesbeck church here in Lufkin) and we have talked of going for over a year. When we reached a final decision that we would go, how surprised, yet how happy we were to hear that two other families likewise were making similiar plans. The Bob Harkriders (of the great Birmingham, Ala. area) and the Harold Comers (of the great Indianapolis, Ind. area) were already committed to go to the land "down under" in 1967.

So far as it is possible to make plans for working in a country so far away, three families of us will settle in Sydney, largest city of Australia. This great city has nearly 2,500,000 inhabitants, there are less than 100 New Testament Christians among them. The Comers plan to work in Bundaburg, Queensland, up the coast from Sydney about 800 miles. Brother Comer will be working with an Australian evangelist in the established work there, at least for awhile, the other three families of us will be working from scratch in a newly developed area of Sydney.

Australia is a country of over 11,000,000 people. The Australian people are principally European people (mostly British) who have migrated to Australia. Australia is a growing country, a country that is not beset by many problems that other nations have. It is one of the best friends that the U.S.A. has, and American citizens are received cordially and gladly.

A man could spend an entire lifetime in Australia preaching the gospel to people who were hearing it for the first time. The need is great; and while we may encounter great difficulty in helping to establish the Cause of Christ there, once firmly established, Australia could well be the spring board from whence the Asia world could hear of Christ.

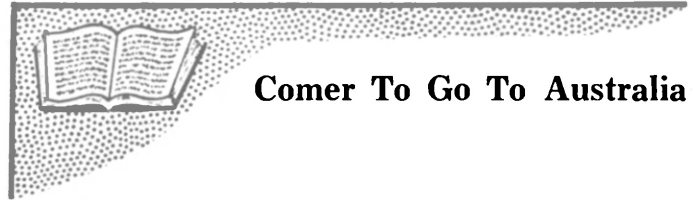
The Harkrider family and the Comer family have their personal support promised. The McDonalds and the Everetts are lacking in theirs. All the families, save the Harkrider family, are in great need of travel funds. Brethren, if you can help to send us, we are willing to go.

Contact us for further information, or if you should wish for us to come personally and speak with you.

Jim McDonald  
1011 Johnson  
Lufkin, Texas

Jim Everett  
417 E. Groesbeck  
Lufkin, Texas

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## Comer To Go To Australia

Brother Harold V. Comer of Brownsburg, Indiana has decided to go to Australia to preach the gospel. This is a big decision, and he made it only after much study and prayer. He and his wife believe that this is a field of labor where workers are greatly needed. And Harold believes he can do good there.

We want to recommend brother Comer as a faithful gospel preacher who can be depended upon to do a very fine job of preaching the gospel in Australia. Brother Comer is known and loved by us for his work's sake. He is a man of deep conviction and great faith. He is an inspiration to those who work with him. The work he has done at Brownsburg has been outstanding. Largely through his faithful life and teaching, the church has combined a rapid growth with a steadily advancing soundness of position. The liberals had a strong influence in the congregation when he moved there. Now the congregation has taken a strong, sound position.

Brother Comer is, therefore, a man of proven ability. He is of a vigorous age (32); his wife and three children are in good health. We know of no one better qualified to do this work, and we unhesitatingly recommend him to the brotherhood. He plans to leave in April and is now seeking his support, work fund and travel fund. Contact him at: P. O. Box 184, Brownsburg, Indiana. He will give a full report of funds received and expended.

Paul K. Williams, Plainfield, Indiana  
Ferrell Jenkins, Indianapolis, Indiana  
Harold Tabor, Indianapolis, Indiana  
William Lewis, Indianapolis, Indiana  
Wm. E. Wallace, Indianapolis, Indiana  
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\* \* \* \* \*

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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.

**Baptisms the past few weeks:** Two at Fultondale, Ala.; one at Steele, Mo., three at the Pinecrest church in Beaumont, Texas; Four at Union Road church in Lufkin; Two at the Anadale church Anadale, Va.; one at Lafayette, La., one at Pine Bluff, Ark. (Sixth Ave.); two at Southside in Pasadena, Texas; one at St. Louis, Mo. (Spring and Blain); Two at Zion, Ill.; One at Fairview, Garden Grove, Calif.; one at St. Charles, Mo.; one at Floral Heights, Wichita Falls, Texas; one at Greggton, Texas; Two in San Bernardino, Calif.; Five at the Huffman church, Birmingham, Ala.; Three at Expressway church, Louisville, Ky.

**Reflections and Observations:** "The Greencastle, Indiana, Meeting: The work was pleasant and satisfying in many ways... I was pleased to find how well the cause of truth is doing in that central-western area of Indiana, finding faithful churches also at Terre Haute, Crawfordsville, Spencer, Plainfield, and of course the many faithful churches in Indianapolis as well as in a number of smaller places. Also while there news came of a church in Bloomington rejecting liberalism to stand foursquare for the truth... Dale Smelser, Zion, Ill."

**Preachers on the move:** Mel Myers has moved from West End church in Louisville, Ky. to Bloomington, Ind., Billy James will move to West End in Louisville sometimes in June... J. T. Smith has moved to Dayton, Ohio to work with the Haynes Street church... Bill McMurry has moved to 10th and Rockwell church in Oklahoma City, Oklahoma... Bill Echols has moved to Berea, Ohio to work with brethren there... Ervin Driskill has moved to Birmingham, Ala. to work with the Graysville church.

**New churches:** The Redbluff church in Pasadena, Texas is in the process of "swarming" with a good number of brethren moving to nearby Deer Park to plant a new work there... A new church began meeting in early January in Madisonville, Texas. Self-supporting from the start, the new church began with good prospects for growth; elders and deacons were appointed the third Sunday of their meeting and a preacher to work with them full-time was obtained within six weeks after their meeting... "We in Tucumcari are very interested in, and enthusiastic over the establishment of a new con-

gregation, sound in doctrine, strong in the Faith, and scriptural in practice in Herford, Texas. They have built a comfortable and attractive meeting house and are supporting a full schedule of worship and teaching services. Bro. Kenneth R. Hovle has moved there to labor with them in the Gospel. He comes from the good church in La Port, Texas. We are glad he is there and anticipate for this new church a rapid growth in both strength and numbers. They will have to face strong opposition both from the world and the liberal element, but opposition isn't a liability but an asset to determined and self-sacrificing Christians. They are located in the 600 block of Blackfoot St., and will be happy to have you visit with them. The church in Tucumcari, along with other churches, is helping out financially in this good work..." "We are happy to see one more indication of the zeal and dedication our brethren continually show—this time in the starting of another congregation in Palatine, Illinois. Some brethren from Joliet and Palatine are combining their abilities to begin a work in that town, and the first service was conducted this past Sunday morning (January 1st) at the Jane Addams School, their regular meeting place... Bro. Gordon Pennock, whom we know and respect for his work's sake, will begin work with this group the first of June—so they will have able assistance in their effort to plant the cause of Christ there..." The church is now meeting in Placentio, Calif. in the American Legion Hall... It was this writer's good pleasure to preach for the new church in Glasgow, Ky. last Sunday. We (my family and I) found a very warm welcome extended by a very fine group of people. Attendance was very good with 57 present on Sunday morning and a very good attendance on Sunday evening. One sister unfaithful for many years was restored. We firmly believe that the Glasgow work has great potential. They have purchased a very nice lot on the bypass, and plans for a building are now being drawn. It should get underway in a short time. Brother Tom Oglesby, now of Pensacola, Fla., is to move with them on a full-time basis about the middle of February. He is a fine young man, and should be a definite asset to the work. One of the most gratifying things we have seen in a long time is the ease with which brother Oglesby raised his support. In a very few days

it was announced that he would move to Glasgow, the sound churches of this area had assured his adequate support. This is as it should be, and it makes the oft repeated charge "The 'antis' are not doing anything" look a bit ridiculous... James P. Needham, Louisville, Ky." ... "News from Spicewood ... Bro. Irby called to say the new church building in Spicewood is nearing completion. The inside is almost complete—with benches in today. Outside, the brick are yet to be laid, but this should not take long. Bro. Oliver Murray begins a meeting there April 10... Robert Turner..." "There is a new congregation in Fort Walton Beach, Florida which is the location of Elgin Air Force Base. There are several liberal congregations in this area and this is the 1st and only sound group. I had a part in helping the congregation get started by writing letters and getting 3 families in contact with one another. There are several thousand (perhaps 15 or 20) people connected with the Air Force and Navy in Fort Walton. Surely there are more who know of people there who would and should be meeting with these brethren. They started meeting in Feb. of 1967 in the homes of the families. They are looking for a meeting place and attempting to contact others. As soon as a meeting place is found, I feel sure they will have a meeting. The contacts for those interested are: Chas. J. Elyard, Route 1, Box 272, Niceville, Fla., and/or John F. Glass, 393 Oakland Cir., Ft. Walton Beach, Fla. I know both men and they are sound and well versed in the scriptures." —M. Fred Stacey, Box 171, West Point, Miss.

**Debate:** "I have signed propositions to debate brother Ralph Gage of Ft. Smith, Arkansas on bible classes and women teachers. The propositions are as follows:

"When the local church comes together for the purpose of teaching the Bible, it is scriptural to divide into classes for the teaching, some of which may be done with both men and women.

Affirm: Earl Dale  
Deny: Ralph Gage

"The Scriptures teach, that when the local church comes together to be taught the word of God, all present must remain in one assembly with men only doing the teaching.

Affirm: Ralph Gage  
Deny: Earl Dale

"The dates for the debate will be March 27, 28, 30, 31—skipping Wednesday night of March 29. The nights I affirm the debate will be held in the building of the Pendleton Park church of Christ in Harlington. The nights that brother Gage affirms will be held in the building, we hope, here in Harlington where brother Gage's brethren met; or, in the building where brother Gage's brethren meet in Weslaco, 16 miles West of Harlington.

"There will be two affirmative and two negative speeches each session of 30

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Rom. 6:3-4

Saves - Mk 16:16; Acts 2:38;

I Peter 3:21

**ONE AUTHORITY - Jesus**

All Authority - Matt. 28:18; Eph 1:18-23  
Heb. 1:1-2

Authorized Baptism - Mk 16:16;

Matt.:28:18-20

Inspired Men - John 16:13; Acts 2:38;

I Peter 3:21

**ONE BAPTISM**

**Ephesians 4:5**

**ONE ACTION - Immersion**

Def. - Dip, Immerse,  
Circumstantial Evidence -

Jno. 3:23;

Acts 8:36-38

Conclusive Ev

Rom 6:3-5;

Jno 3:5

**ONE  
ELEMENT  
WATER**

I Peter 3:21; Eph. 5:26

Acts 8:36-38; Acts 10:47

Holy Spirit Baptism -

Prophecied Joel 2:28; Matt. 3:11

Fulfilled - Acts 2:1-4; 11:15-17

**ONE SUBJECT - Penitent  
Believer**

Belief Ess. -

Heb. 11:6; Jno 8:24;

Acts 8:12; Mark 16:16

Repentance -

Acts 2:38; 3:19

by **Danny Brown**

minutes each—2 hours each session."  
—Earl Dale

**John Bullock, 600 Collier, Grand Saline, Texas 75140.** Our gospel meeting with bro. A. A. McInroe of Lubbock, Texas doing the preaching is from March 12—19. Not only is this evangelist a good preacher, but his associations with this church during his stay in this gospel effort will inspire and encourage us greatly. We need more men of his caliber. If you are in driving distance, you are given a warm welcome to attend. Two were stored and identified here last Lord's Day. The work looks some better here as this date. Brethren, let's have your bulletins!

**Pat Farish, 4215 Dakin Place, Corpus Christi, Texas.** Brother Paul Foutz will be with the Parkway church in Corpus Christi in a gospel meeting April 3-9. Services will be at 7:30 p.m. Monday through Saturday, and at 10:30 Tuesday through Friday.

**L. A. Stauffer.** After four years of work with the Berwyn church, I plan to leave around the first of June. The church here is able to support a preacher fully and adequately. They would appreciate any men interested in the work contacting them by writing: Berwyn Church of Christ, 1500 S. Ridgeland Ave., Berwyn, Illinois, 60402; or if they prefer calling: 312-484-5883.

**R. D. Simmons, Sr., Victoria, Texas.** On Sunday, Nov. 20, 1966 we baptized into Christ four of the six children of

Henry and Pat Shepperd. (The other two are too young at present to obey the gospel.) This was a very happy occasion, especially for bro. and sis. Shepperd. During the month we also baptized three others. We do hope and pray that all these new converts will grow in grace and knowledge; and that their lifetime will be fruitful of much and lasting good.

**Gospel Meetings in Progress:** Mason Harris at 2nd and Walnut, Paragould, Ark.; Pete Wilson in late February at Clovis, Calif.; M. Fred Stacey at N. Main Street in Vidor, Texas; Jady Copeland in Eau Gallis, Fla.; Oliver Murray at Popular St. church in Cleburne, Texas; W. E. "Bud" Irvine at Woodland Heights in Brownwood, Tex.; Arnold Hardin, Altus, Okla.; Bob McDonald, Main St. church, La Port, Tex.; Bill Cavender, Lake Jackson, Texas; Oliver Murray, Brazoria, Texas; Freda, Ark. with Paul Ball preaching; Jim Puterbaugh, Portage, Ind.; Springfield, Missouri, Southside church with James Adams, Robert Turner, Oscar Ellison, R. L. Burns, Norman Cass, Harold Pite, Bill Haynes, Jack Holt; Southwest church, Atlanta, Georgia with Connie Adams; James Trigg at the Pear Ridge church in Pt. Arthur, Texas; Belmont Indianapolis, Ind. with Robert Crowley, Robert Atkinson, John Clark, James P. Needham, Cecil Willis and Robert C. Welch; Gashland, Mo., with Cecil Willis; Hazelwood, Mo. with Ferrell Jenkins; Greggton, Texas with John Iverson

and Calmont, Ft. Worth, Texas with A. C. Grider.

**J. R. Pope.** "After three years with the Central Church of Christ in Tahlequah, we left there to begin work with the East Central Church of Christ in Tulsa, Oklahoma. As a result of a very fine working arrangement with the Spring Branch Church in Houston, which supplied the necessary balance of my salary, the Tahlequah Church is on the verge of independence and is hoping to secure a full-time preacher in the near future. We are looking forward to a very pleasant and profitable work in Tulsa, and urge visitors in the Tulsa area to worship with us at 1702 South Memorial. If you know of persons in Tulsa who might be encouraged to worship with us, we will be happy to call on them. Our new address in Tulsa is 3742 E. 30th Street Tulsa, Okla 74114. Phone 918 R17-6966."

**Editor's note:** Beginning shortly, Carl A. Allen, 109 Parker, Lufkin, Texas 75901 will be the monthly editor of this column. Brother Allen would appreciate your sending bulletins and reports to him at the above stated address. This will conclude, shortly, my own efforts at writing this column, after a period of nearly nine years. I appreciate every bulletin received, reports that brethren have sent. This summer our family will be leaving for Australia, and our most cherished desires are that brethren will remember us in their prayers.  
—Jim C. McDonald

**"The Gospel For This Age . . . (Continued from page one)**

appointed for the purpose, in the absence of the means, cannot be accomplished.

It may be truthfully said of course, that God has other power than that which he uses to save men, but Paul declares that God has placed the power which he uses to save men in the gospel of Christ.

If therefore, the gospel be not preached to man, or if it be rejected when it is preached, man cannot be saved.

How careful therefore, man should be how he treats the gospel of Christ! (To be continued)

—:— —:— —:—  
— Subscribe to the Preceptor for a Friend —

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

ACTLY WHAT THE ORIGINAL INSPIRED WRITINGS SAID IN GREEK. This is a large order, but it MUST and it WILL be done. Though we have dozens of brethren among us who are capable of translating first century Greek, there are still problems. The time involved is somewhere between five and ten thousand man hours work. Also, all of our Greek men have gotten their education directly or indirectly from sectarian scholars or their books. There is no other source of this learning it seems, and it takes a man with an extremely sensitive sense of perception to wade through their sectarian points of view and arrive at the pure untarnished truth. But, with God's help, THIS CAN BE DONE.

In the meantime, however, we must not sit idle. We can learn much about the errors of the translations and the true meanings by searching through our bible Dictionaries, and also by a careful study of the context of the various doubtful passages. For instance, a careful study of Acts 19 will prove to any open mind that the word "church" is a mistranslation of the Greek word "ekklesia." If the word "ekklesia" meant "church" why was this same word translated "assembly" in Verses 32, 39, and 41? It does not require a smart man to catch a smart man doing wrong. Even a child can see the inconsistency here. But this is not all by any means. There are many of these old Catholic words in your New Testament, but "church" is the sleeper which is the cause of almost all the division and strife among God's people today. When the word "ekklesia" is correctly translated the word "church" will disappear from the New Testament and with it the very foundation of institutionalism which is the product and the mainstay of false christianity.

But people are hard to budge from old traditions and concepts, how ever erroneous, and it seems that the older people get the more difficult it becomes to make necessary adjustments. H. E. Phillips, editor of the very fine paper Searching the Scriptures expresses himself about like this: "I don't care what Hall or anyone else says, the true meaning of the word 'ekklesia' is 'called out'." This, in spite of the half dozen or so Greek instructors in Florida College who know better and who teach differently; and the fact that "called out" has never, and can never, be used as a correct translation of this word. Yater Tant, my good friend and able editor of the Gospel Guardian, is on the fence about these things. He says, "But you have to call it (church) something." This was what the Catholics thought, so they

created "church." It accurately expressed their institutional concepts. Yater, if you will drop the concept you will find it easy to drop the word. Then you will call it exactly what the Holy Spirit called it, the Body of Christ. He also referred to this body as "the 'ekklesia" (the group), "the 'ekklesia" (the assembly), "the 'ekklesia" (the gathering), "the 'ekklesia" (the congregation), and by metonymy he called the meeting place "your 'sunagoge" (your synagogue, or assembly) Jas. 2:2. Stanley Lovett, capable preacher and editor of the Preceptor lets Adams speak for him: "I am in agreement with him (Adams)." And Adams? Well, he is confused and just doesn't understand what we are talking about, though he can list our arguments quite accurately.

Brethren, are you afraid of truth? "Of course not." Then what are you afraid of? What keeps you from discussing these things without prejudice? Is it change? Are you afraid of persecution? Are you afraid these things will upset your personal financial security? Perish the thought! How could we think of such a possibility? But, on the other hand, this is a very human reaction, isn't it?

Now let us approach this from another angle. Can you prove that "ekklesia" in the first century means "church" as our dictionary defines the word today? No. But if there was any evidence at all we would still have the problem of the riotous mob and the court of law in Acts 19. In this case the context DEMANDS "assembly" as the correct rendering of this word, but where is the passage that DEMANDS the word "church"? There are none. The Catholics coined this word in order to correctly describe their institutions of false christianity. As Tant said they had to have a name which "assembly" could not fill. They were not interested in Truth in that age, and neither are they in this. They love only their institutions.

To the followers of false christianity God is only a myth: a beautiful concept of the figurative embodiment of all that is good, pure, and lovely. But to the true believer God and his Anointed One are real. They are persons just as we are persons, though without the handicap of flesh and blood. "God is a spirit" and lives in the spiritual realm where all is beautiful, good, pure, —and just. He knows His own and cares for them as a normal father cares for his helpless child. With Him at our side nothing in this world is worthy of our fear. He is GOD.

With regard to this problem, however, the facts are: First, our present sectarian slanted translations are leading more of the world's population away from Truth than toward it. Second, for this reason alone, they cannot under any circumstances be called the Inspired Word of God. Third, because there is no authority for such in the inspired Greek writings, there is no such thing as Christ's church, or a Church of Christ, in True Christianity. Nor is any other kind of organizational structure required. God's people are the Body of Christ. A local gathering of a group is that only; A GROUP, or ASSEMBLY. This is Truth as simple and as plain as it can be uttered. Can you prove it wrong? **The End**

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However, when Hall in this connection implies that there are major discrepancies between our English Bibles and the "original writings" which make it impossible for the English reader to know, believe, and obey God's truth, I beg to offer a categorical and vehement denial. We have heard Mormons, infidels, Jehovah's Witnesses and other cultists make such a charge but never before "a brother beloved." **For shame!**

Regarding Hall's great expectations with reference to the current translation he is underwriting, we affirm **there is no brother nor combination of brethren among professed churches of Christ of all varieties with sufficient stature in the realm of Biblical scholarship to produce a translation of the Holy Scriptures which could command universal or even general acceptance.** Such a translation, though of some value to serious students among brethren and the world, would have no more power to effect radical changes in the religious world than a single, April shower would to make the sun-blistered Sahara Desert "bring forth and blossom as a rose."

#### Two Damaging Admissions

Two plain statements are made by Hall which do add somewhat to a clarification of the position of "we of the Sentinel." (1) Hall says, "**Christianity is an individual MATTER ONLY.**" Previous to this statement, he had said, "NO MAN STANDS BETWEEN THE CHRISTIAN AND HIS LORD." This latter statement is a favorite cliché with "we of the Sentinel." They equate it with the former statement. Such is either a poor piece of reasoning or cunning sophistry. The statements are not the same in significance. By the latter statement they mean that each one of us must answer as individuals to God for the deeds done in the body. All agree this is true. But when they say, "Christianity is an individual MATTER ONLY," this is a horse of a different color entirely. Many responsibilities for which we must answer to God individually can be discharged only in a collective situation. These collective responsibilities are unquestionably a part of so-called "Christianity," even "true Christianity." Any person who finds it impossible to see this need not worry about the judgement; God has made provision for him. To say that there are collective responsibilities collectively discharged is not to say that some MAN STANDS BETWEEN A CHRISTIAN AND HIS LORD. Overseers overseeing and the members of a particular "flock" being overseen (Acts 20:28), while involving an organic relationship, do not create an organic situation which causes a MAN TO STAND BETWEEN A CHRISTIAN AND HIS LORD, "we of the Sentinel" to the contrary notwithstanding.

(2) Hall further says, "NEITHER CAN YOU READ ABOUT A 'CHURCH OF CHRIST' IN THE WORD OF GOD." We have met this from Baptist debaters for years, but now we get it from "we of the Sentinel." Is this another play on *ekklesia*, Brother Hall, or, are you saying, "Neither can you read about an *ekklesia* of Christ in the Bible?" It is our conviction that Hall is here denying the New Testament reveals such a thing as a body of people having organic entity called an *ekklesia* of Christ, or an *ekklesia* of God. This is the doctrine of "we of the Sentinel." Of course,

1 Cor. 1:2 will not satisfy these brethren, nor will Rom. 16:16. In fact, no Scripture contradictory of their fallacious theory will satisfy them.

#### "We of the Sentinel."

In the use of this statement, Hall involves by name both the editor of the so-called **Sentinel of Truth** and one of its more prominent writers. He commits both men to his "INDIVIDUAL ONLY" theory. Unless these men publicly disavow Hall's representation of them, we must conclude he speaks the truth. At least one of these men has very recently in a well known journal among conservative brethren taken back all he has written and said on this subject and seeks to correct alleged "misunderstanding" of his views by riding in on the coat-tails of two eminently respectable brethren who never in their lives have ever taught anything remotely resembling the mouthings of "we of the Sentinel." Brother Hall thinks he knows what his editor believes on this "INDIVIDUAL ONLY" matter. Could it be that he too has "misunderstood" the brother? You has better ask him, Brother Hall.

#### Conclusion

Hall thinks Adams has "not yet been able to grasp the full significance of what we (of the Sentinel JWA) are talking about," because he asks for a clear statement of the practical application of his theory. Any request from Adams for clarification is but a concession to "we of the Sentinel's" constant claims of being "misunderstood and misrepresented." Adams both understands the theory of "we of the Sentinel" and the chaotic and ruinous effects of its practical application, hence his opposition to it. Hear this: **no position in this matter, advocated by "we of the Sentinel," either in its columns, in other papers, on the**

(Please turn page)

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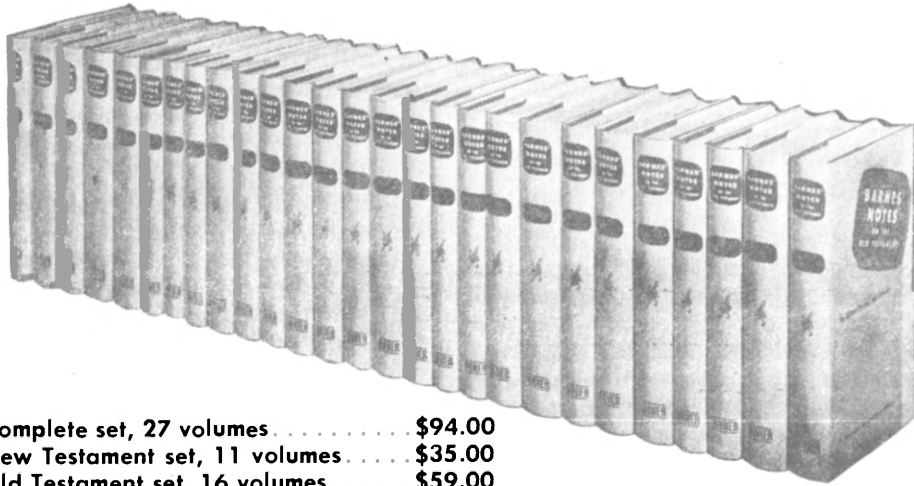
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died on the cross. That same group had the privilege of witnessing his ascension in a cloud and of hearing the blessed words of the angel: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

### What Shall We Do With The Great Truth That Jesus Is The Son Of God?

Building Character ..... (Continued from page five)

him" (2 Cor. 5:21). The great evidence that he was the Son of God came early on that first day of the week when he overcame Satan, according to prophecy, broke the bars of death and come forth triumphant. During the subsequent forty days he gave abundant evidence to his apostles that he, the resurrected one, was the same as he who bled and

In order to answer the teaching of the evil one so prevalent in the world today, we must teach our children the TRUTH, the whole truth. So teach that your child may sanctify the Lord God in his heart: and be ready always to give an answer to every man that asketh him a reason of the hope that is in him with meakness and fear (1 Peter 3: 15).

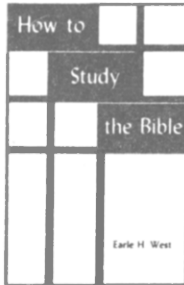
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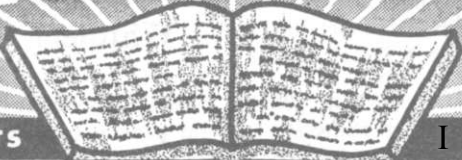
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# The PRECEPTOR

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## Searching The Scriptures

A. Hugh Clark



### The Gospel For This Age or Dispensation"

Number Two

Let us raise at once the question of what Paul meant by the phrase, "The gospel of Christ"? And the answer to this question is not to be found in the meaning of the word GOSPEL itself. The word gospel simply means "glad tidings" or "good news" without regard to the nature of the tidings or the news. Hence, Paul uses the prepositional phrase "Of Christ" to identify the gospel of which he is speaking as the good news or glad tidings connected with Jesus the Christ.

We may understand therefore, that when the apostle says he is not ashamed of the gospel of Christ, for it is the power of God unto salvation, that he is not speaking of any gospel which was preached to any age or dispensation BEFORE CHRIST.

There had been gospels preached before the coming of Christ, and by divine authority too, but none of these separately, nor all of them together, constitute the gospel o! Christ which in this age of the world, is the power of God unto the salvation of men.

Paul once said to the Galatians, for instance, "The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall the nations be blessed" Gal. 3:8. But the gospel here mentioned as having been preached to Abraham, was not the gospel of which Paul was speaking

in Romans 1:16, and which he says is NOW the power of God unto salvation to every one that believeth.

The gospel which Paul says was preached to Abraham was the glad tidings that all the nations should be blessed through him. This was glad tidings indeed, but for good and valid reasons which will become more and more apparent as we proceed, we shall see that this was not the gospel by which men are saved today but only the promise of the coming of him who when he arrived, became the central figure in that gospel by which men are saved in this dispensation and of which Paul was speaking in our text. No, the gospel for this dispensation was not preached to Abraham, nor to his contemporaries. (To be continued)

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#### ABOUT THE AUTHOR

A. Hugh Clark - Evangelist for the Parker Heights church and Staff Writer for The Preceptor Magazine  
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## Whither?

During World War II, Broadway in Lubbock began receiving funds from other churches to send preachers to Germany after the cessation of hostilities, which she did together with great quantities of clothing.

With this centralization of resources and its concomitant centralization of power, questions began to be raised respecting its Scripturalness. Defenders of the project rejoined that in principle it was no different from the arrangement of the then existing relatively few asylums for unfortunate children. For the last quarter of a century the controversy has raged and in its wake has trailed separation of brethren into "liberals" and "conservatives" respecting attitudes toward the Scriptures. Conservatives contended that a proper respect for the New Testament would preclude the "sponsoring church" and the support from church treasuries of child-care institutions. Justification of such on the part of Liberals was by "principle eternal," "method" and "the good done."

Now, almost twenty-five years from the first stirrings toward such practices for which there is no authority, what is the outlook?

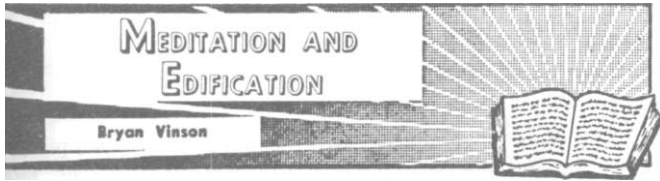
Sponsoring churches have multiplied by the scores including the ludicrous practice of "dollar swapping" among some of them. Institutions for the care of children both under elderships and under boards continue to multiply and the end is not yet in sight. Youth meetings, movements, encampments, etc., including chiefly the idea of recreation with fun and frolic as a work of the church abound. The advocacy of the college in the church budget increases more and more.

Last Fall brother Otis Gatewood and others attended the denominational World Congress on Evangelism in Berlin, Germany. He "came to see if he could learn. I learned much from the Mormons that helped me write my book." Just what gospel preachers can learn from denominational preachers that the New Testament can not teach better, this writer does not know. Perhaps, this is an approach to more "dialogue" with the denominationalist about which we are beginning to hear so much from some quarters. That a "gospel preacher" belongs to and, perhaps, heads a Ministerial Alliance scarcely raises an eyebrow these days. Increasingly are there found complaints in the "liberal" journals of the scarcity or the entire lack of Scripture in much of the preaching from the pulpit these days. It is reported that some of the "preacher-students" at ACC now refer to the Firm Foundation as an "anti" paper because of its attempt to resist the idea of the personal indwelling of the Holy Spirit, etc. It is of significance that it is among the "Liberals" that the recent claims of the personal indwelling of the Holy Spirit, the speaking in miraculous tongues and power to perform miracles has emanated.

All of these deviations are but symptomatic of the disease which is a lack of respect for the completeness and the authority of the New Testament Scriptures.

Will these errors and excesses cause these brethren to realize the direction in which they are being led and cause them to make an about face before it is too late? Perhaps, some will, but most will not. It is almost if not entirely impossible to stay the movement of digression once it has gained momentum. The mainstream will

(Continued on page twelve)



## Expressing Concern For The Voices of Concern

The past year has brought forth a book entitled, "Voices of Concern," edited by Robert Myers, and published by Mission Messenger, Saint Louis, Mo. It is identified by the editor as an "anthology of essays" critical of a "religious way of life." This way of life is that one identified with those who constitute a body of people known as the church of Christ. Throughout these essays there is the underlying conception of this church being in reality a denomination which needs to take its place alongside other denominations, and one can sense the restive and chafing emotions of the writers with the dullness of the rest of us in not seeing that it is, or, perhaps more so, for not wishing it to so be. There is not discernible in this anthology any concern that the church be rescued from any denominational character, and to stand on original apostolic teaching in both faith and practice.

The most effective strictures pronounced against this body of people is the fragmentation wrought through factionalism that today characterizes their condition. There are those criticisms voiced which cannot be brushed aside, but must be acknowledged as being just, and true. The remedy, however, these writers apparently cherish is not corrective or curative of these conditions. The elevated vantage point from which they speak evidently gives them an advantage we lesser mortals can never enjoy. Through their superior intellectualism they can perceive and analyze situations and their causes which understandably gives them an ability to prescribe the more efficacious remedy for what is wrong or lacking.

In its introduction by Myers we are told that while several of the writers have left the "Church of Christ segment of Christendom" there is no intent to urge a similar exodus for everyone else. In view of the greatly thrilling and satisfying new-found freedom voiced by some of these emancipated ones, one wonders why such is not wished for all of us. An appeal is made to this Church to create an atmosphere in which independent minds may feel at home. The scope and quality of this independence needs to be fixed. To be independent and free to think and decide what the Word of God teaches is one thing, and for this independence every lover of truth is devoted and committed, but for an independence and freedom to teach that

which both those being taught and the one teaching knows is not taught in the scriptures is not freedom but licentiousness. It would be to revoke the apostolic curse against the preaching of another gospel. The expressed motive for this publication is stated thus: "If one young man caught up in the agonies of spiritual travail, desperate and heartsick at the discrepancy between what he sees and what he has been taught, reads a single one of these essays and says, 'That's it! That's what I've felt but been unable to say; I see more clearly now the direction my spiritual journey should take,' I shall be repaid for every hour spent."

The anguish of this young man is ascribed to the discrepancy which he sees between what he has been taught and the practice ostensibly engaged in as responsive to that taught. Will the path this book opens up be free of discrepancies among those who bid him to come their way? Notice the next paragraph in this introduction. "Some will wonder about the variety of sentiments expressed here. It is not only unimportant to us that we do not agree with each other in every detail; it is, rather, a matter for rejoicing that in these pages men who accept Jesus as Lord may speak their minds without restrictions. We consider the variety itself a significant part of the lesson this book would teach. Free minds cannot be predicted. The Spirit of God really does move at liberty like the invisible air, and it impels men in various ways. There are writers here who believe in the principle of Restorationism, and men who do not teach; men who believe in what is loosely called Fundamentalism, and men who do not; men who are restrained and analytical, and men who verge upon the mystical in their rhapsodies about the guidance of God's Spirit. The book obviously means to urge no one way of religious expression, but to plead from such evidence as is here the need for unity in diversity."

This "unity in diversity" is a fascinating thing with these brethren. It is, essentially, formed of words that are antinomical and thus the expression is self-neutralizing. In what does such a unity consist, and upon what does it subsist? It is constituted of such diversity as to have a series of those who believe certain things and those who do not believe these things! And this is unity! Some believe in Fundamentalism, others do not believe in Fundamentalism; some believe in the principle of Restorationism, others do not; some are restrained and analytical, while others verge upon the mythical in their rhapsodies about the guidance of the Holy Spirit! How one can so describe such antipodal persuasions and feelings as constituting the 'elements of unity is wholly beyond my power to grasp.

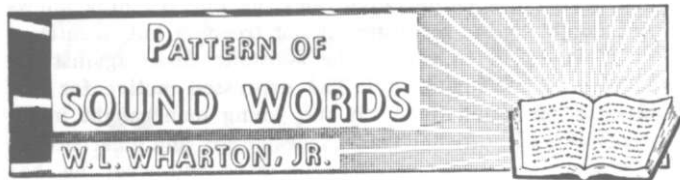
While experiencing no sense of obligation to defend the many and variant views, conflicts and contradictions which beset the church of the Lord today, (in fact, I entertain nothing but feelings of sorrow and anguish because of them) yet I am unable to see that their "unity in diversity" would be any improvement. Of course, wherein we are enmeshed in confusion, strife and dissension by reason of the differences existing among us we are to blame, but for their diversities no responsibility attaches to them! The responsibility lies outside themselves, and they are the recipients of diverse views and emotions as wrought by the Holy Spirit. Listen: "The Spirit of God really does move at liberty like the invisible air, and it impels men in various

(Continued on page twelve)

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## Buggy Wheels, Song Books, Water Fountains and Fertilizer

Admittedly, we have a rather large title for so small article. We propose a few observations on rationalization as it is evidenced by matters in our title.

Rationalization is an ever prevalent form of self-deception. By it one is able to prove (?) that whatever he is doing is right. It always follows a practice one has already espoused and for which some reason must afterward be assigned. The practice comes first and the reason afterward so that the practice produces the reason, not the reason the practice. This inversion of practice before reason is a classic offender on spiritual perversion!

Now, about buggy wheels. Old-time sectarian preachers used to prove (?) that one church was as good as another and that one could go to heaven in any of them. Having prepared a chart representing a buggy wheel they would point out to the audience that all of the spokes tied into the hub. Any idiot could see that it was so. Next, they said the spokes represented different churches, or faiths, and the hub of the wheel represented heaven. Anyone could then plainly see that all of the churches (spokes) ran right into heaven (the hub). So, it was readily admitted in the light of that truth (?) that one church was as good as another. It stood unchallenged by virtue of the formidable demonstration of a buggy wheel—but not the scriptures.

About the turn of the century when brethren were debating over the "scripturalness" of mechanical instruments of music in the worship, it was frequently proved (?), to the entire satisfaction of many, that "if you can have a song book (which all of the brethren had) you can have a piano." By the simple appeal to a song book they established the scripturalness (?) of the piano. Many were satisfied with that kind of evidence for divine authority.

In more recent times, when the encroachment of the social-gospel has brought, in the congregational sponsorship of "fun and frolic," a defence of kitchens provided for out of church funds has been made by appeal to the water fountains found in the meeting houses. Such comparison has had wide circulation in a little article titled: "Willie, the Water Cooler." They have said: "If you can have a water cooler, out of which to drink, provided for by church funds, then you can have a kitchen out of which to

eat, provided by the same funds." The kitchen is thus proved (?) by the water cooler—but not the scriptures. Some brethren have found water coolers far more profitable for cooling critics than quenching thirst.

In current controversy, over congregational support of institutional orphan's homes out of funds of the local church, many rationalistic appeals have been made for their support. A current, and oft repeated, classic concerns fertilizer and a bottle of milk. It goes like this: "Some brethren believe it is all right to take money out of the treasury to buy fertilizer for the preacher's lawn, but believe it is sinful to take money out of the same treasury to buy a bottle of milk for a starving orphan child." There is something in that, comparison of fertilizer for the preacher's lawn and a bottle of milk for a starving orphan that seems to pretty well clinch this whole institutional problem. Anybody who knows anything about fertilizer and orphans cannot help being swayed by such an argument so as to favor institutional homes being supported out of the church treasury. Men may not know much about the scriptures but they can certainly understand facts about fertilizer and hungry orphans.

Buggy wheels, songs, water fountains and fertilizer! What an imposing array of evidence for "the church of your choice," mechanical instruments of music in the worship of God, church sponsored recreation and institutional orphan's homes! Who is capable of answering such weighty (?) arguments? However, if you die a little hard on these points so that even a shadow of doubt, as to their acceptance of the Lord, lingers in your mind, perhaps you will ask your preacher or teachers (or you might even work at it yourself) for some honest-to-goodness scriptural proof. In fact, we hope you will do just that. 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 Divinity of Our Lord As Seen In His teaching

"Watchman, what of the night?  
Watchman, what of the night?"

These questions were asked Isaiah evidently during a "night" of affliction and oppression by those who were suffering calamity. One can appreciate that question to the "watchman" if he has had experience on a stormy sea at night and was eagerly searching for sign of better sailing ahead.

Today, mothers may, with concern, ask that same question, "Watchman, what of the night?" A mother's own children are with her on board ship on the sea of life and the weather is stormy, very stormy. That question has truthfully been answered in these words. "Tomorrow will be the result of today." Are we fully aware of the truth of the statement,

"There's a Divinity that shapes our ends,  
Rough-hew them how we will."?

We sometimes call it the law of cause and effect. This truth was also penned by Herbert Spencer, "Every cause produces more than one effect" and corroborated by Pope in these words, "Just as the twig is bent the tree's inclined." Before either of these was written, Inspiration expressed the same truth in: "Train up a child in the way he should go: and when he is old he will not depart from it."

To what may we attribute the "stormy night," socially, through which we are passing? Why is it that,

"Man's inhumanity to man  
Makes countless thousands mourn"?

Why is the general trend in society toward immorality? Why are there so many "broken homes" and why the trend in religion toward liberalism? The answer lies in the past, in the ways in which parents have failed. We have been "too busy here and there." We have not fully realized that "It is not in man that walketh to direct his steps." Seemingly we have not realized the necessity to go to the highest Authority for direction in training our children. Do we not know that: "Many, O Lord my God, are thy wonder-

ful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered" (Psalm 40:8). Man is so enamored of his own achievements that he does not know the truth of God penned by Isaiah: "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 send it" (Isaiah 55:8-11).

So, wherein lies the cause of the storm-tossed world? Have we not failed to use preventive measures, such as, "Seek ye the Lord while he may be found, call ye upon him while he is near."?

Remember, "Tomorrow is walking by on little children's feet," so, let us not repeat the mistake of the last generation, fail to help them to KNOW THE LORD. Our children must KNOW THE LORD if the next generation is to be less stormy. Only through knowing him will they respect him as our highest Authority and submit in absolute obedience to him. To know him, it is necessary to show our children evidences of his divinity. For such evidence, we must take them to the Word of God. A rich man, Zacchaeus, "which was chief among the publicans," felt a need to "see Jesus." He was willing to climb higher than he might see him. Our children will have to climb over the difficulties and the distractions of this life that they may see and know the matchless character of Jesus of Nazareth. They will have to put under foot the many, many things which man is devising to get their attention. Mothers will have to help them to put away so many earthy things designed by Satan to attract and influence our children. This is necessary before they will "desire the sincere milk of the word," wherein they can "see Jesus" and his character that, bespeaks divinity. Let us help our children, too, to have the desire of "certain Greeks... that came up to worship at the feast." They said to Philip, "Sir, we would see Jesus."

Parents, by ever shewing forth the excellencies of our Lord, may create in their children a desire to see Jesus and his divine character.

What will they see of his character when the Book of Life is opened to them? They will see a portrayal of the most beautiful character upon which man have ever been permitted to gaze. One not only sees the character of Jesus in the words he spoke but in the life he lived in perfect harmony with those words.

Let us help our children to see the beauty of holiness as Jesus portrayed it in his sermon on the mount. He said:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

His kingdom was "at hand." The material for the building, (Continued on page twelve)

### ABOUT THE AUTHOR

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## For Those Who Itch!!!

A certain preacher's secretary told my wife—

The story often originates with a third party; to sound authentic, and to remove (?) responsibility from the tale-bearer. Nurses, secretaries, the maid, or anyone likely to come upon confidential information will do.

You know, he's bean out of town a lot lately—

Give it an element of truth. Fit it in with a few known facts to make it just plausible enough to swallow.

I dislike telling this,, but I know it is my Christian duty—

By all means, do your duty. The scriptures say, "rebuke before all"—and by taking them one at the time you can have a whole juicy week of it. Clearly, your duty to "tell all" outweighs your duty to (1) check for accuracy; (2) go to the party involved and offer genuine assistance in making correction; (3) consider the effect this publicity will have on many innocent parties.

I just can't stand nastiness—

She said, as she wiped the baby's nose with a diaper. Conveniently, the "righteous indignation" you show may cause others to notice your pure, noble character. If this thing gets out of hand, and you have to suffer for it— you have always thought you would look nice in a martyr's robe.

Solomon said, "For lack of wood the fire goeth out; and where there is no whisperer, contention ceaseth" (Prov. 26:20). Keep it going, by all or any means. Feed the flame, like an arsonist, hungry for the sight and sound of the conflagration, completely unmindful of the destruction done. Give no heed to the "firemen" who work with experience to right the wrong and save the souls involved.

Building Christian character means developing attitudes and tastes in keeping with the teachings of Christ. It is an impure heart that is attracted to the sordid, unclean things in life. And since, "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34); the gossip must be suspected of bad taste. For some strange reason (?) those who think on things pure, lovely, and of good report, do not see or hear half of the private evil so well known to others (Phil. 4:8).



### 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.

We must control our tongues if we are to escape Hell. "The tongue is a fire, a world of iniquity." James indicates the tongue must be constantly watched—it is never fully tamed. It is a small member, but it may set the ; course for our eternal destiny. Loose it, and you damn your soul (Jas. 3).

Younger widows are warned about "wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not" (1 Tim. 5:23). I am persuaded we have broadened the field somewhat since Paul's time—adding a few grass widows, i disgruntled married people, and some nosey preachers.

Aren't you just itching to know why I wrote this article? SEE HEADING!  
The End

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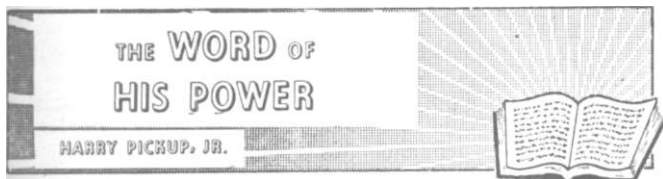
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## "Love the Brotherhood"

I PETER 2:17

Love is the essence of the gospel. It was the compelling reason that caused God to plan for the redemption of sinful man. Eph. 1:4. It caused Christ to "(lay) down his life for us." 1 John 3:16. Loving God with one's whole self, and one's neighbor as himself, according to Christ, are the commandments on which "the whole law hangeth." Matt. 22:40.

The Lord's command to "love the brotherhood" is no idle statement nor obscure platitude. It is a plain commandment with active and obvious demands. It is the summation of the Christian's responsibility to his fellow-Christian.

### Definition

Divine love — God's love for man and that which He requires from man — is fundamentally grounded in the character of God. It necessarily involves honor, regard and esteem. We love God by keeping his commandments. 1 John 5:3. We "love the brotherhood" as we love the brethren. We love the brethren as we deal with them according to God's commandments.

The human concept of "love" is, in reality, a concept of "like." We "like" people because we see in them something we admire, or appreciate, or have in common with them. This disposition is based upon sentimentality.

The Christian's love is based upon the character of God. He loves all men — even his enemies — because he is "of God." 1 John 4:10.

"... And whosoever loveth him that begat loveth him also that is begotten of him." 1 John 5:1. It is impossible to love God and not love the brotherhood of Jesus. Loving the brotherhood necessarily involves one in keeping God's commandments which govern conduct between brethren. Cp. Eph. 5:1, 2.

### Some Elements of Love

1 Cor. 13 is a definition of love by description. It does not technically define this highest and most basic of all virtues. It does depict the various elements that compose it.

In verses 1-3 it is shown that one may only appear to

love. One may possess natural and miraculous gifts, may be generous in sharing material blessings with the poor, may even, in extreme cases, offer himself as a martyr; one may have and do all of this, and still not love in the divine sense.

Let us briefly consider three elements of love (lack of space forbids consideration of more). (1) "Love suffereth long." "Love" is continually under attack—either from the conditions of life or the provocations of people. In either case, it is heroically patient. It bears, with calm endurance, the thrusts of wickedness.

(2) "Love is kind." The idea here is one of graciousness and consideration. In whatever circumstance, love always seeks the best interest of the other person. Love is never vindictive nor bitter.

(3) Love "seeketh not its own." It is unselfish. In matters of judgment, love does not always demand its own way. It retreats in the face of the other's best interest. Phil. 2:3, 4. When the clear choice is between Truth or error, right or wrong, love's choice has already been made: Truth and Right above all else.

And yet, even in this, love seeks no personal victory. It starts no party. It urges all men to yield to Truth and right.

When love fights for Truth and Right the clamor of carnal warfare is unheard—at least on its part. The harsh and strident tone is no part of its correcting voice. Its power is not manifested in wounds opened by slashing sarcasm. Its strength lies in the convicting power of Truth clearly and frankly taught.

### Things Inconsistent With Love

(1) The closed ear. This is an absolute unwillingness to listen to anyone who questions one's faith and practice. This is prejudice. Under such a condition improvement is impossible. "He that hath an ear to hear let him hear what the Spirit saith unto the churches." Rev. 2:7.

(2) The closed mind. This is the absolute refusal to consider any question about faith and practice. This is the claim of infallibility. "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

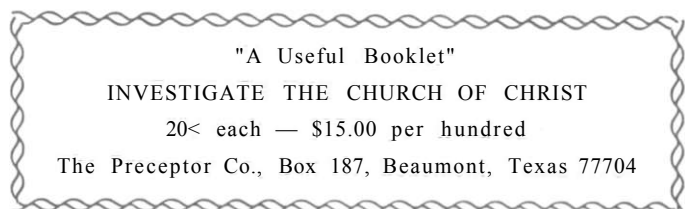
(3) The closed hand. This is the absolute rejection of brethren. The closed hand becomes the first of retaliation. "They... gave to me and Barnabas the right hands of fellowship." Gal. 2:9. "For we are members one of another." Eph. 4:25c.

In this paper we are extending the open hand of brotherliness, writing with open minds — ever willing to consider correction honorably offered — to men whose ears, we fervently pray, are yet open to the love of the brotherhood. The End



### ABOUT THE AUTHOR

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## The Passing Scene In Religion

Joe Neil Clayton

### Money—Money—Money

Recently, an unusual number of articles regarding denominational finances have crossed my desk, pointing up both a bright and dark side of that picture. In a syndicated column, authored by Louis Cassels of United Press. I read a commentary on a report on denominational finances in the Yearbook of American Churches. In this publication, figures show that members of 44 prominent denominations contributed a record \$3.2 billion to their church coffers in 1965. Mr. Cassels averages this over the total membership of these churches and discovers that this comes to \$77.75 per member per year, or "just about 20C a day." This figure "represents and increase of \$5.71 over the sum contributed in 1963 by that mythical person, the average American Protestant," says United Press. This report also comes up with some surprises. The highest average gift is made by the average Episcopalian (a church which has infant membership, and which must average its total contributions by including them). His gift was figured at \$106.80 for the year. In the same list, Southern Baptists (who do **not** have to spread the average over infant members) only gave \$59.22 for the year per member! Comparing this to the average for the members at East Long Beach church, where I preach, we find that our average giver contributes better than \$150.00 for the year. This is almost 30% better than the highest gift reported among denominations.

Louis Cassels comments that this does not give the "average Protestant" a good image as a sacrificial giver. But, he says, "It might be said in his defense that his church usually fails to set him a very good example of stewardship. Out of every dollar bill that drops into the collection plate of a typical church, only 18c is passed along to home and foreign missions, church-sponsored hospitals and homes for the elderly, and other works of mercy. The local church keeps the other 82 cents for its own expenses, including the construction and upkeep of a physical plant that would seem palatial to Christians of Asia and Africa."

At this point, Mr. Cassels hits on a very sore point with some denominational leaders. In fact, he spends the sum of another syndicated article on this subject. He says, "American Christians (protestants, JNC) will spend about \$800 million this year on construction of new churches. Is this huge expenditure necessary and desirable? The ques-

tion is being raised not by enemies of religion but by deeply committed Christians who believe that some of the money now going into bricks and mortar could be put to much better use."

That "better use," the article goes on to say, largely involves the maintenance of benevolent programs. The program is compounded by policy. Long ago, many Protestant churches forsook the practice of challenging preaching, in order to tickle the ears of the members. When they had tickled the ears for a season, they found they also had to tickle the eyes with beautiful "sanctuaries," and the stomachs with elaborate "fellowship halls." All of this was a policy of adjustment to the demands of a complacent membership. Now, the image of rich churches in a proverty-stricken world has brought much criticism. The only solution, as they see it, is to destroy the means for holding the crowd, and expect that the pampered membership will be willing to exchange the palace for the rented hall, in order to attain the illusive goal of a clear-conscience.

I predict that they will be frustrated by this problem for a long while, for the policy of "bread and circuses" will be needed for many years to come. Protestant churches no longer contain the dedicated and faithful member of the sort found in them one hundred years ago. Now, they have the middle-class and upper-class people whose motives for membership have no relation at times to religion, but to politics, business, or social standing in the community. To persuade that group to accept a church image more in tune with the fellowship described in the New Testament will be practically impossible.

The desire for bigness, prestige and acceptability has leavened the Protestant churches too deeply to be rooted out in the near future. Recently, a downtown Los Angeles church (American Baptist) spent \$400,000 just to refurbish their present building! They probably did it in order to hold their members who were inclined to drift away to suburban churches. Whatever the motive, the money was spent on "frills" and not on other work.

Secretly, I am glad that denominations are spending their vast resources on fruitless projects, for this means that they are not competing with us in the "market place." I am saddened to see, however, that many of our brethren have been carried away with this destructive practice. They try to outdo the denominations in structures, and

(Continued on page thirteen!)

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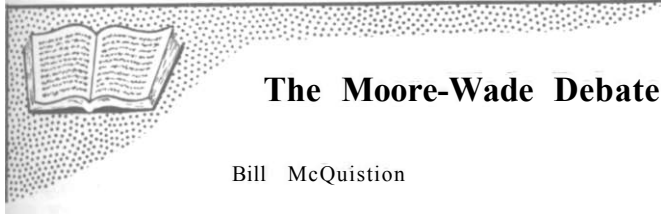
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Joe Neil Clayton — Evangelist for the Termino church, 1021 Termino, Long Beach, California.





## The Moore-Wade Debate

Bill McQuiston

A public discussion dealing with the cup question, the class question, and the matter of women teachers took place in Frederick, Oklahoma, September 5-8, 1966. The disputants were Elmer Moore of Highlands, Texas and Ronnie Wade of Springfield, Missouri. Brother Wade, who is one of the editors of the Old Paths Advocate, was in the affirmative for the first two nights on the cup question. Brother Moore affirmed the last two evenings the scripturalness of Bible classes with women teaching some of them. The debate came about largely as a result of the efforts of brother Paul Price of Tyler, Texas, while he was engaged in meeting work in that area. Brother Price also assisted in the debate. The discussion was well-attended, and all those involved manifested a spirit of order and politeness throughout. As brother Moore's moderator, I can say that we were both well pleased with the attitude exhibited by the brethren of brother Wade's persuasion, inasmuch as they provided the use of their building for the entirety of the discussion. We also greatly appreciate the small Calla Street congregation for their endorsement of brother Moore.

Although this will not be a detailed account of all pro and con argumentation, there are several points which I should like to emphasize. For those who would hear the discussion itself, tapes will be available from brother H. E. Phillips of Tampa, Florida. There is also some possibility that the debate will be put into print.

### The Cup Question

In his affirmation that only one cup (container) may be used in the distribution of the fruit of the vine, brother Wade introduced the phrase "the cup," in Matthew 26:27, and placed it under literal usage. He later, however, placed the same phrase in Luke 22 and 1 Corinthians 11 under figurative language, as metonymy. Brother Moore pointed out that in this very basic inconsistency, the known figurative passage was interpreted to conflict with the literal. (Matthew 26:27 also involves a metaphor.) Regarding the argument on "the cup," brother Moore used the phrase "the cup of blessing which we bless" in 1 Corinthians 10:16 and pointed out that, in accordance with Wade's admission that the word "we" means the assembled at each place (Corinth and Ephesus), the phrase "the cup" would there mean at least two containers. In answer to this thought, brother Wade, shifting into a rapid reverse gear,

quickly replied: "Oh, but you can't use that because you hold that the cup is the content."

Using scripture for each statement, but failing to explain in terms of metonymy, brother Wade pointed out that: (1) Jesus took one cup. (2) Jesus gave thanks for one cup. (3) We give thanks for one cup. (4) Jesus gave one cup to the disciples. (5) Jesus called the contents of the one cup his blood. (6) Jesus commanded his assembled disciples to drink of one cup. (7) The disciples understood and obeyed, and all drank of one cup. (8) The communicants of the assembly are admonished to drink of one cup. In reply, brother Moore readily acknowledged that there is, of necessity, a literal cup involved, but that this is never what is emphasized. The container is just an incidental, as is the upper room. Note: (1) Jesus told his disciples to prepare a place (Luke 22:8-9). (2) Jesus told his disciples they would find a large upper room (Luke 22:12). (3) The disciples were to make this upper room ready (Luke 22:12). (4) The disciples obeyed and made ready the upper room (Luke 22:13). (5) The disciples were eating in the upper room (Luke 22:15). (6) The Lord instituted his supper in an upper room (Luke 22:15). (7) The disciples observed the Lord's supper in an upper room (Acts 20:8). In attempting to diminish the effectiveness of this argument, brother Wade tried to reason that all of these initial preparations were simply leading up to the observance of the Passover, and therefore had no significance as regarding the supper itself. If this were so, however, then the elements also would have been merely incidental.

Another of brother Wade's major contentions was that the expression "drink of (Greek preposition 'ek' or 'ex,' according to grammatical construction) it" necessitates a touching of the lips. However, as brother Moore pointed out, the same expression is used in John 4:12 in connection with Jacob, his children, and his cattle drinking of a certain well. It occurs in 1 Corinthians concerning the shepherd of a flock eating of the milk of the flock.

Brother Wade contended that there are three elements involved in the Lord's supper: (1) The bread, (2) The fruit of the vine, (3) The cup (container), which represents the New Testament. In a previously written tract, Wade maintained that in the observance of the Lord's supper, we look forward, backward, inward, and outward. Brother Moore repeatedly questioned to no avail as to what the container

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## What Others Are Saying

"I am happy to take the advantage of the special subscription drive you have under way with the Preceptor. I think the paper is one of the best our brethren have and am happy to recommend it to others. I announced the special offer at two of our services and some nineteen people wish to take you up on your kind introductory offer. Enclosed is a money order for the nineteen dollars received and the names and addresses of those wishing to subscribe for and receive the Preceptor Magazine during this year. Thank you very much, and may the Lord continue to bless your work. —Walton Weaver, Conway, Ark.

"I enjoy the magazine very much and am glad to get up these subs for you." —J. C. Clifford



### ABOUT THE AUTHOR

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Road, Beaumont, Texas 77708.

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.

Baptisms of recent nature: One was baptized at Southside in Mt. Pleasant, Texas in February... Eight were baptized in a gospel meeting held in West Columbia, Tex. in February... Four were baptized at Westside church in Aurora, Ill. in February and March... Two were baptized in a gospel meeting in Sinton, Texas — Harold Fite preaching... One was baptized in January at Timberland Drive in Lufkin, Texas. One was baptized at Cookeville, Tenn. at the Jere Whitson Road... Two have been immersed at Hobart, Indiana... College Street church in Lafayette, Louisiana have seen three immersed in past weeks... There has been one baptized in January at the Southside church in Beaumont, Texas. In Vidor, Texas, in February, one was baptized at the North Main church. Two were baptized in a gospel effort at Kenner, Louisiana during Feb.

At Walnut Street church in Greenville Texas three have been baptized in February. One was baptized during February at the 77th Street church in Birmingham, Ala. Two were baptized in February at the Mt. View church in San Bernardino, Calif. One was baptized in February at the Fairview church in Garden Grove, Calif. Three have been baptized in past weeks at the Westside church in Irving, Tex. One was baptized during February at the Floral Hts. church in Wichita, Falls, Texas. Two have been baptized in Wichita, Kansas.

The Snapping Road church in Decatur, Ga. had one baptized in January.

One was baptized in March at the Gardiner Lane church in Louisville, Ky.

Gospel Meetings: J. D. Tant preached in a March meeting for the Brunswick, Georgia church. Connie Adams held a Feb. meeting for the Southwest church in Atlanta, Georgia. A lectureship meeting at Gardiner Lane in Louisville, Ky.. February had the following preachers: William Wallace, Paul Caldwell, Vestel Chaffin, Ralph Reese, Victor Sellers, Bobby Witherington, Frank Jamerson & Austin Mobley. Douglas Matlock was with the brethren at Calimesa, Calif. in a February meeting. Fred A. Amick held a March meeting for the Red Bluff church in Pasadena, Texas... Ronald Mosby holds an April meeting for the Walnut Street church in Greenville Texas. During January Arnold Hardin held a gospel meeting for the church in Altus, Oklahoma. Speakers for the Fairview lectureship (Garden Grove, Calif.) in March were: Gilbert Copeland, Joe Neil Clayton, Wallace Thompson, Tommy McClure, Osby Wea-

ver, Robert Bolton, Robert McCurdy, Jady Copeland, Ford Carpenter and Forrest Moyer... Rufus Clifford held a March meeting for the Hardin Avenue church in Sciotoville, Ohio... Audie McKee held a March-April meeting for the Gadsden Indiana church. Oliver Murray held a March meeting for the Poplar St. church in Cleburne, Texas... A. C. Grider held a March meeting for the Calmont church in Fort Worth, Texas.

Ward Hogland held a March meeting for the brethren in El Dorado, Arkansas... Bill Cavender held a January-February meeting for the West Columbia, Texas church. Arnold Hardin was in Houston at the Oak Forest church in early March.

Robert Jackson held a March meeting for the South Fayetteville church (Tenn.). Luther Blackmon was with the Louisville, Ky. Expressway church for an April meeting... Word comes of a late March meeting with James Trigg at Crockett, Texas... Derrel Shaw of Dalhart, Texas was with the Woodland Hts. church in Brownwood, Texas for a May meeting.

Gospel meetings in the Louisville, Ky. area in April will be in progress at Manslick Road with Ferrell Jenkins; Valley Station with Wm. P. McElwain; Clarksville, Ind. with Hoyt Houchen; Shepherdsville, Ky. with Bill F. Dancer... Bill Cavender was in Simmons and Dyersburg, Tenn. with J. to the Linwood church... Forest D. Shreveport, La. during March to preach Moyer held a March meeting for the Tucumcari, New Mexico church... Calif. churches were having March and April meetings at Parksdale in Medera with Walt Hudson; Merced with Robert Bolton and Coalinga with Norton Dye. Horace E. Huggins holds an April meeting for

the Mississippi City, Miss. church. Luther Blackmon holds an April-May meeting for the Zion, Ill. brethren. Sewell Hall was in a March meeting for the Pruett and Lobit, Baytown, Texas church. Grover Stevens holds a late March meeting for the Seymour, Ind. church (4th and Poplar)... Jack Thompson holds an April meeting for the "Dam B" church near Woodville, Texas.. Elmer Moore will be at Hunnington, Tex. in early April. Harry Pickup, Jr. holds an April meeting for the Downtown church in Lawrenceburg, Tenn... Bob Franks held a late March meeting for the Haynesville, La. church... W. R. Jones holds two April meetings: one for the brethren in Burnet and the other for the Southside church in Pasadena, Tex.

Ferrell Jenkins was with the Main St. church in Blytheville, Ark. during March.

Churches and Preachers: The Pine St. church in Woodville, Texas are now meeting in their new meeting house and had a lectureship meeting to start things off. Speakers were: Jack Thompson, Darwin Kerr, Danny Brown, Ardie P. Brown, Jim Everett and Jim McDonald. The Altus, Oklahoma brethren have just completed a new meeting house. "A group of God's children have started a new congregation in the Browing Hgts. section of Haltom City. They are meeting in a rented building at 4009 Haltom Rd. at Stanler Keller. Brother Lee Hamby is doing the preaching." Bulletin of Westside church, Irving, Texas... Tom Oglesby is the new preacher for the new church in Glasgow, Ky... Wayne Payne and his family will replace the Robert Speer family in Nigeria... Tom Bunting and family will move to Norway in June... Work continues to progress on the new building in Arlington, Texas. Brethren there will become self-supporting shortly after they occupy their new building... "A gospel meeting will be held in the Ravenswood YMCA, 1725 W. Wilson, March 19-24 with a view to establishing a New Testament church in that area. This is a cooperative effort on the part of many churches of this area. This church is paying the rent, others are paying the advertising and sending their preachers and song leaders to participate..." —Bulletin, Grand Ave. church, Chicago, Ill. Franklin T. Puckett is now working in Florence, Ala. Mason Harris will move the first of June to work with the Lake Road church in Dyersburg, Tenn.

James L. Denison, Box 481, High Springs, Fla. "In February, 1967, I began work with the Santa Fe Hills congregation, Alachua, Fla. This congregation serves the Alachua and High Springs area. We are located 2 miles N. W. on Highway 441. When in this area worship with us."

John A. Thurman, 405 Defender Ave., Lake City, Florida 32055. "After moving here in August, a new congregation was formed on October 23rd when we met for the first time in an assembly. We have 17 members, and the only "anti" church within thirty miles and within Columbia County. We meet at 10 a. m. for Bible Study, 11 a.m. and 7 p. m. for worship on Sundays. On Wednesdays we meet at members' homes at 7 p.m. The Sunday meetings are in the rented "Lake City Garden Club" house at 400 S. Hernando at Dade Street; one block east of Hwy. 441, three blocks south of Hwy. 90, three blocks east of Hwy 41, and near Interstate 75 and 10. An invitation is extended to any who come this way to visit with us."

Meeting Schedules: Ward Hogland will be preaching in the next months at El Dorado, Ark.; Myrtle Grove in Pensacola, Fla.; Floral Heights in Wichita Falls, Texas and Columbia, Tenn. James Trigg has eight gospel meetings scheduled for the year—Crockett, Texas; Haltom City, Texas; Chad, Ky.; Cumberland, Ky.; Woodland Heights, Brown-

## DEPARTURES FROM THE FAITH

Forbidding Where God has not  
Forbidden I Tim. 4:3-4  
Commanding Where God has not  
Commanded Mark 7:5-7  
Substituting for God's Law Lev. 10:1

## FAITH ONCE DELIVERED

Organized Body of Truth Acts 6:7;  
Jude 3; Gal. 3:23-25; I Tim. 4:1  
Complete Col. 1:28; 2 Tim. 3:16-17  
Powerful Rom. 10:17; John 6:44-45;  
2 Thess. 2:14; James 1:21  
Indestructible Matt. 24:25;  
I Peter 1:25

## "ONE FAITH"

EPHESIANS 4:5

### BEFORE FAITH CAME

Kept Under the Law Heb. 10:28, 8:13  
Gal. 3:23-24  
For Jews Deut. 5:2-3 Eph. 2:11-16  
Moses - Law Giver Heb. 10:28, 3:5  
Animal Sacrifice Heb. 9:18-20; 10:4  
No Actual Forgiveness Heb. 10:1-3  
Sabbath Law Deut. 5:14-15

### NOW FAITH IS COME

No Longer Under Law Gal. 3:23-25  
For All Gal. 3:23; Mk 16:15-16  
Jesus - Law Giver Jno 1:17;  
Matt. 28:18 Heb. 1:1-2  
Sacrifice of Christ Heb. 9:12-14  
Complete Forgiveness Heb. 9:8:12  
Sin to Bind Sabbath Col. 2:14-16

wood, Texas; Pinecrest, Beaumont, Tex.; Fourth and Groesbeck, Lufkin, Texas and Josey Lane, Carrollton, Texas.... Mason Harris will be preaching the next few weeks at the West Side church, Dyersburg Tenn.; West Murray church, Murray, Ky. and Gap Road church in Batesville, Ark. Billy Moore preaches the next few months at Blodgett, Mo.; Hazelwood, St. Louis, Mo.; Warrenton, Mo.; Ozark, Ark.; Lilbourne, Miss.; Locust Grove, Okla.; St. Joseph, Mo.; Springfield, Mo.; Hickman Mills, Kansas City. Mo.

A change of Plans: After many weeks of agonizing indecision which has been prompted by personal matters beyond my control, I have deemed it wise, at this time, to alter plans to go to Australia. Much disappointment has been experienced by both my wife and I that such a decision to be the most expedient course of wisdom. To so many people, in so many places who have responded so generously to our pleas for aid we express our thanks and our regrets for such a change of plans. Our prayers will be with the Everetts; Harkriders and Comers for their success in their efforts there. Jim and Margaret Everett have been most understanding in our decision and without this our load would have been extremely much heavier to bear. We plan to leave Lufkin on or before June 30th. We have no plans as yet as to where we shall go—brethren who might be interested in us as co-laborers may write us at 1011 Johnson, Lufkin, Texas, or by telephone at NE 4-4144.

### WE WILL GO, SEND US!

"To my brethren in Christ,

"The Lord willing, and we live—Shirley, I, and our three sons will be in Bergen, Norway, Sunday, June 11, 1967. We are looking and planning ahead in faith. Our youngest son David (who was born in Canada) is being naturalized so that we can receive passports. The necessary preparations are being made for the move. Our departure date from New York is set for June 9, 1967. The decision is definite. We are studying the language as much as time will permit.

"I consider it a privilege and an opportunity to carry out the command to "go into all the world" and look for it to be an experience that will enrich our faith. It also affords you another opportunity to fulfill the Lord's command to "teach all nations" having fellowship with us.

"Due to the nature of the move plans have to be made well in advance. With our departure in the early part of June our invitation to you is urgent. We are in need of our living expenses and travel fund. Will you have fellowship in the gospel with us?

"I have corresponded with brethren in Norway for about five years having been deeply interested in the Lord's work in Scandinavia; particularly Norway. Having intended to go for some time the time has come I feel I must go! Brother

Bob Tuten, who has been there for four years will be back in the states by June 6, 1967, this will leave the Thornhills alone in Norway as the only American evangelists. We are placing ourselves in the hand of God that He may use us in this work if it be His will.

"I cannot say what the fruits of our labor will be, or how successful our work. I can only assure you that I shall proclaim the true gospel of Jesus Christ and God will give the increase. I can promise you that we shall do our very best.

"Since the departure is set and time is short; if you plan to help in this work contact us now: Tom O. Bunting, 2410 S. W. 14 Street, Miami, Fla. 33145.

"Personal references: The editor of this paper. The faculty of Florida College. Harris Dark, Murfreesboro, Tenn. or Robert Jackson, Riverside Dr. church of Christ, Nashville. Tenn.

Faithfully,  
Tom Bunting"

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WHITHER? . . . . . (Continued from page two)

continue in its present course until denominational status has been attained. Individuals will desert, and return to the old paths. There is a possibility that enough are and will become so alarmed at the present trend that they will resist the present direction but it will only cause a cleavage among them respecting their "liberals" and "conservatives."

The End

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**Expressing Concern For . . .** (Continued from page three)

ways." If this be true, then, there is a propriety in men thanking God for all the denominations with their respective doctrines and practices, notwithstanding the fact that this same Spirit led an apostle to write that there is "one body and one Spirit, even as you are called in one hope of your calling." Also, through Paul, the Spirit urged the Corinthians to all "speak the same things and to be perfectly joined together in the same mind and judgment and that there be no divisions among them." Are these men unaware of the existence of these statements in the scriptures? Certainly not. Then, there is but one explanation for their present persuasion as touching these points, and that is they just do not believe them! Further, the statement that "the wind bloweth where it listeth and thou hearest the sound thereof, but cannot tell from whence it cometh nor wither it goeth, so is everyone born of the Spirit" may have suggested this airy statement above cited. If so, then they must subscribe to the "better felt than told" quality of conversion, and the inexplicability of it as so many have misused this passage to enforce.

So much for the introductory statements by Meyers in the forepart of this edition. There are seventeen articles which comprise this publication, each being written by a different person. Of these, fourteen are men and three are women. I have had no personal acquaintance with any of them other than one, Dr. Thomas P. Hardeman, better known in other days as Pat Hardeman. However much may be noted and acknowledged regarding the diversity among the writers, there are some things which run like a thread throughout these pieces of writing. Predominant among these, as it relates to most of them, is their trust in the wisdom of men. They all but deify intellectualism, and invest it with a pietistic overtone.

In this initial notice of this book, to be followed by some further observations on its contents, it<sup>1</sup> is thought relevant to invite attention to the manner of speech which characterizes it. Presumably, the introduction of each article, being an identification of the writer, is written by the editor. Let us notice the denominational nature of his language. Of Logan J. Fox he says: "He has taught at Pepperdine and at Ibaraki Christian College, a Church of Christ-sponsored school in Japan." This may be an accurate statement of fact; that is, that Ibraki is a Church of Christ-sponsored school." If so, it shouldn't be, but there is no intimation in this statement or its context to indicate any disapproval of it being so. Next, on J. P. Sanders, he says: "His father was a Church of Christ Minister." Of Mrs. Hibbett, he says: "She married a graduate of a Church of

Christ College." Of Thomas P. Hardeman, he says: "He taught in Church of Christ Colleges six years." These could be multiplied. Now, the thing which merits consideration in this connection is that we see here the vanguard of a movement, away from the truth. This man, and others of the same mind, have gone on and occupy a position religiously which many would reject at this time, but the basic concept of the church as reflected by these quotations is one that is largely held today.

For any institution, educational, benevolent or otherwise to be related to the church of Christ necessarily requires the church to be activated organically in a general or universal measure. This involves an interrelation of congregations which finds no support in the scriptures.

The restlessness and impatience reflected toward those they are reviewing seemingly arises from the evident unwillingness to recognize the church to be but one among many churches comprising the people of God. These brethren have reached this elevated plateau, and see the church of Christ, the body of our Saviour, as a great conglomeration of diverse and conflicting religious societies. They have become imbued with the spirit of ecumenicity which pervades the thought and efforts of modern religion. If they only can lead us out of the wilderness of what they conceive to be a narrow sectarianism, they will be pleased. In the meanwhile they express what might be styled a patronizing compassion for the blindness of those they once thought to be right. Some, among them, have experienced such painful chafing within the narrow confines of a "church of Christ fellowship," that they have sought more salubrious climates for their soul freedom. They have gone to denominations; others feel that they should stay within this fellowship while trying to enlarge it.

It shall be my purpose to take up some of the particular statements of some of these writers and appraise them. Some will be criticisms they have made that are merited, I fear. These will be noted and acknowledged to be such. Others are so symptomatic of a grave and tragic transition through which we are passing that it thought some good might come from directing attention to them.

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**The Divinity of Our Lord . . .** (Continued from page five)

the "living stones," was being prepared. They were to be such that would "shew forth the excellencies" of the head of the church. He, our Lord and Christ, had manifest what it was to be poor in spirit. He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He was indeed devoid of all desire to exercise personal self-will for he said: "My meat is to do the will of him that sent me and to finish his work." Such a goal in life bespoke his divinity. We must become "poor in spirit" if we follow him.

One may have wealth like the rich young ruler and put his trust in riches so that he cannot be "poor in spirit." A woman may be "careful and troubled about many things" so that they become her gods and she does not "empty herself" and say, "Lord, be it unto me according to thy word." She is not "poor in spirit."

One who may enjoy the blessings of being in the kingdom of heaven promised to the "poor in spirit" must get rid of the love of money and of prestige and of the cares of this world. He must see Jesus with his whole heart's desire to do his Father's will. Let us learn to say with Job: "I have esteemed the words of his mouth more than necessary food."

Jesus said further:

"Blessed are they that mourn, for they shall be comforted."

How paradoxical would those words sound from any but the lips of the Master! He could not have referred to mourning as a result of material deprivations. Since he was preparing "stones" for a spiritual house, he must refer to mourning for sin that would mar the spiritual house, a temple for God's dwelling. Paul wrote: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." One will be comforted if he can be like that, which led David to say: "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 31:10).

One must begin early in the child's life to help him to keep "poor in spirit." A mother must be diligent to guide her child's feet in the path of truth so that any deviation therefrom will cause him to mourn to the extent that he will repent and receive the comfort that is promised to one who so acts.

Verily, one can see the divinity of our Lord in his teaching. **To be continued**  
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**Money—Money—Money** . . . . (Continued from page eight)

justify them on the same basis as those who have led the way. Some may say that this is a matter of judgment, but we shall still be called into account for the "deeds" we do. Failure to do is just as serious as the violation of a specific commandment. If a church, through the philosophy of attaining status, wasted the Lord's money in an elaborate building, this money would never find its way into channels which a New Testament church must follow to accomplish its mission.

Denominationalism is discovering that the Social Gospel is expensive. Our liberal brethren still have this lesson to learn, but it will come home to them in due time. They will discover, to their sorrow, that a complacent membership, which always demands ear-tickling, eye-pleasing, and tummy-filling, is not the sort of membership that will accept frugal accommodations in exchange for the aesthetic satisfaction of scriptural economics. Only a dedicated membership, urgent in its desire to serve God, and scrupulous in its moral conduct can be persuaded to make the sacrifices necessary for work in God's vineyard. Such a membership will follow the example of the Hebrew Christians, of whom it is said that "ye both had compassions on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one" (Heb. 10:34).

**The End**

**The Moore-Wade Debate** . . . . (Continued from page nine)

had to do with any of these. Brother Wade stated that you can suggest the contents of only as many containers as you name. Brother Moore concluded from this that if a woman said she reared six children on the bottle, it would indicate that she reared all six on the contents of one bottle. Ephesians 4:5 and other passages affirm that there is but one New Testament. Are we then to conclude that we may have only one volume of the New Testament per assembly? The truth of the matter is that we have one cup if we have it in a hundred containers, and we have only one New Testament though it be in a hundred volumes.

Brother Moore defined what the New Testament emphasizes in the phrase "the cup" by going to 1 Corinthians 10:16: "The cup of blessing which we bless, is it not (that is, it is) the communion of the blood of Christ?" The bread is similarly defined: "The bread which we break, is it not (or it is) the communion of the body of Christ?"

One of brother Moore's most potent charts (all of his charts were shown on an overhead projector) was a reproduction of Matthew 26:26-29, with certain portions emphasized. In verse 26, the bread is plainly defined: "This is my body." Likewise, in verse 27 and 28, the cup is clearly defined: "For this is my blood." I do not believe that there was anyone in the audience who failed to see the truth of this.

A glaring fallacy in brother Wood's thinking showed up in the form of an answer to one of brother Moore's questions. He maintained that if, during the communion, the cup were dropped and broken, he would call for a new cup and serve not only the remaining portion of the members, but would re-serve the entire congregation. In other words, one has not really communed until the entire congregation has communed. In defense of this position, brother Wade correctly observed that the communion is both individual and collective. Brother Moore pointed out that the communion is an **individual** matter: "But let a **man** examine **himself**, and so let **him** eat of that bread and drink of that cup. For **he** that eateth and drinketh unworthily eateth and drinketh damnation to **himself**, not discerning the Lord's body" 1 Cor. 11:28, 29. The Lord's supper is **collective**: only from the standpoint that the Lord appointed that it is to be done in the assembly. In the same sense, the collection is both individual and collective. We wonder if it might be said that one has given before the collection plate has been passed to all.

Brother Wade made great emotional appeal about his practice being the "safe practice" and that individual cups are too recent to be scriptural. Brother Moore chided him for his appeal to tradition and asked him how long song books, song leaders, and church-owned meeting houses have been used. He pointed out that we do not question their practice but their right to legislate and sit in the temple of God; that we take exactly the same attitude toward him that brother Wade would take toward the one who would try to bind a specific order of worship or the mandatory upper room. Every hobbyist in the brotherhood, from those who want midnight communion right on down the line, have all cried, "My practice is safe."

**(Continued next issue)**

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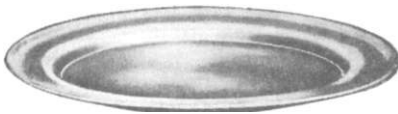
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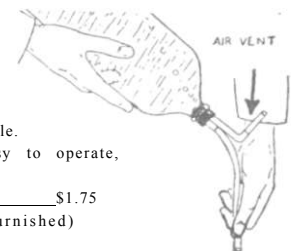


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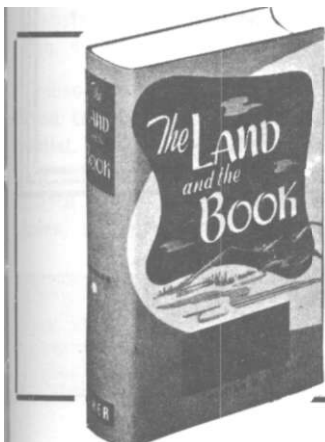
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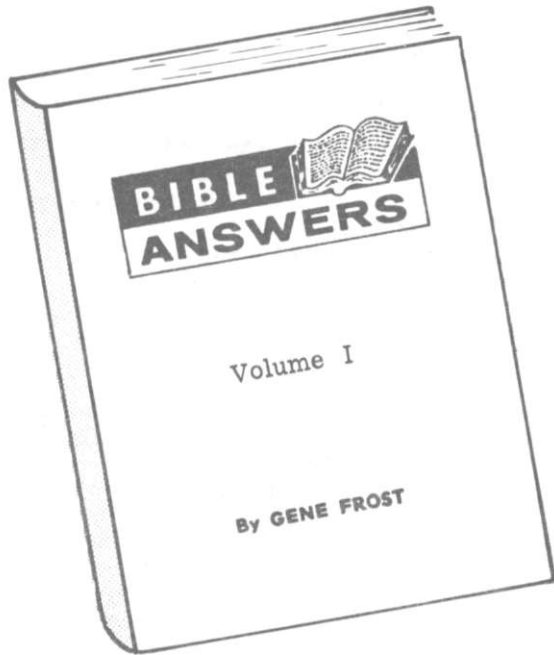
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## Searching The Scriptures

A. Hugh Clark



### "The Gospel For This Age or Dispensation"

#### Number Three

It is our purpose to show in this series of brief studies, that the gospel by which men are saved in this age or dispensation, is distinct from any other gospel that was ever preached before. And hence, it was affirmed in the last article on this topic, that the gospel which was mentioned in connection with Abraham (Gal. 3:8), was not the gospel by which men are saved in this age.

Neither was the gospel which is NOW the power of God to save men ever preached to the nation of the Jews before Christ. The Jews had a gospel preached to them, and of this gospel the apostle speaks in his letter to the Hebrews, but this was not the gospel of Christ of which Paul speaks in the Roman letter, chapter one, verse sixteen. The gospel which was preached to the Jews was the glad tidings of their deliverance from Egyptian bondage through Moses, and their possible entrance into the land of Canaan. But the apostle says, "The word of hearing did not profit them, because it was not united by faith in them that heard (Heb. 4:1-2).

I also affirm, that the gospel of Christ by which men are saved today (Rom. 1:16), was not preached by John the baptist. The gospel which was preached by John was the glad tidings of the approaching kingdom. "In those days cometh John the baptist, preaching in the wilderness of Judea, saying, Repent ye: for the kingdom of heaven is at

hand. For this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight" (Matt. 3:1-3). The gospel or glad tidings then, which was preached by John was the good news that the kingdom of Christ was at hand.

Moreover, Christ himself, during his public ministry upon the earth did not preach the gospel of which Paul is speaking in Romans 1:16, and by which men are saved in our day. When John's ministry was cut short by his untimely death at the hands of Herod, we are told that, "From that time began Jesus to preach and to say, Repent (Continued on page twelve)

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Stanley J. Lovett

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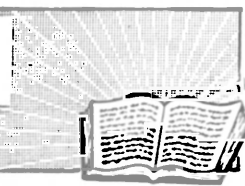
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## EDITORIAL

Stanley J. Lovett



## Secularization

Not all are able to discern secularization as an underlying entity of liberalism. It is there none the less. As men become increasingly involved in the secular world they become less and less concerned about the spiritual until their religion is preoccupied almost wholly with the secular. This may seem to be an exceedingly remote, if not impossible, idea with some. But an article in *The Wall Street Journal*, March 13, 1967, dramatically supports this thesis.

Today's San Francisco's Glide Methodist Church, perhaps, is as much committed to the idea of secularization as any church anywhere. But it was not always thus. "Once is was a bulwark of conservative, Southern based Protestantism." Characteristically, this metamorphosis was accomplished over the protests of the conservatives and by driving out those who did not go along with the change. Since the inception of their new program they have lost from 20% to 40% of their former membership. A former parishoner" complains, "It has gotten into things the church has no business being involved with; it negates the religious experience you expect from your church."

Following are some of the "unorthodox causes" generously endowed Glide, who also owns a profitable San Francisco hotel, engages in with the assistance of her five ministers:

A recent sermon given by an abortion defender was entitled "The Therapeutic Abortion Controversy." A spiritually highly edifying sermon, no doubt. "During a recent communion service, the minister in charge asked whether anyone in the congregation wanted to talk. Six church-goers rose to offer their thoughts on "current issues." "Current issues" to them was not what brethren advert to by the use of the term either.

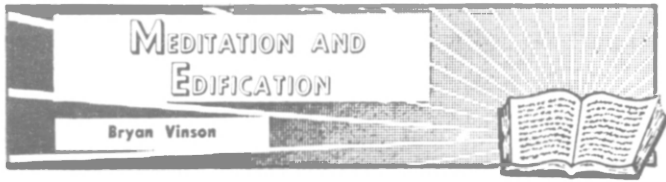
She took "A Hand In Politics" by using her influence to help secure appointments to the San Francisco Board of Education. Also they wanted to get people working together again because "All the factions—unions business, political parties, civil rights groups and those who resisted them— have learned to stand each other off, so we're at a standstill."

Glide gave \$1,000 to Youth for Service, an organization of former Ghetto gang leaders who served as "peace monitors" to help cool the tempers of rioters. They do not attempt to justify it on the religious grounds. 'It was done on a functional, practical basis.' They also started Citizens Alert to help people arrested by police. "An important function of Citizens Alert is investigating and screening complaints of police brutality." 'A clearing house' was started by them for new comers to the city, tips about jobs, social activities and low cost housing. It is now operated by the Ford Foundation.

"Glide's ministers are especially concerned about homosexuality. . . haven't tried 'to reform' the homosexuals. . . some have responded to sympathetic treatment." They have helped homosexuals to avoid persecutions. As a results of the help given them the homosexuals say, "We no longer feel the need to remain silent. . . .Skeptics suggest that the homosexuals are taking advantage of Glide, an assertion that Mr. Durham (one of her ministers, SJL) concedes is a 'very real possibility'."

Glide permitted the Vanguard, a group

(Continued on page twelve)



## Expressing Concern For The Voices of Concern

NUMBER TWO

### A RELIGIOUS HERITAGE — MESSIANIC DESTINY, OR DREAD DISEASE

"My religious heritage has at times seemed to be almost a messianic destiny, and at other times a dread disease," writes Logan J. Fox, in the first chapter of "Voices of Concern." Thus is given an insight to the inner turmoil which has besieged this brother, currently a practicing Psychologist in California. In this recitation by the author of the experiences of a life, which he divides into five periods— (1) age of innocence 1-13 yrs. (2) sectarian zeal 14-18 yrs. (3) the walls crumble 19-25 (4) missionary activity and church politics 26-40 yrs. (5) a layman 41-, we find some interesting statements.

Notwithstanding his first period of life, from birth to the age of thirteen, is identified as a period of innocence, he affirms he was "born and reared in the church," and that "in a real sense I have been a Christian from the day of my birth." "In our brotherhood we teach that people are added to the church only by hearing the gospel, believing it, repenting of sins, and being immersed in water. But while I was not baptized until the age of ten, I was in the church long before that." He, then was "born and reared in the church," hence he did not have to be "born again—of water and the spirit" to enter! Somehow he is an exception to the law of the King governing admission into His Kingdom!! Further, his innocence extended beyond the point of his baptism, consequently he had no sins to repent of and be baptized "for the remission of." Therefore, he did not repent antecedent to being baptized, nor was he, in being baptized, baptized for the remission of sins. Hence his baptism was not "in the name of Christ" (Acts 2:38). I wonder why he was baptized. He had no sins to be remitted, and he was already in the church. A most unusual young man was he.

Of course there is the possibility he has been mistaken in regarding himself being in the church all along. He thought Nashville was Jerusalem and Lipscomb College heaven, and he has evidently learned this to be untrue since this time of innocence! Following his baptism he soon became a sectarian, imbued with great zeal. By the

age of eighteen he was a matured sectarian, and by twenty he was on his way out of his sectarianism. Concerning Nashville, he says: "In few places is the church so dominated by few men." Having no evidence to the contrary. I concede he is in a better position to know whereof he speaks on this point. As a matter of fact I strongly suspect this is true. Under this Nashville influence he made great progress, we are told, and as elsewhere indicated, he learned the politics of the church in "Jerusalem" which he found it wise to employ while in Japan.

He enumerates ten steps in his gradual emancipation from the sectarianism of his youth. His first step was in arriving at the conclusion truth is in no need of being defended, that it is self validating. Of course the apostle Paul never learned that he had no obligation with respect thereto inasmuch as he said he was "set for the defence of the truth." His second step was the realization that baptism is not essential to being regenerated and saved, and to be a Christian. Of course he fails to tell us that this realization resulted from the study of the scriptures, but on the contrary he acknowledges his indebtedness to E. Stanley Jones, by virtue of the assumed fact God sends the Holy Spirit to live and work in the unimmersed! Well, we are left to wonder just how he knows God does or has done any such thing. Are we to take his unsupported assertion as proof thereof? Baptism, with him, is a mere form he illustrates his conception by referring to the marriage ceremony as not essential to being married, but one should be happy to be able to say he was married on a certain day. Corresponding therewith, he says, "It is possible, also, that one might be born again and filled with the Spirit without being baptized, but happy is he who can with gratitude and confidence point to the day he was baptized." It is very evident that he makes no effort to sustain his views and prove his position by an appeal to the scriptures. The reason should be readily discernible, which is, he knows they do not support his statements, but rather refute them. **He simply does not believe the Word of God.**

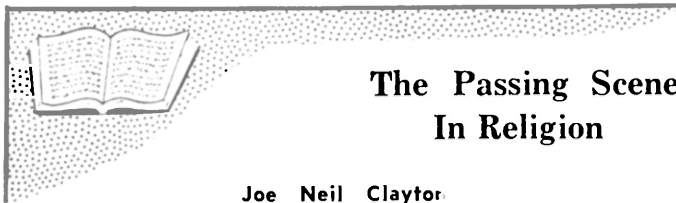
His third step, in his six years of deliverance, was aided by Fosdick, Sockman, Jones and others. This step advanced him to the position of learning that the scriptures are not verbally inspired. The verbal inspiration "theory" kills the message of the Bible, according to this writer. His appraisal of the theory of verbal inspiration has resulted in worshipping the Bible, while failing to get its message because we have not let the Spirit teach us. This, together with our view of baptism has been the greatest barrier to spiritual growth among us, we are told. While accepting the Bible as literature he was led to appreciate the historical importance of the Bible as bearing witness to God's activity in history, and that historical questions are to be answered by historical methods rather than by revelation. From this I am led to interpret his position as being, essentially, that the history of God's dealings has been written by uninspired men, as distinguished from that of being the product of inspired writers, inasmuch as the latter is synonymous with revelation. In rapid succession he sets forth the steps following as being impelled and directed by the influence of the study of psychology, philosophy and science. Climaxing his final emancipation is the infatuation he ex-

(Continued on page twelve)

#### ABOUT THE AUTHOR

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## The Passing Scene In Religion

Joe Neil Clayton

### CHRISTIAN CHURCHES AT THE CROSSROADS

There is now in process a gaint upheaval in the fellowship of the so-called "Disciples of Christ." What was once a powerful movement is now splintering into two major groupings, because of a scheme called "Restructure." These churches were oriented in the Restoration Movement of the nineteenth century, but the more liberal churches are rapidly digressing from the principles of that movement. This progress has been disturbing to the more conservative people in this fellowship, and is forcing them to sever their relationships in vast numbers.

I have been privileged in the last few weeks to attend a lecture course conducted by James DeForest Murch, who is a well known author and historian among the Christian Church people. He has written extensively in defense of the "free church" principle, and is the author also of a fine history of the Restoration Movement called "Christians Only." Because of his numerous connections through membership on the boards of several institutions and organizations, and because he is a staff writer and former editor of at least two religious journals, Mr. Murch has been privileged to have access to many meetings and conferences among the Disciples. In these meetings, he has been able to learn much about the trends of thought of the leaders in the liberal wing of the Disciples, and has been able to raise a protesting voice against such trends. He has exposed the liberalism of these leaders in many editorials and pamphlets, and thus has served as a powerful force in the rebellion of independent-minded Christian Churches.

I hope to share with my readers some of the interesting aspects of this rebellion, and to offer my judgement of the possible outcome of the whole process. Most of the material for this article, and others to follow, will be drawn from the notes I have made in Mr. Murch's lecture course.

Most of the problems which now exist in the Christian Churches spring from the desire of the "establishment," the self-appointed leaders and spokesmen of that brotherhood, to have an important role in the Ecumenical Movement now in process in the Denominational world. Through some stretch of their imagination, these leaders feel that these denominational efforts to unite all churches into one super-church is in harmony with the principles of unity advocated by the Campbells, and Barton W. Stone. Desire has become stronger than principle, however, for these

leaders are willing to denominationalize their brotherhood and compromise their unique doctrinal positions in order to become compatible with the denominations in the Ecumenical Movement.

Historically, and biblically, Restoration-oriented churches have been independent, autonomous congregations. In their early history, they often were invovled in "State Meetings" and sometimes in denominational-type "associations," but these gradually disappeared as knowledge of the New Testament order became more firmly established. There were always a few who were dissatisfied with the principle of congregational independence, and even Campbell expressed his disenchantment when he began to advocate the formation of a Missionary Society. However, in spite of supposed "drawbacks" to such a system, others knew from their study of the New Testament that this was the revealed pattern of the Lord's Will, and were willing to adopt it and make it work. The establishment of the Missionary Society brought a cleavage between those holding these different positions which remains to this day.

Among these, however, that adopted the support of societies, there still remained the germ conviction (weakened though it was by their action) that each church should be independent from all other churches and ecclesiastical powers. Through the years that followed, congregational associations and connections began to grow. Conferences, and conventions, became more acceptable practices. Changes were gradually made in the constitutions of these organizations which gave them more power in the affairs of local congregations. Women's groups and Training Groups came mostly under the direction of central authorities. Finally, behind the scenes, the "establishment" began its subversion of the system through the formation of a scheme to change the organizational structure of the Christian churches.

By this time, The International Convention of the Disciples of Christ had become a powerful and influential organization. Leaders in this organization had begun to fraternize with their counterparts in denominational organizations. The fever of Ecumenism had also started to have its effect in the denominational world, and all of this combined to motivate the Disciples leadership to find a niche for themselves in these exciting events.

Much of this happened behind the scenes through the medium of informal discussions and conferences. Each denomination seemed to have its own "establishment," or leadership group that took the initiative to inaugurate these productive talks. They did not have to have the approval of the rank-and-file of their respective denominations, they thought, so they ignored the possibility of a grass-roots revolt to their ecumenical schemes.

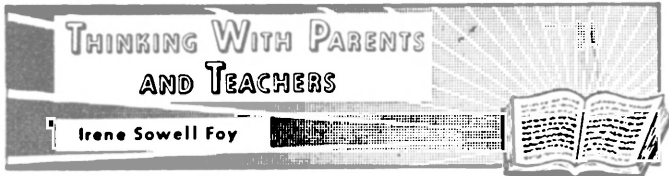
The leaders of the Disciples failed to reckon with the deep-seated tradition of independence among their churches

(Continued on page thirteen)

#### ABOUT THE AUTHOR

Joe Neil Clayton — Evangelist for the Termino church. 1021 Termino, Long Beach, California.

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.



## “Sir, We Would See Jesus”

All children must have a pattern for their lives. There is only one pattern which a mother can, with safety, keep ever before her children. That pattern is the character of Jesus as shown by his deeds, his teaching, in fact his entire life as recorded by the writers of the gospel. To see Jesus as he is revealed by those writers is to love him and to love him is to want to follow in his footsteps. What greater legacy can parents give their children than the impressions they make by enabling them to see Jesus during the entire time they are under the parental roof?

From Jesus' teaching one may know his admirable character. What he spoke to others was demonstrated in his actions. He said: "Blessed are the meek: for they shall inherit the earth." He was a veritable symbol of meekness. His mind and heart were always open and receptive to the will of his Father in heaven. He said: "I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). Again he said, "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). How unfortunate is the child who is allowed to grow up doing his own will with no respect nor consideration for any authority. After so doing throughout his impressionable years, will it be possible for him to open his mind to a reception of the will of God?

One day after Jesus' long and fruitful conversation with the woman at the well, his disciples urged him, "Master, eat." Jesus said to them, "My meat is to do the will of him that sent me, to finish his work." Indeed he did just that during his brief sojourn on the earth for he was always "meek and lowly in heart." In his great intercessory prayer after having instituted the Lord's Supper, he said to his Father: "I have glorified thee on the earth. I have finished the work which thou gavest me to do" (John 17:4).

Such meekness is all too rare today. Eventually, it will seldom be seen unless we prepare our children to follow that "meek and lowly" One. There is only one way to develop such an attitude and that is to help them to see the beauty of his life, as he, in meekness went about willingly and lovingly doing his Father's will. If they would learn the art of living worthily, they must "see Jesus" as



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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.

he showed a regard for his heavenly Father not unlike that of his own mother when he said, "Be it unto me according to thy word."

In Vine's Expository Dictionary of New Testament Words we learn that the noun, meekness, as translated from the Greek writing, has a deeper significance than when used in "non-scriptural Greek writings." As our Saviour used it in, "Blessed are the meek," he did not refer to a person's "outward behaviour only; nor yet in his relation to his fellow-men. Rather it is an inward grace of the soul; and the exercises of it are first and chiefly towards God. It is that temper of spirit in which we accept his dealings with us as good, and therefore without disputing or resisting; it is closely linked with the word humility . . . it is only the humble heart which is also the meek, and which, as such, does not fight against God and more or less struggle and contend with him." James expresses this scriptural definition of meekness in these words: "Wherefore lay aside all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."

If our children are to receive the word "with meekness," it is essential that we guard diligently their hearts and minds from the influences of Satan which may be found in every means of communication.

"Blessed are the meek: for they shall inherit the earth," said Jesus. He expressed this thought further in the same sermon, on the mount. He admonished one's proper evaluation of material blessings versus spiritual blessings. He said, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Worldly people possess the earth but those who follow the "meek and lowly One inherit the earth," those things necessary to the sustenance of their being here on the earth. David beautifully expressed the same truth in these words: "O fear the Lord, ye his saints: for there is no want to them that fear him." Again he wrote: "I have been young, and now am old; yet have I not seen the righteous forsaken and his seed begging bread. He is ever merciful and lendeth; and his seed is blessed" (Psalm 37:25, 26).

Paul closed his love-letter to the saints in Philippi with these comforting words: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

May we train our children to "see Jesus" and to follow his life of meekness and submission to the will of his Father in heaven. We can then rest assured of this promise of our Lord:

"Blessed are the meek for they shall inherit the earth."  
The End

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## Personal Evangelism

One particular phase of the subject of personal evangelism is covered by the record of our Lord's sermon on the mount. "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under a bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:13-16). This touches the matter of our influence on men about us and teaches that when we are what we ought to be others will be influenced by us. In this sense every disciple is a personal worker. His training here is that which deals with his own personal obedience and sacrifice. It is not unlike that conduct of the Christian wife who, though unable to win her husband with the spoken word, wins him by the godly example of her devotion to God and her domestic affairs as God would have her perform them (1 Pet. 3:1-6). In this matter the emphasis is first upon one's doing right and afterwards the influence upon others. In this we sin if we do not become examples to the world about us. Whether any are won to Christ or not is not a matter which concerns us as much as doing right ourselves. We are assured that if we take care of this then other matters will follow. In this vein of thought every class provided by the local congregation, along with all the sermons, etc., are provisions for training in personal work.

However, this is the not generally accepted sense in which reference to personal work is made. Ordinarily one speaks of overt teaching of the gospel to non-Christians. This is a field that not all are equally urged to enter into. James warns: "Be not many of you teachers, my brethren, knowing that we shall receive the heavier (greater, WLW) judgment (James 3:1). Jesus touches on the same principle in John 9:41, "Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth." Overly simplified the thought is that when people pretend or profess to know a matter religious, then God holds them to account as knowing it. Whereas, when one humbly progresses in knowledge he is not held to account for what he does not know as yet. Hence the difference here is not in what one knows but in the attitude toward it. Any person taking the role of a teacher professes to know



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the particulars of what he is teaching another. This is where "short-cut" methods of turning out personal workers fail. (Teachers who do not know whereof they teach but are persuaded they do.) It takes more than operating a movie projector and reading a speech to the spectators to make a teacher.

The desire to teach others ought to flow naturally out of knowledge one has acquired and not necessarily the other way around. When members of a congregation want to learn the scriptures they should be supplied, to the fullest extent of the congregational ability, with competent instruction. But all of the competent instruction thus supplied cannot, of itself, generate the interest in men's souls for learning. For example, we frequently hear mention made of a teacher training course, etc. This is observed from the point of view that we need more teachers. But the simple expedient of creating a class to train teachers will not solve the teacher-shortage problem. That problem lies first in the fact that so few desire to pass on to others what they themselves have learned or are learning of God's word. The solution to this problem lies with the individuals themselves. It would be a shame for a congregation to fail to supply members, who yearn to communicate God's word to lost men or weak brethren, a program of guided study in the scriptures that will serve their need. What is more shameful is that so few "Christians" (?) have any desire to qualify themselves to teach. There is no direct congregational solution to this problem.

Understandably, elders who feel concern that members do not take interest in self-development have sought some means to bring about the desired end. Lacking both quali-

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## 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.

**WANTED — Gospel Preacher — give full information. All inquires answered. Church of Christ, % T. E. Campbell, 16055 S. E. 256th, Kent, Wash. 98031.**

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## THE WORD OF HIS POWER

HARRY PICKUP, JR.



### The Other Alternative

Life is a series of endless decisions. One choice only leads to another. There are many circumstances in life in which one has only two alternatives. In them the choice is clear; it is "either-or."

#### Alternatives Posed By Christ

Upon many occasions Christ clearly pointed out that one must do either "this" or "that." (1.) **With reference to the road one travels in life** it is either the "broad" or the "narrow" road. "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." Matt. 7:13, 14.

(2.) **With reference to "coming unto the Father"** it is either "come" to God through Christ or not "come" to God at all. "No one cometh unto the Father, but by me." John 14:6. (3.) **With reference to the Master one serves** it is either God or mammon." "No man can serve two masters: . . . Ye cannot serve God and mammon." Matt. 6:24.

But human beings are neither as wise nor as fair as our Lord. They are not always able to say that one has but two alternatives. The choice is not always that clear. When men pose "either-or" alternatives there is often another one not mentioned.

#### The Atheist

**With reference to the basics of life** the atheist declares one has but two alternatives: either accept the principles hypothesized by science—matters discerned by means of the senses—or, accept the baseless sentimentalities of unsubstantiated faith. But, there is another alternative: **faith revealed through and substantiated by God's word.** Rom. 10:17.

#### The Roman Catholic

**With reference to the church** the Roman Catholic declares it is either membership in it or membership in one of many sectarian Protestant bodies, which, at best, can claim only to be a part of Christ's church.

But, there is another alternative: **to be simply a Christian,**



#### ABOUT THE AUTHOR

Harry Pickup, Jr. — Evangelist for the Southside church and Staff Writer for *The Preceptor Magazine*. 932 S. Weller, Springfield, Missouri 65804.

**neither Roman nor Protestant.** Acts 11:26. Being a Christian one is a member of Christ's body (1 Cor. 12:12, 13) and is in Christ's church. Eph. 5 25-27.

#### The Protestant

**With reference to man's part in salvation** the Protestant declares it is either "faith only" ("excluding obedience") or "meritorious works" (obedience which merits God's favor). But there is another alternative: **a complete trust in the sacrifice of Christ which necessarily expresses itself in obedience.** "Faith working through love." Gal 5:6; cp. 2:20.

#### The Instrumentalist

**With reference to worshipping God** the instrumentalist declares it is either sing with a mechanical instrument or sing without it and produce sounds repugnant to God and man. But the Christian knows there is another alternative: **melody that begins with the heart and includes the best that men can offer with their throats.** This is perfectly acceptable to God and to men, who respect God's "good pleasure." Eph. 5:19; cp. Phil. 2:13.

#### The Social "Gospel-er"

**With reference to the humanitarian needs of men** the "social-gospeler" declares it is either save mankind humanistically in order to convert them to Christ, or, else fail to convert them at all. But there is another alternative: **convert men to Christ by preaching the gospel** (God's power to save. Rom. 1:16). Converted men will then show their love for Christ by intensely fulfilling their humanitarian duties. Luke 10:25-27.

#### The Institutional

**With reference to the work of a church** the institutionalist declares it is either build and maintain institutions to do the work of churches or else fail to do anything at all. But there is another alternative: let a church work in those matters assigned by God to a church as Christians  
(Continued on page fifteen)

### What Others Are Saying

"And while I am speaking of the paper, let me say that I think you are doing a very outstanding job of **The Preceptor**. Excusing what I write of course, you have succeeded in lining up a very excellent set of Staff Writers."

—A Hugh Clark, Killeen, Texas.

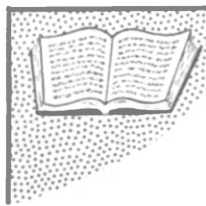
"Just wanted to write and let you know we're receiving **The Preceptor** and like the fine articles by the different writers very much." —S. L. Rogers, Rocky Face, Georgia

"Enclosed is a check in the amount of \$30.00 to cover the list of 30 names. You are doing a wonderful work and may God bless you and lead you into greater service and glorification of His name."

—Wallace Whitehorn, Athens, Alabama.

"I have enjoyed reading the **Preceptor** in past years and enclose amount for new subscription. There is not so much of the "radicalism" as is in other periodicals."

—John Thurman



## The Moore-Wade Debate

(Concluded from last month)

Bill McCuiston

### Bible Classes

The third night of the debate, brother Moore was in the affirmative of the proposition dealing with Bible classes and women teachers. Inasmuch as there are, in reality, two questions involved in this proposition (since it is conceivable that one could accept the class method of teaching if it were divorced from the teaching of classes by women), brother Moore paid special attention to the matter of classes on the third night and accentuated the question women teachers on the fourth evening.

Brother Moore's defense of the class method of teaching was unique in that he exonerated it solely upon the grounds of liberty within the realm of generic authority. He did not allow himself to be forced into the dubious position of having to ferret out a detailed example of Bible classes in the New Testament. Brother Moore contended that the discussion went much further than simply the matter of classes and women teachers—that it dealt with the very fundamentals of Biblical authority and hermeneutics. One extreme holds that for a thing to be scriptural, it must be specifically mentioned; whereas, another says that for a thing to be unscriptural it must be specifically forbidden: both are wrong. It is wrong to be a lawbreaker, and it is wrong to be a lawmaker. The one who binds where God has not bound is described in 2 Thessalonians 2:4 as "sitting in the temple of God, showing himself that he is God." Thus this presumptuous spirit causes a man to assume the prerogative that belongs to God alone.

When he was asked what passage of scripture authorizes radio preaching, brother Wade cited 1 Tim. 3:15. Thus brother Wade uses a passage which generically authorizes the church to teach, in regard to a radio program, but fails to see that the same generic authority also authorizes the church's using the class method of teaching. Repeatedly, Wade demanded a detailed description of our Bible classes, insisting that we find (1) the name of a class, (2) the practice of a class, (3) the idea of classes, (4) the regulation of classes. But he saw no need for finding the same things in regard to a radio broadcast. Brother Moore pointed out this inconsistency by showing that if the same demands were laid upon the non-class brethren in connection to the radio broadcasts, they couldn't find them to save their lives. Brother Wade continued to ignore brother Moore's argument relative to generic authority by demanding that

we read specific examples of our order of worship and teaching, and yet he couldn't do that in regard to his own practice. Brother Moore ably showed that his opponent was guilty of special pleading (that is, he was not willing to level the same criticisms against his own arguments that he did at ours). Jesus pointed out in Mark 2:23-27 that the Pharisees were guilty of this when they criticized the Lord for doing something that they accepted as right when David did it. Paul mentions the same type of fallacious reasoning in Galatians 2:11-21 when he accused Peter of being inconsistent in his attitude toward the Gentiles.

In connection with the generic attributes of the command to teach, brother Moore pointed out that there are a number of elements inherent in the command: (1) There must be a teacher. Both the individual and the church as a collectivity are authorized to teach. (2) There must be a place. This is not specified; teaching was done in public places, private places, and dwelling places: Acts 20:20, Romans 16:5. Brother Wade tried to contend in accord with English usage, that the terms "publicly" and "privately" were merely adverbs of manner showing how the teaching was done. From Thayer and other Greek authorities, however, brother Moore showed that these terms indicate **place**. In addition, teaching was done in synagogues, in the school of Tyrannus, in jails, in chariots, in courtrooms, in the marketplace, on hills, and in the temple. The place, therefore, is not specified. (3) There must be a student. "Every creature" — the saint in terms of edification and the alien in terms of evangelization — is to be taught. (4) There must be a time. This is not specified. (5) There must be material. The gospel is specified. (6) There must be an arrangement. This is not bound. In the New Testament, we have examples of: didactic discourses (Acts 20:7), debate (Acts 19:9), informal discussion (Acts 28:30-31), group teaching (Acts:17, Gal. 2:2). Brother Wade saw fit to ignore this entire major argument on generic authority.

Another chart which plagued brother Wade was a drawing of a hypothetical situation in which a man and his wife had responded to the invitation. Both were taken into separate rooms to the sides of the baptistry where they prepared for baptism. During this time, the preacher explained to the congregation the significance of baptism. The woman was having something about the Lord's supper explained to her, meanwhile, by the woman who was assisting her, and the man in the other room asked the one who was assisting him a doctrinal question. Brother Moore wanted to know if it would be alright to answer the man's question and if this situation would be scriptural. This case is important because it involves (1) a dividing of the assembly, (2) more than one teacher, (3) simultaneous teaching, (4) men and women teachers. In his answer, brother Wade hedged by asking the questions: (1) Does this picture our classes? (2) Is the public invited? (3) Could the woman teach in the auditorium? Upon the basis of this reply, we are able to discern a little more about the thinking of these brethren. If this class arrangement is (1) unplanned (2.) haphazard, (3) unorganized, (4) irregular, (5) unmethodical, (6) uncalled, and if the public isn't invited, brother Wade thinks it would be just fine. However, if this teaching arrangement is (1) planned, (2) systematic, (3) or-

(Continued on page thirteen)



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## Will You Come To South America?

Philip Morgan

The Spanish-speaking countries of South America continue to be one of the most neglected areas in the world by Christians. There are at present only 2 men from the U. S. supported to preach in Spanish on this entire continent in the brotherhood. Most of the countries have no supported preachers and no more than 1 or 2 small congregations if any at all. In short this is an area in which the Lord needs you as much or more than anywhere else in the world. Will you come? If you are young, you can encourage and teach youth who are new in Christ and need your help in their struggle against atheism and immorality. If you are old and retired, you are free to come to give an example and counsel to all of us. If you are a woman, you will find more than you can do in training women to serve Christ especially as teachers and in teaching children. If you have a profession in which it is possible for you to transfer to South America, you could be of great help to the work and grow spiritually yourself. If you love the Lord more than anything else and want to put His Kingdom first, come to serve His here. He will bless you with close ties of love with the small groups of disciples that are putting up a valiant struggle against great odds but need reinforcements. He will bless you with the privilege of sacrifice and with a better view of the value of spiritual things. And he will bless you with many opportunities to serve Him and forget yourself. And your hope for eternal life will burn ever so much brighter.

For your work here you will need the best possible spiritual and physical health and knowledge of the Scriptures and the Spanish language. But do not let a small lack of such keep you from coming because in this life nobody is perfect. Who will say, "Here I am, Lord; send me?" I will be in the U. S. during the summer and fall and will be more than happy to help you in any possible way with advice and information. You can contact me by writing to Box 104, Justiceburg, Texas 79330.

While in the states, I will be reporting to the churches that have so faithfully supported the Chilean efforts and am also eager to report to any other that has sufficient interest to offer some probability of aid in the future. Write soon to the above address as only a few dates are still open.

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### TELL US ABOUT IT

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## Paul Williams To Go To South Africa

Paul K. Williams

For over fifteen years my wife and I have been extremely interested in the work in South Africa. Ten years ago we tried to go, but a combination of factors prevented our getting there. Recently brother Gene Tope visited us and took away all our excuses for not going now so, God being our Helper, we have decided to go in December of this year.

We intend going to Johannesburg, where there is only one very small white congregation controlled by the liberals. The city of Johannesburg has 500,000 white people and 500,000 black people in it. Brother Tope tells us that there are vast areas of this great city where the gospel has never been preached. We will live and work among the white people. We will also have opportunity to preach to the blacks both in the city and in the native areas away from the city. Since the people of South Africa speak English, there will be no language barrier. And since the climate is mild and the education and health facilities are excellent, we will be able to remain longer than the two years that evangelists going to the tropical areas of Africa stay. We intend staying in South Africa four years.

My wife and I will be 37 years old when we leave. We have five boys. The oldest two are Christians and should be a great help in our work. All of us are in good health. I was advised by some when we desired to go ten years ago that I needed more preaching experience and the experience of working with elders. Well, that experience has now been acquired. And I feel that I am now in the most productive years of my life. I sincerely believe that we will be able to do much good in preaching the gospel in South Africa.

We look forward to working closely with brother Ray Votaw, who is preaching in Springs, about 40 miles from Johannesburg, and with brother Gene Tope, who will be returning to Krugersdrop in June, which is about 30 miles from Johannesburg. Brother Wayne Sullivan is now in Pretoria, which is about 75 miles away. These three are the only faithful American preachers in the country.

We are seeking monthly support, travel fund and a work fund. Since I am writing this just five days after we made our decision to go, we have none of the money at this writing. I confidently expect brethren to fill these needs, for I have become increasingly impressed with the willingness of faithful churches to support evangelists preaching everywhere in the world.

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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.

**New creatures in Christ:** Baptisms in the past four weeks have been reported at Bangor, Maine; Greggton church in Longview, Texas; Expressway church in Louisville, Kentucky; Huffman church in Birmingham, Ala.; Wendell Ave. in Louisville, Ky.; Downtown church in Lawrenceburg, Tenn.; Castleberry church in Ft. Worth, Tex.; Imhoff church, Pt. Arthur, Texas; Gardiner Lane church in Louisville, Ky.; Harding Ave. church in Sciotoville, Ohio; 77th Street in Birmingham, Ala.; Spring and Blain, St. Louis, Mo.; Riverar St. in El Paso, Texas; Burnet, Texas; Zion, Illinois; Central in Beaumont, Texas; Lafayette, La.; Haynesville, La.; Hobart, Indiana; Manslick Rd. in Louisville, Ky.; St. Charles, Mo.; Fairview church in Birmingham, Ala.; Main and Gay in Gladewater, Texas; Clovis, Calif.; Pt. Elizabeth, S. A. and the nation of Nigeria. In all a total of 99 baptisms.

George T. Jones, 1706 Bingle Road, Houston, Texas 77055 writes: "Twelve were baptized and three made public confession of sin during our Spring meeting at the Spring Branch church, April 3-9. Ferrell Jenkins of Akron, Ohio did the preaching. Our two-story educational structure was completed in February and we are enjoying the use of these new classrooms. March 27 — April 2, I assisted the Southside church in McAlester, Okla. in a gospel meeting. Three were baptized in this effort. Richard Holloway is the local preacher there.

Jimmy Tuten, Jr., 3800 Blain Avenue, St. Louis 10, Missouri writes: "I will be with the Greenwood church, Greenwood, Ark., April 28 through May 5. Harry Pickup, Jr. will be with the Spring and Blain church May 14-21. Two weeks ago two were baptized and one identified at Spring a ' Blaine."

Mack Kercheville, Box 3487, Paso, Texas 79923, in reporting to churches concerning a recent meeting he had held for the Spanish church in Monahans, Texas said: "This congregation has a very comfortable building which they recently built themselves without outside help. These brethren might have been tempted because of their limited funds to let the Anglo brethren help them, but they aren't for from Pecos where the Anglo church built the Mexican brethren a building, and then took it away from them when they couldn't tell them who could preach in it. So

the Pecos Mexican church had to build its own building after all. Then Monahans is not far from San Angelo where the Mexican church has just been evicted by the Anglo brethren from a building they have used many years. The Spanish speaking brethren in San Angelo are now building themselves a building. This eviction took place because the Anglo brethren could not fire the preacher at the Mexican church. So the Monahans brethren decided to make a special sacrifice and remove temptation as much as possible from their Anglo brethren."

**GOSPEL MEETING TIME:** All over the United States gospel meetings are in full swing as is apparent from the

## COMING . . . .

### THE GIFT OF THE HOLY SPIRIT

by

R. L. (Bob) Craig

## In Next Issue

many bulletins that cross my desk. Meetings either now in progress; or just shortly are to be in progress, or else have just closed are reported at: Westside church in Irving, Texas with John Coffman; Seymour, Indiana, Grover Stevens; Clarksville, Indiana, Hoyt Houchen; Plainfield, Ind., Robert Jackson; Terre Haute, J. C. Roady; Southport, Indianapolis, Indiana, lectureship; Hessville church, Hammond, Ind.; Del Winniger, High School Road, Indianapolis; James R. Cope, 40th and Emerson, Indianapolis; Aude McKee, W. Washington, Indianapolis; Robert F. Turner, Belmont, Indianapolis; Paul Williams, Mooreville, Ind; Griffith, Ind., James P. Needham; South Bend, Ind., Foy Vinson; Glen Park, Gary Ind., Ramey Vetter; Highland, Hammond, Ind., W. C. Hinton; Greencastle, Ind., Edwin Hays; Portabe, Ind., Lowell Williams; Hobart, Ind. with Roland Warren; and Austin, Ind. Claude Wilsford. TEXAS MEETINGS were in pro-

gress at Greggton in Longview with John Iverson; Mound and Starr in Nacogdoches with Yater Tant, Bryan Vinson, Sr., Harry Pickup, Jr., Harold Fite and Jerry Ray; South Street, Nacogdoches with Bill Cavender; Floral Heights in Wichita Falls, Vernon Ripley, David Bonner, Hollis Windham, Dudley R. Spears and Ward Hogland; Westside in Weatherford with Wilson Coon; Castleberry in Ft. Worth, Leon Odom; Alta Mesa, Lancaster, Elton Haley; West Orange, Oliver, Murray; Woodland Heights, Brownwood, Derrel Shaw; Central, Beaumont, Jesse Kelley; Central in Conroe, Earl Hartsell; "Dam B" (Woodville), J. A. Thompson; Huntington, Elmer Moore, Jr.; Burnet, Oaks West, W. R. Jones; Parkway, Corpus Christi, Paul Foutz; Cloverleaf, Houston, Paul Branch; Bellaire, Houston, Harry Pickup, Sr.; Green Bayou, Houston; Humble, Hubert Moss and Southside in Pasadena.

Edgar J. Dye was in a meeting at Camden, Arkansas in April . . . In Ill. meetings in April and May were being conducted at Bridgeview with Elvis Bozarth; Oak Lawn, Bob Nealy; Berwyn, Karl Diestlekamp; Stone Park, W. L. Wharton; Aurora, Ronald Mosby; S. Union, Chicago, James P. Needham; Crystal and Long, Chicago, Richard Riggins; and Parish Ave. in Peoria with James R. Cope. Homer Hailey will be in Little Rock with the Arch Street brethren May 15-21. . . . W. L. Wharton will be with the church in Albion, Mich. May 29-June 4. . . Dale Smelser was in Pontiac, Mich. in early April in a meeting. . . C. G. Caldwell held a late March meeting in St. James, Mo. . . In Alabama Frank Andrews held a gospel meeting for the Walker's Chapel Rd. church in Fultondale. . . Hueytown was in a meeting the same week with Granville Tyler. . . . Robert

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 1 Thess. 2:13; 1 Cor. 2:11-13

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FIRE	Jer. 23:29
SWORD	Eph. 6:17

Complete 2 Pet. 1:3; James 1:25  
 2 Tim. 3:16-17; Col. 1:28;  
 Col. 3:17

Powerful - Heb. 4:12; Rom. 10:17;  
 John 20:30-31; 2 Thess. 2:14;  
 James 1:21; 1 Pet. 22-23

Indestructable  
 1 Peter 1:25 Matt. 24:35

Basis of Judgement John 12:48  
Rom. 2:16 - Rey. 20:11  
 Rom. 2:16 - Rey. 20:11

Harkrider held an April meeting for the 9th St. church in Bessemer and Paul Earnhart was with the North

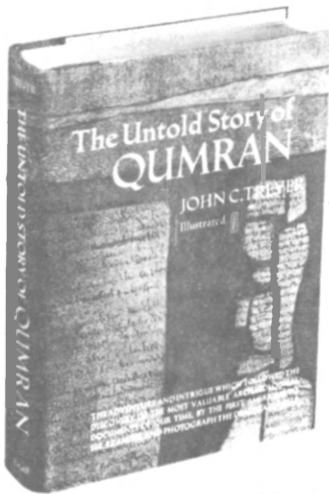
Birmingham church the same week... At Fairfield Highlands Irven Lee held an early April meeting and Paul R. Johnson held a late April meeting at Huffman in Birmingham .... Hoyt Houchen was in a gospel effort with the 10th St. brethren in Columbus, Ohio... In Kentucky gospel meetings were in progress at Valley Station in Louisville with Buddy McElwain; Expressway, Luther Blackmon; Shively, W. C. Sawyer; Gardiner Lane. Yater Tane; Haldeman Ave., Grover Stevens; South End, James Cope; Eastland, James Adams; Glasgow, Walter Stephens; Shepherdsville, Bill Simons and Lebanon, Ellis Webb ..... California meetings were being held at Lancaster, Otis Moyer; Oceanside, Charles A. Limburg; and Madera.... In Tenn. Floyd Thompson was in a meeting in Dyersburg; W. L. Wharton, Jr. at Locust St. in Mt. Pleasant... also J. F. Dancer was in Dyersburg in a gospel effort .. Roger M. Hendricks held an April meeting for the Baton Rouge, La. church; J. T. Smith held a meeting for the Daughterty St. church in Lafayette, Ga. and in May for the N. Hixon church near Chattanooga, Tenn. ... A. A. McInroe held a March-April meeting for the church in Duncan, Okla. James E. Cooper was with brethren in Grendala, Miss. in April.

W. L. Wharton, Jr. of San Antonio, Texas doing the preaching. Services nightly at 7:45."

Derrel Starling, preacher for the S. Flores church in San Antonio, Texas asks that the April meeting there be announced (24th-30th): Speakers are Leon Odom, Bill Reaves, Harold Trimble, Marshall Davis, Wayne Partain, Robert Farish and Stanley Lovett.

The Tom Bunting Family leaves June 9th for Norway. At the time of writing of his letter (March 22nd), bro. Bunting had \$785.00 of a needed \$3000-\$3500 travel fund and had \$275.00 in monthly support promised to him and he will need \$600. Brother Bunting may be contacted at 2410 S. W. 14th Street, Miami, Fla. 33145... The Jim Everett, Bob Harkrider and Bud Comer families leave the west coast on May 4th for Australia. They are slated to arrive in Sydney on May 21st. They need our prayers as they go into this new field of labor.

L. A. Stauffer is moving to Indianapolis to work with the 40th and Emerson church about June 1st ... Gordon Pennock will move to Palatine, Ill. July 1st .. James Smelser will move to Racine, Wisconsin about the same time ... William S. Allen is moving from Englewood in Chicago to work with brethren in Medina, Tenn. .... Kent Ellis is moving from Seminole, Texas to Lufkin to work with the Fourth and Groesbeck church.



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**Secularization** ..... (Continued from page two)

of young male prostitutes. to have a dance in the church. Glide has also made office space available to the Vanguards, helped them secure a clubroom and bought them furniture.”

Need more be said? **The End**

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\* \* \* \* \*

**“The Gospel for this Age** ..... (Continued from page one)

ye; for the kingdom of heaven is at hand” (Matt. 4:17). We may say then, that Jesus preached the same gospel that John the baptist had preached, that is, the gospel of his coming kingdom.

The twelve apostles were sent out by Jesus under a limited commission (Matt. 10:5-7), and they also preached the very same gospel which had been preached by John and Jesus, i.e. that the kingdom of Christ was approaching.

Again, Luke tells of Jesus sending out the seventy, chapter ten, and they also were commissioned to preach that, “The kingdom of God is come nigh unto you.” Verse nine.

All this preaching was but prefatory, preparing for the announcement of the gospel of Christ, of which I shall write in the next article. **To be continued.**

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—:— —:— —:—

**A Religious Heritage—** ..... (Continued from page three)

periences with the movements among the denominations toward ecumenicity. He invisions this as the spirit of Christ being very much alive. Certainly Jesus wills the unity of those who are his, but this is predicated of those who believe on him through the words of the apostles, and the oneness he prayed for is likened to that which exists between Him and the Father in heaven. Does this writer think the hodge-podge of modern ecumenicity bears any likeness to the oneness between Christ and God? Further, Christians were enjoined to keep the unity of the Spirit in the bond of peace, and this involves the one body, one faith, one baptism, one hope, as well as one Spirit, Lord and God.

His contempt for or ignorance of the teaching of the scriptures, reflected not only by his rejection of their inspiration but his utter disregard for what they say on these matters of oneness, is paralleled by his slandering of Thomas and Alexander Campbell. He says in this current ecumencial movement is to be seen the spirit of these men. Is it amazing, somewhat amusing, and wholly disgusting to behold the efforts of these intellectuals to identify Campbell with the vagaries of their imagination. A random quotation from Campbell should suffice to silence these detractors of further efforts to beguile the uninformed. On the matter of the unimmersed communing, he says: “It is not enough to say there is no command against it. Is there no command for it? Because whatever is not commanded by the Lord is human, and all human institutions in religion are will-worship, and, as such, obnoxious to

the curse. And never yet could I see the consistency in requiring one person to be immersed before admitted to the kingdom, and receiving another without immersion to the blessings of the kingdom. If this be not to build up with one hand and pull down with the other, I have yet to learn how a person can be guilty of such an inconsistency. I trust, as my friend Stone has long been inquiring for the good old way, and calling upon his contemporaries to seek the old path, he will not startle at it when it presents itself to his view so clearly. I know that he leans very much to what he calls charity, and that he has long been distinguished for charity; but a question may yet arise whether charity, true charity, does not more consist in calling upon men to reform and obey the gospel rather than to flatter them that they may be safe in disobeying God, or in observing and doing such parts of the divine will as they please, or as they please to understand it.” Mil. Har .Vol. 1 Page 474-475.

Campbell stated in another connection that “I hope it may satisfy him that there is no immersion instituted by Jesus Christ, save that for the remission of sins. This, and this only, is the one immersion. If the plain, literal proclamation of Peter and the apostles upon this subject, be called a peculiar view, we may call every act of obedience to the word of Jesus a peculiar view. Then there is an end to everything in religion, but peculiar views. ‘To repel, successfully, the imputation of being sectarians’ is impossible, if obedience to Christ be called sectarianism. And whenever there is nothing in Christianity which is not sectarian, then all the world will be under Jesus Christ. Till then everyone who believes, observes and does the commands of Jesus, will be one of a sect, opposed by all in whose hearts the Prince of the Power of the air sways his sceptre. No opinion, creed, or dogma of human inventions, shall be with us a term of communion: but obedience to the commands of Jesus will always be, unless we should unhappily renounce the Lord Jesus as our Lord, King and lawgiver.

“I agree with the Christian Messenger that there will be more christians (calling all christendom christians) excluded by insisting on this command—‘be immersed everyone of you, in the name of the Lord Jesus, for the remission of your sins’—than by any creed in christendom. For there are more, alas! incomparably more nominal than real christians—more who say, ‘Lord, Lord, and yet do not the things which he says’ than there are who obey the will of the heavenly Father. I have no liking for a church after the similitude of Noah’s Ark. In such a church the vermin and ravenous beasts, their noise and clamor (to say nothing of their filth and uncleanness) are less to be endured than the tempests which beat upon the outside. I would rather have the storm of persecution outside the Ark than to have to do with all the reptiles and unclean beasts which might coalesce for a few days through the inclemency of the weather. The true church of Jesus Christ consists of the washed, justified, and sanctified by the name of the Lord Jesus, and by the Spirit of our God” Mil. Har. Vol. 1, Page 372.

Does this sound like the spirit of modern ecumenicity with which this erring brother is intoxicated?

I would suggest that he and all kindred spirits cease striving to claim any affinity with Campbell, and, above all, with Christ and His apostles, and issue a declaration of independence for themselves from all identification with

them, for it is very obvious that he has lost what faith he ever had in Christ. He has "trodden under foot the Son of God and counted the blood of the covenant an unholy thing, and done despite to the Spirit of Grace." It is no wonder with his elevated sense of superiority, by virtue of what he learned from Psychology, Philosophy and Science, and under such instructors as Fosdick, Jones, Sockman and others, he looks with compassionate disdain on those of us who have not reached his pinnacle. "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."

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\* \* \* \* \*

**Christian Churches At The ...** (Continued from page four)

when they begun to push for the restructure of the church and the union of the church with other denominations. They pushed their plans hard, for they had much ground to gain before they could contribute intelligently to the schemes of union in which they had become involved. First of all, they had to re-educate their brotherhood to the desirability of union; secondly, they had to reorganize the church to duplicate the structure which had been agreed upon for the unified church; thirdly, they had to see that denominational terminology and paraphenalia were accepted in the practice of the churches. Only when this was accomplished, could they expect for the Disciples' Church to blend smoothly into the denominational union that had been proposed.

Though the very first efforts of the leaders were thought to be palatable for the churches, they were met with resistance. Churches began to defect from this trend in great numbers, and the final outcome of the process is still unpredictable. In our next article, we will look at the causes in detail.

**To be continued**

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\* \* \* \* \*

**Moore-Wade Debate** ..... (Continued from page eight)

ganized, (4) regular, (5) methodical, and (6) called, then it is unscriptural. Surely, the legs of the lame are unequal.

**Women Teachers**

Brother Moore's affirmative on the subject of women teachers began with the contention that women are obligated to teach. 2 Tim. 2:2 says: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The word "men" in this passage is used generically and includes both male and female, as it does in Matt. 4:4; Titus 2:11; Jno. 2:25. In 1 Peter 3:15, Christians are instructed to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." This implies that the women is to teach when she "gives answer." In Titus 2:3, the aged women are to be "teachers of good things." In Acts 21:9, we learn that Philip had four daughters who prophesied. This was in accord with the prophecy of Joel, restated in Acts 2:17. In 1 Cor. 11:1-16, we learn the circumstances

under which women were to prophecy, and in 1 Cor. 14, we find that the purpose of this prophecy was to edify the church. Now that it is established that women are obligated to teach, we should further understand that this teaching is subject to whatever restrictions the Lord may have imposed upon the woman who teaches. Among these restrictions, brother Moore pointed out that the "silence" ("quietness"—ASV) of 1 Tim. 2:11, 12 is a relative quietness that comprehends a way of life that is not violated when she teaches other women or children.

Brother Wade asked whether the "silence" of 1 Cor. 14:35 would prohibit the woman to whom it applied from singing where it applied. Brother Moore added the phrase: **and under the same circumstances**, and then answered emphatically yes. He showed that the "silence" of 1 Cor. 14:35 was an absolute silence. Brother Moore spent a good deal of time on 1 Cor. 14 showing that this situation does not apply today. Beginning with 1 Cor. 12:1, he showed that the subject under consideration was spiritual gifts and then cited twenty-one verses in the 14 chapter illustrating this premise.

I could deal at length with the absurdities that were numerous in the answers brother Wade gave to brother Moore's questions. Simply a few will serve as examples.

1. Is it scriptural for a woman to teach a class of children or a group of children in a private arrangement? "Not if it's parallel to your classes."
2. What constitutes a private gathering? Wade answered, "That which makes it not public."
3. Would it be scriptural for a group of women to meet on the Lord's day and engage in the elements of worship were no men present? Wade gave a definite "No" to this question, thereby saying that the acceptability of a woman's worship depends upon the presence of at least one man in the assembly.
4. What provisions may the elders of a church make for a woman to fulfill her responsibility to teach? The rejoinder: "Any that doesn't violate the New Testament."

Brother Moore defended the truth with humility and yet with great force. It was indeed a pleasure for me to have the experience of working with him in the capacity of moderator. I have come to greatly respect his ability to uphold the truth and advise that congregations anywhere need not fear when they call upon him in this capacity.

In commending the fine spirit that prevailed through out the discussion, brother Clovis Cook of Kansas City, Kansas, who moderated for brother Wade, pointed out that it is possible to "win" a debate and still lose due to a bad attitude: "sort of like the houn' dog that whipped the skunk," he said, "but didn't know whether it was worth it." May I concur wholeheartedly, and say that brother Houn' Dog Moore and I enjoyed our part in the discussion immensely.

**The End**



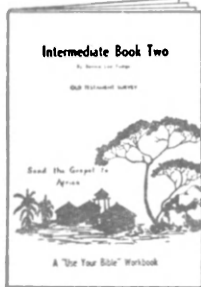
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Personal Evangelism ..... (Continued from page six)

fiction and interest members have been organized into zone workers. Gadgets have been substituted for qualifications so that the workers are sent out armed with slides, charts and memorized speeches. "Interest in souls" has been bolstered by social activities following an evening of personal work.

We must take a fresh look at ourselves in the light of our responsibilities as Christians. It is not that we must wait until the congregation "organizes" some sort of personal work. In time, the growth of Christ in us ought to dictate that we do something about reaching the immediate circle

of people in which we move. In the final analysis, personal work is just that... **personal** and not congregational. You alone can do the personal work God requires of **YOU**. **End**

The Other Alternative ..... (Continued from page seven)

join abilities and work together under overseers "ordained" by God. 1 Tim. 3:1f; Acts 6:1f; 1 Cor. 16:1-3; 5:1f.

### Final Alternatives

God declares it is either "walk by faith" (2 Cor. 5:7), being obedient to the gospel, and be saved; or, "walk by sight," pleasing men, and be lost! 2 Thess. 1:4-12. **End**

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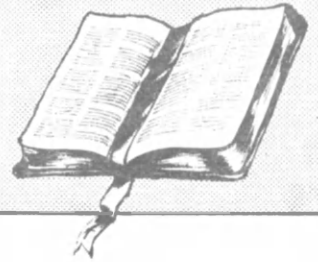
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### "The Gospel For This Age or Dispensation"

#### Number Four

Great importance attaches to our being able to identify the time and place of the beginning of the gospel of Christ. This is why we have been so particular in the negation of certain errors which have been held by some regarding the matter. And since Paul in our text (Rom. 1:16), affirms that the gospel of Christ is the means by which God saves men in this dispensation, if we can find the beginning of its proclamation, we can know with unerring certainty of what it consists.

Let us read now, what Paul wrote to the Corinthians: "Now I make known unto you, brethren, the gospel which I preached unto you, which also you received, wherein also ye stand, by which also ye are SAVED, . . . For I delivered unto you first of all 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"; to the proof of which he then adds the names of living witnesses.

Since the gospel of which Paul speaks in our text (Rom. 1:16) is declared by him to be the power of God to save all men, and he says that the gospel which he had preached to the Corinthians had saved them, we can be sure that in both of these passages he is speaking of the same gospel. Hence, we have now found what are the facts of the gospel which is the power of God unto salvation in this

age of the world. They are the death of Christ for our sins, his burial, and his resurrection from the dead.

The word "fact" is correctly used only of a deed, an act, something that has actually happened or come to pass. And since this is true, it is easy to see why the gospel of Christ which is NOW the power of God to save men, was not preached to any age before Christ. It literally could NOT be preached before the tragic deed of Calvary had been done; his cruel death upon the cross had been accomplished.

This sets a definite time then in the past beyond which  
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## EDITORIAL

Stanley J. Lovett



## “The Lord Knows Best”

Dread and inevitable death is viewed as the chief calamity. Helpless poignant grief and frustration flood the soul as all that remains of those who have been loved so deeply are viewed. A most precious treasure has been borne away in spite of all that could be done. With those who have no hope there remains only a dark and empty void. Hearts are so completely crushed that it sometimes robs the will of the desire to go on living. At times this final eventuality engenders resentment and rebellion not only against man but even against the good God himself.

But when the forces of death invade the ranks of the true believer it can be an entirely different matter. Unflinching faith arises and through the mist declares, “Blessed be the name of Jehovah.” Though the grief and sadness can be just as real and heart-piercing, the Christian can smile through the tears knowing somehow it can turn our for man’s good and God’s glory. Thus, he sorrows not “as those who have no hope.”

Below is a letter from a friend whom this writer knows only by correspondence that spans over a decade now. In it my friend and faithful gospel preacher with gentleness and sorrow recounts the untimely and unexpected passing of Timothy, his youngest son. As you slowly and carefully read mark the heights to which the faith and hope of this heart-broken family soars in their unquestioned trust that God doeth all things well. They know that Tim has only gone on before, that he is “very much alive” and “wonder how much he now really knows about the wonderful works of God.” Those who mourn in hope must wait a little while to join him. “The Lord knows best.”

As you read, with me, brush aside the tears and rejoice in the vibrant hope and trust of these believers:

Dear Brother Lovett:

This is without question the most difficult letter I have ever written, which explains why I have waited so long. But having a stack of mail to answer, I thought I would start with you.

We have lost our youngest son, Timothy. Timmy was, as far as we knew, in perfect health. I can’t begin to tell you the shock I feel. so I will not try; these few words will give you the story.

On the days of March 25, 26 (Sat. and Sun.) Timothy performed his duties, played and was very much alive. On Sunday night as we were returning home from services he was fascinated by the moon peering behind a cloud. Together we stood and gazed in wonderment at the works of God. Monday morning about 10:20 while playing ball at school he dropped forward on his face and his spirit went back to God who gave it. I can’t help but wonder how much he really knows now about the wonderful works of God. Timothy will be missed and I will be shedding tears for a long time to come, yet we know the Lord knows best, so we look forward to the time when we can go where he is. Until then, Tim will be very much alive—only in a better world. We will cherish the 15 years he spent with us on earth, all the days of our lives.

Tests revealed myocarditis, a rare heart disease to be the cause of Timothy’s death. There is very little known about this type of heart disease, and no examination detects this disorder.

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## The Gift Of the Holy Spirit

R. L. (Bob) Craig

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

We strive mightily to convince people of their need to be baptized, emphasizing the fact that if they will so act they will receive a specific thing—the remission (forgiveness) of their sins. More often than not, we do not even quote the latter part of verse 38 and when we do, we consistently shy away from any further explanation. Is it because we do not know just what is meant? Or, is it because our explanation is just a little weak and we are more than a little afraid of it? Or, is it, perhaps, that we have missed the point.

Several explanations are given: 1. The Pentecostal concept is that "the gift" is a miraculous outpouring, or Holy Ghost baptism, the result of which is demonstrated by speaking in tongues, etc. We can hurriedly dispose of this one for even the Pentecostal people will grant that not ALL believers who repent and are baptized experience this result. And, whatever is meant by "the gift of the Holy Ghost," it is just as sure and certain to come as is the promise of "remission of sins." If a person gets one, "remission of sins," he gets the other, "the gift of the Holy Ghost." Conversely, if he fails to get "the gift of the Holy Ghost," you can be very sure he did not get "the remission of sins" either. One is just as definite as the other, mark that down.

2. Some try to get around "the gift" by simple relegating it to being a miraculous manifestation of some sort, peculiar to the apostolic age, and, since the apostolic age or "age of miracles" is over, we no longer get "the gift." We can mark this idea off for, at least, two reasons: (a) Miraculous or spiritual gifts were received "by the laying on of the apostles' hands" (Acts 8:18) and certainly not because of gospel obedience. Read all of Acts 8. The Samaritans "believed" and "were baptized," (Acts 8:12) hence, were saved or had remission of sins. BUT they did not receive the Holy Ghost until later. So, we know, that the gifts administered "by the laying on of the apostles' hands" was not "the gift" of Acts 2:38 because, whatever it was, it was received when people completed their obedience in baptism. (b) Also, this idea ("the gift" was only for the apostolic age) is disproved by the statement in verse 39 which states that "the promise is unto you and to your

children and to all who are afar off, even as many as the Lord our God shall call." So, whatever it is, it will continue to be for ALL that the Lord shall call and for as long as the Lord shall call.

3. This third concept has a two-pronged exegesis and one or the other prongs is accepted by the great majority of my brethren. When all their explanations are exhausted, they end up holding the same prong while, at the same time, they deny so doing. Most take the position that "the gift of the Holy Ghost" (or Holy Spirit—and I shall so use that word hereafter) is the Spirit himself. Many articles have been written recently concerning the Spirit and many more have picked up quotations from "pioneer" preachers. Almost, without exception, all pass by "the gift" with a wave of the hand and arbitrarily make it to be the Spirit himself—no explanation, no exegesis—they seem to think that this just has to be accepted, regardless.

The two-pronged dilemma I mentioned is this: one says that the reception of the Spirit does not cause us to work miracles or speak in tongues but it is something more than that which can be attributed to the word. They do NOT believe that the Spirit works altogether through the agency of the word but just HAS to do something within man separate and apart from the word. Notice a quotation from Jimmy Allen taken from the bulletin of W. L. Totty, March, 1967:

"I do NOT (my emphasis—BC) believe the Holy Spirit operates only through the word of God in the life of a Christian.

- a. He does operate through the word. Eph. 6:17.
- b. He operates only through the word in the conviction and conversion of sinners. There are no Christians where the word has not gone.
- c. However, the Holy Spirit actually dwells in Christians. Romans 8:9. If he does nothing as the indwelling Spirit, there is no advantage to having Him in us."

I think this adequately defines the position of many brethren today. There just has to be SOMETHING apart from the working of the Spirit by the word. Perhaps it is something that activates the word or changes our attitude so we will be receptive to the word or gives us some kind of perception that we would not otherwise have. In fact, by the time they have completed their explanation, they have said, in effect, just what our Pentecostal neighbors say—just not quite as extreme. But, actually, they might just as well use the Pentecostal terminology to explain what they mean because it finally comes out about like saying "it is better felt than told." This, of course, gets into the subject of how the Spirit does his work or how he dwells in man. We will discuss that in a future article. Right now, we are interested in what "the gift" of Acts 2:38 is. These are just some of the claimed possibilities.

Now, the other horn of the mentioned difficulty is grasped by the majority of the brethren. They lay down the premise that the Spirit works in man ONLY to the extent that the word finds free course in man and directs his activities. This I believe to be a true premise. These

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### ABOUT THE AUTHOR

R. L. (Bob) Craig — Minister for the Pear Ridge church, Sixth Avenue and 30th Street, Port Arthur, Texas.



## Preaching First Principles

The whole subject of "First Principles" needs re-study; and I believe good case could be made for including many lessons to the brethren in this category. After all, we deal with "aliens" today who have been subjected to a "Christian" (in the broad sense) background; and we are surely aware that many are nominal members of the church—who have only the foggiest notions about it. But I will limit this article to our usual use of "first principles"—those things which must be taught to an alien sinner, to cause him to obey the gospel.

According to many brethren, preaching "first principles" means the presentation of a topical outline (a well-worn chart will help) on any subject our fertile imagination can concoct, with illustrations from calf-roping to kite-flying—just so we show that it takes Faith, Repentance, Confession and Baptism to get the kite up or the calf down.

If Bible illustrations are used it is expected that F., R., C., and B., marry off the bride, put the sheep in the door, or bring the highway wanderer to the feast. A legitimate, within-scriptural-bounds use of Bible figures is not questioned—in fact, I would encourage such uses. And although I sometimes marvel (and groan) at the way F., R., C., and B., are worked into Bible figures that were given to teach something else; I certainly do not wish to discourage the presentation of these requirements. I fully believe that alien sinners must believe in Christ with all their hearts, repent of their past way, and upon an acknowledgement of their faith, they must be baptized (in water) into a sacred relationship with the Father, the Son, and the Holy Spirit. I believe that in so doing, their past sins are forgiven (Acts 2:37-42; 8:35-f; Matt. 28:18-f). Obviously, since the Lord wants people to so obey Him, we must make these very commandments known; and I am thrilled at the power of God's simple truths, as they are preached to those who need them. **But I am persuaded that "first principles" go much further than this.**

The "Scheme of Redemption" or the "Remedial System" or whatever you wish to call the "Plan of Salvation"—all these clearly indicate that Bible students realize that man is a sinner, and God offers him a way out of sin. It doesn't take a Solomon to see that FORGIVENESS is a key word in this matter. The old law could not "take away" sins; but

in Christ "their sins and iniquities will I remember no more" (Heb. 10:). David foretold redemption in Christ when he said, "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4:6-8). Then "first principles" must have to do with FORGIVENESS.

But forgiveness implies a wrong done—and since we are talking about God forgiving, we obviously must consider that we have **wronged God**. Now read this over carefully—for it is here that I believe our "first principle" preaching fails. We have not prepared an alien for our first principles (the first principles we stress with such vigor) until that alien is aware of God's first principles—the principles I fully believe God intended to come first. These include faith in God's existence, respect for God as divine, ultimate authority, and a recognition of man's responsibility or obligation toward God. If we induce someone to be baptized "for remission of sins," who doesn't sense his responsibility to God; we have simple fed him a bit of "church" doctrine, or theological formula, of no real value or meaning to him.

The early converts (as on Pentecost) were Jews (a) believing in an ever-present, all-powerful, personal God; (b) taught by centuries of "law" to feel an obligation to God; (c) and taught to expect, one day, a deliverer through whom they might escape God's punishment for sin. Even the pagans of the first century had a superstitious faith in a real God. For them the true God had to be identified; their faith given solid foundation; and in the process, the individual's responsibility to God, and for sin, brought to the foreground (See Rom. 1:2). When they were taught to put their trust in Jesus Christ, the Son of God; to turn from their sins; and to obey Him in baptism; this was much more than a formula. By this they reversed their whole life—became truly "new creatures" in Him.

I am persuaded that much of our preaching today falls upon ears that either (a) refuse to consider God as real and actual—as our divine Creator, offended by our sin, and to whom we must go for forgiveness; or (b) whose senses are conditioned by traditional "Christian" concepts to **expect** certain orthodox formulae—who do not really believe their condition is critical—who accept or reject the "invitation" upon purely social grounds. Is this an oversimplification of the matter? Perhaps! But before you reject it, take time to think it through. I believe there is enough truth here to warrant my conclusion.

The first principle deluxe—the thing we really need to work at—is something that will make the reality of God more apparent to the alien. Since there is certainly nothing lacking on God's part, as respects this matter, the fault must be placed at our own feet. WE are failing as reflectors of God's light, and improvements in our "first principle" preaching must begin with us, the preachers and teachers. We must be taught something, believe something, and do something—to cause the alien sinner to obey the gospel of Christ.

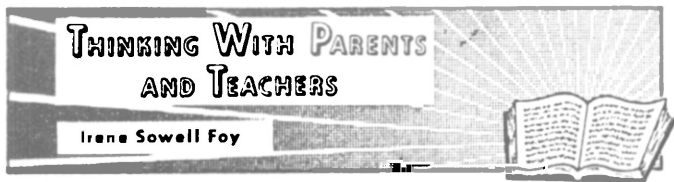
Our failure is NOT—I repeat, NOT—in material good works. Oh, there is plenty to do in this field, but this is not our immediate problem. The social gospelers, including the promoters of pet benevolent projects, will cry for more church contributions to their institutions, on the basis that we thus cause people to glorify God—some of them

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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.



## Hungering and Thirsting After Righteousness

"As the hart panteth after the water brooks,  
so panteth my soul after thee, O God" (Psalm 42:).

In the above quotation, one gets a graphic portrayal of a deer in the forest. He is panting for water, perhaps having been chased through the woods. There is no physical need that can so diligently drive man to action as that of thirst for a cool drink of water. Even after fatigue sets in, the hart will travel on until he finds a stream from which to quench his thirst.

What more pathetic cry than that of the traveller across the lonely desert when we hear his feeble cry, "Water, water." It would indeed be a hard heart that would not prompt one to share the last water in his canteen to alleviate the parched tongue of that one pleading, not for gold or silver, but simply for WATER.

Exercises that stimulate physical hunger and thirst help to sustain life because the drives lead to the satisfying of the great desire for food and water. A woman would be unworthy of the name, Mother, if she did not study not only to stimulate her baby's desire for food and water but to satisfy that desire. She wants her child to grow and develop as he should so she gives attention to things conducive to that end. That is good and right but it is not enough. There is something in that child which is more than physical. He has a soul, a spiritual being, something in the image of his Creator. The spiritual being is not like the vapour that soon vanishes nor is it like unto the "weaver's beam" that completes its pattern in a brief period of time. The soul is the eternal part of one. A mother's love for her child will cause to study and strive so that her child's spirit may enjoy an eternity of happiness around the throne of God. Just as the physical child must be given food and drink for his growth and development so must his spiritual being be adequately nourished, which is far more important than the physical feeding.

Jesus set the goal for us when he spoke these matchless words which so beautifully harmonize with his own manner of life:

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6).

### 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.



Long before our Lord spoke those words, Inspiration dictated to Isaiah the blessed state that would be available to his "servants." In the same breath he told of the impoverishment that would come to the apostate Jews. Here is his promise as recorded in Isaiah 65:13, 14: "Therefore thus saith the Lord God, behold my servants shall eat, but ye shall be hungry: behold my servants shall drink, but ye shall be thirsty: behold my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."

Mothers who have the highest goal for their children, that of faithful submission to our Father's will should begin early in their children's lives to cultivate a taste for righteousness. The Psalmist tells what is righteousness: "My tongue shall speak of thy word: for all thy commandments are righteousness" (Psalm 119:72). So, a mother's tongue will speak God's Word to her children if she would have them attain to righteousness. By consistently continuing such speaking, the hearers will appreciate more and more God's precious truths and will develop into those who do "hunger and thirst after righteousness." God will so arrange that if they do just that, "they shall be filled."

The late Senator Edward Ward Carmack, from Tennessee, wrote in his book, *Character, or, The Making of A Man*, an impressive portrayal of the sorrow of a father who had failed to cultivate in his son a hungering and thirsting for righteousness.

This is what Senator Carmack wrote: "From the trembling lips of an anxious father came this question: 'Is the young man Absalom safe?' It was a father's question, but it should have been asked years before... Long before his doting father had become anxious for his safety, Absalom had gone the way of death and ruin. It was not the spear of Joab, but the blindness of David, that wrought the death of the young man Absalom.

"Youth is the raw material of manhood. The old man is simply what he began to be in his youth. Manhood can only mature and age can but harvest that were sown in the springtime of life. It is in youth that the work must be done and the influences brought to bear that are to mold the character and shape the destiny of the man."

Jesus said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6).

**The End**

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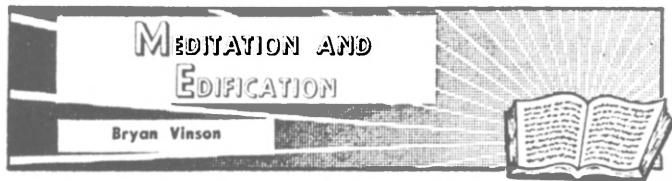
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—Leo Rogol, Hixon, Tennessee.



## Expressing Concern For The Voices of Concern

### THE FAILURE OF FUNDAMENTALISM, OR, PROPHET VS PRIEST

In the "Voices of Concern" there is a contribution from J. P. Sanders, who envisions an irreconcilable conflict between a religion of Prophets and what he identifies as a religion of Priests, in his long view of religious history. His sympathies are aliigned with the characterization he gives to the former, and therefore his antipathies are directed toward the latter. With this he relates what he styles as Fundamentalism, and the "letter" as distinguished from the "spirit" identified with a prophetic religion.

In Romans 2:27; 7:6; 2 Cor. 3:6, we find the terms "letter" and "spirit" used in contrast, and in each of these occurrences they have reference, respectively, to the law of Moses and the gospel of Christ. Hence, for one to employ these passages, or any one of them, to support the idea that the "letter" has reference to the requirements written within the gospel of Christ is to be guilty of a mishandling of the scriptures. This writer says: "When he (Paul) wrote that 'the letter kills, but the Spirit gives life, he was probably speaking out of his own harrowing experience of changing from the priest to the prophet." Above this statement he voiced the thought that Paul's conversion was not, in his understanding, so much a conversion from one religion to another as it was from "priestly to prophetic faith," and, too, that in his former religion he was evidently unhappy as indicated by the fact he kicked against the goad! I wonder where he found his evidence to this effect? Paul says that he had lived in all good conscience under this religion, and that he thought he should do many things contrary to the name of Jesus, which things he did. Where did this writer find that Jesus had reference to the "priestly religion" when he said it was hard for Paul to kick against the goad? Why, he received authority from the chief priests authorizing the seizure and imprisonment of Christians, and he desired and sought this authority, Acts 9:2. He wasn't kicking against a "priestly religion" as surmised by this writer, but against Christ and His cause, in his persecution of Christians. Such vain, shallow and presumptuous reasonings appear to characterize this touted intellectual.

His antipathy for what he styles "legalism" runs through-



#### ABOUT THE AUTHOR

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out his piece, and he accuses us of seeking justification by works of the law. Note: "Some will make a test of fellowship on church polity but will not make a test on the weightier matters of justice, mercy and faith. In short, legalism, in its effect to find justification by works of the law, eliminates the more difficult requirements in order that it might establish a law that can be kept." This is a serious indictment preferred against the people of God, and to whatever extent, or to whatever degree, it may exist then the one or ones guilty have failed of the grace of God. But such charges are designed as criticism of the persuasion that baptism is essential to salvation, and that the Lord has but one church, and, too, that the observance of the Lord's Supper is to be kept every first day of the week. These are mere minutia as compared with his em-

(Continued on page twelve)

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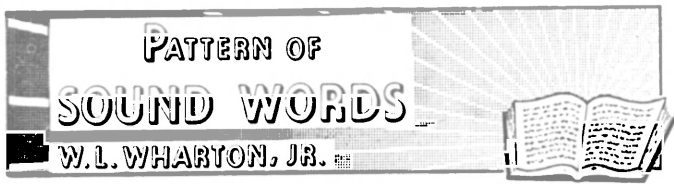
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## James 1:27

"Pertness and ignorance," says Bishop Horne, (*Works*, Vol. 1, page 392) "may ask a question in three lines which will cost learning and ingenuity pages to answer; and when this is done the same question will be triumphantly asked again next year, as if nothing has ever been written on the subject."

Illustrative of this is the now familiar question: "Can the church practice pure and undefiled religion?" One might think, from the frequency of its repetition, that it had never been dealt with. It has. Informed people must know that James 1:27 involves individual action of the Christian. The advocates of support of institutional orphan homes from the treasury of local congregations recognize the need for establishing scriptural warrant for their practice, while at the same time they should know there is none. Unable to find warrant in the scriptures they seek to find it in the consent of the mind of those whom they would teach; hence the question. It is a left-handed approach to establish a practice by the consent of a man's mind without

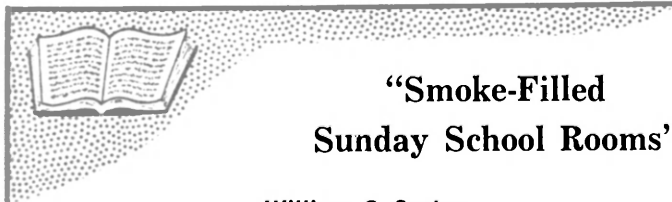
benefit of the teaching of the scriptures. If one, unskilled in these matters, is led to suppose that the congregation, as such, can practice "pure and undefiled religion" he is then forced to admit that James 1:27 must so apply. But this is not true of the text, no matter what one may be inclined to "admit." To many it will seem a hard "saying" to deny that the church can practice "pure and undefiled religion." Of course, this is the trick in the question. Actually, it is not one's business to deny anything concerning what the congregation, as such, can or cannot do. It is absolutely correct to say that congregational action is not under discussion in the passage. A fair and intelligent approach to this highly prejudicial question is to acknowledge the simple truth in two particulars: (1) The local congregation can practice anything for which it has divine authority, and (2) James 1:27 is not authority for the local congregation, as such, to practice anything! If local congregations are to support institutional homes for orphans, out of their funds, some other passage will of necessity have to be found because James 1:27 affirms nothing about a congregation's work one way or another.

The End



### 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.



## "Smoke-Filled Sunday School Rooms"

William C. Sexton

Recently while visiting a "Newcomer" to our city, I learned that the family had attended the "Sunday School Class" of the First Christian Church. They were dissatisfied with what they found; they had not returned; they were longing for the "church back home." I have come to expect any thing in religion. Therefore, I was not surprised, but it was news to me, when I was told that "they were smoking and drinking coffee in Sunday school." "They were discussing politics... ash trays were all over the place... no one had a Bible... it didn't seem to be a Bible study at all; we left," I was told, "and didn't go back."

Last Sunday a lady attended our services for the first time, and in response to my question as to the families' religious status, I was told: "We attended another church, and they were smoking in class, so we didn't go back."

I had talked to one of the members here about the first instance, and when I mentioned the second, I was told that since our first talk they had done some checking, and that such seems to be "wide spread" in the churches here.

Upon mentioning this to another brother, he said, "Well I don't guess that is much worse than some of the other things they are doing." This pretty well sums it up, I believe. If you are not going to worship and serve the Lord in your religion; you might as well do whatever you desire. That is exactly what people are doing in many churches today. They are doing that which the majority want; and that is not reading God's word and trying to carry it out in their life's activities.

Religion, to many people, is a PLAY THING. I am convinced that the clergymen are responsible. That is not to say that the followers are excused, for every person capable of understanding, is accountable to the Lord (Rom. 14:11-12). Yet when the person who has the respect of the people as "a man of God," discredits the Bible, and shows disrespect for the word of God, we can expect nothing but what we are seeing in the religious world today.

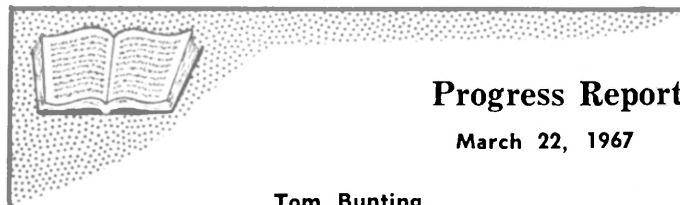
Many churches today have as their goal—building big institutions, wielding power in politics, providing social activities for their membership. Salvation from sin, an

(Continued on page fifteen)



### ABOUT THE AUTHOR

William C. Sexton — Preacher for the church, 2718 Renick, St. Joseph, Mo. 64507.



## Progress Report

March 22, 1967

Tom Bunting

### THE BUNTINGS TO NORWAY

Leaving June 9, 1967

First, sincere thank you to all who have shown an interest in the work in Norway. Even though some could not help at this time I appreciated the letters received.

It is apparent that we shall not be able to store our furniture without considerable cost. Therefore, we are now in the process of selling our furniture. Then by the second week of May we should have all of the things we plan to ship to Norway packed and on their way. That is only five weeks away and obviously a very short period of time. Our estimated travel expense for the round trip is from \$3000 to \$3500. And I shall need at least \$600 a month support. We are **urgently** in need of travel funds and monthly support!

Already received on our travel fund:

Central church of Christ, Ocala, Fla.	\$ 50.00
Anonymous, Miami, Fla.	100.00
Spring & Blaine church of Christ, St. Louis	200.00
Walter Fisher, Creve Coeur, Mo.	25.00
Mrs. W. P. Campbell, Double Springs, Ala.	20.00
W. Bradenton church, Bradenton, Fla.	100.00
Miss Helen Boswell, Lakeland, Fla.	50.00
Mrs. Earl Mires, Montebello, Calif.	100.00

Mr. & Mrs. W. C. Redmon, Jr., New London, Conn.	5.00
Mr. & Mrs. Bob Tuten, Bergen, Norway	25.00
Mrs. R. F. Collins, O'Brien, Fla.	10.00
Floral Heights church, Wichita Falls, Texas	100.00
	\$785.00

Promised support while in Norway:

Rose Hill church of Christ, Columbus, Ga. (begin in July)	\$ 50.00
Carriger church of Christ, Athens, Ala.	50.00
West End church, Franklin, Tenn. (begin in August)	25.00
Canaba Heights church, Birmingham, Ala.	100.00
Church of Christ, Steele, Mo.	50.00
	\$275.00

To all of those who have already assisted in this work we send our sincere thanks. Others that may plan to have fellowship in the gospel with us please let us hear from you immediately!

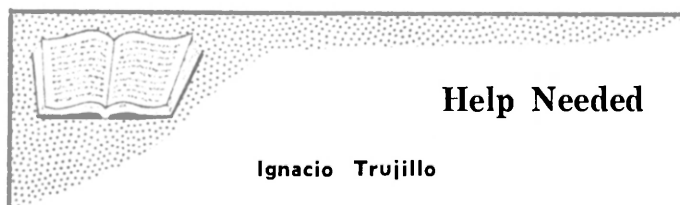
Continue to remember us in your prayers.

Brotherly,  
The Buntings



#### ABOUT THE AUTHOR

Tom Bunting — Evangelist for the church in Miami. 2410 S. W. 14 Miami, Fla. 33145.



## Help Needed

Ignacio Trujillo

Dear Brothers,

I am the preacher for the Spanish-speaking church in Raymondville, Texas and am 27 years of age.

The city of Raymondville claims 9,000 inhabitants of which about 70% are Latins (speaking-Spanish).

Others preachers who have labored in the city are Wayne Partain, now of Sinton, Texas and Joaquin Blengio who now preaches in Harlingen, Texas.

My wife and I have six children making a family of eight and I have no support. I am working in secular work but this demands much time that could be used in the Lord's work. I would like to correspond with churches or individuals who would be interested in providing about \$400 per month as a total salary.

I can speak English fairly well and would be happy to make a trip to explain the work to anyone interested.

Please write to me at the following address:

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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.

**Dan S. Shipley, 1200 Daffodil, McAllen, Texas.** Progress of recent months and potential for a healthy growth in the near future makes the work with the Laurel Heights church here in McAllen most encouraging. We have two meetings scheduled this year, one with brother Aude McKee of Murray, Ky. and a fall meeting with brother W. L. Wharton, Jr. of San Antonio. I have just recently completed a short meeting with the West Side church in nearby Weslaco. Brother Bob Bowlin, a member here at Laurel Heights, is preaching regularly on Sunday mornings for the faithful brethren of the Central church in Harlingen and reports good progress there. We have a radio program which may be heard every Sunday morning at 7:15 over station KRIO, 910 Kc. Those in and around the Rio Grande Valley area are invited to tune in. Worship with us when traveling in this vicinity.

**R. L. (Bob) Craig, 3401 30th St., Pt. Arthur, Texas 77640.** After two years with the church in Crane, Texas, I have moved to Port Arthur to work with the Pear Ridge church. The church in Crane is a fine church with good elders and doing much in the support of gospel preaching. They presently support David Bonner and Joe Fitch fully and give partial support to Ben Shropshire beside supporting a local man. Walter Talley is to move there June 18. I am having to support myself partially now thus my meeting work will be somewhat curtailed. However, if there is any church in 100 miles of Port Arthur that needs a meeting, I will be glad to work with it.

**James L. Denison, Box 481, High Springs, Fla.** "Closed week's meeting with the church in Marietta, Fla. on April 30th, resulting in one baptism and three confessions of wrong. This was my second meeting for 1967. Bro. Bill Duncan of Trenton, Fla., will hold our meeting at Santa Fe Hills on May 15-21."

**Larry Devore, 217 Hunt Ave., W. Va. 25302.** We recently closed a good meeting with Morris Norman of Akron, Ohio. It was held April 3-12. No visible results, but we feel that much good was accomplished. While in Charleston, brother Norman preached daily over WKLC. The faithful churches here are expanding our present 3-day a week radio program to 5 days weekly on WKLC, at 9: A.M. Prior to the meet-

ing one woman was baptized March 25th. The New Testament church was established in Roseville, Ohio the week of May 7th, with a meeting held by Jesse F. Wiseman of Mulvane, Kansas. The brethren are temporarily meeting in the Presbyterian church building. Please remember them and us when you pray.

**George T. Jones, 1706 Bingle Road, Houston, Texas 77055.** Three others have been baptized at Spring Branch church in recent weeks. Our vacation Bible school will be June 5-9. Oliver Murray will be with us in August in a gospel meeting.

**John Bullock, Grand Saline, Texas.** "John Bullock, preacher for the church in Grand Saline, Texas will assist the church in Lindale, Texas in a series of meetings June 12-18. Bobby McClenny is the local evangelist."

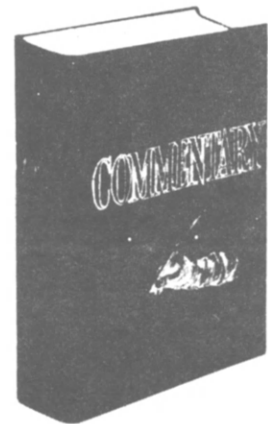
### BAPTISMS REPORTED:

Three were baptized in March and April in Hobart, Indiana; Two were baptized at Westside church in Irving, Texas, April .... Three were baptized late March in Corinth, Miss. at the Meek Street church (Huey Hartsell preaching) . . . One was baptized in April at White Oak, Texas . Two were baptized at Castleberry in Ft. Worth, Texas in April . . . Lexington, Kentucky's University church reports two baptized as a result of their gospel meeting (in April) . . . One was baptized at Linwood church in Shreveport, La. during April. . . . One was baptized in April at the 6th Ave. church in Pine Bluff, Ark. church . . . At Camden (Ark.) one was baptized there in a recent meeting In Vidor, Texas at the North Main church one was baptized in April . . . One was baptized recently in Tucumcari, N. Mex. Ray Votaw reports that in five different cities among both the colored and white that 34 have been baptized Three were baptized in April at the Southern Oaks church in Lake Jackson, Texas Two were baptized in April at the Belmont church in Indianapolis, Ind . . . Three were baptized in Wichita Falls, Texas at Floral Heights . . . In Pt. Arthur, Texas at Imhoff church three were recently baptized . . . One was baptized in Pretoria, S. A. in March . . . Three were baptized in April at the Thayer St. church in Akron, Ohio . . . A recent baptism took place in Ala. with the sister being identified with the Mississippi City, Miss. church.

One was baptized in a recent meeting at Monte Vista (Phoenix, Arizona) . . . Two were baptized in April at the Oaks West church in Burnet, Texas . . . One was baptized at the Westside church in Aurora, Ill . . . One was baptized during April at the Expressway church in Louisville, Ky . . . Two were baptized in April at the Silver Street church in New Albany, Indiana . . . Three were recently baptized at the Scyene Road church in Dallas, Texas . . . Bro. James L. Gay was with bro. Ojo and the Aremo area church on Sunday, 23 Apr., and another 18 persons were baptized! This brings the number to 80 in just 16 days. We thank God for this great increase in His people in this city. (Robert E. Speer, P. O. Box 4064, U.C. I., Ibadra, Nigeria) . . . Thus a total of 158 baptisms this month.

**News from our Spanish brethren— Along the Border:** Baptisms have taken place at McAllen—6; two at Ojinaga, Chin., Mex . . . six at El Salto Del Agua, S.L.P., Mex . . . Brownsville, Texas, two; (Please turn page)

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One Offering Heb. 10:14

# BLOOD OF CHRIST

For Sin Heb. 10:12

Without Spot Heb. 9:14

Put Away Sin Heb. 9:26

Without Sin Heb. 4:15

Vicarious Rom. 5:8



## WHAT

## WHEN

Rev. 1:5		Wash Away Sin	B	Acts 22:16
Jno. 19:34	B	Death of Christ	A	Rom. 6:3
Heb. 9:22	L	Rem. of Sins	P	Acts 2:38
Heb. 9:14	O	Good Conscience	T	I Pet. 3:21
Eph. 2:13	O	Into Christ	I	I Gal. 3:27
Eph. 1:7	D	Redeemed	S	Eph. 1:7
Heb. 12:13		Sanctified	M	I Cor. 6:11

TYPICAL

IMPORTANCE

Abel Gen. 4:4; Heb. 11:4  
 Noah Gen. 8:20-21  
 Abraham Gen. 22:13  
 Passover Ex. 12  
 Atonement Ex. 30:10  
 Sanctified Heb 9:18-22

Church Acts 20:28  
 Rem. of Sins Mt. 26:28  
 Justified Rom. 5:9  
 Made Nigh Eph 2:13  
 Propitiation I John 2:1-2  
 Made White Rev. 7:14

and Matamoros, Tamps., Mex....They report that new churches are now meeting in Matamoros (The second congregation there) Saltillo, Coah., Mex. In addition to this they tell of a recent Pentecostal preacher who has been converted aside from some three or four young Anglo brethren now in the Valley studying with preachers there either with the view in mind of preaching to Spanish speaking people there or in South America.

### News from brethren across the seas—

The Carl McCulloughs have now returned to Belfast. Northern Ireland... We see where that the Paul K. Williams family plan to go by the end of this year to South Africa... The Fred Liggins family also have tentative plans to return to South Africa to work... A letter from Jim and Margaret Everett while still on high seas enroute to Australia tell us that all is well with them. A great number of faithful brethren are leaving the states this year for other lands to preach th gospel.... this makes our hearts rejoice.

### Gospel Meetings:

W. R. Jones held a May meeting at Eastside in Baytown, Texas. These brethren have entered into their nice new building Eugene Brittness held a May meeting for the 10th and Rockwell church in Oklahoma City, Okla... A. H. Clark held a May meeting for the 10th and Francis church in Oklahoma City... A. A. McInroe held an

early April meeting for the church in Duncan, Okla. .... Harry Pickup, Jr. held a May meeting for the Spring and Blain church in St. Louis, Mo.... The Elm St. church had an early May meeting with Jim Sasser (St. Charles, Mo). P. F. Kuykendall held a May meeting for the Burnett Ave. church in Louisville, Ky.... Oliver Murray held an April meeting for the Southside church in Greenville, Texas and May meetings for the Alta Loma and North Main church in Vidor, Texas.... One was baptized in an April meeting at Walnut Street church in Greenville.... Ward Hogland held a May meeting for the Martinville, Ark. church.... a June meeting is scheduled for the Jackson Heights church in Columbia, Tenn.... California meetings are planned for Ontario with Floyd Thompson; San Bernardino with Phillip Morgan; E. Long Beach. Osby Weaver; Fallbrook, Jesse G. Jenkins; Venice, R. L. Morrison; Gardena—lectureship and Clovis with Max Bradford.... John Dillard held an April meeting for the Bossier City, La. church... Bill Cavender held a May meetin for the Lake Charles, La. brethren he was also with the Pinecrest church (Beaumont) in a gospel meeting during May Harold Flite held gospel meetings in Wichita Falls (West-side) and Kiestview in Dallas... R. J. Stevens held a May meeting for the Franklin, St. church in Borger, Texas. Harry Pickup, Sr. held a gospel meeting for the Downtown church in Lawrenceburg, Tenn.... Carl McCullough

held an April meeting for the West End church in Louisville, Ky... Homer Hailey held a May meeting for the Arch St. church in Little Rock, Ark. H. H. Houchen held a May meeting for Southside in Mt. Pleasant, Texas.. W. R. Jones held an April meeting for Southside in Pasadena, Texas (two were baptized)... Olin Kern held an April meeting for the Portae, Ind. congregation.... Other gospel meetings: Hazelwood, Mo., Billy Moore; Noblesville, Ind., Wm. H. Lewis; Lafayette Heights, Indianapolis, Bob Owen; W. Washington St., Aude McKee; High School Road (Indianapolis) Delmar Winger; Belmont (Indianapolis) Robert F. Turner; Emerson Ave., James R. Cope; Marion, Ind., Rufus Clifford; and Imhoff Ave. church, Pt. Arthur, Irvn Lee..

**Meeting Announcement:** A. C. Grider, from Greggton, Texas will be with the Southern Blvd. church of Christ in Sheffield, Ala., June 5-11.

### Preacher's Moving:

Bill Beasley to Cyclone, Ky. and C. G. Caldwell, III to Mooresville Pike church, Columbia, Tenn.

### Deaths:

Walter Henderson, faithful preacher of the gospel, departed this life early in May in Lawrenceburg, Tenn.... A. L. Chesses, faithful Christian and member of the North Main Street church in Vidor, Texas died early in May.

**"THE GOSPEL FOR THIS . . . . (Continued from page one)**

we cannot go to find the answer to the question of what men must believe and do today, in order to be saved. And if we can find where these facts were first proclaimed to the people, and what was required of those who believed them that they might have the remission of sins and be saved, we will have found what men must believe and do in order to be saved today. And with these and the conditions of salvation we shall deal in the next article.

To be continued

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**EDITORIAL, "THE LORD . . . . (Continued from page two)**

Brother Lovett, for years I have preached that life is short but now, I better understand my own teaching, "Life is short." It all seems like a bad dream, yet I know it is so very real, and we must press on and look up.

If you will be so kind as to print this letter it will save me many personal letters. Also it affords me an opportunity to say things to many who were so kind and understanding at this time. I never knew I had so many friends. I feel grateful to my generous and sympathetic brethren.

In Christian love,  
James W. Hester  
Route 1, Box 321  
Deer Island, Oregon 97051

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\* \* \* \* \*

**THE GIFT OF THE . . . . . (Continued from page three)**

same brethren then make "the gift" to be the Spirit himself. This I believe to be false. But remember, the Spirit works ONLY through the agency of the word. "The gift" of Acts 2:38, whatever it is, is something a person has immediately after baptism that he did not have immediately before baptism. This "gift" is conditioned upon his obedience just like "remission of sins." We receive one when we receive the other and I believe that this must be granted by all.

All the ideas discussed thus far accept the fact that "the gift" is the Spirit himself. If this is miracle working power, then all who are baptized could immediately begin to work miracles. But, all cannot, in fact all do not even make such claims, hence, "the gift" cannot be miracle-working. If this is some kind of influence or perceptive power that we did not possess before, then surely there would be some evidence seen in everyone baptized, but since there is no such result, we must conclude that it is not so and thus eliminate that idea. The majority insists, though, that "the gift" is the Spirit himself, but call it the "ordinary indwelling measure." They immediately begin to explain that they do not mean this intangible influence, nor do they mean anything miraculous but only as the word dwells in and works in man. Tell us then, who put the word in man? Did he learn it himself or did the Holy Spirit put it into him? What did he have after baptism that he did not have before baptism? And, nine out of ten of my sound brethren, when they start answering these questions will end up

with brother Allen's position—an influence, a perception, a feeling, something, when we get right down to it, that is "better felt than told." Yes, something separate and apart from the word; something in addition to the word. Or, is it something like this:

**FAITH OF OUR FATHERS** by Roy Vaughan using

a quotation from David Lipscomb in **Queries and Answers**. "The gift of the Spirit promised in Acts 2:38 was the Spirit itself. The gift of the Spirit itself was in two forms. First, it was bestowed in its miraculous manifestation as the apostles themselves received it on the day of Pentecost . . . Secondly, there is a presence of the Spirit with and in all Christians. They are said to "drink into this Spirit." They receive it gradually as they receive the word of God into the heart as the seed of the kingdom, and as it permeates, guides, and directs the thoughts, feelings, and desires of the person. By receiving and cherishing the word in the heart, the Spirit enters and abounds more and more in the person, making him like Jesus in his thoughts, feelings, works. I feel sure this is the manifestation of the Spirit promised to those who would repent and be baptized, receiving and cherishing the word of God in their hearts, this Holy Spirit as the indwelling guest of the church and the Christian would be their portion. This Spirit enters the heart with and through the word of God and spreads and strengthens as the word of God, the seed of the kingdom, more and more is understood and cherished in the heart. The presence of the Spirit is manifest in causing us to walk by the Spirit that was in Christ, to do the will of God as he did it, and to be willing to deny ourselves and save others, as Jesus died to save us."

I hasten to grant that the Spirit does dwell in the child of God and ONLY to the extent that the word dwells in him just as brother Lipscomb says, but what I am saying in this article is that this is ENTIRELY dependent on the person and does not come as a "gift" of the Holy Spirit or of anyone else. Go back and read again the quotation from Lipscomb for this is an orthodox position taken by most brethren. Notice, he uses the word "gradually." "They receive it gradually as they receive the word of God into the heart as the seed of the kingdom . . ." I believe this. We do receive this indwelling gradually but HOW do we receive it? As a "gift" or "received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2). Was it given you as a "gift" when you were baptized or did you "study to show thyself approved unto God . . ."? My point is that whatever is under consideration as "the gift" in Acts 2:38, we receive it right then and there just as we do "remission of sins." Tell me, how much more does a person KNOW when he comes out of the water than he did when he went down into the water? If he knows more, how come? Did he receive some miraculous filling while in the water? And when questions like that start coming, that's when those who started out by saying that the Spirit dwells in us ONLY to the extent that the word works in us, begin to crayfish and start making the gift something else, like an attitude, a perception, perhaps something "better felt than told."

Remember, I believe that the Spirit dwells in God's  
(Please turn page)

children today. I believe that the Spirit works in man to the extent that God's word works in us. But I also believe that we are the ones who have complete control over "being filled with the Spirit" or "letting the word of Christ dwell in us"; something we must "give diligence" to obtain; something we can "quench"; and not a "gift."

The burden of this paper is to show that "the gift of the Holy Spirit" is something a person receives when he complies with the conditions of faith, repentance, and baptism, that he did not have before. I believe that "the gift" is not the Spirit himself but something which emanates from the Spirit and I shall strive to prove that in a future article.

More to come.

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\* \* \* \* \*

## PREACHING FIRST ..... (Continued from page four)

going so far as to make benevolence (as at Boles Home) a form of evangelism. That is a subject to itself, and not for now; but I will suggest that the world generally sees such acts as humanitarian philanthropy—on the same basis as Heart Funds, Care, Hope, etc. They make no particular connection of such activities with genuine obedience to God. Our failure—the one that affects aliens respecting obedience to the gospel—is a failure in OTHER-worldly manifestations. We are failing as heaven's citizens.

Our failure is not one that can be corrected by larger contributions of money—what a pity!! If only we could give a few more dollars—or even many more dollars—and thus convert the world!! But it doesn't work that way. Even mammoth campaigns—where we attend every night, and work to bring a carload—even this is not the solution. "For after these things do the gentiles seek"—and a careful consideration of Matt. 6:32 will show that I have not stretched the paraphrase out of proportion. Our failure is not in material matters as much as it is in spiritual matters—truly "seeking first the kingdom of God, and his righteousness."

**Fearless faith**—that smothers anxiety for material things; this is a "first principle" we need desperately—in order to teach others also. **Love for souls—our own, and others**—this is a "first principle" without which our preaching will be in vain. **Seeking heaven**—really believing in the spiritual hereafter, and **hungering and thirsting for this final abode**—this is a "first principle" we ourselves must learn, before we can successfully lead others to the Lamb of God who takes away the sins of the world.

When we convince the alien, by our lives—and then our teaching—that **God is real, that all are subject to His divine authority, and all must one day face God in judgment** to "receive the things done in his body, according to that he hath done, whether it be good or bad"; (2 Cor. 5:10) THEN—the offer of redemption in Christ Jesus will strike a responsive place in his heart. THEN—Faith, Repentance, Confession, and Baptism, will not be too difficult to teach. THEN—we will have learned our vitally important lesson about "first principle" preaching. **The End**

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## FUNDAMENTALISM, OR ..... (Continued from page six)

phasis on social involvement with and concern for the economic and social conditions of backward peoples.

He endeavors to downgrade the essentiality of baptism by saying we do not usually place equal emphasis on the matter of forgiving our enemies as also essential to salvation. However, he affirms of his so-called prophetic religion that salvation is not a matter of a plan but one of relationship, not through meeting requirements but through love. Is to forgive our enemies a requirement? I have always thought so. But it is required of us only when those who sin against us repent, and hence it is a conditional requirement which is of force when the one to be forgiven meets the requirement imposed upon him! To seize on any lack of appreciation or dereliction of duty in relation to one command of the Lord, as evidenced in the lives of some professed followers of Christ constitutes no logical reflection against some other command issuing from the Lord of heaven and earth. Rather, in facing up to such a situation one should endeavor to magnify the law of the Lord in any particular where such respect and regard is lacking, and never seek to use such a circumstance as a weapon to wage an attack against another Divine Commandment.

For instance, should A, who has been baptized for the remission of sins, fail or refuse to forgive his enemies, does it follow therefore that B, who has not been baptized for the remission of sins is freed from such necessity because of this failure of A? If one is enabled to so reason in consequence of his advanced academic attainments, then he would not be a better thinker but a worse one for having been so educated.

In the Restoration Review, edited by Leroy Garrett, this writer, J. P. Sanders, in responding to James D. Bales, acknowledges that he and Bales are reasoning from such distinctly different bases, that there is no proper meeting of minds possible. I am persuaded this is true. It reminds me of the same admission of Robert Owen in his discussion with Alexander Campbell. It affords nothing amusing and humorous to me to note the apparent similarity between the implied and measurably expressed objectives of Owen in his system of Social Reform, and Sander's obsessive infatuation with the social reformation he envisions as the rightful obligation of religion. Truly he is one of the voices in the advance corps seeking to secularize religion today, which he chooses to identify as a "prophetic religion," designed to revolutionize Christianity. He views the first century Christianity wholly inadequate to the modern needs of mankind.

In his cruel indictment of the people of God today, he even brings into focus the race problem in America. He says, "One-tenth of our brethren in the United States are humiliated from morning until night every day of their lives simply because they are darker than most of us. Their cries for justice have gone unheeded, ever by the church which should have been most concerned for this brother beside the road. The cry and demand has been taken into our streets. Still the nation resists, and still the church hesitates to take an unequivocal stand for their rights as men. Could anything be more priestly than for

us to continue to baptize, commune, tithe and the rest while our brethren and their children are daily humiliated? Shall we continue to call the people to solemn assemblies, to religious feasts, to prayers, and hymns, or shall we with Amos say that all these externals are no delight to the Lord but that we must let justice roll down like waters, and righteousness as a mighty stream?" "Let Justice roll down like waters for the colored people of the United States and of South Africa and everywhere else. Let justice roll down for the two billions who are hungry from birth until death; while we, the minority, kill ourselves with fatness. Let justice roll down for the hungry who need bread instead of our bombs. Let justice roll down like waters, that His kingdom may come, that His will may be done on earth even as it is in heaven."

He states that, though they have taken their cry and demand into the streets, and the church still hesitates to take an unequivocal stand for their rights as men. While not knowing just the extent of his application of the term church in saying this, presumably he means the church of Christ inasmuch as his entire article is a contribution in a work of criticism against this church. He wants justice to roll down like water for these who are daily humiliated by the color of their skin. "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23). According to this writer he will remain humiliated from morning until night all the days of his life, unless it is changed. How would he suggest this change be wrought? Is the church responsible for the color of the Negro? And if not, how can the church be blamed therefor, or for failing to effect the desired change and removal of the consequent humiliation? I am simple-minded enough to hold the persuasion that God made him to be black, and thus I have no inclination to join in any effort to make him otherwise. The only conceivable way it can be changed is by the amalgamation, the miscegenation of the Caucasian and Negro races. I firmly believe there is every intention on the part of those who are promoting, inciting and enforcing the social admixing of the races to accomplish this very thing. He may think decent and law-respecting citizen, (and all Christians should be such) should capitulate before the rioters and looters that have destroyed lives and property in many cities, but I do not.

There are those who identify race riots with the Communist conspiracy, and that such are contributory to the designs of this known enemy is readily discernible. The forced mixing of the races advances the well-being of neither race, but shall ultimately be found greatly injurious to both. Race violence which has erupted in many sections of the country, both North and South, have been encouraged and to a substantial degree abetted by the activities of the "clergy," and this writer appears to be of one mind and heart with such rabble. The idea that the clergy should involve itself in the social and political turmoil of the peoples of this age is but a reflection of the basic misconception of the proper interest and design of religious thought and effort. Current polls indicate a decided waning of the influence of the church (used in the broad sense of embracing all denominations) over the present generation. A decided decline in attendance of religious services is acknowledged. While a principal reason assigned is the lack of relevance to the present and material needs of

man, it should be recognizable that the real answer is quite to the contrary. The past generation has witnessed a radical transition from an interest in the hereafter to an emphasis on the present and temporal interests of men. Notwithstanding this change, we are still confronted with this declining influence of religion. Why? Because in failing to address themselves to those matters involving the innermost longings and deepest yearnings of the human spirit, religious leaders have turned aside to those things which can only be related to the present state, leaving wholly unanswered and unfulfilled those needs which transcend time and which have to do with man's relation to God.

Today's generation is one of unrest because life's purpose must be identified with God and be related to an eternal hereafter; there is nothing within the perimeter of time and constituted of that which is material which can constitute or fulfill the purpose of human existence. No wonder that tranquilizers and L.S.D. find an ever-increasing market. This writer may decry a priestly religion, but the province of a priest is to function in things which pertain to God, in offering gifts and sacrifices, and to speak disdainfully of a priestly religion is to betray a lack of becoming consciousness of the being and excellencies of God and His Will. Happily, all Christians are priests and thus not dependent on a distinct priestly order, but wholly amenable to and dependent on the high priest of our profession, Jesus Christ our Lord.

There is an imperative and immediately urgent need for a return to a respect for the Word of God among us today, rather than further contributions calculated to undermine and erode what respect yet obtaining among us. Such pieces as this one noticed is essentially a manifestation or expression of an underlying disrespect for the scriptures as constituting a revelation of the mind and will of God to man.

Finally, be it noted this writer expresses the hope that with justice rolling down like water the kingdom will come; hence, it is evident he doesn't believe it has yet come. In other words, justice must come in liberating and equalizing the lives of the black race with the white race, and therefore until this occurs there is delayed the coming of the kingdom. From this it is very obvious that he must regard the kingdom as being yet future, and hence Christ is not yet king. But he was raised from the dead to sit on David's throne, and if he isn't now king his resurrection was decidedly premature. This writer certainly isn't ignorant of what the scriptures teach on these points, but simply doesn't believe them. This, I repeat, is the basic fault with the writers of this book—they do not believe what the Word of God says, and to me that is equal to not believing it to be the Word of God, since it is inconceivable that one can disbelieve any statement which they accredit to God as its author. End

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"SMOKE-FILLED" ..... (Continued from page seven)

eternity in heaven, the inspiration of the scriptures, things supernatural and eternal—all these things are out-dated; they have no place in man's life today.

The masses are going to follow the easy way, that which leads to destruction, fulfilling the lust of the flesh (Matt. 7:13-14). We must recognize the state of degenerate religion. We must know THE ONLY WAY TO HELP—IS—to cause the people to hear the word of the Lord (Jer. 23:22). Freedom will come ONLY to those who are taught the word of God, and have COURAGE to obey it (Jn. 6:44-45; 8:32; Jas. 1:21-25).

May we have the courage to stand and cry out against the evils in the world, including those in religion, that destroy souls. May we appeal to the people to embrace the will of God. If we don't have the courage to do this, we have no right to call ourselves CHRISTIANS. Neither do we have any hope — desire plus expectation of going to heaven.

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## Searching The Scriptures

A. Hugh Clark



### "The Gospel For This Age or Dispensation"

Number Five

Luke tells us that while here upon earth Jesus said to the apostles whom he had chosen, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name among all the nations, BEGINNING from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high" Luke 24:46-49.

The restrictive clause concerning their beginning of their work, as related to the coming of the Holy Spirit upon them, is repeated in the first, chapter of the book of Acts: "Ye shall be baptized in the Holy Spirit not many days hence... But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth" v' 5-8.

This promise of the Holy Spirit was given exclusively to the apostles and was for the purpose of qualifying them as apostles, that under the afflatus of the Spirit they might make known for the first time in all the world the gospel of Christ which, by the Holy Spirit, was to be revealed unto them. And that their account of the gospel is infallible, is insured by their baptism in the Holy Spirit.

The second chapter of the book of Acts records the descent of the Holy Spirit upon the apostles, and there

follows in the same chapter, the first proclamation of the gospel of Christ in the city of Jerusalem where he was crucified, and where he had said their ministry should begin.

Peter, in his sermon, affirms the death, the burial and the resurrection of Christ, his ascension and his coronation at the right hand of God. Moreover, Peter gave answer to the question which those who believed on Christ from his preaching, most naturally propounded to him and to the rest of the apostles that day, viz, "Men and brethren what shall we do?" And Peter said unto them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" Acts 2:38.

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#### ABOUT THE AUTHOR

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## "Ambassadors For Jesus Christ"

In "Bible Forethoughts," Harding College, Vol. 42, No. 22, from the Bible Department, Jerry Jones sets forth nine reasons why brethren should join in the "campaign method of evangelization." At the close of the tract is a little boost for Harding College by describing how many such evangelistic campaigns Harding students have participated in and some of the results.

No informed believer could possibly object to, but only applaud, and proper effort toward the evangelization of the lost. Every child of God should be vitally and personally interested in such. In the writer's appeal in the following paragraph are some matters that need comment. He writes:


"Campaigning and personal work give purpose to one's life. In 2 Corinthians 5:20 Paul says we are ambassadors for Jesus Christ. We are Christ's representatives here on earth. He is staking his reputation on us."

Although the zeal of the writer is commendable, his understanding and application of the word of God leaves something to be desired. He declares "we" (Christians) are "ambassadors" for Christ. Apparently he understands neither the meaning of the term nor its proper application. Paul refers not to himself plus his readers as ambassadors but to himself and to all the other apostles as ambassadors of Christ. The context, verses 18 and 19 of 2 Corinthians 5 shows that those who were ambassadors were those to whom was given both the "ministry" and the "word" of reconciliation, i.e., the apostles of the Lord. Reference is to the apostles in their capacity as such and not to Christians generally. Some definitions should help here. Presbeuo—"be an ambassador or envoy, travel or work as an ambassador . . . Paul speaks of his apostolic work as huper Christou presbeuein work as an ambassador for Christ 2 Cor. 5:20; cf. Eph. 6:20."—Arndt and Gingrich. The English meaning of the term will also help "... a diplomatic agent serving his sovereign in a foreign country. Ambassador, legate and nuncio designate a diplomatic agent of the first rank who, as the official representative of his sovereign or chief executive, etc." Dictionary of Synonyms—Webster. An ambassador has power to act fully on behalf of his sovereign in an official way. "Ambassador" could refer to none save the apostles and not to other Christians.

Then the writer declares, "We are Christ's representatives here on earth." A representative, according to Webster, is "2. Being, or acting as the agent for another, esp. by authority." For a group of callow youth to claim to be Christ's representatives here on earth" is equalled only by the Pope of Rome! That they are yet in college evidences their youthfulness, lack of knowledge and experience in the gospel of Christ. We refuse to classify such with Paul and the other apostles. That these young people are sincere and zealous we have no right to question. That they are to be designated by the weighty and noble terms of "ambassadors" and "representatives," we deny.

Finally. "He is staking his reputation upon us." That we also deny. Christ, is neither hazarding nor wagering his reputation on the writer of the tract, the approximately twenty-two per cent of the student body that is committed or participated in such campaigns, preachers, elders, or any one, or all of his people in the world today. His reputation rests upon himself alone and not on what men may or may not do or say. Certainly it does not rest upon a group of young and inexperienced men and women in a "campaign" for evangelism!

(Continued on page thirteen)



## "Beloved, I Pray.... Thou ... Be In Health"

L. R. Hester

"The elder unto Gaius the beloved, whom I love in truth. Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth" (3 John 1-2).

John "the elder" (one of the Lord's apostles who was at the time advanced in both years and spiritual development) expressed in the above passage a deep concern for Gaius' general prosperity and for his physical soundness, in proportion to the presupposed and acknowledged prosperity of his soul. John remembered Gaius in his prayers and petitioned the Father regarding his physical health. This attests to both the apostle's inward kindness toward Gaius and the value and sacredness of the human body. Soundness of body is among those things for which we are to strive and pray. Constitutionally, our bodies are mortal; and because of sin, "it is appointed unto men once to die" (Heb. 9:27). Therefore, it is not to be expected that failing health can be forever avoided, by either healthful habits or prayer, nor by both. Although an unpleasant experience, "the outward man is decaying... day by day" (2 Cor. 4:16). The process of death begins when man reaches the peak of his physical development and his strength begins to decline, and he cannot and God will not forever stay the final consummation of that process. This does not mean, however, that we are not to pray for good health, nor that we are to disregard the rules of good health, but that we are to be surrendered to the Father's will while striving and praying for health.

Surely, our practice should support our prayers. Will God grant the petition of one who prays "bring us not into temptation" (Mt. 6:13) while refusing to "put to death his members upon the earth... passion, evil desire and covetousness" (Col. 3:5)? Is it consistent for a man to ask the Lord "to deliver him from evil" while taking his neighbor's beautiful wife in his arms on the dance floor? Would prayer have kept David from adultery while he stood gazing lustfully upon the unclad body of Bathsheba? If I should pray for a continuation of physical and mental health, that I might serve the cause of truth, while knowingly disregarding the rules of health or while doing that which injures health, would my petition be granted? These are rhetorical questions the answer to each is self-evident. God helps those who help themselves by doing for them what they cannot do. We are to pray, "Give us this day our daily bread"; but we are not to expect the Lord to raise the wheat, grind the flour and bake

### ABOUT THE AUTHOR

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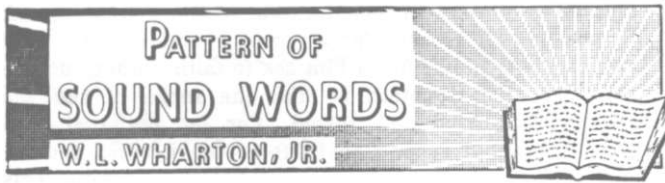
the biscuits. "If any of you lacketh wisdom, let him ask God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways" (Jas. 1:5-8). This wisdom is promised to Christians who ask believing, and with steadfastness of mind and effort. Put your finger in the fire and it will be burned; put carbolic acid in your stomach and damage to the tissues will result. We have no right to ask the Father for good health while deliberately injecting poisons into our bodies.

My body is a gift from God and the present dwelling for my immortal spirit, and if I am what I profess to be—a Christian, it is the temple of the Holy Spirit. Therefore, I am to keep it morally clean and make it an instrument of glory to God (1 Cor. 6:9-20). The thing stressed in these verses is not physical fitness, but it does seem that the house for man's immortal spirit and the temple of God's Holy Spirit should not be knowingly injured for mere fleshly gratification.

One of the many ways by which many injure their bodies is the drinking of alcoholic beverages. It is common knowledge that thousands have destroyed their minds and bodies in this way. Alcoholism is one of the major diseases in our nation and the care of alcoholics is one of its major problems and greatest expenses. Thousands are upon beds of affliction as a result of habitual and excessive drinking, and many of them are charity patients, whose families have been and continue to be denied of basic needs of life, including a deserving father, mother, husband or wife, son or daughter. And not one of these planned it to be so. They began drinking in moderation for kicks or to drown their sorrows; but strong drink mocked, enslaved and ruined them, while working untold hardships in the lives of others. And now our governor and others in high places are working to legalize the drinking of hard liquor over the bar. These are so materialistic in their thinking that they see nothing but revenue in the state treasury. Their eyes are wilfully closed to the harmful results of such legislation—drunkenness on the streets, robbery, rape, every kind of immorality, homicide, broken homes, juvenile crimes, slaughter on the highways, fear in the hearts of innocent and law-abiding citizens, needless expense in police protection and trials in the courts, moral and spiritual decay, diseased bodies and afflicted minds, the care of alcoholics, etc., to say nothing of the eternal effects. And we still have brethren in the land who make a puny defense of modern-day social drinking.

Another way by which many, and not a few within the Lord's church, injure their health is by contaminating their lungs and blood with poisons from tobacco smoke. The strong probability that smoking is injurious to the body has been recognized by most people since the practice became popular, but the evidences are too conclusive now for reasonable doubt. Tests have proved and the medical profession has affirmed that lung cancer, heart trouble and other ailments are in some cases caused, and that they are intensified, by smoking. An article by Eugene Britnell says, "The following statement in parenthesis was clipped

(Continued on page eight)



## Legal (?) Illegality

An associated press writer in a recent article that appeared in the Lexington Herald of Lexington, Kentucky, presents an astonishing figure, along with some interesting related facts, in connection with an illegal national-scale operation. The figure is \$188,550,000 and is offered as a conservative and educated estimate of the yearly "take." Who, would you say, is involved in an illegal money operation of this magnitude? Organized thieves? Betting syndicates? Bootleggers? Underworld crime bosses? The numbers racket? If you made any of these your answer would be wrong. The offenders are churches, fraternal organizations, veteran's groups, memorial societies and political clubs. Their "gimmick," which they share in common, is a raffle of one sort or another. These flourish in full view of the police. Still another type of game of chance widely used by these same organizations is Bingo. The article speaks of these methods as "the most painless way of extracting money from the tax-sick citizenry."

In a recent fair, held at Dallas, Texas, considerable publicity was given the fact that the police were called in to stop the Roman Catholic priest from operating a coin pitching game. It so shocked the general public that a protest was made.

Here in our own community we are constantly treated to the advertisement of Roman Catholic Bingo sessions and annual lottery dispositions made of automobiles on which, by the expedient of making a twenty-five cent donation you get a chance on the car at the drawing. If a common citizen or merchant did such a thing he would be promptly hailed by the authorities for violation of the anti-gambling code.

Why is this admittedly illegal conduct permitted? Possibly two basic attitudes have led to this situation. The first is the generally accepted belief that worthy objective justifies whatever means are necessary to achieve it. . . even means that would not be acceptable under other circumstances. While the general public will tolerate most anything done in the name of charity they would be quick to mete out deserved punishment to offenders with less noble motives. The above newspaper article pursues the question for us: "If raffles are illegal, how come they operate so widely? 'Well,' answer the chairman of a men's group in a high Episcopalian church in New Jersey, 'there's



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certainly no one in my town who is going to complain. Even the police buy chances. They know what we do with the money. So far we've paid for a new roof for the church, a new organ, new vestments, new hymnals, new prayer books and also summer camp for some kids who couldn't afford it.' The good purpose is what justifies almost all of this gambling."

A second attitude that prompts this illegal activity is the people in these organizations while anxious to do "good works" are not anxious enough over them to pay the tab out of their own pockets. The very first step in gearing up to perform their good works is to figure out some scheme whereby someone else pays for it. The article from which the above quotes are taken goes to say: "I don't think we'd be able to pay for many of the things we do unless we had bingo." says Don Dussault, exalted ruler of the Elks Lodge No. 1210 in Concord, N. H., "We gave \$1,000 scholarships to three high school students, sponsored a Little League team, and a dozen other things. We'd have to raise our dues if we didn't have the bingo money, and I doubt that we'd be able to do that."

It is true that God proposed that his people do good. In Ephesians 2:10: "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." The good which God proposes for his people is that which he himself has prepared and instructed his people to walk in. It hardly seems likely that anyone will be heard clamoring for bingo and lotteries as belonging to such "good works." Whatever God has set for our conduct he provides the means of its accomplishment. In Ephesians 4:28 we are told: "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that, hath need." While it is more blessed to give than receive how much blessing is it to give a thing which costs us nothing and does not even represent

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# CLASSIFIED

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## THINKING WITH PARENTS AND TEACHERS

Irene Sowell Foy



### "Blessed Are The Merciful"

One of the many great needs that afflicts mankind today is that of mercy, to be merciful one to the other. We read frequently of occasions where there is suffering because there is no one to extend mercy. "We don't want to become involved" is the justification that is often given for the failure to show mercy. The cry of a young woman for "Help, Help" was unheeded by the many people on a busy street because of the fear of involvement. Those people on the street became involved when they heard her cry of distress. They gave an answer but it was a coldly negative one, not the warm response from a merciful heart.

In the restless disturbed state in which most people find themselves today, there seems to be no time to "manifest the excellencies of our Lord"; his grace, mercy and love. Indifference to this lack results in the downward trend of "man's inhumanity to man" which makes countless thousands mourn. Trouble and disunity seem to be in every area; in the home, the schools, the government, among the nations of the world and even in the Lord's church. Hatred, envy and jealousy prevail rather than such love that will prompt one to extend mercy to another.

Wherein lies the answer? As with all of life's problems, there is only one source to which one can go for the solution. That source is the Word of God. God knows our frailties and weaknesses so he has provided the answers.

In order that we might be attracted to the beauty of mercy, he has liberally manifested it to the human race. If we hope to develop a merciful attitude, let us become more cognizant of God's mercy to his creatures. Long ago, Ezra, a priest and scribe who had returned from Babylon, while at the evening sacrifice, fell on his knees, spread out his hands to God and gave voice to an appreciative but pathetic prayer. He prayed: "For we were bondmen; yet our God hath not forsaken us in our bondage^ but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolation thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy commandments" (Ezra 9:9, 10).

The great way in which God has shown mercy to us is

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seen in Ephesians 2:4-6: "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, And hath raised us up together in heavenly places in Christ Jesus,

God had mercy on Epaphroditus for "indeed he was sick nigh unto death," and mercy on Paul that he not have "sorrow upon sorrow." The great evidence of God's mercy to us all may be seen in 1 Peter 1:3: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Not a day passes, not even an hour, but that we who are so frail and weak partake of God's abundant mercy. His greatest mercy was shown in his sending his Son to lift us from a state of death to life eternal. God has ever manifested abundant mercy. When Moses went up on Mt. Sinai with the two tables of stone in his hand, as the Lord had commanded him, the Lord passed by before him and said: "The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth" (Exodus 34:6).

The statue of Israel long ago no doubt presents a picture similar to that of "God's chosen" today: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land" (Hosea 4:1). God told those same people: "For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings" (Hosea 6:6). In Micah we read, "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? ... He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 5:7, 8).

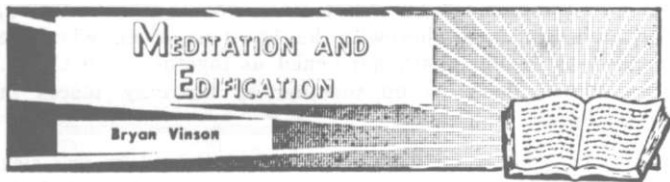
The merciful are not they who pass by on the other side or who do not want to "become involved" but they who are affected by the sorrows, the troubles and sufferings of others and who want to alleviate them. The merciful have pity for and sympathy with others to the extent that they help to relieve pain and sorrow. Such acts of kindness may be a result of hungering and thirsting for righteousness. Jesus said: "And whosoever shall give to drink one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Mt. 10:2).

"Come, and let us return unto the Lord," and help our children to know the Lord. If the next generation of God's children is to be more merciful than the present one, we must ever show to our children the mercy of God and be abundant in mercy ourselves.

William Shakespeare gave a good portrayal of mercy in his Merchant of Venice:

"It blesseth him that gives and him that takes.  
'Tis mightiest in the mightiest: It becomes

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## The Legalism Of The Gospel

Both in the area of political discussion and religious differences a time-honored practice of inventing and employing brand names for the opposition prevails. No weapon is more frequently and persistently used than the one of identifying the opposition with some term designed as descriptive of their true character. In our time there is emerging with increasing frequency the term legalist as descriptive of those who insist on a strict and respectful adherence to the scriptures in all that is to be believed and practiced, and is being mouthed by those of more liberal views as touching the authority of the scriptures. It finds a ready usage among the far out ones who have virtually surrendered all faith in the fundamentals of the faith. To determine just what they mean when they use this term in an approbrious sense is deemed worthy of attention, and, too, to expose the sophistry they thus practice in so doing.

Webster defines legalism as "Strictness, or the doctrine of strictness, in conforming to law, or, in theology, to a code of deeds and observances as a means of justification." From this it may readily be noted that there is a first and a second definition, the latter being the one which evidently they would say is in mind when they so use it critically of those against whom they so strongly animadvert. But should they so say, the facts in the case are against them for two reasons. First, there is none within the church possessed of good sense and a knowledge of the scriptures who believe a "code of deeds and observances" possess any intrinsic virtue in one's justification from the guilt of sin. Secondly, in every instance which I have seen of such branding as legalists those under criticism, there has been an emphasizing of grace and the minimizing of law, any law, as being in contrast thereto and incompatible therewith. In fact, they virtually take on the character of Antinomians in their diatribes.

Are we under law while saved by grace? If not, then certain conclusions must follow. First, if we are not under law but under grace, and it seems to be thought one cannot be under both, then we are not subject to law, and therefore there can be no transgression, for "where there is no law there is no transgression." and, since sin is transgression of law, a Christian cannot sin, and thus cannot be lost!



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Secondly, from this it is a short and inevitable step to embrace the very comforting doctrine of the impossibility of apostasy.

One writer has averred that "Paul makes it clear in the book of Romans that salvation is a matter of grace, not of law." It would be difficult for one to pen a statement more completely false than this. The antithetical reasoning of Paul in this letter with respect to law and grace had reference to the law of Moses, not to law itself. As a matter of fact he ascribes justification, the opposite of condemnation, in the eight chapter as having been wrought, in effecting deliverance from the law of sin and death, not to "the law," but rather to the law of the Spirit of life. What is law, essentially? Is it not rule of conduct as respects its subject, and the expression of the will of its author? When Christ said, "not every one who saith Lord, Lord, shall enter the kingdom of heaven but he that doeth the will of my Father who is in heaven," was he manifesting a legalistic spirit? It would be difficult to employ language more emphatic and exclusive as touching the quality of strictness in conforming to law than this suggests. Yet those who piously mouth, alarmingly and deprecatingly, "legalism" as an epithet, against those who contend for the Faith once delivered to the saints, aver great adoration for this one who so spoke.

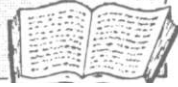
Are not those who become Christians such as have voluntarily subjected themselves to the will of Christ? If so, how can they know in what this subjection consists apart from law, since law is but the will expressed? "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law; To them that are without law as without law (being not without law to God, but under the law to Christ) that I might gain them that are without law; to the weak became I as weak that I might gain the weak: I am made all things to all men, that I might by all means save some" 1 Cor. 9:19-22. In this statement of how the apostle sought "by all means to save some," when adverting to his efforts in behalf of those without law he immediately endeavored to avert any misconception as to the import of this expression. Parenthetically, he clearly states that those referred to are not without law to God, being under law to Christ. There are none who are outside of law to God, consequently for anyone to identify salvation as attainable apart from and independent of law is to grievously err. When brethren embrace and entertain such views they are but reflecting an undue attachment to the doctrines of men, and are but displaying the fact of their own victimization by such teaching and the source of influence from whence it proceeds.

The core of their disaffection is found to reside in the command of baptism issued by Christ and advocated by the apostles. The mainstream of denominationalism has been prejudicially directed in opposition to this command as bearing on its essentiality. Just so long as baptism is divorced from the design of remission of sins it isn't distasteful to them. But, when so related as a condition to be complied with in order to receive the remission of sins it takes on the character of legalism. Certainly, no informed

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## BASIC PRINCIPLES

Robert F Turner



### The "Anti" In Antioch

The sweet-spirited Gospel Advocate of April 27, '67, carried an article by Basil Overton offering to erect highly prejudicial signs on the property of all who oppose human institutions to do the work of the church. They were of the 'Fertilizer Vs Poor Starving Orphans' variety, and wouldn't cost us a cent. Isn't that nice of them.

I would say it is about normal for the course. Not content with brotherhood (church-hood) evangelistic institutions, personal-work institutions, hospitals, fishing camps, homes (or un-wed mothers, advertizing etc., now they want to organize a Church-hood Sign-Planting Institution. Basil says, "One elder has said he will give \$500 for such a 'sign fund'."

Experience teaches it is a lot easier to get elders to "donate" to some church-hood institution than it is to get them to do what Paul told them to do if they felt error was present. The very passage with which Basil begins his tirade destroys his article. "The bishop must be—**holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayer.**"

If Basil or his contributing elder could give Bible authority for their church-hood adjuncts and institutions they would not have to organize another church-hood project to cover their weakness with prejudicial smoke.

The writers defense (?) for his social projects is "good works." **Yet, he acknowledges that we individually help orphans and needy non-saints.** It follows then, that we do "good works" and that the issue IS NOT the "good works" themselves, in their place and properly supported; but our objection is to **churches acting collectively**, through the media of "sponsoring churches" "Campaigns, Incorporated" or any other human society.

And if "good works" unqualified is authority for church action, Basil may like to tell us how he proposes to keep politics, physical culture, and boll-weevil research out of the church budget. (The front-page article of this same G. A., warns about "the social center view of the church, believing that its primary function is to minister to the social needs of the world.") It is a fact that this "good

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### What Is The Promise?

R. L. (Bob) Craig

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord your God shall call" (Acts 2:39).

The promise under consideration in this verse definitely points back to verse 38. The word "for" which introduces the verse is "gar" and means that a conclusion concerning foregoing events is about to be stated. "Therefore" could just as well be used. Since we must look backward to find what the promise consisted of, we immediately do so and find two things coming from heavenly sources, namely, remission of sins and the gift of the Holy Spirit. Since "the promise" is singular one might well decide that only one of the mentioned things is being considered. But I believe that both are included.

What is the promise spoken of here? I believe it is the same promise spoken of in places too numerous to mention throughout the New Testament. I believe it is the promise made to Abraham in Genesis 12:3, Gen. 18:18, Gen. 22:18, and many other places when God told him: "In thee (thy seed) shall all the nations (families, kindred) of the earth be blessed." So Peter states in Acts 2:39, "For the promise (made to Abraham) is unto you (Jews present at that time) your children, (Jewish lineage) and to all that are afar off" (Gentiles). Same as the idea expressed in Ephesians 2:17: "and came and preached peace to you which were afar off (Gentiles), and to them that were nigh (Jews).

Many things are contained in the fulfilling of that promise, but we could sum up all of these things in one word and that is—Jesus. "In thy seed (Jesus Christ) shall all the nations be blessed." (See Galatians 3:8-17.) What were the blessings that should come to all nations? One: turning people from their iniquities, (Acts 3:25-26) and the same thing in different language, the forgiveness of sins (Acts 13:32-38). Two: the promise of everlasting life, (Acts 13:46 and Acts 13:48) and the same thing stated a little differently an inheritance (Gal. 3:18, 3:29). I think all understand in 1 Peter 1:4-5: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Then we find both of these blessings tied together and emanating from the seed of Abraham, Jesus the Christ, as Paul testifies before Agrippa in Acts 26:18. ". . . that they

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#### ABOUT THE AUTHOR

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## Demands For Discipleship

At the very height of his popularity Jesus made known three very startling conditions for discipleship. If one is primarily interested in popularity he seeks the approval of the people above all else. He avoids being either too frank or too demanding.

Jesus Said...

(1) "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also;" (2) "Whosoever doth not bear his own cross;" (3) "Whosoever he be of you that renounceth not all that he hath;" HE CANNOT BE MY DISCIPLE" Luke 14:25-33.

### Characteristics

There is no obscurity in these demands. One can almost hear a modern preacher advising our Lord: "Do not be too plain and frank lest you discourage men from becoming disciples."

But the Lord knows that (1) plainness is very often an encouragement rather than a discouragement. Concerning instruction plainness is indispensable. (2) The Lord knows that being frank is no impediment to true discipleship. A teacher is not being frankly honest with a disciple if he only mentions the crown and not the crosses and crucibles.

(3) The Lord knows that the easiest time to profess discipleship is in a crowd. So, he seeks to isolate the individual from the crowd—at least mentally—and bring him personally face to face with the demands of discipleship.

### Hating One's Kin

Commitment, to Christ must be total and without reservation. The devil will take one conditionally: the Lord will not. No part of one can be left out of discipleship. One's love for and responsibility toward one's kin in the flesh must be subordinate to loyalty to Christ.

However there is no lessening of "fleshly" responsibility in being the Lord's disciple. Jesus scathingly rebuked the Jews for ignoring their obligation to their parents by pro-



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nouncing "corban" Mark 7:11. Both Testaments teach the duty of children to parents (Eph. 6:2).

A husband is taught to love his wife "even as Christ loved the church" (Eph. 5:25). God said that one who "provideth not for his own, and specially for his own household, he hath denied the faith, and is worse than an unbeliever" (1 Tim. 5:8). Kindness toward brethren is an evidence of faith (James 2:14f) and is a form of "laying down one's life for the brethren" (1 John 3:16-18).

### Reservations and Conflicts

Some men are in relations "of the flesh" which they do not prefer to bring into discipleship of the Lord. They seek to reserve that part of their lives for themselves. Every aspect, of one's self is touched and controlled by Christ when one becomes His disciple. If one has the attitude, "I'll do all but this," he can never be a disciple of Christ.

Occasionally conflicts of interest may arise between Christ and one's kin. The Lord wants this issue resolved before one ever becomes a disciple. "Hating" one's kin—loving them less than Christ—is the means by which one comes to love them more. The true disciple has a basis upon which to love all fellow-humans that others than His disciples simply do not have. As a disciple, the "tie that binds" is love for God which results in a love for

(Continued on page thirteen)



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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



A card from brother **James Adams**, Nacogdoches, Texas tells that "During April and May there were 15 baptisms and several to be restored and identified here at Mound and Starr. During 1966 contributions were the largest in the history of the congregation. **Cecil Willis** will conduct our summer meeting in June (25—July 2)." Baptisms from far and near were reported at: Southside In Tulsa, Oklahoma; Southern Oaks, Lake Jackson, Texas; Pine Bluff, Ark.; Harlingen, Texas; Gardiner Lane, Louisville, Ky.; Snapfinger Road, Decatur, Ga.; Dumas, Texas; Round Hill, Ky.; Belmont Ave., Indianapolis, Ind.; Spring and Blain, St. Louis, Mo.; Floral Hgts., Wichita Falls, Texas; Meridian, Miss.; Dothan, Ala.; New Albany, Indiana; Expressway Church, Louisville, Ky.; Borger, Texas; Charleston West Vir.; Castleberry, Ft. Worth, Texas; Hobart, Indiana; Vidor, Texas; Westside, Irving, Tex.; College Road church, Lafayette, La.; Southside, Pasadena, Texas; Nigeria (114 baptisms reported here); and Huffman St., Birmingham, Ala. In all a total of 167 baptisms for the month reported.

**John Pittman, P. O. Box 103, Fayetteville, Arkansas** writes: "Any church in the state of Arkansas who is in need of a preacher I would consider the work. I am now preaching with the small church at Georgetown, Ark. but we do not have support. The work is good and we enjoy it. We would like to stay but we need support. Eleven were baptized in January and two were restored. The contribution pays for a 15 minute radio program each Sunday morning. I can be contacted at the above address."

**PREACHERS MOVING:** **Gary Ruddell** leaving Trader's Point, Indiana to work with a new church in Gallatin, Tenn... **Galen Dalton**, preacher at Bridgeview (and public school teacher) is moving to Southern Illinois June 5. He will preach Sundays for a rural church which meets near West Frankfort, Ill. **Frank Perrigo**, preacher for the Highland, Indiana church (formerly West Gary), will move to Los Angeles July 1 and do secular work for his living while preaching as the opportunities allow. **James Hahn** has moved from Perrine, Florida to work with the faithful church in Scottsville, Ky. **Billy James** has moved from Beaver Dam to West End in Louisville, Ky. **Bob Walton** is moving from Huntington, Texas to work with the East Columbus, Miss, church. **Ross Saunders** will move about

September 1st from Paragould, Ark. to work with the brethren in Bradley, Ark. **Robert Davidson, Sr.** is moving from New Carlisle, Ohio to work with the Jere Whitson Road church in Cookeville, Tenn. **Roland Warren** has moved from Cookeville to work with brethren in Winter Haven, Florida.

**HOW THE CAUSE IS FARING IN OKLAHOMA.** Brother **Jesse Kelley** has done an excellent work in Altus. The Southwest church has grown from three members to its present membership of somewhere around forty in a period of a little over two years. They now meet in a very accommodative building they erected and the future looks very good for those brethren. **David Bonner** writes from Duncan that they are now in their new meeting house and their attendance averages nearly fifty each Sunday. **A. A. McInroe** recently preached in their meeting and the highest attendance was around 76. . . . The church in Stillwater is now out of the Student Union Building and is renting a house on the main street of Stillwater. Their attendance runs around forty. . . . The faithful brethren in Purcell are meeting in the old building on the corner of 2nd and Washington. Brother **Ed Harrell** is doing the preaching for them and they have had some recent additions both by baptism and people identifying with them. Abbreviated from the Gospel Visitor, a publication of the Tenth and Francis church in Oklahoma City, Dudley Ross Spears, editor.

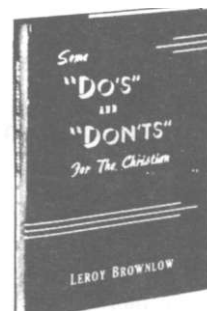
**GOSPEL MEETINGS: IN PROGRESS:** In Kentucky **Barney Keith** was at the Liberty Road church in Lexington, Ky. in June; **W. C. Sawyer** was at the Mill Street church in Leitchfield; **Franklin Puckett** was with the Wendell Ave. brethren; and **J. F. Dancer** was with brethren at Fairview in Butler Co In the Houston, Texas area, **Bryan Vinson** was in a June meeting with the brethren at Norhill; **Marvin Kelly** was with the Oak Forest brethren the same month; **Henry Edwards** was with Northshore during May; **Joe McGaw** was with the Lang Road church; **R. L. Morrison** was with the Dickinson brethren; and **Luther Blackmon** was with the Pasadena brethren meeting at Red Bluff.. Bill McCuiston held a meeting earlier in the year at Clute, Texas. **W. R. Jones** has been quite busy throughout 'spring and continuing through the summer. His meetings have carried him to Radcliff in San Augustine County (Texas)—May; Westside church in Luf-

kin —June; Broadus, Texas—July; Main St. in La Porte, Texas, Yoakum, Texas and Cooper, Texas in August as well as a September meeting in Clarks-ville, Ark.

The Nixon, Texas brethren had a lectureship meeting in May with many of the San Antonio preachers participating. In California, **A. Hugh Clark** was with the Studebaker Road church in Long Beach in a late May meeting; **Peter J. Wilson** was at Date St. in Brea; **Homer Hailey** was with the Fairview St. church in Garden Grove, and the Gardena brethren had a May lectureship. **Don Puterbaugh, Billy Murrell, Colly Caldwell, Bob Nealy, Cecil Belcher** and **E. Lacy Porter** all spoke on a lectureship meeting in Hobart, Ind. whose theme was "Salvation from Sin" **Stanley Lovett** was in a late June meeting with the Vivion Road church in Kansas City, Mo. . . . **Robert McDonald** preached recently at the Gordor St. church in Vernon, Texas; **Elmer Moore** held an early June meeting for



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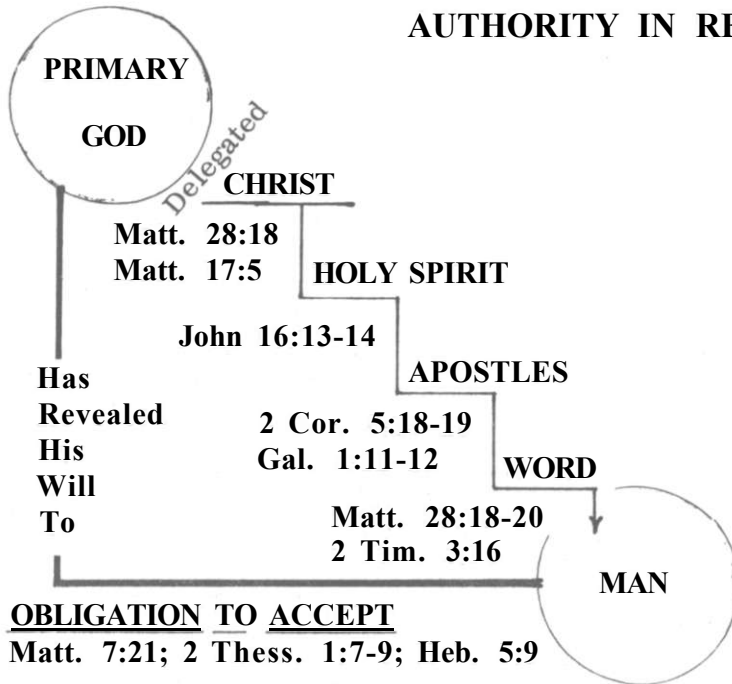


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Matt. 7:21; 2 Thess. 1:7-9; Heb. 5:9

**MUST HAVE BIBLE AUTHORITY**

I Pet. 4:11; Col. 3:17; I Cor. 4:6; 2 John 9

**AUTHORITY NOT IN:**

- Conventions James 4:12
- Human Wisdom I Cor. 1:18-21  
Matt. 15:9
- Conscience Acts 23:1
- Creeds Phil. 3:16
- Preacher James 10:23
- Old Testament Acts 8:12 Col 2:14

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the East Calla church in Frederich, Okla. . . . Bill Cavender held June meetings in Tennessee at Shelbyville, Red Hill in Cannon County and Gloriana in Rutherford County. Yater Tant was with the brethren in White Oak, Tex. during June; H. L. Bruce held a June meeting for the Gap Road church in Batesville. Ark. Ronald Mosby held a June meeting for the Westside church in Aurora, Ill. A. C. Grider was with the brethren at Southern Boulevard in Sheffield, Ala. in June. John Bullock held a June meeting for the brethren in Lindale, Texas. Harry Pickup, Jr. was in a June meeting with the Henderson Blvd. church in Kilgore. Dudley Ross Spears was in a June meeting with the Main and Gay St. church in Gladewater, Tex. A. C. Grider holds an August meeting for the Humphrey, Ark. church. Dave Bradford held a May meeting for the Snapfinger Road congregation in Decatur, Georgia. J. D. Tant held a May meeting for the Lawrenceville, Georgia brethren. Jim Yopp held a June meeting for the Embury

Hills church in Atlanta. . . . Tennessee brethren were having May and June meetings at Westvue in Murfreesboro with Jim Cope; Unity (Coffee County) Robert Jackson; Hilltop, H. E. Phillips; Columbia. Jackson Heights with Ward Hogland.

Marshall Patton was with the Eastside church in Athens, Ala. in June Donald G. Collins was with brethren in Allen, Texas in June; Arnold Hardin

was with the Josep Lane church in Carrollton, Texas in mid-June. Huey Hardsell held a May meeting for the Welcome Hill, Arkansas church. Paul Keller will be with the Timberland Drive church in Lufkin, Texas in July. Robert Turner held a June meeting for the Union Road church also in Lufkin. Paul Brock held a June meeting for the brethren in Corrigan, Texas. Claude Wilsford was with the N. Alcaniz congregation in Pensacola, Fla. in April. Glen Burt held an April meeting for the Auburn St. church in Lubbock, Texas. James P. Needham was with the Englewood church in Chicago, Ill. in June. Earl Robertson holds an August meeting for the Daugherty St. church in Charleston, West Virginia. William Hinton held a June meeting for the Spencer, Ind. church. . . . Earl Hartsell held a June meeting for the Ridgecrest church in Orange, Texas.

A letter from Jim and Margaret Everett, now in Sydney, Australia tells of their arrival safely in that country and of the problems of settling down in a strange city. Jim expresses his desire to be able to receive bulletins from brethren in the states and also to hear from brethren through letters. All correspondents should take note that his address now is:

Jim Everett  
P. O. Box 159  
Miranoa, N. S. W.  
Sydney, Australia

•THE GOSPEL FOR THIS . . . (Continued from page one)

Here then, are the facts of the gospel for this age or dispensation which must be believed by every one; and here also is stated by an inspired apostle, the conditions upon which all men, to the end of time, may be saved. And no man, since the death of Christ, has the scriptural right to claim the forgiveness of sins, or any other of the promises of the gospel of Christ, until he has complied with the conditions here named by the Holy Spirit.

The remainder of the book of Acts contains the record of a number of conversions which took place under (he inspired preaching of the apostles and others, and excepting the incidentals connected with these cases of conversion and which are **110** part of the conversions themselves, they are exactly alike. We therefore, affirm that there are not different ways of being saved taught in the New Testament, as Denominationalism teaches, but **ONE WAY!** And that way is made clear and plain in the , "Gospel of Christ which is the power of God" to save men in this. **AGE OR DISPENSATION.**

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•BELOVED, I PRAY THAT .. (Continued from page three)

from the package of one of the famous brands. (CAUTION: CIGARETTE SMOKING MAY BE HAZARDOUS TO YOUR HEALTH)." And the following paragraph is from an article by Dan Reddick, Via "The West Side Contender ' edited by James R. Trigg of Irving, Texas.

"The fatal blow against cigarette smoking came on Jan. 11, 1964. That was the day U. S. Surgeon General Luther L. Terry's Advisory Committee released its book **SMOKING AND HEALTH.** Their judgment was: 'Cigarette smoking is a health hazard of sufficient importance in the United States to warrant appropriate remedial action.' The committee itself was composed of 5 non-smokers, 3 Cigarette smokers, and 2 cigar smokers. Their conclusions were **unanimous!** A member of the committee, Dr. Louis Fieser, wrote an article which appeared in April, 1966, **READER'S DIGEST.** In the article Dr. Fieser admitted he continued to be a heavy smoker even after the findings of the committee. The reason he continued, he said, was that he thought **"IT WAS NOT LIKELY TO HAPPEN TO ME . . . ITS TOO LATE TO QUIT NOW. . . I AM HEALTHIER THAN MOST PEOPLE."** Does this sound familiar, brethren? In 1965 Dr. Fieser was told he had **LUNG CANCER.** He was told his heart was in poor shape and his lungs were in miserable condition. The cause? Cigarette smoking! The operation for removal of the tumor which followed proved a success. **NEEDLESS TO SAY, DR. FIESER HAS GIVEN CP CIGARETTES.'**

Gentle reader, if you smoke, I plead with the deepest and tenderest kindness that you put forth every effort to give the practice up; if you do not smoke, my plea is for you to never toy with the thought of smoking just once. And I make the same plea and comment with regard to drinking liquor. Any advice from any source, by either word or example, for you to either smoke or drink, or to engage in any other practice that is known to be harmful to your body, should be avoided as a plague.

"Beloved, I pray that in all things thou mayest prosper and **be in health . . .**" My first, concern is for the prosperity of your soul, but it is surely good to guard the health of your body. It is the soul that bears the likeness to God, but the tabernacle of flesh in which the soul now lives is sacred. That is why it is immoral to kill a human body. Would it not have been evil for John to have knowingly injured the physical health of Gaius while praying that he "be in health"? Could he have knowingly injured his own physical health with any less disregard for that which God has made sacred? **The End**

\* s \* # \*

**SEND THE PRECEPTOR TO A FRIEND**

**LEGAL (?) ILLEGALITY\_\_\_\_\_**(Continued from page four)

a gift of anyone? When selfish people pay out their money on a game of chance and the profiteers take such illicit gains and skim off a portion of them to "charity," how much real giving is involved? Such organizations are not at all bashful for taking credit for the works they are doing with ill-gotten funds and at the same time admitting they could not do it from funds through their regular avenues. True, these people have expended some effort in operating the games, etc., but the credit they take is out of all proportion to the efforts expended.

Many religious organizations have no scruples about spending the money of others including the federal government. Roman Catholic churches are notable but not alone in this respect. It is common knowledge that CARE packages paid for by private citizens and also federal aid to Chile has been known to be distributed through Roman Catholic churches as if it came through them and they were the instruments of the benefit.

Even divinely approved matters must be performed out of faith on the part of the servant (Heb. 11:6). It is a sad day for men generally when we attempt to do works of charity without even the feeling toward God or man that prompts proper sacrifice. David of old declared that he would not offer a sacrifice to God that cost him nothing (2 Sam. 24:2).

(The above article is adapted from one by James Thompson appearing in the **BIBLE BEACON**, bulletin of the University Church of Christ, Lexington, Kentucky.) **End**

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**"BLESSED. . . MERCIFUL . . .**(Continued from page five)

The throned monarch better than his crown;

.....

Mercy is above the sceptred sway,  
It is enthroned in the hearts of kings,  
It is an attribute to God himself;  
And earthly power dost show likest God's  
When mercy seasons justice."

Indeed, "Blessed are the merciful for they shall obtain mercy."**The End**

person believes that it is by works or righteousness, man's righteousness, that, we are saved. In fact, Paul wrote Titus to this effect: "Not by works of righteousness which we have done but according to his mercy hath he saved us." But how has he saved us according to his mercy? That is, in whatever is involved in his saving us, such is according to his mercy. Hence, since we are saved by his mercy, we are, therefore, saved when there is wrought that which accords with the principle of divine mercy as related to salvation. He leaves us not in the dark as to how he thus saves. It is "by the washing of regeneration and the renewing of the Holy Spirit." Therefore, when there is accomplished this washing of regeneration and renewing of the Holy Spirit there is secured the salvation which is according to his mercy. None of these brethren, I suppose, would disavow the conviction that this expression—washing of regeneration and renewing of the Holy Spirit—is the equivalent of the language of Christ that, except one be born of water and of the Spirit he cannot enter the Kingdom of Heaven, or that to be born of water means to be baptized, and the washing of regeneration also means baptism.

This is the dispensation of grace, truly, but it is identical with the reign of Christ. There can be no reign of Christ, however, apart from law, and this must be his law inasmuch as it is the period of his reign in which we live. We read of "the law of Christ," the "law of faith," the "law of liberty" and the "law of the spirit of life." And the occurrence of each of these is such as to preclude any exemption from them for us today.

In reading adversely to a mechanical and perfunctory performances of external acts, and justly so, there has developed, seemingly, a disposition to equate such with an "obedience of faith," a compliance with the clearly stipulated terms of forgiveness and dutiful response to the demands of duties enjoined upon the children of God. The favorite passage is the severe stricture pronounced by Jesus against the scribes and Pharisees in Mt. 23:23: "Ye pay tithes of mint, and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and to not leave the other undone." A becoming regard for what this says would safeguard one from such an unauthorized and improper usage of it. First, the things here emphasized—judgment, mercy and faith are classed by Jesus as "weightier matters of the law," hence they are not poised by him as opposed to the law, or adversatively used. Consequently, no one can legitimately employ this passage in the support of any contention against the necessity of law, and obedience to it. Further, he does not in this language release them from the obligation to do what they had been doing, namely, pay tithes of mint, anise and cummin. "These ye ought to have done (judgment, mercy and faith) and not left the other (tithes of mint, anise and cummin) undone. Therefore, when one refers to this passage to further their design of down-grading the relevancy and merit of doing anything the law of Christ enjoins, they are mishandling the Word of God.

That there is a continuing need for the cultivating and

nurturing of those deep and underlying principles of piety and faith no one can doubt, but be it remembered that having these qualities to create and sustain a proper attitude of reverence for Deity does not nullify the need and propriety of attending to all those matters incorporated in one's obedience to the law of Christ. What is faith worth apart from its rule? Yes, under this New Covenant God said He would put his law in our hearts and write it in our mind, and for one to reason against legalism—a strict regard for this law, is to reason falsely and fatally. There can be no obedience without law to obey, and we are to **obey from the heart** that form of doctrine, being (in so doing) then made free from sin. A mere external obedience will not effect the desired end, but neither will a heart from which flows no obedience.

There has been afforded us through the knowledge of Christ all things which pertain to life and godliness. For this to be the beneficial fruit, however, a becoming respect for the truth must characterize the intake, and, also, a proper balance of truth must be maintained. An imbalance in the appraisal and application of divine truth is what makes zealots, and creates discord and dissension within the ranks of God's people.

We are informed that the things which are written afore time were written for our admonition and learning, and among those things written are many lessons bearing on the point of the danger in despising the day of small things. A meticulous regard for anything the Lord says is merited simply by **virtue of the fact he says it**. To despise is to contemn, to minimize the worth of, and he that despised Moses law died without mercy under two or three witnesses, and how much sorer punishment shall he be counted worthy who hath trodden under foot the Son of God, counted the blood of the covenant an unholy thing, and done despite to the Spirit of Grace? To do despite to the Spirit of Grace is to discredit what the Spirit has said. This is to count to the Spirit of the blood of the covenant an unholy thing, and to subject Christ to one's own will and wisdom rather than subjecting one's own self to His majestic Sovereignty.

To all such, then, who flaunt the term "legalist" against those who strive for a strict adherence to that which is written, I entertain deep pity, and pray they may cultivate a more healthy respect for Him who speaks from heaven, and manifest such respect by ceasing to reflect against the sanctity and seriousness of all he has spoken to poor, sinful and needy mankind. **The End**

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#### SISTER SEEKS BROTHER WHO IS A GOSPEL PREACHER

Mrs. Judith Malngren of 289 Dakota, Columbus, Ohio would like to get in contact with her brother, John W. Stacy. Mrs. Malngren says she has not heard from her brother for seven years and only knows that he is a gospel preacher. If you know this brother please contact his sister at the above address, or write: Jh Grinstead, 3372 Camp Chase Drive, Columbus, Ohio 43204, before July 31, 1967. After July address: 5 Mohawk Ave., Fernglen Manor, Glen Burnie, Maryland 26061.

We can understand that through zeal, ignorance of God's word, and maybe a little youthful arrogance, youth could fall into such error. But we cannot fathom the officials of the school or whoever is responsible for letting such error and lack of knowledge and understanding of God's word slip by in an official school publication. Or, do those who are responsible not know better? It is not a compliment either way.

**The End**

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**THE "ANTI" IN ANTIOCH** . (Continued from page seven)

works" appeal has already smothered many liberal churches in worldliness.

Basil concludes, "As far as the writer has been able to determine, the nearest thing to an anti' church is Antioch!" He must have worked hard to find this, and I take it this is a fair sample of the type of Bible scholarship that produces plans for a Church-hood Sign-Planting Institution.

It is such irresponsible "Bible study" that produces such articles. He **assumes**, pure and simple, that all who oppose his church-hood schemes fit the Cretan characteristics of Titus 1: while totally ignoring Paul's admonition to prove such by "the faithful word." 1 Peter 5:1-3; Acts 14:23; etc., prove congregational independence. To what scripture will he go for collective action of churches? How sad that he can not align Antioch or any other N. T. church on his side of the issue.

**The End**

**WHAT IS THE PROMISE?** . . (Continued from page seven)

may receive **forgiveness of sins**, and **inheritance** among them which are sanctified by faith that is in me." Thus, in many places, we see that the blessings of God promised to Abraham through his son, Jesus, can be summed up as being: 1. forgiveness (remission of sins) and 2. the hope and/or promise of eternal life.

The "promise" of Acts 2:39 is that which is for "you (Jews' and those afar off" (Gentiles). The only promise we know of that includes both Jew and Gentile would be those blessings spoken of to Abraham and as we have studied, those blessings are remission of sins and an inheritance or the hope of eternal life. The only logical conclusion we can draw then, is that Acts 2:38 is telling the people that the promise is now being fulfilled or now ready to be fulfilled, thus, those who are being baptized are promised the "remission of sins" and the remainder of the fulfillment, "the gift of the Holy Spirit" or like is stated everywhere else, "remission" and the hope of eternal life after awhile. Yes, the "gift" that the Holy Spirit has for man is the inheritance of eternal life—the greatest gift that mankind can ever hope to obtain. So, "repent and be baptized" so that you may receive the forgiveness of your past sins and then look forward to eternal life. The Father sent his Son for this purpose (John 3:16) and the Spirit reveals how to obtain it.

(An article on "Objections" will follow.)

others the like of which the world can neither fathom nor appreciate.

**Cross-bearing**

The Lord affirms two things here: (1) Each man will have a cross; (2) Each one must individually bear his own cross. In this association with discipleship the "cross" suggests that "suffering (or burden) which result from our faithful connection with Christ."

As the world treated the Master so shall it deal with his disciples. The world does this because Christ's disciples are "not its own"; as a means of persecuting Christ; because "they know not him that sent" Christ. See John 15:18-21.

"I die daily," wrote Paul (1 Cor. 15:31). "Yea, and all that would live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). Discipleship is not a life of ease and comfort. It is pulling the load of life with the "well-fitted ("easy" Matt. 11:30) yoke" of Christ.

Our age is characterized by a thirst for comfort and ease. This spirit often infiltrates the disciple. When he comes face to face with a "cross" in place of bearing it he may seek to rationalize. There is no comfortable way to bear a "cross."

The disciple must not try to work out compromises with the world. He must live life as the Master lived it and requires his disciples to live it. There is absolutely no way to be a true disciple and be on the best of terms with the world—even the religious world. I might better say, **especially** the religious world. Following the truth makes a man different. Being different is something the world cannot abide.

If your discipleship is a life of comfort and ease you had better examine yourself to see if you are living "godly in Christ Jesus." If the rigor of self discipline has never bothered you, check your discipline gauge. It may be quite low. If you have never fought the battle of whether to sacrifice or not, then probably you have never sacrificed. If you have never agonized over some feature of your walk by faith then either your judgment is infallible or you are fundamentally unconcerned about the Truth.

**Renouncing All**

To be a disciple one must renounce all that he has. To renounce something is to give it up as one's own. A man puts a sum of money in trust for his child. He has renounced all claim of title and ownership. He may be the trustee of the trust but he must guard and make use of the money according to the best, interest of the child.

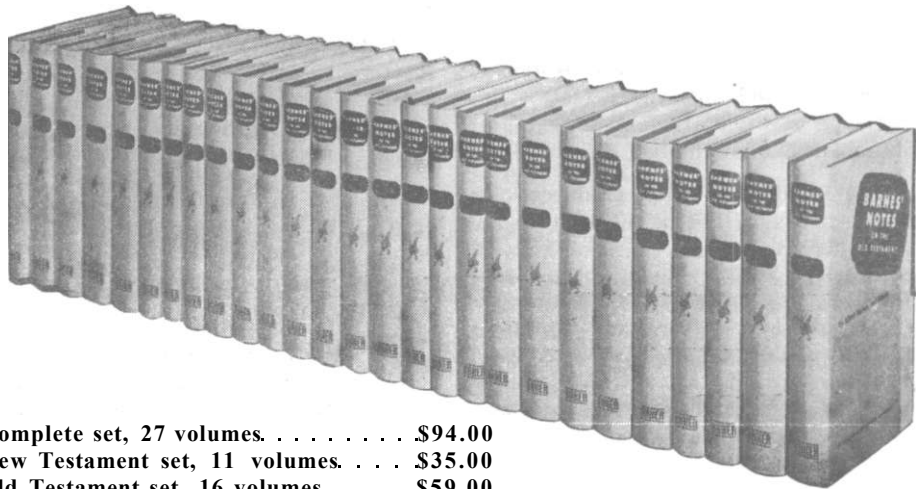
"Ye are not your own" (1 Cor. 6:19). Christians are the master's disciples. They are the exclusive possession of God (Titus 2:14). The person who is not willing to renounce all that he has—including himself— cannot be Christ's disciple.

When we become disciples we made these commitments. Are we fulfilling them? If not, the sad alternative is true: we are not his disciples.

**The End**

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## Searching The Scriptures

A. Hugh Clark



### Christ's Church

The phrase "church of Christ," even though it is a scriptural designation for the people belonging to the Lord (Rom. 16:16), was not used in the caption of this the beginning of a series of articles on the church, because the phrase, in that form, has come to have a strictly sectarian, denominational significance in the thinking of the general public. It is used only, to their way of thinking, as a denominational designation; the sole purpose of the use of which is to point out a certain religious party, sect, or church (denomination), among other groups of God's children who are differently designated. And, in their minds, the nondenominational, scriptural use of the phrase has been completely lost. If we say however, "Christ's church," although, strictly speaking, we have said the same thing, the meaning is not so easily lost. These words therefore, have been used in our caption to convey to everyone, if possible, exactly that about which we shall be writing.

Volumes have been written upon the subject of the New Testament church; its constitution, its establishment, its identity, its organization and government, its mission, its function, et cetera. One would think that surely the subject must be highly involved and complex; that it must be difficult indeed, to understand what the New Testament teaches with regard to the church. But despite all of this extended discussion, and notwithstanding all the confusion existing in the minds of the people in general, there is no subject in all of the Bible which is treated with more singular simplicity.

#### ABOUT THE AUTHOR

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

When religious people, divided as they are today in their thinking, come to the consideration of the subject of the church and what the Bible has to say about it, so much depends upon the attitude of mind and the disposition of heart with which we approach the study. Even Jesus in his day, recognized the fact that it was not possible to teach those of a certain state of mind the things he was trying to teach, therefore he spoke to them in parables (Matt. 13:10-15). And the first thing imperatively necessary to a profitable study of the question of the church, as with the people whom Jesus was trying to teach, is that we determine to be, as completely as it is possible for us to be, fair, impartial, unbiased and unprejudiced, in the study.

This is said because in such a study, we are forced im-  
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## EDITORIAL

Stanley J. Lovett



## Pinking Shears and Bible Classes

For a number of years now, many, including this writer, have been warn-  
ing concerning what might be in the future consequent upon the liberal  
attitude manifested toward the New Testament on the part of a large segment  
of brethren. Mistakenly supposing the process would be a long and drawn  
out affair and with the hope that possibly some, if not a greater number,  
would turn from the path of digression to the old paths, we must confess  
that the departure has arrived much sooner than we had expected. It is  
here now.

The evidences of this ever increasing departure are legion. They are  
manifesting themselves on every hand. Herewith we reproduce the account  
of but one of these signs that speaks volumes concerning the present state  
of things. The following was handed to this writer by someone whom we do  
not now recall and the clipping does not indicate its source. But the signi-  
ficant thing is not where it happened but the fact that it did occur.

### "Something New"

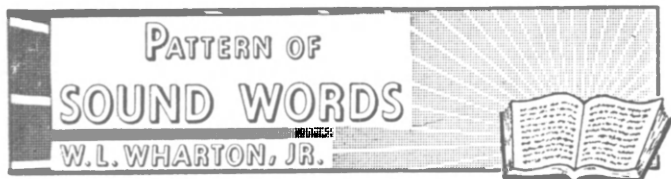
"In Ladies' Bible Class last Wednesday morning we learned how  
to make some lovely pillow corsarges with kleenex. All ladies are  
urged to come next Wednesday and bring your pinking shears, kleenex,  
and anything you might have that could be used. Come learn with us,  
it's lots of fun."

That was a Bible class?

Well, anyhow they said it was a Bible class. Whether the preacher was  
there, or whether he was adept in the use of pinking shears and kleenex,  
or whether any Bible teacher was there at all cannot be determined from  
the clipping. Maybe they did engage in the study of the Bible. But if they  
did it was something secondary in importance to making those "lovely pillow  
corsarges with kleenex." The good ladies were urged to bring their pinking  
shears and the materials from which the pillow corsarges could be made.  
But there was no corresponding exhortation to the ladies to bring their  
Bibles along with an honest and eager heart in order to learn divine truth  
from the word of God to build them up in the most holy faith. Although  
there was not one word respecting spiritual edification mentioned they did  
recall that last week with pinking shears, kleenex, net and ribbon that they  
had "lots of fun." They did have "lots of fun" but we do not know if they  
were spiritually benefitted or not.

Bible classes are an efficient means for imparting the word of God and  
they should be encouraged. But a Bible class should be nothing more than  
a group of individuals gathered together for the single purpose of engaging  
in the study of the word of God. It must not become a working unit with  
reference to the local congregation. It is a Bible study class and it is no  
more. Be sure it is just that and leave it right there.

May the Lord continue to bless his people with enlightened zeal that  
they may please him as they faithfully perform his will.



## Be Sure You Prove It!

They tell of an incident which occurred while an atheist and a Christian were debating. The atheist was affirming the proposition: "There is no Hell." A drunk, and otherwise ungodly Irishman, who had vocally rallied to the support of the atheist, upon hearing it announced that he was prepared to prove that there was no hell, shouted: "Faith, and be sure you prove it! We're all dependin' on ye!"

It puts me in mind of some arguments (?) favoring the Bible authority for use of alcoholic beverages by professed followers of Jesus. Their arguments remind me of how much they too are "dependin'" on faulty analysis to rest their case . . . and their salvation. We have neither inclination, space nor time to discuss the problem posed by alcohol as to the physical and economic. Our interest is solely as it touches the matter of scriptural authority.

Universal appeal is made by advocates of drinking, whether in moderation or otherwise, to the fact that Jesus himself drank wine (Matt. 15:11). Whenever evidence of anything touching the conduct and character of Christ is introduced we ought to have an active interest to consider it. It seems that the contention runs in this manner (whether arranged in this form or not is indifferent):

Major premise: Jesus drank wine (Matt. 15:11).

Minor premise: Wine contains alcohol.

Conclusion: Therefore, Jesus approved the use of alcoholic beverages.

In responding to this sort of foolishness the attack is generally made on the Minor premise. Almost invariably the argument will get into the matter of how much alcohol there was in the wine Jesus drank. This is more a matter of chemistry than a study of the scriptures and carries one further and further afield. One very obvious thing is wrong with the above example of argumentation. It is that of going from the specific to the universal. Too, and what is even more apparent, it is the fallacy of contending that in any example drawn from the life of Christ every element of the example is an element inherently, of itself and apart from the example approved. Illustration will work here faster than explanation. Look at the following:

Major premise: Jesus rode on an ass (Matt. 21:5).

Minor premise. Asses are stubborn.

Conclusion: Therefore Christ approved of stubbornness!



### 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.

Major premise: Jesus cursed the barren fig tree (Mk. 11:21).

Minor premise: The tree displeased the Lord.

Conclusion: Therefore it is right to curse what displeases one.

Who will deny that Jesus drank wine; Jesus rode an ass and the barren fig tree was cursed by the Lord? Yet, none of these afford matter from which the above conclusions can be either scripturally or logically drawn. It is one's conclusions we are concerned with (and quite often disagreed) but we are never in doubt as to Bible facts! If the example of Jesus drinking wine proves anything it proves that he drank wine and, since Jesus did no sin, was guilty of no error in doing so. But from that specific of drinking wine you cannot possibly get approval of drinking beer and whiskey, etc. From the fact of our Lord's drinking wine one would also have to weigh his conduct in the light of his time and then also weigh the same thing in the light of our day. Even if the wine were the same there is a vast difference in the attitude of the public concerning it. Paul makes it clear that the society in which eating meat is carried out vitally affects the question of what and where meat can be eaten. One is either mentally blind or dishonest who will not readily admit that there is a difference in the attitude of American society towards drinking wine (even the same kind of wine) and in that society of our Lord's time and, even today, in Europe. If you pride yourself of being an honest person who respects God's service and authority, please ask yourself the following questions and then ponder your answers.

1. Have you observed anything in the life or teaching of Jesus that leads you to think that if he were a citizen of our community today he would drink (even wine)? If you answer: "there is," then please weigh well your answer as to why you think it.
2. Have you ever known a person who began to drink because he wanted to follow Christ?
3. Can a Christian ignore the matter of his influence, fairly observed and treated by hostile critics? If he does, is he a "light in the world"? (Phil. 2:15).
4. Would you admire to see those whom you love acquire the habit?
5. Would you say the problem of today is over men drinking mild wine (the stronger variety was forbidden the Jew (Prov. 23:31), or is the fact that Jesus drank wine made the EXCUSE for drinking as we please and what we please?

If all society had never drunk anything more than Jesus there would be no drinking problem. If the problem were limited to what he drank there would be no breweries or distilleries. **The End**

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## The Lord's Free Servant

The Christian is both a "freeman" and a "bondservant." The blessings of freedom can be best realized by one who has endured the agony of slavery. The joy of service can be best understood by one who has lived life without order and restraint.

### Freedom From

(1.) **"The law of sin and death."** Rom. 8:2. Christ is our redeemer. 1 Cor. 1:31. Our redemption is "in Christ," "through his blood." Eph. 1:7. When we "were in the flesh" (Rom. 7:5) the law of the flesh which was our master enslaved us. As its slave, the things of God which we approved with our minds, we could not practice. Sin engulfed us, guilt tormented us. But Christ redeemed us from "the body of this death." Rom. 7:14.

(2.) **The Devil.** Heb. 2:14. Through his sinless life and triumphant resurrection Christ "spoiled principalities," defeating the Devil. (3.) **The "fear of death."** Heb. 2:15. "Death" is the dreadful condition in which men are who "walk after the flesh." Rom. 8:5-8. It is the state of those who are "alienated from the life of God." Eph. 4:18.

### Freedom's Responsibilities

"For freedom did Christ set us free stand fast therefore." Gal. 5:1. Freedom is not license; nor the absence of restraint. It carries with it commensurate responsibilities. (1.) **It must be maintained.** "Stand fast therefore." "Be not entangled again in a yoke of bondage." *ibid.* The Galatians' yoke of bondage was an attempt to be "justified by works of law" (meritorious works as the basis upon which God acquits the sinner of sin). Gal. 2:14. Any addition to the "law of liberty," any innovation to the gospel, becomes a yoke of bondage to those who accept it.

(2.) **Freedom imposes a great responsibility upon free men.** Gal. 5:13. "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another." "Love" is rooted in the character of God. 1 John 4:7, 8. "Love" seeks the best interests of those "loved." It acts in keeping with the character of God.

### The Lord's Bondservant

Christians are the willing bondservants of the Lord. The



#### ABOUT THE AUTHOR

Harry Pickup, Jr. — Evangelist for the Southside church and Staff Writer for *The Preceptor Magazine*. 932 S. Weller, Springfield, Missouri 65804.

only truly free men are those who gladly yield themselves as obedient servants of Christ. "Ye are not your own." 1 Cor. 6:19. Christians are not captured slaves nor coerced servants. They are men who are released from the slavery of a tyrannical despot to voluntarily accept the service of a benevolent master.

### He Is

(1.) a servant because the Lord has "bought" him (1 Cor. 6:20) and he has obeyed "from the heart" the instruction of his Master, Christ. Rom. 6:17. He "has left all" to follow the Lord. Matt. 19:27. He brings "every thought into captivity to the obedience of Christ." 2 Cor. 10:5.

(2.) a servant among servants; a brother among brethren. Matt. 23:8. He submits to all (1 Peter 5:5) and is submitted to by all. Eph. 5:21.

### He Has

a ministry to fulfill because he is the Lord's bondservant. The Christian is not only called a servant but the word describes the condition and responsibility of his life. The Kingdom of Heaven is likened unto a "man, going into another country, called his own bondservants, and delivered unto them his goods." Matt. 25:14f.

One does not enter the kingdom and then later enter the ministry. He is a minister—servant—by virtue of the fact that he is in the kingdom. Some brethren will say that man has decided to enter the ministry who has been a Christian for some time but has only recently begun to serve the Lord as a preacher. Such a statement reflects a misunderstanding of being the Lord's servant.

### He Must

personally fulfill his service. Col. 4:17. The Lord's servants do not hire others to serve in their places. Each one serves personally. Cp. Eph. 4:16. Mere association with other servants does not constitute a life of service. Contribution into a treasury does not constitute "fulfilling" one's ministry.

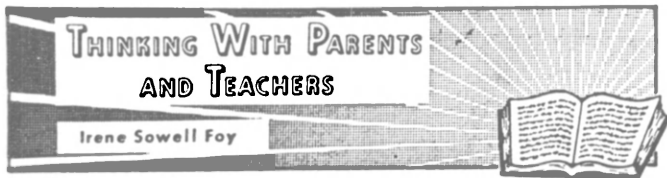
### There Are

many ministries. 1 Cor. 12:4. For example, the ministry of evangelism; of oversight; "ministry unto the saints." 1 Cor. 16:15, 16. These ministries are all important and complement each other.

Let each servant remember he is the Lord's servant; not his own; not the preacher's or elders'. Let us serve as Christ commanded rather than as the world dictates. "Fulfill thy ministry."  
The End

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## “Blessed Are The Pure In Heart”

“Blessed are the pure in heart: for they shall see God.” (Matthew 5:8) In that statement made by Jesus, he gave that quality which should characterize the “stones” in his spiritual temple which was “at hand,” namely, purity of heart. The heart in this connection is used figuratively as the centre of man’s inward life, the true character of man. We read of an evil heart of unbelief. We read, too, that Judah “entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul.” (2 Chronicles 15:12) Jeremiah, the prophet, in looking forward to the restoration from captivity said: “Thus saith the Lord, the God of Israel: . . . I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.” (Jeremiah 24:7) Peter in addressing women as to their adornment said: “Let it not be that outward adornment . . . but let it be the hidden man of the heart . . . even the adornment of a meek and quiet spirit.” (1 Peter 3:3, 4)

We would conclude then that the heart as used by Jesus refers to that inward part of man which directs his activities, as Jesus in reproving the Pharisees said: “O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.” (Matthew 12:34, 35)

### How May We Develop Purity of Heart?

The great work of parents and teachers is the building of the characters of our youth. The life-work of a mother is failure if the characters of her children are not developed by keeping the hearts pure.

The beginning of any mother’s influence in developing her child’s character is her own character. In her own manner of life, she must ever portray to her child “the excellencies” of our Lord. Without that demonstration, words will be ineffective. Even the grandmothers will have a bearing on the purity of mind of her grandchildren. As Paul wrote to Titus: “The aged women likewise, that they be in behaviour as becometh holiness.” One may equate beauty of character with beauty of holiness. Such influences of mother and grandmother may tend to develop in the child a desire as David expressed:

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“One thing have I desired of the Lord that I will seek after;  
That I may dwell in the house of the Lord all the days of my life,  
To behold the beauty of the Lord.” (Psalm 27:4)

In addition to the maternal influence, a mother must see to it that her child “know God,” have a growing knowledge of Him, realizing that one can never know Him in the absolute. Our Father has provided in a material way abundant evidences of His existence. What a shame to allow a child to grope his way through his early years in blindness to the beauties of his environment which only the power of God could have supplied. A few of these beauties, both of sight and sound, are: the sight of a hemlock tree in its fresh, new growth; a rose with its characteristic fragrance; the blue of the sky and the fluffy white clouds; the song of the birds; the roar of the sea or of the wind and many, many others. Help children to have eyes that see and ears attuned to hear the abundance of beauties which our Lord has provided. Above all, open to the child the treasures in the Book the Father hath given to thee and help him to see therein the “beauty of holiness” as portrayed in the life of Jesus on earth. A mother poor in this world’s goods is rich in beauties which our Lord has provided for her use in keeping her child on higher ground. The secret of developing purity lies in helping the child to see, hear and know things that are pure. Paul in writing to the Philippian Christians (4:8) said: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things

(Continued on page twelve)

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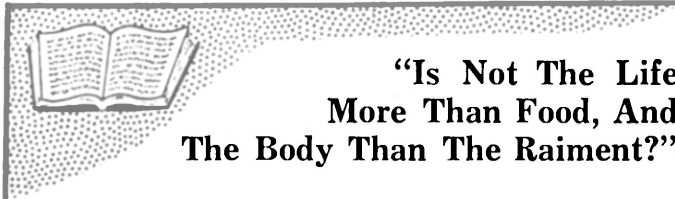
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## “Is Not The Life More Than Food, And The Body Than The Raiment?”

George T. Jones

This question was asked by the Lord of His disciples (Matt. 6:25). It is a rhetorical question. Jesus was not seeking information but propounding the truth that there is life which is more than food and a body which is more than raiment. Jesus asked this question of the disciples as He rebuked them for a materialistic attitude. “Be not therefore anxious, saying What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?” (Matt. 6:31).

The fact that our Lord said “more than” indicates comparative degree. He is comparing two kinds of living. He said there is more to living than the life which is sustained by food. There is more to man than the body which is covered by raiment. While His question is not a denial of the life which is sustained by food, Jesus has said there is a life which is greater and more significant than the life sustained by food. The purpose of this paper is to consider these two lives.

First, there is the physical life. There are certain factors essential to it. A fundamental law of economics says that food, shelter and clothing are essential to this life. These must be provided for it to exist. Beyond these basics, there are other requirements. As civilization advances, these requirements become more complex. For instance, certain educational factors are involved. One needs education to provide the essentials of this physical life. Besides, man is a social being. This being the case, he has certain social requirements. The foregoing, at least, are essential to the physical life. The providing of them is not wrong but is the obligation of every human being.

Notwithstanding, our Lord has said there is a life that is more than this. It is, according to Him, a higher and greater life which cannot be sustained by food, shelter and clothing; nor by educational and social provisions. “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:4). Here it is plainly said man’s greater existence cannot be sustained by bread. A man might possess all of the world’s bread and this higher life languish rather than prosper.

Just as the physical life has requirements, so does this life which cannot be sustained by bread. Its first essential is salvation. All men are sinners (Rom. 3:23). Jesus came to save sinners (Matt. 1:21). In John 10:10, Jesus made this

significant statement: “I came that they may have life, and may have it abundantly.” Jesus related His coming directly to the possession of this higher life. He said His coming was essential to the possession of such life. His coming was in no way related to physical life. Man had physical life on earth for millenniums before Jesus came. His coming did not affect such life but He declared His coming essential to the possession of the life that is more than food.

A second requirement of this higher life is to perfect holiness in the fear of God. After one possesses spiritual life, which Christ’s coming made possible, this must be his objective. To the Corinthians, Paul wrote: “Having therefore these promises, beloved, let us cleanse ourselves from all defilements of flesh and spirit, perfecting holiness in the fear of God” (2 Cor. 7:1). Of course, innumerable passages from the New Testament could be presented describing the course, ambitions, and objectives of the one to whom Christ has imparted life but perhaps this will suffice.

In a single passage, Jesus has taught what one’s attitude is to be toward the physical life and its requirements and the spiritual life and its requirements. “Work not for the food that perisheth, but for the food which abideth unto eternal life” (Jno. 6:27). Jesus declared there is the food which sustains the physical life. Like the life, such food is perishing. There is, on the contrary, the food which abides unto eternal life. It is for this latter we are to strive. Nothing could be more absurd than for one to spend himself in pursuit of perishing food to sustain a life which is non-enduring, while he neglects the bread which abides unto eternal life.

The Biblical fact of man’s creation justifies the foregoing concept (Gen. 1:27). Man was created in God’s image. God is Spirit (Jno. 4:24). Man, created in His image, will live as long as God lives. The theory of evolution would destroy this concept. It is materialistic. It is wrong concerning man’s origin and wrong concerning his destiny.

But the physical life only concept is equally devastating of the truth that man is made in God’s image. We should expect this concept to be prevalent because there is so much of it in the Scriptures. And it is widespread among professed Christians. It tears one’s heart to see so many members of Christ’s body living, thinking, planning, acting and preparing so nearly exclusively for the life that is food and raiment while the concern for the life that is more than food is all but obliterated.

The Parable of the Rich Fool (Luke 12:15-21) was occasioned by the thinking that life consists in the abundance of material possessions (v. 15). The philosophy that material plenty supplies one’s needs is exemplified in the soliloquy of the Rich Fool of this parable (Vv. 16-19). (1) He possessed an abundance of goods. His ground brought forth plentifully. He even lacked storage space. (2) Reaching a decision to provide more storage, he relied on material abundance saying, “Soul, thou hast much goods laid up for many years.” He thought his soul’s (life) needs were adequately provided for. God called this man a fool (v. 20). It is foolish to adopt the philosophy that material plenty will answer life’s requirements because there is life that is more than food and raiment. God not only said this man  
(Continued on page twelve)



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## Galatians 3:20

Jerry C. Ray

"Now a mediator is not a mediator of one; but God is one."

This is one of the most difficult verses in the Bible. Well did Bloomfield write, "There is, unquestionably, no passage in the New Testament that has so much, and to so little purposes, exercised the learning and ingenuity of commentators as the present, which seems to defy all attempts to elicit any satisfactory sense, except by methods so violent as to be almost the same thing as writing the passage afresh."

R. Finlayson says there have been as many as four hundred and thirty interpretations of this verse (**Pulpit Commentary**, Vol. 20, p. 166), running the gamut from the oversimplification to the complex and mystical, from the ridiculous to the incredible. Origen, misled by a supposed link with 1 Tim. 2:5, understood the mediator to be Christ and thus carried a number of later commentators with him, including Jerome, Augustine and Chrysostom. Others have completely ignored the context, and others have given completely arbitrary meanings to words and phrases.


### Background

The Galatians were troubled by Judaizers, demanding circumcision and partial observance of the Law of Moses by the Gentile Christians. These Judaizers villified Paul, denying his apostleship, to nullify his influence. Paul defends his apostleship in Gal. 1-2. At the close of chapter 2 he leads into the subject that occupies his attention for the major portion of the letter: salvation is through Christ independent of the Law of Moses.

Abraham was reckoned to be righteous by his faith (3:6). God intended to justify the gentiles by faith (3:8) and told Abraham, "In thee shall all the nations be blessed" (3:8, so all who are "of faith" are blessed (saved) with Abraham (3:9).

Justification by the Law required perfect obedience. Since none rendered this, they were under a curse (3:10-12). Christ took the curse upon Himself in dying on the "tree" (3:14) so that man could be saved by faith, since he couldn't be saved by works.

Thus God's plan for the redemption of mankind through Christ was made before and independent of the Law of Moses. God made a covenant-promise to Abraham for the salvation of mankind by faith in Jesus Christ in the state-



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ment of Gen. 22:18, "in thy seed shall all nations be blessed," the seed being Christ (3:16). The Law of Moses, which came 430 years later, could not be added to that which was already promised, neither could it annul it (3:17), "for if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise" (3:18).

What then is the purpose of the law? (3:19). It was added to God's "working arrangement" with mankind til the seed (Jesus) should come. The Law was not **added** to the promise; that is the very thing Paul said could not be done in verse 15.

Now observe in verse 19, leading into our study passage, that Paul is speaking of (1) a promise, as distinguished from (2) a covenant in which there was a mediator.

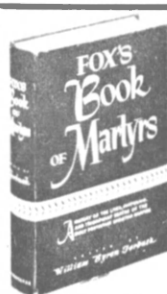
### Definition

The word translated "covenant," contrary to English meaning, does not **necessarily** involve a "mutual undertaking between two parties or more, each binding himself to fulfill obligations, it does not in itself contain the idea of joint obligation, it mostly signifies an obligation undertaken by a single person" (W. E. Vine, **Expository Dictionary**, Vol I, pp. 250-251).

In some cases a covenant involved mutual agreement, as was the case of the covenant at Mt. Sinai (Ex. 24:1-). In other cases, as with Abraham in Gen. 22, it did not. It is upon this point that Paul makes his argument on Gal. 3:20.

"Promise" is used throughout this section (verses 14, 16, 17, 18, 19, 21, 22, 29) and is used in contradistinction to the Law of Moses: "Is the **law** then against the **promise** of God?" (3:21).

"Mediator" presupposes two parties between whom there is mediation. The Law of Moses was given through a mediator, indicating it was a two-party contract involving **con-**  
(Continued on page fourteen)



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## The Passing Scene In Religion

Joe Neil Clayton

### CHRISTIAN CHURCHES AT THE CROSSROADS

#### Number Two

In the last article under this title, we told of the problems being generated among the Disciples of Christ through a program called "Restructure." This program is only one element in a larger design to integrate the Disciples of Christ churches into union with a number of denominational churches. The desire for this union has been implanted in the minds of the ministry of these churches through the educational institutions they have attended. Many of the schools which have been built and maintained by the Disciples have gradually become ecumenical institutions. One by one, these institutions have adopted the liberalism of Protestantism, and have instilled this doctrine in the seminary students that have passed through their halls.

Hand in hand with liberalism, which destroys the doctrinal base of Christianity, the ecumenical spirit has been taught to the fledgling ministers of the various churches. These come forth from the seminaries full of a desire to see the "brotherhood" of all believers.

While they have been in their studies, they have been exposed to the writings of men such as the famous liberal Methodist Bishop, G. Bromley Oxnam. In one of his books, **On This Rock**, he spelled out the views which he had espoused on Ecumenism. He called for (1) and abandonment of all traditional barriers to church unity, (2) for the formation of a council of churches, (3) the fashioning of "accommodative" agreements between denominations, (4) the creation of an "ecumenical" ministry, (5) the creation of a united system of higher education and seminary study, (6) brotherly cooperation with Eastern Orthodox churches, and (7) eventual approaches to the Roman Catholic Church, with the view to united action and ultimate union.

Points 4 and 5 above are the most pertinent to the events now taking place among the Disciples of Christ churches. The ministry has become increasingly an "ecumenical ministry," for it has been educated in the same seminaries as have served the Protestant ministry for years. Even if the ministers received their education in Disciples-related universities and seminaries, they have little to distinguish that training from that received in the great Protestant seminaries, for these schools have diligently sought to duplicate the academic standards set in the liberal and ecumenical schools.

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One by one, the schools supported by the Disciples have transformed themselves into "ecumenical" seminaries. The Seminary connected with Butler University is known now as an "ecumenical" seminary, and has a denominational faculty, including a Roman Catholic. Other Seminaries are following suit now, and soon the far-sighted (some say, far-fetched) predictions of G. Bromley Oxnam will become reality.

The education of the Ecumenical Minister is rooted in the Social Gospel. His training is not so much doctrinal as it is practical. Being exposed only to the liberal viewpoint (which has been cleverly tied to the "social" statements of scripture), the seminarian is molded into a glorified social worker. When he takes up his duties as a minister in a local church, he is consequently disillusioned by the "pink-tea" atmosphere of the average Christian Church. He tends therefore to become a maverick, and seeks opportunities to counteract this seeming social lethargy. He is, because of his training susceptible to the philosophical utterances of Protestant Liberals, and is more sympathetic with the spirit of these leaders than with those of his own fellowship. Instead of forsaking the fellowship, however, he seeks to "reform" it, and will cooperate willingly with any effort to blend it with ecumenical protestantism.

Such men are also seemingly motivated by the ambition for a more powerful (and perhaps more lucrative) ministry, such as is enjoyed in the ecclesiastical systems of denominationalism. They are irritated by the seeming impotence of both the free-church system and their own practical limitations under it. They would rather have a system where they would be under a central organization, whose leaders had kindred spirits, and which would permit a more "free-wheeling" type of action.

The architects of Christian Church Restructure have the precise answer for these ambitions. The "ordained" ministry in the restructured church will have a vastly more powerful role in the affairs of the church. The freedom of the local church to choose its minister will be destroyed. Their man will be "assigned" by decision of higher authorities. The minister will have powers of "binding and loosing" in the local congregation that are far in excess of scriptural limitations. This, it is believed, is essential to any improvement of structural design.

The ministry in the restructured church will be similar to that now found in such groups as the Methodist Church and the Episcopal Church. In their talks with other denominational leaders looking toward merger, Disciples representatives have compromised readily on the matter of having a hierarchy based on "apostolic succession" (or, a succession of ordained ministers), because their sentiments inclined toward this view. This has already been implanted by their seminary education, and so the compromise (or, surrender) is easily attained. Disciples ministers have "sold out" the Christian Church, and the free-church system to the alternate principle of totalitarian central control.

In opposition to this trend among the Disciples, independent-minded churches and leaders have adopted a scholastic system of "Bible Colleges," small schools with a curriculum heavily weighed in Bible instruction on a co-educational base. Emphasis on Seminary education has been  
(Continued on page fourteen)





## Denominational Status For "Churches of Christ" Achieved

Brent Lewis

It has long been the observation of the editorship and contributors of this journal that the liberal movement in the Church of Christ was well on its way to securing status as a denomination among other denominations. It appears to this writer that this has, in effect, already been achieved. One has merely to witness the recent article by Leroy Garrett reprinted in the *Gospel Guardian*, Vol. 18, No. 44 (March 16, 1967) indicating the "New Look (denominationalizing, BL) in the Church of Christ," to find indications of this. Or, read the tract, "Emergence of the 'Church of Christ' Denomination," by David Edwin Harrell, Jr. (also available from the *Gospel Guardian*).

Now comes an article in *Christianity Today* (Vol. XI, No. 12, March 17, 1967, p. 44) about the liberal movement of the "Church of Christ." *Christianity Today* is a "conservative" Protestant or denominational magazine. It seems that they had a reporter to cover the Abilene Christian College lectureship in Abilene, Texas, held in February of this year. It has this to say about the lectureship:

Partly because there is no hierarchy whatever and no denominational conventions, the annual lectureships at the churches' twenty colleges have gained considerable significance. The Abilene lectureship, the most famous, draws together members as diverse as conservative Reuel Lemmons and arch-conservative-turned-liberal Carl Ketcherside. Lemmons is editor of *Firm Foundation* in Austin, Texas, and Ketcherside is editor of *Mission Messenger* in St. Louis. They wield great power, since the churches' journals, though themselves independent, are the only tangible factors holding the movement together.

The article is entitled, "Reviewing The Restoration At Abilene." A description of the "Church of Christ" was given the reporter (Marquita Moss) by an ACC professor. "When you talk about the Churches of Christ, what you describe depends on where you are," said Dr. Abraham Malherbe, an ACC Bible professor educated at Harvard Divinity School. "It is a pluralistic group, really,"

Reuel Lemmons was there as the "conservative":

Lemmons, who states his convictions in nineteenth-century language and distributes them throughout the "brotherhood" in his monthly journal, fears that "a small number of well-educated men have inbided the liberal ideas of Protestantism" and that "they are in some positions of influence among us . . . Especially are they attracting the young mind of the church."



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Carl Ketcherside represented the "liberals" and, among other things, "he concluded that the movement divided 'when we ceased to love one another . . . and not over the issues.'"

The article states, "Another editor, Leroy Garrett, professor of philosophy at Texas Womans' University, holds similar views. His journal, *Restoration Review*, has become (Continued on page fourteen)

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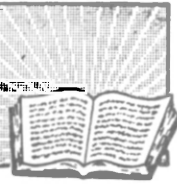
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HITHER... THITHER... YON

Jim McDonald



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**BAPTISMS FOR THE MONTH** have been reported at: San Luis, R. C. Sonora, Mexico; Beaumont, Texas; Tucumcari, New Mexico; St. Louis, Mo.; Castleberry church in Ft. Worth, Texas; Vidor, Texas; Birmingham, Ala. (Huffman church); Tenth and Francis in Oklahoma City; Mount Pleasant, Tenn.; Butler, Mo.; Dallas, Texas (Scene Rd.) Fairview church, Garden Grove, Calif.; Expressway church, Louisville, Ky.; and Red Hill church (Cannon County) and Glorianna church (Rutherford County) in Tennessee, as well as Nigeria. **TOTAL FOR THE MONTH: 75.**

**ITEMS OF INTEREST ABOUT THE CHURCHES—Here and There** — Ward Hogland in his bulletin of July 10th (67) writes: "Since last report I have been to Martinville, Arkansas, Vaughn Shofner from Little Rock preaches for these good brethren, I went next to the Jackson Hts. church in Columbia, Tenn. Franklin Williams who has done splendid work here for the last several years plans to move to the First St. church in Lawrenceburg. My next meeting was in Rienzi, Miss. I believe this was the first church in Northeast Miss. to take a stand for the truth on current issues. I spoke on Sunday afternoon at the new church in Booneville, Miss. The lesson was on the organization of the church. Brethren from Corinth, Tupelo and many other places attended. New meeting houses have been constructed at both Booneville and Corinth. Bill Farris preaches at Booneville and Eural Bingham at Corinth" .... "After many months of waiting the Arlington church has finally moved into the new meeting house at 1320 Pioneer Parkway West. We are deeply grateful and justly proud to be in our new quarters ... We have approximately an acre and one-half of land and a building that will presently seat about 200." from Search the Scriptures, Arlington, Texas ... "On Tuesday, June, 1967, we purchased the plot of ground on Ravensworth Road for which we had contracted to buy in February. A payment of \$7,540 was made, leaving a balance of \$18,460 plus interest to be paid in 3 annual payments. So, "finally brethren," after several months of legal processing and about \$500 in legal fees we have our building site." from the Annandale, Va. bulletin, STAND. (Annandale is in the Washington D. C. area.)

Huey Hartsell, after six years in Shreveport, La. is moving to Belle Glade,

Florida. From his bulletin Huey remarks: "On June 18 we completed six years of work in Shreveport. These have been the most productive and encouraging years of the twenty that I have spent preaching the gospel... This congregation was begun in early 1960 when eight members started meeting in Earl Hartsells home. Earl had tried to find a church where he and his family could worship and serve God as he has directed... it was a matter of either compromising their convictions or beginning a new church. From that small beginning of a few Christians in a home much progress has been made in the Lord's work in this section. There are two faithful, growing church in the area now. At Linwood 176 souls have responded to the invitation since we came. In April of this year our average attendance and contributions set a new record for the five Sundays (90) and (\$207.31). Since I have lived in Shreveport I have conducted 24 gospel meetings in seven states. The Bossier City church has made excellent progress since it began in January of 1964. They built a nice meeting house about a year ago and are going forward steadily."

**PREACHERS ON THE MOVE:** Herbert Knight and his family will move about the first of September to work with the Linwood church in Shreveport, La. .... Fred A. Wiseman has moved to work with the Oak Grove church in Louisville, Ky. ... Bill James is the new preacher for the West End Louisville, church. Jerry Hancock is preaching at Loogootee, Indiana. Ernest A. Finley has moved to work with the new Deer Park church in the Houston, Texas area. Dale Varnon has moved from Levelland, Texas to work with the brethren in Edna, Tex. Larry Bilbo is now preaching full time for the brethren in Pineland, Texas. A brother Miller is the new preacher for the Linton St. church in Halton City, Texas. John Bullock is now preaching for the St. Augustine Road church in Dallas, Texas. T. E. Webb is to move to Grand Saline where he will work with brethren there. Bob Walton moves in July to work with the East Columbus, Mississippi church.

Carl McCullough, 2014 South Tatar, Pasadena, Texas writes: "It has been some time since I last wrote and likely some of you have been wondering about the McCulloughs. What are their plans? Are they returning to Belfast

in Northern Ireland? Yes, we are. We plan to leave shortly after the first of August. We had wanted to return much sooner than this but it seemed something always happened to delay our return another month or two. Our needs: Brethren have been good to respond to our appeal for support and I am happy to tell you that our support is now sufficient, but we still lack about \$1,700 on travel, materials to be used in our work, shipping of books and some household effects. Will you please help?"

Thomas G. O'Neal, Murfreesboro, Tenn. and Mr. P. D. Ballard, Missionary Baptist, conducted a debate in Lindsay, Okla. during the nights of July 17, 18, 20 and 21st.

**GOSPEL MEETINGS IN THE "GOOD OLE SUMMER TIME"** — Bill Cavender holds an August meeting for the Rosenberg, Texas church churches in Gardendale, Pleasant Grove, Fairview, Pell City and Oneonta (all in the Birmingham, Ala. vicinity) were having meetings during the week of June 11th. Ward Hogland was in a meeting at Cash Texas in July. Jimmy Tuten and Harry Pickup, Jr. were in a June-July meeting at Bushy, Mo. Raymond E. Harris held a gospel meeting in early July for the Peru, Indiana church (Cecil Willis was with the Silver Street brethren in New Albany, Indiana during late July. Robert Jackson was with the Green's Chapel church in mid July (Ky.). R. L. Bruce held a meeting for the Gap Road church in Batesville, Ark. in June, he holds an August meeting for the Woodlawn church near Columbus, Miss. Robert J. LaCoste held a June meeting for the Florence, Texas church. Leon Odom was with the brethren at Ranger, Texas during July 10-16 in a gospel effort. Irvin Lee held a meeting in Lawrenceburg, Tenn. for the First St. brethren during the month of July. Ed Harrell from Norman, Okla. held a meeting for the 77th St. church in Birmingham during late July. Danny Brown, Gary Scott, Bob Craig, Bill Crews, Jack Gilliland, Bill McCuiston, Jack Thompson and Ardie P. Brown, Jr. all preached on a lectureship during July for the Major Drive church in Beaumont, Texas. Brethren in West Orange, Texas had a July lectureship and speakers were Bill Cavender, Bill McCuiston, Bill Crews, Theo Haas and S. L. Edwards. Frank Jamerson held a meeting for the Hodgeville, Ky. church in early July. Bill Pennington held a meeting at the Midway church in Alabama in June (near Florence, Ala.). Herschel Patton was in a June meeting with the Mooresville, Pike church in Columbia, Tenn. Cecil Willis was with the brethren at Nacogdoches, Texas during late June in a gospel meeting. Paul Keller was with the Timberland Drive church in Lufkin, Texas for a July meeting. Ford Shropshire held a June meeting for the Herty church (Lufkin, Texas). Milton Anderson held a June meeting for the Canoga

# BIBLE AUTHORITY

Matt. 28:19

Col. 3:17

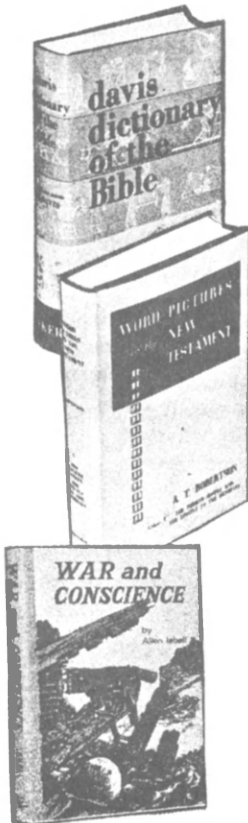
Luke 10:16

<u>DIRECT COMMAND</u>	<u>NECESSARY INFERENCE</u>	<u>APPROVED EXAMPLE</u>
Go - Matt. 28:20 Plan of Salvation Bel. Acts 16:31 Rep. Acts 17:31 Conf. Rom 10:10 Bap. Acts 10:48	Matt. 22:31 -32 Dead are Conscious Mark 9:1 Kingdom With Power Acts 1:8 Power with Holy Spirit Acts 2:1-4 Holy Spirit on Pentecost Kingdom Est. on Pentecost	I Pet. 2:20-21 Life of Christ I Cor 11:1 Life of Paul Acts 11:27-30; Rom. 15:26 Benev. work of Church

Generic		KINDS		Specific	
Class - Kind	Choice	Class - Kind	No Choice		
Heb. 10:25 Assemble	Rented Bldg. Owned Bldg.	Eph. 5:19 - Sing	Instrumental Hum		
Matt. 28:19 Teach	Radio Class Public Assembly	I Pet. 5:2 Elders Sphere	Another Cong. Brotherhood		

Park, Calif. brethren... **Ross Dye** holds a number of gospel meetings this summer. He will be preaching at Vanduser, Mo., Eastside church in Mt. View, Ark., Griffith Springs (Ark.), Grady (Ark.), Rivervale and Weiner, both also in Ark..... **Paul K. Williams** was with brethren in Muncie, Ind. in June..... **Bill Wallace** will be with the brethren in Columbus, Ind..... **Franklin T. Puckett** was with the College View church in Florence, Ala. during June... **James Needham** was with the Brooksville, Fla. church and the Holden Heights church in Orlando, Fla. during June.... **Robert Turner** is to be with the Caprock church in Lubbock, Texas for an early August meeting..... **Dean Bullock** held a gospel meeting in May for the Alto, Texas church... **Oral Page** was with the Crawfordsville, Ind. church, **Frank Ingram** with the Brownsburg, Indiana church and **Homer Halley** with the Boundary Line church (also in Indiana) all during the week of June 11th ..... **Claude Wilsford** was preaching during June-July for the brethren in Kettering, Ohio **Charles E. Ritchie** was with the Poplar St. church in Cleburne in a July meeting... **Carl Vernon** held a June-July meeting for the Pear Ridge church in Ft. Arthur, Tex. **Earl Harstell** was with the Conroe brethren during June **Herman Sargent** held a June-July meeting for the Rosedale church in Beaumont, Tex.

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**CHRIST'S CHURCH** . . . . . (Continued from page one)

mediately into a realm of thought where man feels perhaps, his strongest prejudices and his tenderest emotions. It is necessary therefore, in order to a most profitable study, that one be cautioned to lay aside prejudice and to rise above the merely emotionally point of view, and that he calmly and deliberately determine to accept whatever Christ and the apostles have said about the matter in the Sacred Writings. This, though not an easy thing for one to do, is imperatively necessary if one would learn the truth of God, in this, as in any other field of religious thought.

It is our intention to write a number of brief articles upon the varying phases of the church and its work. These will appear D.V., in subsequent issues of **The Preceptor**.

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\* \* \* \* \*

**"PURE IN HEART** . . . . . (Continued from page five)

are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Wisdom admonishes: "Keep thy heart with all diligence; for out of it are the issues of life." (Proverbs 4:23) He states further: "Ponder the path of thy feet and let thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." (Proverbs 4:26, 27)

First, in developing purity of life, is listed the mother's influence; second, enriching the child's life with abundant evidences of the existence of God and of His goodness, beauty, mercy and love. Third, keep your child's foot from evil.

In his **Essay on Man**, Pope rightly stated the danger of the influence of evil forces:

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

This no doubt gives us an insight into the cause of the rapid decline in morals about which so much is being written but perhaps too little being done about it. We have never had before such easy and so many means of communication. The devil is using every means to disseminate his teachings so that one may be free to speak as he pleases, to hear what he pleases, and to see what he pleases. In other words there are few, if any inhibitions to do what one wants to do. What one sees and what one hears become a part of the child. The dearth of purity in the hearts today is sequential, a result of a failure to guide our children as to what they should see, and what they should hear, and what they should read.

**What Shall We Do About The Condition We Face?**

We must realize as never before that God only is worthy to be trusted. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is: which keepeth truth forever." (Psalm 46:5) "Let us hold fast the profession of our faith without wavering." (Hebrews 10:23)

Know that the devil is waging a relentless battle to win the heart of your child. See that he is fully equipped with the "whole armour of God":

"loins girt about with truth,  
having on the breastplate of righteousness,  
feet shod with the preparation of the gospel of peace,  
taking the shield of faith,  
the helmet of salvation,  
and the sword of the Spirit which is the word of God." (Ephesians 6:13-17)

Therein lies the secret of being pure in heart.

**Is It Worth It?**

"Blessed are the pure in heart: for they shall see God." (Matthew 5:8) In these words of Jesus we see the promise to the pure in heart. He will "see God." What greater blessing or happiness could come to one than to "see God" and bask forever in the sunshine of His eternal presence!

\* \* \* \* \*  
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**LIFE MORE THAN FOOD** . . . (Continued from page six)

of the parable is a fool but so is everyone who adopts his philosophy (v. 21).

An incident in the life of our Lord is revelatory of this same truth. Jesus went to the home of Mary and Martha and was received by them (Luke 10:38-42). Mary sat at the feet of the Lord and heard His word (v. 39). "But Martha was cumbered about much serving" (v. 40). She was even angry with her sister for not helping and protested to the Lord that her sister had neglected to help her. The word "cumbered" means "distracted, over-occupied, too busy." Mary was concerned with the word of Christ. Martha was distracted with the physical. Her attention had been diverted from the essential to the non-essential; from the spiritual life to the physical.

Such is the way it is with so many of us. We lose sight of the requirements of the life that is more than food in the maze of requirements of the physical life. This even spills over into the lives of our children. We and they become involved in a host of activities which, in themselves, may be wholesome. But our attachment to them amounts to distraction. We knock ourselves out for "the food which perisheth," while "the food which abideth unto eternal life" goes begging.

Jesus rebuked Martha. "Thou art anxious and troubled about many things" (v. 41). **The New English Bible** translates: "You are fretting and fussing about so many things." He commended Mary. "For Mary hath chosen the good part, which shall not be taken away from her" (v. 42). What Mary had chosen sustains the life which is more than food and raiment. Neither depression, war, famine, or death can remove it! **The End**

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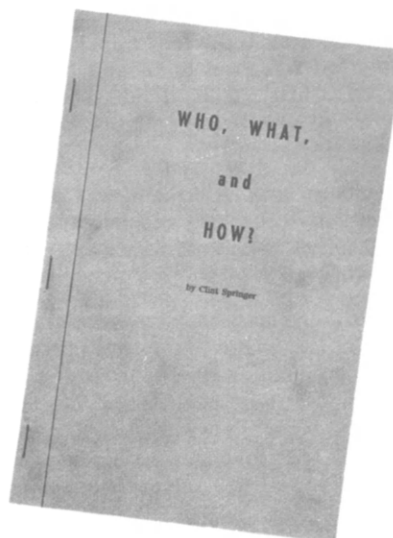
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**GALATIANS 3:20** . . . . . (Continued from page seven)

ditions. It was valid only so long as both parties fulfilled the terms of the contract. It was therefore contingent and not absolute. When the Jews failed to keep the conditions of the covenant God was free to invalidate it and replace it with the law of Christ. This, Paul shows, indicates the temporary nature of the Law of Moses, which was "added till the seed should come."

But the covenant with Abraham was an unconditional promise-covenant, thus absolute and irrevocable. There were no two parties, no stipulations, and depended solely upon the decree of God.

So the first part of verse 20 lays down the general statement that mediation involves a two-party contract ("a mediator is not a mediator of one"), which indicates contingency. Paul shows the Law could be abrogated. The second part of the verse shows that God was mediator-less ("God is one") in the covenant with Abraham; there was only one person involved. An unconditional promise is thus indicated.

If the inheritance was connected with the Law, Paul argues, then it must have never been promised, for promise is engagement to bless without condition. So the inheritance couldn't be associated with the Law, for God had promised it (without mediation) to Abraham. By this promise God was "bound." He was not in the position of the testator who could cancel or add fresh clauses, nor was He in a covenant with conditions that had to be complied with, but having an unconditional promise, He could not, under any circumstances withdraw it.

The following is the most succinct statement of the truth that I have found among the commentators:

"The mention of the word 'mediator' implies a contract to which there are at least two parties. But where there is a contract there must be also conditions, and if these conditions are not observed the whole falls to the ground. Such was the Law. The Law was not kept, and therefore the blessings annexed to it were forfeited. On the other hand, the promise depends upon God alone. He gave it, and He will assuredly keep it, no matter what man may do. God alone is concerned in it.

"The very idea of a mediator involves two parties at least. The Law had a mediator, therefore the Law involves two parties. In other words it is a contract.

"On the other hand, God, the giver of the promise, stands alone: therefore the promise is not a contract; and, resting on God, it is indefeasible." (*Layman's Handy Commentary Series Galatians, Ephesians, Philippians*, W. Sanday & Alfred Barry, p. 58). **The End**

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**CHRISTIAN CHURCHES** . . . . (Continued from page eight)

relaxed, for fear that the ministry might be subverted further. A move is underway to try to intimidate these schools through their pocketbooks. Some of them receive funds through institutional channels, such as United Promotions (a financial organization connected with the Convention of the Disciples). However, many of these schools

are refusing to be intimidated, and have begun to replace such funds with individual and church contributions. Thus, when the split of the Disciples is complete, the "independents" will have "saved" a number of schools from the grasp of the "restructured" group. More next issue.

\* \* \* \* \*

**SEND THE PRECEPTOR TO A FRIEND**

**DENOMINATIONAL STATUS** . . (Continued from page nine)

the organ of expression for 'a brighter-minded younger set, with Ph.D's more often than not,' he claims."

Dr. John C. Stevens, assistant president of ACC, explained this new, denominational Church of Christ:

The complexion of the church is changing, he declared. "So many people in the congregation are well educated and efficient in business, they are requiring the same of the church." He sees the church becoming more concerned with problems of community welfare—breaking down racial barriers; establishing community centers, homes for unwed mothers, and orphan-care centers; and placing greater emphasis upon mission methods.

The article continues:

One of the churches' most successful community-welfare projects is a community center called "The House of the Carpenter" in Boston's South End. Supported by the Brookline Church of Christ, the workers are primarily students at Harvard, MIT, Boston University, and Boston College. This inner-city project has drawn several hundred poverty-stricken children into annual summer camps, craft classes, remedial school classes, Bible studies, and a generally expanded world.

Currently, the most popular method of sending new people to an area lightly populated with Church of Christ members is what is known as an Exodus movement. An entire community of believers moves to an area rather than relying on an individual missionary.

What does this group at Abilene predict for the future?

The next area of innovation, predicts a young missionary from Perth, Australia, will be in learning how to apply the old doctrines to a rapidly changing world. "Our fathers learned how to apply these Scriptures, and it worked," said Ron Durham. "We've grown fast. But the world is changing, and old methods and approaches to applying those scriptures don't work."

So there it is — the new "Church of Christ." It is being led by a brighter-minded younger set with Ph.D's in Divinity from places like Harvard Divinity School and others. As the congregations attract well-educated, efficient businessmen, this is what they expect of the "Church."

Above all, it must be "up-to-date," whether it is scriptural or not. It must be on a par with other denominations. And it involves being recognized by a denominational publication, like **Christianity Today**.

To justify departures from the old paths we simply learn how to "apply" the old doctrines to a rapidly changing world. "Old methods and approaches" just don't work.

Brethren, can you not see that this **modern denomination** is a departure from the faith? It is another apostasy of the Lord's people. "A modern Church For A Changing World" is an old, old story, brethren — but it is not **The Old, Old Story!**

**The End**

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## Searching The Scriptures

A. Hugh Clark



### Christ's Church

#### Number Two

The importance of an open mind and an honest heart as a necessary antecedent condition if one expects to engage in a profitable study of the teaching of the New Testament concerning the church, was emphasized in the last article. It is in order however, to add a further word in preparation for the lessons which are to follow.

It is well understood of course, that every idea or proposition must be brought before the bar of one's own reason and rationality, and personally tried by him in the light of the best knowledge he possesses or can obtain from the study of the New Testament, before he can, with sanity, either accept or reject it. But, it is a well grounded fear, that when it comes to the consideration of religious matters, the average person proceeds more upon the basis of mere sentiment or emotion, than upon conviction and cool calculation; that in his religion, Mother or Father is followed with more devotion than Christ, and peace and harmony with husband or wife is sought more than conformity with the known will of Christ.

Fractionalism and sectarianism which have produced the Denominational System in religion, finds such hearts to be fruitful soil in which to perpetuate themselves. And the love of the truth (John 17:17), finds itself completely supplanted by an unthinking and even irrational sentimentalism.

The ultimate seriousness of this attitude of mind, as can

#### ABOUT THE AUTHOR

A. Hugh Clark — Evangelist for the Harker Heights church and Staff Writer for *The Preceptor Magazine*.  
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readily be seen, is that it very effectively displaces Divine Revelation, the Bible, which is the only possible source of spiritual truth as the factor by which ALONE, the validity and genuineness of one's religion is to be determined. It dethrones reason and renders the individual impervious to further light or help from any one. He, being not a follower of Divine Truth, as that has been made known in the New Testament, but blindly following the example of some loved one living or dead, shuts himself up to the destiny of those whom the Holy Spirit describes as perishing, "Because they received not the love of the truth, that they might be saved" (2 Thess. 2:10).

All such might read and ponder with great profit the words of Jesus when he sent out the twelve under the

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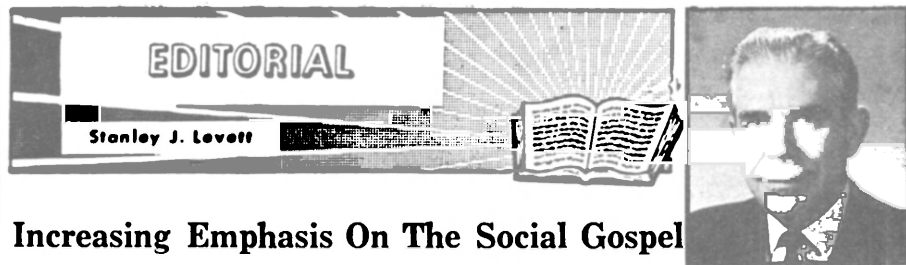
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## Increasing Emphasis On The Social Gospel

The social gospel concept continues to permeate the thinking and actions of more and more of our "liberal minded" brethren.

The greatest emphasis by the social gospel concept is placed upon the attempt to serve humanity by ministering principally to man's physical needs. It is apparent that our brethren of liberal persuasion are increasingly emphasizing the ministry of the physical to the neglect of the spiritual and the moral. Perhaps one of the explanations for this is that so many thus attempt to fill the barren void of the spiritual by busying themselves in the ministry of the physical. Whatever the reason the trend is undeniable.

An excellent case in point can be seen in the following note in "The Quivira Reminder," Vol. VI, No. 16, April 20, 1967, bulletin of the Quivira Heights Church of Christ, Topeka, Kansas:

**"NEEDY HELPED:** Three boxes of clothes and shoes from this congregation were given Saturday to the Downtown Church of Christ in Kansas City, Mo., to be distributed to the poor of that city. Glen H. Hackler, minister of the Downtown church, is doing an outstanding work in helping the needy. He has summarized this ministry to the inner city in these words: 'We provide a place of worship, classroom instruction, counseling, food and clothing, ministering to the aged, shutins, sick. We help people find jobs, and help provide homes.' May we continue to have a part in this work of compassion."

The above description fits the work of a Salvation Army unit better than a group who style themselves a church of Christ.

When the church in Jerusalem began there were needy brethren among them and there continued to be such for years to come. Some think there was a chronic condition of poverty among the Jews generally which was reflected in the needs of the poor saints in Jerusalem at different times. The Jerusalem church cared for her own when she was able. But at times when the want was greater than she could bear, other churches sent to her need. Thus the distress of these saints was met. But there is no Scriptural evidence that the Jerusalem church ever attempted to help alleviate the wants of those who were not believers. If the Lord had intended for that church and all other churches to engage in programs of general benevolence for the unsaved, these early times would have been ideal for such to begin and thus leave the example for all churches for all ages to follow. It is strikingly impressive that in the midst of these times, the church ministered to saints only.

As churches increasingly commit themselves to attempt to supply a part of the wants of the indigent of the whole world, of necessity, she must neglect, in part, the attempt to preach the gospel to men in the world. It is more important for the individual to hear the gospel and be saved than to have his stomach filled and clothes on his back and be lost. The divine wisdom of God is seen in the fine balance struck with reference to the local congregation in providing for the wants, not of the world, but of the saints who are needy and providing for the gospel to be preached. The main concern of the local congregation is to cause people to hear and obey the gospel and help conserve them to the end. The local church also has certain responsibilities with reference to caring for her own that are in need as well as, in some instances, of helping other churches care for their own when they are unable to do this alone. **End**



## The Path Of Wisemen

H. Osby Weaver

About the only time people hear of the birth of Christ is at the holiday season known as "Christmas." While we do not know the exact date of His birth nor the season of the year in which is occurred, and while we have no authority from the Lord to celebrate His birthday even if we did know the exact date, it is proper and right to study about his birth anytime. There is perhaps as much said about it, and events associated with it, as any other episode recorded in the New Testament. The first part of Matthew and Luke is given over to it.

In this study, we propose to limit our consideration to one of the incidents in connection with His birth — the visit of the Wisemen. We shall look at the path which they followed and allow it to suggest certain courses of action on our part to the producing of righteous qualities in us.

We know that the Wisemen came from the east, but we know not the country from which they came, nor how many were involved in the pilgrimage—whether 3 or 300. We do know, however, that they were **wise**. Not always can we be sure that our teachers possess the wisdom upon which we can unquestionably rely, but in this instance there is divine assurance that these are "Wisemen"; their actions are therefore worthy of our impersonation. One cannot exercise proper discrimination and at the same time reject the instruction and examples of Wisemen.

The first thing we note about these worthies of wisdom is that they came seeking Christ. This is a mark of wisdom. Wisemen sought Christ shortly after His birth, and it has been the part of wisdom for men to seek Him in every nation and in every age since, including our own.

In certain spheres of our society, in recent years it has become increasingly unpopular to seek Christ, and the realms in which this action is anathema are expanding year by year. Though it is an evidence of wisdom to seek Him, those who have taken the lead in discouraging such seeking are represented as the intellectuals of the land. "The world through its wisdom knew not God" (1 Cor. 1:21) and cannot know God. Those who refuse to seek Christ, and would hinder others, have "become vain in their reasonings, and their senseless heart is darkened; professing themselves to be wise, they have become fools"—Rom. 1:21, 22, hence they are but pseudo-sages and unworthy of imitation.



### ABOUT THE AUTHOR

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Regardless of station in life, all men seek something. Those who lack true wisdom will be found seeking the inferior, transient things of the world such as power, riches, worldly honor, and popularity or friendship with the world (James 4:4). Some things which are not wrong within themselves can be made wrong because of what we allow our attitude to become toward them. When Christ and His gospel are made secondary to other things — even things that are right, we have an improper arrangement, and wisdom has been dethroned in our lives—Matt. 6:33. Even though Christ laid down the perfect moral standard, for one to seek to be a good moral person without Christ is of no eternal value and is not characteristic of wisdom.

Secondly, while these men were wise, they did not rely upon their own wisdom to lead them to the Christ, nor did their consciences or feelings decide when they had found Him. Human wisdom has provided us with many blessings in this life, and in its place, is not to be minimized. However, it is not the function of human wisdom to discover God nor to be able to identify Him when found. This fact is best demonstrated by the people in the city of Athens. They "spent their time in nothing else, but either to tell or to hear some new thing" (Acts 16:21). Athens was a city of learning, but their human wisdom helped them to get no closer to the Lord than to erect a sign "to the unknown God." Wisemen today will recognize that the way to Christ is not in themselves (Jer. 10:23). Human wisdom will not in and of itself lead to Christ.

Even though the guide was a star, it was not a star in the usual course of nature but was divinely created and miraculously given. "The star went before them, till it came and stood over where the young child was." The guide then was not nature and neither will nature guide men to Christ today. Those who appeal to nature as a guide become idolaters. Those who appreciated the value of the sun, without knowing about its maker, became "sun-worshippers." Those who saw the fertility of the land resulting from the overflow of the river Nile became "Nile-worshippers." Thus, nature alone leads to idolatry. "The heavens declare the glory of God" to those who have learned of God from another source. Nature will strengthen one's faith, but it is not the part of wisdom to rely upon nature to lead to Christ.

The guide of the Wisemen was divine. It came from God and was a light which they could unflinchingly follow. They did not have to **guess** the way nor **wonder** if they had found it. Our light which leads us to Christ is also divinely given and can be followed. It is the **word** that "liveth and abideth forever." It is a "lamp unto our feet and a light unto our pathway." It contains no deficiencies hence needs no supplementation. Human creeds and dogmas are mis-guides and lead away from Christ.

Jerusalem was the larger and perhaps more attractive city than Bethlehem. In Jerusalem more points of interest awaited the sightseer. But these Wisemen were not on a sightseeing trip; they had far more important business—they were seeking the Christ. No doubt, they had travelled a great distance and were tired, and they had a short way

(Continued on page twelve)



## Expressing Concern For The Voices of Concern

### Majoring In Minors

In this continued notice of the article in *Voices of Concern* by Norman L. Parks, I wish to quote the following from him: "In its emphasis on the external observance of certain doctrinal formalities and in taking for granted or ignoring the really fundamental questions of religion, the Church of Christ is 'majoring in minors.'" Thus we see the estimate he places on such matters as the weekly observance of the Lord's Supper, the right name, the laying by in store every Sunday, the right baptism, where validity is best ascertained by the soundness of the baptizer, and the right organization of the church under a plurality of elders and deacons. In this listing there is the admixing of the truth with the ludicrous, the associating of what the scriptures teach, with the fruits of human aberrations. It is a skillful effort to establish "guilt by association." To say that the idea of the validity of baptism being dependent on the soundness of the one doing the baptizing is on a level with the weekly observance of the Lord's Supper, every first day of the week, is peurile in the extreme. No one of even a reasonable acquaintance with the scriptures believes that the validity of baptism is suspended on the soundness of the administrator. If there be those who, with an inordinate measure of prejudice and partisanism, so think, then let them be distinguished from those who know better. When these scholars reflect on the established practice of the weekly observance of the Lord's Supper, it might be profitable for them to read the extended treatment of this subject in the "Christian System" by Alexander Campbell, whose scholarship justifies their respect. Too, to assert that the disciples observed the Supper on Saturday night rather than on the first day of the week, is to accuse them of doing what they did not do, and failing to do what they came together to do. How could they come together to eat this bread, on the first day of the week, and eat it **before** they came together? Luke records that they came together on the first day of the week for the express purpose of eating this bread, and yet this writer with his superior knowledge alleges they did on Saturday night that which it is said they came together the next day to do!

Also, there is the veiled impeachment of the authority



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for a regular practice of the saints making a contribution of their means on the first day of the week. Others may, as they so feel and desire, seek to justify this practice from 1 Cor. 16:1-2, but I would make no such attempt. If it were the only passage bearing on this matter, then I would grant the practice is subject to questioning. Whatever force this passage has as affording a precedent for a contribution being made, it must be restricted to the purpose for which the language identifies it; in other words, it authorizes a contribution for a specific object, and therefore cannot be lawfully pressed into service for another one. However, following the beginning of the church in Jerusalem, it is stated that the disciples "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42. While fellowship is subject to a general usage embodying the actions expressed in breaking of bread and prayers, yet in this instance it is used as distinct from these, and thus takes on a more particular and restricted force. It stands, along with doctrine as identified with the apostles, therefore these disciples had a continued fellowship with them as with their teaching. This corresponds with Phil. 1:4 regarding that congregation and the apostle Paul, and obviously reflects the thought of their support of these apostles in their proclamation of the gospel and their devotion of time and effort thereto. As so employed there the conveyance of the thought of a contributing of their means to this support.

Above this citation of the writer's language there is the enumeration of a number of things which he avers as being more certainly taught than these I have noted. These include foot washing, speaking in tongues, love feasts, solos and group singing in the assembly, anointing and prayers by the elders for the sick, religious head-covering and uncut hair for the females, wearing of jewelry and congregational participation in decision-making on the Antioch and Jerusalem model. A minute and full response to this allegation would require more space than I feel is warranted. He says those who would insist on the Biblical pattern in these matters would sooner or later be excommunicated. Let us note briefly some of these. The speaking in tongues, or the ability to speak a language miraculously cannot be practiced today, for the power of working miracles does not now reside within man. The apostle stated that "whether there be tongues, they shall cease," 1 Cor. 13:8 Likewise the sending for elders to anoint with oil and pray for the sick comes under this limitation. Foot washing was not then a congregational function, but identified with private behaviour in the exercise of hospitality, 1 Tim. 5:10. To bring the matter of wearing jewelry under the ban, would also enjoin nudery, according to 1 Peter 3:3, and I'm wondering if he is this **modern** in his thinking! Regarding the head covering for women, I am one of the few remaining who believes this should be practiced, and I grant it has not been a contributing factor in securing favor with brethren! The matter of the hair being uncut for women is a presumptive contention, inasmuch as short and long are terms of relative import, and certainly I shall leave to others to defend either short hair for women or long hair for men, while being content to align myself in favor of the opposite, that is, long hair for women and short hair for men. While having no personal acquaintance

(Continued on page twelve)

## “Blessed Are The Peacemakers”

If there is one thing for which humanity sighs more than for anything else, it is for peace. What a need there is for a peacemaker! Every area of life seems to be in a disturbed state. Men no longer look forward to coming home at the end of the day to a haven of peace and rest. The evening paper screams out its message of turmoil all over the world.

Peace is foreign to civil affairs. On the local level, in national affairs, and among international governments there is strife and discord. Absence of peace is so marked that the feeling is often expressed that a lighted match could start a world castastrophe.

Saddest of all is the strife, division and bitterness, one toward another, that is in the Lord's church, His family. It is as though our Lord never had these words penned: "Behold how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1). Are we not presenting to the world a portrayal of the Lord's family diametrically opposed to that designed by our Lord?

Man was not originally made to endure the disturbances that today characterize his every area of activity. As a result, our mental institutions are filled to capacity and overflowing with those who have been rendered unfit for normal life because of emotional and mental abnormalities. "Is there no balm in Gilead?" "Is there no physician there?" The answer is, "Yes, The great Physician now is here, the sympathizing Jesus." He is ready at all times to answer our call for help. The great Messianic prophet, Isaiah, gave us a pre-view of His nature in these words: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, **The Prince of Peace.**" Many years after that interesting prophecy was spoken, history records one memorable night, when shepherds were keeping watch over their flocks, a heavenly host broke into song. This is the song they sang:

Glory to God in the highest,  
And on earth peace, good will toward men."  
(Luke 2:14)

The Prince of Peace had come to earth, born of a woman in Bethlehem.

In a relatively brief period that babe had grown to manhood, in whom his heavenly Father was well-pleased. He



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spent three years preparing "the lively stones" for the spiritual temple over which he was to be the Head. In the "fulness of time" he was sacrificed as a "Lamb without spot or blemish" for the sins of the world. It was on the cross on Calvary's brow that he said, "It is finished." Adequate proof is furnished that he really died on the cross. The centurion who had commanded the execution squad spoke in past tense when he said, "Truly this was the Son of God." Death was indicated when they pierced his side and "straightway there came out blood and water." "The women," as "last at the cross and first at the tomb," witnessed the suffering and death. Joseph of Arimathea, assisted by Nicodemus, in placing his body in the "rich man's tomb" could scarcely have handled that body without witnessing that life was extinct. Who could doubt that Jesus' death was a reality?

"Early on the first day of the week" began the witnesses to testify to the fact of his resurrection, perhaps the greatest of his divinity and proving to the world that he was the Son of God. Among the witnesses to the resurrection were: "the women," two men on the way to Emmanus, the apostles in a room with Thomas absent, a week later the apostles with Thomas present, and above 500 at once. What more evidence could one want that this truly was the one referred to in the Scripture, "God so loved the world that He gave His only begotten Son."

These occurrences should be sufficient to build in each person faith that "Jesus is the Christ, the Son of God," that He was The Prince of Peace born on that night when the Peace Song was rendered by heavenly voices. It is He only that has made it possible to redeem man and bring him back to have peace with his Creator.

Faith in that matchless personality is the potential for peace today and the only one.

There are thought-provoking rhetoric questions in Isaiah 55:1-3: "Lo, everyone that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear; and come with me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David . . . For ye shall go out with joy and be led forth with peace."

The Psalmist said: "Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165). Paul wrote: "The kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost" (Romans 14:17). Again the same writer said: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This is indeed the "peace that passeth understanding" and is the only oil for the troubled waters of the world.

Why be harassed with strife and contention when we have these comforting words of our Lord? "Peace I leave with you, my peace I give unto you not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

"Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9). **The End**



## Objections To

## “The Gift” and “The Promise”

R. L. (Bob) Craig

I ended my last article by saying that I would deal with some objections to my exegesis of Acts 2:38. These objections came mostly in private conversation or after hearing me preach on this subject and they were few. Some were for the purpose of gaining more information; some were trying my arguments; some seriously doubted if I were correct, hence, brought forth what, to them, were good and sound objection. I will deal with two of the outstanding ones in this paper, then, in another, deal with a couple of verses people have mentioned in contending against my position.

The first, and most commonly suggested is: The Greek language indicates that “the gift” must be the Spirit himself and not something emanating from the Spirit, as I stated in the closing sentence of my first article. I was greatly concerned about this objection. If the Greek would not ALLOW such an idea; if there was something in the original language that FORBADE such an idea, then I was wrong and just could not be right. I am not a Greek scholar but in my years of preaching and debate experience (as a participant and, more often, as a moderator) I have had to learn a little about the usage of the original language. So, I began my survey.

I found several passages rendered exactly as “the gift of the Holy Spirit” w.s. and these passages definitely were used to show a thing coming from a certain source exactly as I believed to be the case in Acts 2:38. But, I was not satisfied, so I wrote to a well-known scholar; one that all would grant as knowing what the Greek text says, but one who does not want his name used because he does not necessarily agree with me on my explanation of the verse. However, he gave me the benefit of his knowledge and here is what he said concerning the structure of the passage: The original language of Acts 2:38 does not DEMAND that “the gift” be the Spirit himself nor does it DEMAND that it be something emanating from the Spirit, either. This must be determined by the context or by an explanation by other scripture.

That was exactly my conclusion, so, since the language itself does NOT necessitate either idea, and since the context does not carry an explanation, I continued my study of other scriptures for an harmonious explanation. Hence, I came up with what I presented in my last article: In this Spirit dispensation the promise to Abraham finds its ful-

filling. All nations are blessed with “remission” or forgiveness of sins, and, in addition to that blessing, “the gift of the Holy Spirit” — that which the Holy Spirit gives — the promise of heaven or eternal life.

The second outstanding objection, which has enough merit for consideration, is this: God is the one who presents and the one from whom “the gift of eternal life” emanates, (Rom. 6:23) therefore how can one say that the same is the gift of the Holy Spirit?

We could immediately answer this by pointing out that whatever is attributed to God can, in like manner, be attributed to Christ or the Holy Spirit. Actually, when we speak of a thing being of God, we are speaking of its divinity, hence, church of God or Christ; gospel of God or Christ; grace of God or Christ; etc. So, when we speak of a thing being by the Spirit or of the Spirit, we are not and cannot separate that being of the Godhead, disconnect him from the others, and say that he acts independently and apart from the Father and the Son.

But, let’s look further at this objection. It is granted that the Bible makes a definite statement about “eternal life” being the gift of God. (Rom. 6:23) Notice, if you will, the original language of this passage and compare it with John 4:10 and Acts 8:20. Each speaks of the gift of God. And, in each, God is not the gift but the giver. The original language of these last two verses is exactly the same as that of Acts 2:38 and indicates the very thing I have already discussed.

Romans 6:23 definitely attributes the future life blessing, “eternal life” to God. Hebrews 5:8-9 just as definitely attributes this future blessing to Jesus. “Though he were a son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation...” The word author would have to do with the source. So, Jesus is said to be the “source” of eternal salvation. Yet another verse just as definitely attributes this future blessing to the word. “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified” (Acts 20:32). Now, in view of the fact that “eternal life” is attributed to God, Jesus and the word is it unthinkable out of harmony with scripture to, in like manner, attribute the same gift to the Holy Spirit? Certainly not.

Yes, forgiveness of sins and the hope of eternal life or eternal salvation is extended to all those believers who repent and are baptized. All will readily admit this, I suppose. So, since we all agree that that is true, why would anyone think it unreasonable to believe that Peter said just that on Pentecost when he unveiled the great promise of God from Abraham to Jesus, to these people?

Think on these things, brethren.

End



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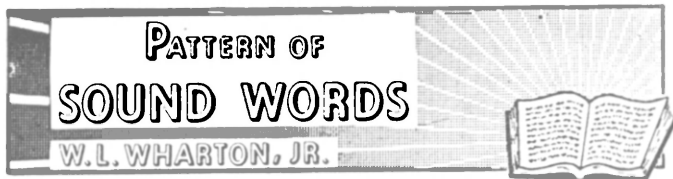
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knowledge and keener vision we are better equippd to put off some of the old habits that have laid hold on us so we can rise higher.

Yes indeed, with God's word as the standard, the cost of living is going up and we will need a raise to be faithful. (P.S. It's a cinch to get a raise if you seek it! But also a cinch to go spiritually broke if you don't.) **End**

## The Preacher Asks For A Raise

Cost of living indexes are up again! At regular interval government agencies give us the benefit of their findings in this area (though I have a feeling we know about it from other indications before they let it out).

But I am not talking about the cost of basic commodities nor any personal application for an increase in pay. I am talking about the fact that every year we live in the service of God the costs of living faithful rise and we all need a raise to keep up the pace. The reason it costs more to be a Christian year by year is that we are supposed to be growing; as we grow in knowledge we need to bring our lives up to the standard of increased responsibility. When we do that, we are simply in line for another increase all around. Like inflation, spirituality is ever ascending and with that rising brings increased demands upon the individual. We must either rise or perish. The knowledge we acquired and the lives we lived in past times will not suffice for the present. Our obligations grow greater all of the time. This presents a disturbing truth. There is, for example, the member who is not doing a whit better at attending the services now than he did some years back. He is the habitual "cnce-a-Sunday" standby. If you get anything out of him you will have to get it on Sunday morning. That brother needs a raise! Then there is the one who is no more interested in saving the souls of those about him than he was in times past (perhaps even less interested). In spite of exposure to more teaching, more opportunity, more lapse of time that ought to be making him stronger and stronger, he is unchanged. He too needs a raise! Possibly some are doing no better job of living pure lives. Instead of growing up and out of bad habits of speech, conduct and general attitude, they lapse more and more into the fixed pattern of living that represents no conscious effort to throw off the shackles of sin. They need a raise! Come to think of it is there any who do not need a raise? If we ask for a raise in others does it not follow that there must also be one in us? If we attend faithfully all of the stated services, can there be no need for a raise? It may be there are some who do quite well from the point of times attending, who need a raise in benefits derived from the attendance. With truth to be learned, and never mastered; with lost souls ever about us and changing circumstances bringing opportunities today we did not have yesterday, we need to rise to meet them; with greater



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## The Passing Scene In Religion

Joe Neil Clayton

### CHRISTIAN CHURCHES AT THE CROSSROADS

#### Number Three

Having seen in our last article that "restructure" of the Disciples of Christ denomination receives its impetus through the seminaries which produce their ministers, it is well that we see how the plans of restructure mesh with the plans of an ecumenical organization.

In 1960, just before the regular meeting of the National Council of Churches in San Francisco, Bishop James Pike (then Bishop of the California diocese of the Episcopal Church) invited one Eugene Carson Blake, a prominent Presbyterian, to preach in his pulpit. The audience was made up of many delegates to the NCC convention, and they heard Mr. Blake propose the union of several denominations into one church. The excitement of this suggestion whetted the ambitions of a number of denominational leaders who had been fretting under the slow uniting processes of the National Council of Churches, and the World Council of Churches.

Immediately, talks were begun between representatives of the Methodist Church, the Episcopal Church, and the United Presbyterians. Hardly had the talks begun when this group was enlarged to include several other denominations, including the Disciples of Christ. It was clear from the anxious desire of the Disciples leaders who wanted to participate, that they planned to move swiftly toward the restructuring of the Disciples Church to make it more compatible with the other denominations.

This organization was called the **Consultation on Church Union (COCU)**, and was the most ambitious project, to that date, to join many denominations into a "superchurch." Blake suggested that this new denomination "would embody the best elements of Catholic beauty, Reformed theology, and Evangelical fervor." He further suggested that "It would accept the Bible and historic creeds of Christendom, as symbolic statements of great truths, which are being better understood, and the evolution of Christian thought." This suggests that the theological emphasis in this new church would be completely modernistic. This was seemingly completely acceptable to the Disciples.

By 1966, plans for the merger of these churches had proceeded so well, it was thought opportune to send the consulting churches a document called "Principles of Church Union" for approval and adoption. This document

comes before the Disciples' Convention for approval this fall (1967). It is an interesting statement, and the foreword says "This document... shall become the basis upon which to form a plan of church union." The paper claims that the extra-scriptural traditions of the member churches are the result of the guidance and nourishment of the Holy Spirit. It directs the adoption of the "apostles' creed" by the member churches. It enjoins the observance of a "Christian Year" including observance of Easter, Pentecost, anniversary of martyrs, etc. It recognizes Baptism and the Lord's Supper as "sacraments." In Baptism, it is stated that "both infant baptism and believer's baptism shall be accepted as alternative practices in the united church."

On this last point, Baptists (Northern) that had been invited to participate in the consultations objected to the acceptance of sprinkling for baptism and withdrew. (They also did not wish to surrender congregational freedom to a central oversight.)

In the United church, the document drew a distinction between Bishops and Elders, and required that there be an ordination of ministers by central authorities. Finally the church was to be structured with "local units" (congregation), district units, regional units, and a national unit. Officers in the national unit would have jurisdiction over all participating units.

An appendix to this document outlines the progressive stages of action toward the united church. They are:

(1) This stage was the long experience through which we believe the Holy Spirit led us to the Consultation (this refers to the frustrating years of slow development in NCC and WCC).

(2) this step was the establishment of the Consultation... in 1962.

(3) this stage is the period of preparation for a plan of union (this stage is in progress right now, and will be completed when the member churches have all approved the document "Principles of Church Union").

(4) In this stage the group will get ready for unification of ministry and membership (that is, the ministers and memberships of several churches will be interchangeable).

(5) After the writing of a constitution for the church, actual union will be affected and proclaimed. (Some of the leaders see this completion in 4-5 years, while others think it will take 20.)

The Disciples of Christ leaders have rushed many of the actions called for in this document through their conventions and organizations. They are panting with the exertions of their contortions, all the while ignoring the rising cloud of congregational resistance to the plan. 125 Christian churches in the southern California region have already defected from the disciples and are declaring their independence. What is left among the disciples is the bare grain of a once numerous people. The Disciples will be absorbed without a whimper into the Superchurch, and nothing more will be heard from them. They will be like the "lost tribes" of Israel.

In spite of the tragedy of the Disciples' involvement in  
(Continued on page fourteen)

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1011 Johnson Street, Lufkin, Texas 75901.

**BAPTISMS FOR THE MONTH:** Baptisms were reported at Pine Street in Woodville; Union Road, Lufkin, Texas; Floral Heights, Wichita Falls, Texas; 77th Street, Birmingham, Ala.; Scyene Rd., Dallas, Texas; Mt. View, San Bernardino, Cal.; Expressway, Louisville, Ky Sixth Ave., Pine Bluff, Ark.; Nigeria; Belmont, Indianapolis, Ind.; Lilbourn, Mo.; Arlington, Texas; Franklin Rd., Nashville, Tenn.; West Side, Irving, Texas; Southside, Kansas City, Mo.; Tullahoma, Tenn.; Beckley, W. Va.; Annandale, Va.; Main and Gay, Gladewater, Texas; Oaks West, Burnet, Tex.; Gardiner Lane, Louisville, Ky.; Highland, San Antonio; Graysville, Birmingham, Ala.; Arch Street, Little Rock, Ark.; Spring and Blain, St. Louis, Mo.; Mexico; Tenth and Francis, Oklahoma City, Oklahoma; total in all—84.

**NEWS & NOTES ABOUT PREACHERS AND CHURCHES:** "Since our last report, the following Gospel meetings have been, or are soon to be conducted in our state: **Yater Tant** at Park Hill in Fort Smith; **Paul Smith** at Blytheville; **H. L. Bruce** at Batesville; **Willis Farris** at Saratoga; **Carol Lumkin** at Fayetteville; **Gene Frost** at 46th Street in Fort Smith; **Mason Harris** at the Airbase near Newport; **Harold Howard** at Caraway; **Dudley Spears** at Blytheville; **Walton Weaver** at Newport; **Leon Goff** at Conway; **Guhrle Dean** at Rabbitt Ridge; **Billy Moore** at Etna; **Robert Turner** at Tuckerman; **A. C. Grider** at Humphrey; **Kent Harrell** at Citizenship and Stegall; **Edgar J. Dye** at Mn. View, Griffith Springs, Grady, Rivervale, and Weiner; **H. F. Sharp** at Ben's Ranch. **Louis Cain** is now preaching for the church at Humphrey. **James Lusby** has moved to Rogers. **Glen Shaver** has moved to work with the new church in Pochontas. That church has a bright future." — From *The Sower*, Little Rock, Arkansas. "The church in Arlington now meets in their new building at 1320 W. Pioneer Parkway. This church is growing and is now completely self-supporting. **R. L. Burns** is the preacher. They announce a gospel meeting August 20-27 with **Earl Dale** doing the preaching. The church in Ferris has been meeting in a new building for several months now. It is located east of the Freeway on Bristol Road or FM 660. **Lewis Meeks** is preaching in Ferris. We rejoice at the growth of the churches in this area who stand for the authority of Christ and against liberal trends and innova-

tions." — **James L. Trigg**. **Larry Devore**, 411 Flora Ave., New Carlisle, Ohio 45344—"One restored May 28th, and a 62 yr. old man baptized July 1st, at Charleston, W. Va. I am now working with the Funston Ave. church in New Carlisle, 15 miles north of Dayton, Ohio. **Martin Lemon** of Shelbyville, Tenn. will be here in a meeting Aug. 14-20th. I begin a meeting at Roseville, Ohio, August 20-27th. We solicit the prayers of faithful brethren for the work here."

**J. T. Tuten, Jr.**, 3800 Blain Ave., St. Louis, Missouri—"Since our last report concerning responses at Spring and Blaine, four have been baptized, eight identified, and three have acknowledged error in their lives and been restored to their first love. Things are looking good around Spring and Blaine during the Summer months. Preparations are being made for Vacation Bible School in August, and from all indications it will be one of our better periods of study. I recently assisted **Harry Pickup, Jr.** in a series of meetings at Brushy Chapel, Mo. There is no church in this community and efforts are being made to establish one. The people of the community appeared most receptive to the preaching and classes that were conducted. Bro. Pickup is to be commended for the preaching that he did under the tent."

**Earl Hartsell**, 1615 Shannon Road, Alexandria, La. "There is now a sound church meeting in Alexandria, La. We are meeting on Sunday afternoon at 3 P.M. in The Travelodge Motel in Room 104. The motel is located on MacArthur Drive. When traveling this way, please worship with us."

**Judson Woodbridge** is now preaching for brethren at Main and First in Steele, Missouri. **Harold Tabor** is moving to Nacogdoches, Texas to work with the Mound and Starr congregation as they support him in teaching Bible classes through an arrangement with the State College there. **Harry Pickup, Jr.** is moving from Springfield, Mo. to work with a church in St. Petersburg, Fla.

**MEETINGS NOW IN PROGRESS, SOON TO BE IN PROGRESS, OR HAVE BEEN IN PROGRESS!!** **Robert Farrish** held a July meeting for the Hwy. 71 church in Spicewood, Texas. **William Wallace** held an August meeting in Columbus, Indiana. **Jack Holt**

holds a September meeting for the Belmont, Indianapolis, Ind. church. **Irvna Himmel** held a recent meeting for the Bowling Green, Missouri church. In what has been called "the town too horrible to exist" (Liberal, Mo.) **Dudley Spears** holds soon a tent meeting. This town was started by "free-thinkers" years ago with a ban on churches. Today churches abound. **Roger Hendrick** held a recent meeting for the brethren in Tullahoma, Tenn. **Irven Lee** held a July meeting for the First Street church in Lawrenceburg, Tenn. **Delton Porter** held a July meeting for the Marcella Falls, Tenn. brethren. **Harold Howard** was in an early August meeting for the North Lexington, Tenn. church. **W. L. Wharton** was in a mid-August meeting with brethren at Floral Heights in Wichita Falls, Texas. **Robert Turner** held an August meeting for the Caprock church in Lubbock, Texas. The Bayou City church (Beaumont, Texas) had a gospel meeting late in August with **Jack Gilliland** preaching. **Bill Crews** held a three night meeting for the North Main church in Vidor, Texas. The Pinecrest church in Beaumont, Texas had a short August meeting with **Bill McQuiston**. **Dan Shipley** holds a September meeting for the Oaks-West church in Burnet, Texas.

From Australia **Jim Everett** writes to tell that things look encouraging both in Sydney and eastern Australia. Contacts from some of the present churches there have given them hope that good can be done with some of them, and prospects for advances are good. Pray for the **Everetts**, **Harkriders** and **Comers**. Pray not only for them but for all who are in difficult and foreign fields. **Herman Sargent** holds an August meeting for the Highway 35 church in Bay City, Texas. **Robert Farrish** held a July-August meeting for the Wallisville Rd. church in Highlands, Texas. **Grover Stevens** held a July meeting for the Olsen Park church in Amarillo and from there he goes to Missouri to preach for brethren at the Harrison St. church in Kenneth. **Wright Randolph** held a June meeting for the brethren in Vernon, Texas. **Yater Tant** held a June meeting for the brethren in Altus, Oklahoma. **Wright Randolph** was with them in July. **Lowell Williams** held a July meeting for the brethren in Duncan, Okla. **Charles Campbell** held a July-August meeting in Hopkinsville, Ky. **Earl Robertson** held a tent meeting in mid-August at Simpsonville, Ky. **A. H. Staggs, Sr.** is scheduled to hold a meeting for brethren in Frankfort, Ky. in Sept.-Oct. **Ed Walker** held a July meeting for the Flatwoods (Butler Co.), church in Ky. **Ed Harrell** held a July meeting in July for the 77th St. church in Birmingham, Ala. **J. F. Dancer** was with the Walnut Chapel church near Casey, Ill. in early August. He was with the Spurlock Creek church in Floyd County, Ky. in late August. **Glen Wise** held an outdoor meeting in the Pinehurst Addition

# Water Baptism

## WHO?

1. The Taught Matt. 28:19; Acts 18:8
2. Believers Mk. 16:16; Acts 8:36-37
3. Penitent Acts 2:38; 26:20
4. Confessor of Christ Acts 8:36-37



## WHY?

1. Into Christ Gal 3:26-27
2. Salvation Mk. 16:16
3. Remission of Sins Acts 2:38
4. Newness of Life Rom. 6:3-4
5. Death of Christ Rom. 6:3-4
6. Wash Away Sins Acts 22:16
7. Body of Christ I Cor. 12:13

## No Infant

1. Without Authority
2. Hinders Obedience

## WHAT?

N. T. Baptism	I	S	P
Water Acts 8:36	yes	yes	yes
Much Water Jno 3:23	yes	No	No
Going Down Acts 8:38	yes	no	no
Burial Rom 6:4	yes	no	no
Raising Rom 6:4	yes	no	no
Coming Up Acts 8:39	yes	no	no

Baptism Doth

Also Now

Save Us

*I Peter 3:21*

in Orange, Texas during mid-July.... Randall McPherson held a July meeting for the Cullom church in Tenn..... James R. Cope of Temple Terrace, Fla. will preach in a special series of services Monday August 14 through Sunday August 20. W. R. Jones held an August meeting for the Cooper, Texas church... Harold Fite held a recent meeting for the Southside church in Brady, Texas.... Julian R. Snell held a tent meeting at Lucedale, Miss. Aug. 2-9. Paul K. Williams was with the brethren at Mississippi City, Miss. during late August .... Raymond Harris held a July meeting at Peru, Indiana... U. L. Allen held a June meeting in Charlestown, Indiana.

Gary L. Ruddell, 416 Trina St., Gallatin, Tenn. 37066. There is a new congregation meeting in Gallatin, Tenn. This new work is the result of some brethren there who are not willing to go down the road to modernism that is currently taking toll among God's people. There are said to be about fifty congregations in Sumner County, but to the best of our knowledge only two are at this time remaining faithful to the New Testament order, one being this new congregation in Gallatin, the other being the Millersville church on old 31 W.

The brethren there, in Gallatin, have asked me to come and work with them there. I will leave the work here at Traders-Point church of Christ to be-

gin work in Gallatin June 12, 1967. The Riverside church in Nashville (where Bob Jackson is) will support me in this work. The Millersville church also lend support to the work by paying my move bill and possibly some radio time on the local station in Gallatin.

The meeting house is located at 1101 Bales Street, Gallatin, Tenn. At present we will meet in a rented residence to worship. I was not able to find rental property for my personal dwelling so my family and I have bought a house in Gallatin. I and the there solicit your prayers and encouragement in this work.

Michael R. Jones 608 E. 20 1/2, Austin, Texas. We repeat again this year our request that those who plan to be working or attending college here in Austin this year worship with us at 507 Wonsley Drive. We are trying to follow the will of God in all things, and we need the help of all faithful brethren living in the Austin area. Young people attending this congregation can expect not only to be noticed but also to be needed to help in carrying out the work of the church in this place.

Those needing transportation are urged to call either Mike Jones or Jim Neff at GR 6-8754, or Sheila Jackson at GR 7-8483 as soon as they arrive in Austin so that arrangements for rides can be made with as little delay as possible.

## ENCOURAGING INCIDENT IN SOUTH AFRICA

Hendrik Morris is one of some 1,250 inhabitants of South Africa officially classified as Coloureds (Not to be confused with 14,000,000 native blacks). The Coloureds are derived from an admixture over several centuries of Hottentots and imported slaves, and to some extent of whites and natives. I met Hendrick in early 1960 while he was preaching for an undenominational group here on the Reef. We studied together frequently over a period of two years before Hendrick was baptized. Since that time Hendrick has supported himself as a lorry driver and preached among the Coloureds in the little town of Nigel about twenty miles south of here. There are now about twenty faithful members of the congregation there.

Due to his working for a building contractor, Hendrick has been able over the course of about two years to buy material and build himself a new home on his "free-hold" property in the Coloured location near Nigel. I mention this because it ties in with a thrilling experience I had last Lord's day.

Brother Morris sent word to me last week that the regular Sunday afternoon service would be at "his place" Continued on page fifteen)

limited commission, cautioned them, and through them sought to impress upon everyone the cost of faithful service to him; said he, "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me." No wonder he subjoins, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10:34-39). **Continued**

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\* \* \* \* \*

**THE PATH OF WISEMEN** . . . (Continued from page three)

to go, so why not take out for a side excursion? Not so with these men—they were wise, therefore **they went all the way!** If they had stopped short of the journey's end, they would never have seen the Lord. It matters not how enthusiastically one begins the trip, it is finishing the journey that counts (Rev. 2:10). The rich young ruler **ran** but never quite got there, while the apostle Paul went all the way (2 Tim. 4:6, 7).

When the first Wisemen found Jesus, they worshipped Him. Worshipping the Lord has been an evidence of wisdom from then until now. This is one reason they had for seeking Him. When we compare the great effort exerted by them in order to worship the Lord with the feeble endeavor manifested by ourselves at times, we can know whether or not we are acting wisely. Those who will not worship the Lord are foolish.

Finally, the Wisemen of the first century gave gifts. They did not content themselves with mere pittances, among other things, they gave gold. Wisemen today will bring gifts unto Christ, the very best they have. One cannot believe in the Lord with **all** the heart and love the Lord with **all** the mind and do otherwise. Before one is in a position to give other gifts unto the Lord, he must first of all give himself (2 Cor 8:5). Until this is done, nothing else that he can give is acceptable, and the Lord would not have it if offered.

In following the path which these Wisemen took in the long ago, we can see the course which wisdom will cause one to take today. It is not less the exercise of wisdom to walk in the same path now. Are you a wise man? **End**

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\* \* \* \* \*

**"MAJORING IN MINORS"** . . . (Continued from page four)

with **this** writer, yet on the basis of his scholastic attainments and experience in teaching the scriptures, I cannot believe **him** incapable of knowing the distinctions I have mentioned, and of more sensibly and safely exegeting the scriptures than his writings suggests.

Concerning the church, he disavows the persuasion that the Church of Christ is the right church. This yields to one of the following alternatives: 1. there is no one church which is right, or 2. all churches are either equally right, or partially so. Any who can believe the conflicting religious bodies can all be right can believe that day is night and that truth and error are synonymous. They may all be wrong but no one can sanely accept as true that all are right. Seemingly, he believes if there be any error in the Lord's Church this fact makes this church to be no longer the Lord's church. That error can result in the apostasy of a religious body is granted, and Roman Catholicism is historical proof of this. Otherwise, he holds to the shallow and silly view that all denominations are compositely the church of the New Testament.

He tells us that the very term "church" is unbiblical, which is equal to saying that it is unscriptural, as the Bible is constituted of scripture. We have been hearing a great deal on this point in recent times from other sources, all of which is much ado over little or nothing, — at least I so consider it.

Just what is thought to be gained by such a contention eludes me, inasmuch as should the word "**church**" be removed from every edition of the scriptures, and the term **assembly** be substituted, what would be accomplished, or what assumed errors would be corrected? Anyone interested in the meaning of the original word, "ecclesia" can ascertain it, and also, an examination of its occurrences in the New Testament can be made to secure an appreciation of its usage. Those constituting the people of God are a "called out" people, and, as such are separate and distinct from those not so called. They are an elect race, a chosen generation, a peculiar people who are to show forth the praises of Him who hath called them from darkness to light.

This writer pays respects to the doctrine of baptism for the remission of sins in these words: "With respect to the hard legalism read into the criterion of baptism for the remission of sins, reflection will suggest that baptism is in individual expression of faith in Christ, while remission of sins is God's role, not man's motive." Thus there is the veiled implication that since the forgiveness of sins is an act of God, baptism being an act of man cannot be for the remission of sins! If this brother could have been present on the day of Pentecost he may have sought to correct the apostle Peter, and challenge the Holy Spirit for responding to the inquiring Pentecostians on what they were to do in saying "Repent ye and be baptized, everyone of you, **for the remission of sins.**" This was to be done in the name of Christ, and when anyone questions that which is authorized and enjoined by the Christ, he is acting with dangerous rashness. Certainly God does the forgiving, but when the Lord tells men to do a given thing as connected with the reason for doing, then the reason constitutes the proper motive for so acting; therefore the motive for being baptized is supplied in the expressed design—the remission of sins. Consequently, to divorce the command from the design is to subvert the character of the command. No one can obey the command to be baptized **in the name of Christ** apart from the design, for the remission of sins. Hence, by a conscious acceptance of, and as provoked by

(Next page, Please)

this motive, only can one thus obey the Lord's command, and thereby enjoy his forgiveness. If this be legalism, then so be it.

Another point of criticism voiced by this writer relates to the functioning of the church with regard to the decision-making power in the congregation. He says: "Removal of authority and responsibility from the members and their concentration in the hands of an elite is as dangerous to the welfare of the church as it is to the state. People alienated from decision-making lose initiative, creativity, and obligation. The pews become passive, the services ritualistic, religion professionalized, and influence weak. When elders spend \$10,000.00 of church money on a single enterprise without advice or consent of the members, hire a preacher without so much as a "by your leave," and assert the power of ultimate decision as to what members may believe, what they may read, whom they may hear, and who may lead the prayers or voice a sentiment, the result is a dictatorship in defiance of the whole nature of the Christian society. However 'good' individual elders may be personally, the whole system is wrong."

This but reflects an instance wherein is displayed the disposition to overstate matters toward which one has strong feelings, in this case those of distaste and disapproval. All of us are so inclined to react favorably or adversely toward persons and situations for which we entertain strong affections or antipathies. I fully join in a disavowal and disapproval of the assumption of such powers by an elite in the churches, and where such obtains my distaste is equal to his. It is noteworthy that a man of his experience and intelligence certainly is capable of speaking of things as they are out of this experience, and so there must have been reflected such conditions as he here describes. They are but a corruption of the whole economy of Grace, and should be corrected. A misconception of the proper province and functions of elders under lie most of that which ill-afflicts the people of God today, I firmly am persuaded. Their's is the responsibility to watch after the souls of the saints, to feed them the Word of God, and to refute false teaching; not to dictatorially decide who and what may be heard or read, as this indictment suggests.

Inasmuch as the Lord has spoken to us concerning any matter, it becomes by virtue thereof, in my judgment, one of major importance, and I trust I shall never relegate it to one of minor or irrelevant significance.

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\* \* \* \* \*

**CROSSROADS** ..... (Continued from page nine)

COCU, this organization is evidently the "wave of the future" in American Protestantism. After this union is complete, it will probably absorb a number of other denominations that have not been in on the Consultation.

The great "independent" movement among Christian Churches is still underway, and will be until the Restructure plan of the Disciples is completed. When these actions are completed, we may look for close consultations between the independent Christian Churches and the "liberal" churches of Christ, I believe, and we shall discuss the possibility of this in our next article on this subject.

To be continued

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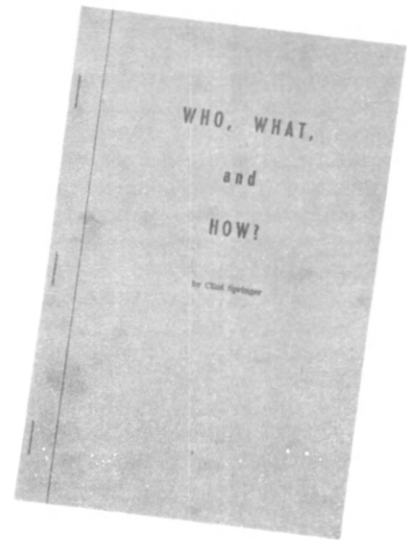
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Morning worship ..... 10:45 A.M.  
Evening worship ..... 6:00 P.M.  
Wednesday Bible classes .... 7:30 P.M.  
Leon Goff, Evangelist  
TE 6-6039 or TE 6-5369

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Fair Lawn, N. J., 796-4497

## AKRON, OHIO

Church of Christ  
640 Thayer Street  
(Two blocks east of intersection  
of routes 5, 8, and 18)  
Morning Worship ..... 10:45 A.M.  
Evening Worship ..... 7:45 P.M.  
Phone 376-2818 or 535-4626  
Truman Smith, Evangelist

## STILLWATER, OKLAHOMA

Central church of Christ  
226 North Main  
Bible Study ..... 9:45 A.M.  
Morning Worship ..... 10:45 A.M.  
Evening Worship ..... 6:00 P.M.  
Wednesday Evening ..... 7:30 P.M.

## TULSA, OKLAHOMA

East Central church of Christ  
1702 S. Memorial  
Bible Study ..... 9:30 A.M.  
Morning Worship ..... 10:30 A.M.  
Evening Worship ..... 6:00 P.M.  
Wednesday Evening ..... 7:30 P.M.  
Phone NA 7-5670 or RI 7-6966  
J. R. (Ronnie) Pope, Preacher

## AUSTIN, TEXAS

Church of Christ  
507 Wonsley Drive  
Bible Classes ..... 9:30 A.M.  
Morning Worship ..... 10:30 A.M.  
Evening Worship ..... 6:00 P.M.  
Wed. Bible Study ..... 7:30 P.M.  
Robert H. Farish, preacher

## 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.  
Wednesday Bible Study .... 7:30 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.  
Wednesday Bible Study .... 7:00 P.M.  
Evangelist—Roy E. Stephens

## 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

Why

Not

List

Your

Services

Here???

## HUNTSVILLE, TEXAS

Southside church of Christ  
H'wy. 75, South  
Bible Classes ..... 9:45 A.M.  
Morning Worship ..... 10:45 A.M.  
Evening Worship ..... 6:00 P.M.  
Wednesday Evening ..... 7:30 P.M.  
Phone: GA 5-4781  
Foy W. Layton, Preacher

## EL PASO, TEXAS

Sunrise Acres church of Christ  
8625 Roberts Dr.  
Bible Study ..... 9:45 A.M.  
Morning Worship ..... 10:45 A.M.  
Evening Worship ..... 6:30 P.M.  
Wednesday Evening ..... 7:30 P.M.  
John C. McClish, Preacher

## 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

## 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

## WICHITA FALLS, TEXAS

Floral Heights church of Christ  
1814 Buchanan  
Bible Classes ..... 9:45 A.M.  
Worship ..... 10:45 A.M.  
Worship ..... 6:00 P.M.  
Wednesday (Ladies) ..... 10:00 A.M.  
Wednesday ..... 7:30 P.M.  
Donald Willis, Evangelist  
Phones: 322-1650; 723-1296

**HITHER**.....(From page eleven)

rather than the local school hall. Upon my arrival there I was in a rather "ceremonious" manner escorted to Hendrick's old property. Imagine my surprise when I found that this had been converted into a nice little meeting house for the church there with home made benches, pulpit stand, blackboard, tract rack, etc.! This had been done at Hendrick Morris' expense with various members there assisting in the labor.

Brethren, in a way, this is just a minor development in but one phase

of our work among the varied races of this country. Yet as we enter our 14th year in what has many times been disappointing and heartbreaking work in southern Africa, I realize that this is one of those numerous "little" things which have enabled us to carry on. Rejoice with us that this bit of fruition indicates that we are a step nearer our goal in trying to instill greater responsibility within the people of this country and less dependance upon outside help.

We had a very fine first service in this new meeting place on Sunday

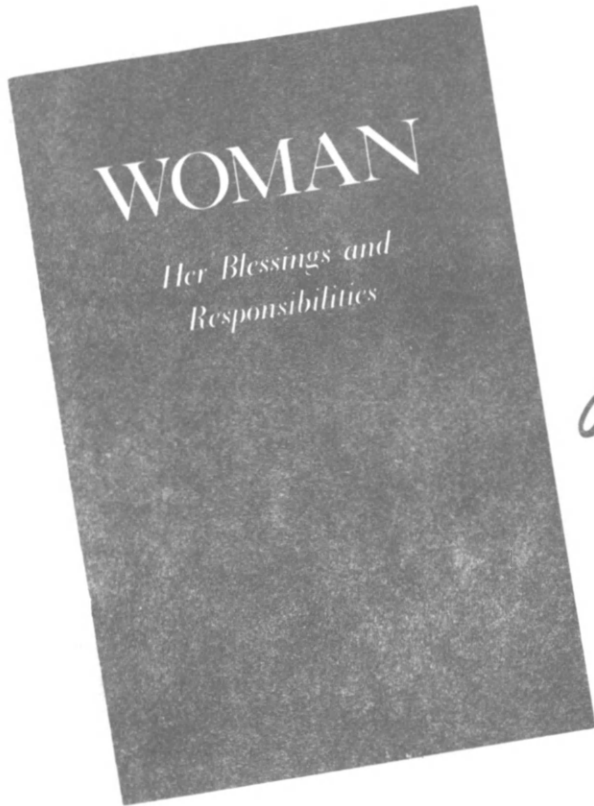
afternoon. Three adults requested to be baptized.

Ray Votaw  
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## Searching The Scriptures

A. Hugh Clark



### Christ's Church

#### Number Three

There is no doubt it will seem an absurd statement, even dogmatic and radical to all those who have been taught the denominational concept of the church, that is, "That all the denominations together make up the church, and that it really makes no difference which one of them a person belongs to, just so he is a Christian and lives a good, conscientious life, he is saved and will go to heaven" but, I say it kindly, in all that lengthy statement every affirmation and implication is utterly false. It is opposed to the entire teaching of the New Testament upon the subject.

One of the most spiritually destructive ideas, though it be ever so generally accepted, that has ever beset the minds of the religious peoples of our world is the idea that the numerous beliefs, or faiths, expressed in the various creeds, disciplines, and confessions of faith, upon one or the other of which every denomination is founded, are all valid and equally supported by the actual teaching of the Bible. That, as it is further generally affirmed, the only differences existing between any of them and the Bible, are unimportant, technical differences growing out of what may be thought of as merely "varying theological points of view" held because of one's peculiar background or schooling, and that therefore, they are of no vital concern as regards our salvation; that the Bible, in reality, teaches all that is fundamental in all the creeds and religious faiths.

Such a conclusion is but a rationalization, an escape

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

mechanism, designed by men as a sort of explanation for an otherwise absurd and inexplicable situation. We affirm therefore, it is false.

Such is the result of the almost universal disposition of men to justify themselves (Luke 16:15). Men who would follow their own traditions even though it must be done at the expense of the plain statements of God in his word (Matt. 7:21; Mark 7).

The TRUTH is, that the New Testament teaches there is ONE CHURCH AND BUT ONE CHURCH that exists by the authority of Christ. And that church exists not as a community of warring, religious sects and parties, such as the denominational concept of the church represents, but as a community of the children of God, believers in Christ  
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# The Preceptor Magazine

Stanley J. Lovett

Editor

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EDITORIAL

Stanley J. Lovett



## Helping Billy

That so many brethren have such little personal conviction about truth is a dismaying fact. Instead of recognizing and resisting error they embrace and help propagate it. As an illustration, consider the following from the first week in May, 1967, issue of "The Kenwood Chalice," publication of the Church of Christ, 5906 Kenwood Avenue, Kansas City, Missouri. It is indicative of an attitude toward the word of God. The ever increasing number of aberrations from God's word, especially in the past score of years, is but an expression of doubt, uncertainty and even, in some cases, an outright rejection of God's will. Read this:

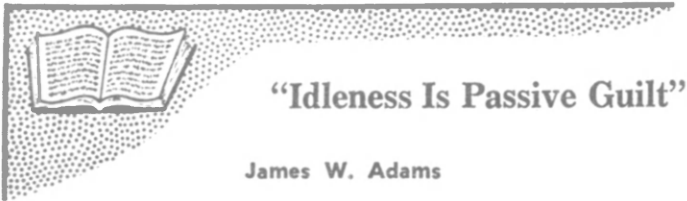
### "Revival"

"Last Sunday Vic Richards preached on Revival. Why not put it to use? In preparation for the coming Billy Graham Crusade, Christian Life and Witness classes will be held at various locations throughout the city from May 8 to June 9. Everyone is encouraged to attend. Further detailed information is posted on the bulletin board or you may contact Sam Lawing."

The above notice suggests that brethren could put to use some of the things presented by the preacher when he preached on "Revival." At first glance one might suppose the brethren were going to conduct a "revival" and the speaker had given some suggestions to make it a better one. But the reader is immediately met by the fact that reference is not to a gospel meeting to be held by the church. But, no. Not at all. Reference is to something else. "Everyone is encouraged to attend" certain classes "in preparation for the coming Billy Graham Crusade." This indicates these brethren expected to actively participate in the Billy Graham Crusade by promoting and helping to make it a success. If not, what would be the purpose in attending the "Christian Life and Witness Classes" in preparation for the coming of the Billy Graham Crusade?

Can these brethren think Mr. Graham will teach the truth of the New Testament with reference to the gospel plan of salvation? Mr. Graham is a member of the First Baptist Church, Dallas, Texas, reputedly the largest Baptist Church in the world. Do Baptist teach the gospel plan of salvation as it is revealed in the New Testament? Some time ago in preaching on the Eunuch of Ethiopia, Mr. Graham was so timid about the subject of baptism that he would not even tell his viewers what the action of Bible baptism is, counseling them rather to ask their own "pastors" about it. Evidently these Kansas City brethren do think he teaches the truth. Either that, or, they are not careful about what they actively encourage. But, perhaps, this is not so strange after all. While in Kansas City in a meeting several months ago, this writer was reliably informed that a certain gospel (?) preacher in that city had told our informer over the telephone that he thought Billy Graham had the clearest concept of the gospel of Christ of any man in the nation.

The truth of the matter is that many brethren at heart are sectarians and have little or no understanding of the gospel. Unacquainted with the Scriptures, they do not recognize religious error when they meet it. We suppose for such people to claim membership in the Lord's church and work for a Billy Graham Crusade is no problem for them at all.



## “Idleness Is Passive Guilt”

James W. Adams



“Because of the old, basic nature of man, work is active innocence and idleness is passive guilt.” (Nuggets, July 1967.) “To him that knoweth to do good, and doeth it not, to him it is sin.” (James 4:17.) Not too many people who have accepted Christ as Savior through obedience to the primary commands of the gospel

will miss the eternal joys and blessings of heaven because of gross wickedness. Conversely speaking, however, it is very likely that multitudes will fail of entrance into everlasting bliss by reason of sloth, negligence, and consequent inactivity in the Lord’s service. The “passive guilt of idleness” will cause sin to accumulate to their account until they will be unfit for eternal habitation with God.

### Matured to Minister

The New Testament teaches that God’s people were perfected—brought to a state of **maturity** or potential self-perpetuation as a spiritual body—in order that they might effectively **minister** to God and man. “Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men... And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the edifying of the body of Christ.” (Ephesians 4:8, 11, 12 ASV.) The life of the Christian, therefore, is a life of ministry, to God first, then to man.

### The Ministry Of The Christian

There is a ministry which relates to God exclusively, then there is a ministry to God which is accomplished through ministering to men. Some preachers and writers, it seems to us, err when they assume that certain aspects of the ministry of Christians to men are purely “humanitarian” in character and do not, as such, relate to God. We do not believe this thesis has been adequately established and maintained, hence that it will bear more earnest thought and more careful scrutiny. All that the Christian does, whether in the so-called “spiritual” or in the “social” realm is to be done “fearing God” and “as to the Lord, and not unto men.” (Col. 3:22 23.)

The ministry which relates to God exclusively consists of loving dedication of oneself to God through Christ—body, soul and spirit. “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and with all thy strength...” (Mark 12:30.) “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6.) “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

James W. Adams — Minister for the Mound and Star church, 1103 Mound Street, Nacogdoches, Texas 75961.

(Cursed when the Lord comes, JWA)” (1 Cor. 16:22.) “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 that good, and acceptable, and perfect, will of God.” (Romans 12:1, 2.) This ministry is begun in a surrender of self to God in Christ through faith and obedience to the gospel. It is continued through a steadfast “renewing of the mind” (soul culture) by means of prayer, study, praise, and communion both in private and social worship.

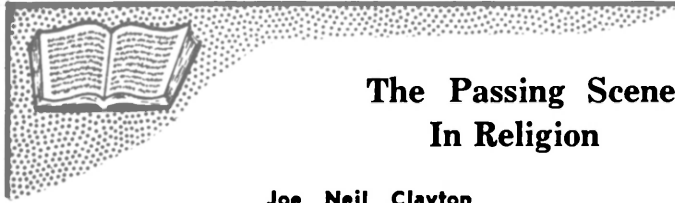
The ministry to God which is accomplished through service to men is enjoined by Jesus when he says, “And the second is like, namely this, Thou shalt love thy neighbor as thyself.” (Mark 12:31.) Paul enforced the same obligation when he said, “For, brethren, ye have been called unto liberty only use not liberty for an occasion to the flesh, but by love serve one another.” (Gal. 5:13.) This ministry manifests itself in at least four ways.

(1) It is a ministry of **DEMONSTRATION**. The Christian must demonstrate to men and God the practical application of the spirit and will of Christ in all of the relationships of life—spiritual, moral, intellectual, social, political, or economic. Jesus said, “Let your lights so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt. 5:16.) “By this shall all men know that ye are my disciples, if ye have love one to another.” (John 13:35.) Paul said, “Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.” (2 Cor. 3:2, 3.) Of New Testament saints, it was said, “They took knowledge of them, that they had been with Jesus.” (Acts 4:13.)

(2) It is a ministry of **PROCLAMATION**. The Christian is saved to save others. His is the solemn responsibility to tell others the sweet story of Jesus and his love. Jesus commissioned his apostles saying, “Go ye into all the world, and preach the gospel to every creature.” (Mark 16:15.) Paul enjoined Timothy to “preach the word.” (2 Tim. 4:2.) He further instructed him, “Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” (1 Tim. 2:2.) “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee.” (1 Tim. 4:16.) The proclamation of Christ, his gospel, his doctrine, is the divinely appointed means for the salvation of the souls of sinners: “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.” (Rom. 1:16.)

(3) It is a ministry of **EDIFICATION**. Christians have a special responsibility relative to the strengthening, encouraging, instructing, and consequent saving of their brethren in the Lord. Paul said, “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest

(Continued on page eleven)



## The Passing Scene In Religion

Joe Neil Clayton

### CHRISTIAN CHURCHES AT THE CROSSROADS

Number Four

We have noted in former articles on this subject that the drive to restructure the Disciples of Christ denomination has been pressed so hard that a large number of Christian Churches have been alienated from them. These claim to be "independent" churches, and they have determined to maintain a continuation of their idea of the "restoration movement."

This trend of conservatism has excited the interest of a number of men in positions of leadership in liberal churches of Christ. The conservatism of the "independent" Christian churches casts an image more in tune with the policies and practices of liberal churches of Christ than with the ones which have taken a conservative position among us regarding institutionalism. Independent Christian churches still maintain certain unscriptural practices other than the use of instruments of music.

Most of these "independents" believe in the support of institutions out of church treasuries, even to the point of supporting schools. They conduct the business of foreign evangelistic work through much the same methods as practiced by our liberal brethren. They have benevolent societies, hospitals, and other types of social gospel operations. Therefore, there is little, in practice, to cause dissension between the two groups.

In a speech before the student body at Pacific Christian College, James DeForest Murch classed the Restoration Movement in three divisions. He placed the Disciples in the "leftist" division, accusing them of modernism and of abandoning the authority of the New Testament. He placed all of the churches of Christ that did not use the instrument in worship in the "rightist" camp. Then, he described the Independent Christian Churches as the "center" position.

He said that the Centrists partake of both the left and right in some things, but that significantly, they are more in agreement with the right than with the left. He may not realize that there is a left, center, and right in the churches of Christ. The left and center are not distinguished sharply, for there is still much traffic between them. They do, however, maintain differences in policy that are sometimes evident in the exchanges between the Firm Foundation and the Gospel Advocate. The leftists in the churches of Christ have no position to divide them from the Independent Christian Churches, unless there remains some conviction about the use of Instruments in the worship. With the lack of conviction showing in most other respects of practice, we doubt that conviction regarding the in-

strument would persist, if confronted with the opportunity to join with the Independents in fellowship. All the Independents have to do is sell the leaders (men like B. C. Goodpasture, Norvel Young, and others) on the practicality of such a union. If there were profit for all concerned, no one would ever hear of a dispute over the instrument, again.

There are already some meetings underway to bring the two groups closer together. Mr. Murch reports that he attended a meeting in Boise, Idaho called a "Conference on Internal Unity," which was attended also by the faculty and student body (en masse) of Magic Valley Christian College. He said that representatives of the "non-instrument group" will take a place on a committee formed as a result of the meeting. Murch was also invited to speak in the chapel of the college. Murch also reported on the plan of two churches, one a Christian church and the other a non-instrument church of Christ, that would have exchange meetings this year (with a tacit agreement, no doubt, that the preachers would not mention the music question). Dudley Ross Spears reports in his bulletin of a meeting between Jimmy Jividen, Alvin Jennings, and Roy Deaver (promoters of "Direct Mail Evangelism" in Hurst, Texas) with Don DeWalt and other members of Independent Christian Churches who want to use their material to advance their work. There will have to be some agreement from this meeting about the music question, we presume, or else the Christian churches would not be so interested.

These examples are but a few of the meetings, private and public, which are designed to bring the two groups into fellowship. We suspect that those who represent the Christian churches in these discussions will not be asked to give up one inch of their ground to the liberal churches of Christ. They will not have to, for our liberal brethren have moved rapidly to occupy the ground now held by the Independents. There have been rumblings, even, among the liberals concerning the "narrowness" of the music question. We will observe in the near future some serious attempts to establish a unity of fellowship between these groups that will probably prove very popular with a large element in the liberal churches of Christ.

Such a move may offer hope also to faithful churches to restore fellowship with a number of churches now included among the liberals which will become disgusted with the spirit of compromise. Those brethren who now oppose the extremes of liberalism, while they practice some things that have no more support than the things they oppose, will have their eyes opened to the consequences of the "no pattern" trend. There will exist an opportunity for us, without compromise, to re-assert the principles of proper scripture interpretation. Our proclamation of pure truth will have some effect to provide incentive and direction for those confused by the extremes of liberalism, and we can hope for the restoration of fellowship with some of them.

Truly, the Christian Churches are at the crossroads, and what they do at this turn can effect us profoundly. We should become aware of the events that occur on our borders, and interpret them wisely. We can attain the souls of some of those who will be lost in the shuffle, and "he that winneth souls, is wise" (Prov. 1130). **End**

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Joe Neil Clayton — Evangelist for the Termino church. 1021 Termino, Long Beach, California.

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## “Blessed Are They Which Are Persecuted For Righteousness’ Sake”



A casual reading of Jesus’ statement, “Blessed are they which are persecuted for righteousness’ sake,” may leave one puzzled. How can one be very happy, “blessed,” when persecuted? A thoughtful study may throw some light.

Vine’s Expository Dictionary of New Testament Words gives the meaning of persecute as “to pursue.” In Matthew 5:11, the word revile is used in connection with persecute. The word from which revile is translated means to reproach or upbraid. To be persecuted, reviled or reproached will bring happiness under what conditions? Christ answered the problem when he said: “Blessed are they which are persecuted for righteousness’ sake.” In Matthew 5:11 he said: “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.” He told why one should rejoice under such circumstances: “for great is your reward in heaven: for so persecuted they the prophets which were before you.”

Jesus stated that they would be blessed who were persecuted “for righteousness’ sake.” What is righteousness? One may find the scriptural definition in Psalm 119:172b which says, “for all thy commandments are righteousness.” We conclude then that if and when one is persecuted for doing all of our Lord’s commandments, he is “blessed.”

### Persecution Foretold By Our Lord

One of the great responsibilities of parenthood is to strengthen their children spiritually that they may be able as they become Christians to say with Paul: “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us.”

Jesus came to suffer and to die for the sins of the whole world. All who follow him will suffer persecution. He did not leave his followers without knowledge of this fact. One warning he issued may be found in his parable of the sower and the seed.

The seed is the Word of God which is to be sown in the hearts of individuals. All Christians have the responsibility to sow the seed. Parents who are Christians can not afford to shirk this great responsibility and thus leave

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.

their children spiritually malnourished. Jesus gave us this simple illustration to show the importance of having the heart, the “seed-bed,” in condition to receive the seed: “Some fell upon stony places where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away” (Matthew 13:5, 6). He gave this explanation: “But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended (Matthew 13:20, 21). Mothers will be wise to profit by this warning. They should guard well “the eye and the ear,” the God-given gateways to the minds of their children and keep out the devil-devised extraneous things that will prevent the Word from taking  
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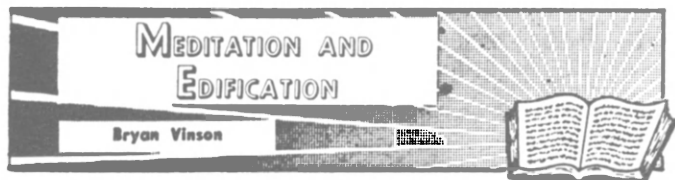
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## Expressing Concern For The Voices of Concern

### Thy Ecclesia Come!



In the preceding article, which was a review of the piece by J. P. Sanders under the title of "The Failures of Fundamentalism," his article closed with, "Let justice roll down like waters that His kingdom may come, that His will may be done on earth even as it is in heaven." This present notice is directed to an examination

of one by Norman L. Parks under the above caption. Hence, there is readily to be observed that both of these writers are, in common, looking for the kingdom yet to come in some significant and vital sense. This notwithstanding the fact it has already come, and many have been translated into it! (Col. 1:13).

The closing paragraph of this one reads as follows: "The goal is well worth the perseverance: an ecclesia which embraces the imperatives of truth while rejecting the law-obeying concept; which is a society of love and trust, not of command and obedience, for this is the will of God; which avoids judgment and promotes free interpersonal relationships; which can hold fellowship with imperfect men without 'endorsing' their imperfections; which views religion as a way of life, with no distinction between the secular and religious; which holds the church to be a people living in confraternity rather than an institution: which accepts the necessity that a Christian society must have organized effort, but views organization merely as a means: which rejects the domination-subordination dichotomy in favor of an order of equality in which the only primacy is that which flows from a superior example and a richer experience. With such a consummation in mind we can still pray, 'Thy Ecclesia come!'"

To me it appears prudent to begin the examination of this article by first directing attention to the contents of this statement, and an analysis of its character, as affording the most ready insight into the whole article, and the import of many statements meriting attention. The writer reveals an attitude which views the things desired as antipodal to those which he wishes to see expunged. That is, to embrace the imperatives of truth can only be done by also and at the same time rejecting what he styles as the law-obeying concept. No man can take this statement of his and harmonize it with such inspired utterances as "obey not the truth" (Rom. 2:8), "that ye should not obey the truth" (Gal. 3:1), "To whom we gave place by way of subjection, no, not for an hour, that the truth of the gospel

might continue with you" (Gal. 2:5), and "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:8). As a matter of fact, one cannot embrace the "imperatives of truth" short of "accepting the law-obeying concept"; for an imperative is defined as "expressive of, or of the nature of, command; directive; commanding; authoritative."

Next, he places in antithetical position the ideas of "love and trust" on the one hand, and "command and obedience" on the other, with the former supplanting the latter in characterizing the society constituting the ecclesia to come. He will have to revise the song, "Trust and Obey" to one of "Trust and Do Not Obey," for the presence of one requires the absence of the other! The next substitution to be effected is that of displacing judgment with interpersonal relationships being promoted. The Word of God does not forbid judging, but only the wrong kind. Warningly, Jesus said to not judge that ye be not judged, and explained the force of this language by saying further, "for with what judgment ye judge, ye shall be judged." No one, therefore, can, with Divine sanction exercise a judgment toward another to which he is unwilling to be subjected himself. If I investigate the teaching of another, except that I intend to form a judgment at the conclusion of the effort as to the truth or falsity of this doctrine in the light of the scriptures, then it is foolish and futile to make such an investigation. Too, if I do this with what another teaches, then I should be fully agreeable to him doing the same with that which I teach. This holds true with regard to the personal character and conduct of one's own life, and of others.

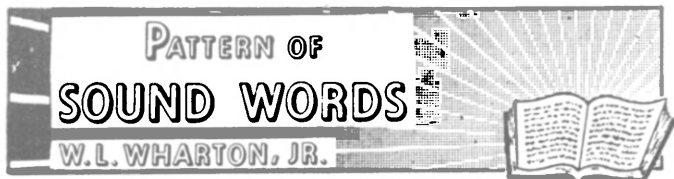
He then endeavors to extend fellowship in this ecclesia to come as prevailing even to countenancing the imperfections of one another. This is a vague point which justifies clarification. Certainly to restrict fellowship as between those who are perfect would be unrealistic, impractical, and even impossible. But to extend it to cover those who are not walking in the light, in covenant relation with God, not in the kingdom, and as embracing all sorts of errors in the teaching and practice of those fellowshipped is to invest fellowship with an unwarranted elasticity. That the lines of fellowship have been impetuously, blindly and unwarrantably drawn in recent years is indisputable; that a spirit of Pharaseism has possessed too many within the church is very evident. But such gives no just ground upon which to view the society of which this writer speaks as being a heterogeneous one.

That Christianity is, fundamentally, a way of life is clearly supported by the scriptures, but that no distinction is discernible between the secular and religious just isn't true. There are many things which may be innocently done in that realm which is not allowable in this, and such would not be true if there be no distinction between the two. To accept his point of view would break down every restraint which limits the things which may be or are being done in religious activities today.

Too, when he speaks of people living in confraternity rather than an institution, there is suggested the thought that these terms are mutually exclusive; whereas they actually are mutually supportive. A confraternity is de-

(Continued on page thirteen)

Bryan Vinson—Preacher for the Timpson, Texas church when not engaged in meeting work. P. O. Box 764, Longview, Texas.



## “Where Would They Put Them”



Some people get unduly disturbed simply because they do not understand the nature of a problem. A point in case is a recent observation, by some local sage, that the church buildings in San Antonio are not of sufficient size to accommodate even five percent of the city's total population. What if everyone suddenly decided to start attending church? As one man put it to me: “Where would they put them?”

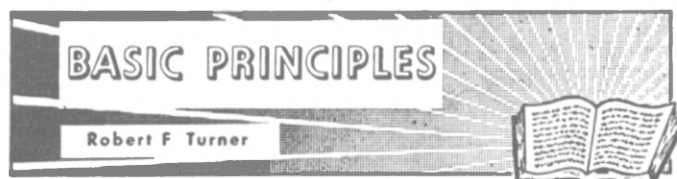
Pondering such hypothetical problem will not cause informed members to make a “run” on building suppliers in order to get ahead of the rush. Statistics can be very misleading. Someone has said: “There are three kinds of lies: (1) black, (2) white and (3) statistics!”

Actually, existing religious buildings are quite adequate for the present needs. Consider the fact that many congregations have a membership that exceeds its seating capacity. Congregations of fifteen to twenty thousand (and that is larger than any here and about as large as they come) get along quite well with auditoriums that seat from a thousand to fifteen hundred members. How is this possible? Well, in the first place they count as membership in such huge congregations everything yet breathing that has ever been enrolled. If all such showed up at one time they couldn't all get in, but don't worry... they'll not show up. In the second place, of those who even could be said to attend, some will not average more than twice a year. On that basis a church with a seating capacity of 100 can serve 10,000 members who come only twice a year. A man, preaching for such a church, could boast of preaching to a congregation of 10,000 members and having a full house (100) at every service. It would sound much better than it really is. This is the nature of how the largest-in-membership congregations manage to get by with very modest auditoriums (incidentally, it is too much the pattern of how all churches get by with what they have).

Then consider the Roman Catholic situation. Their worship requires only a brief visit to the building and at well spaced intervals. Like the cafeteria, that serves thousands of persons with seating space for only hundreds, the Roman church takes care of myriads of worshippers on very limited space. True, they do require a lot of space for their schools, bazaars, raffles, bingo parties and beer busts; all the city park facilities and all of their own in fact.

However, there are problems connected with the size  
(Continued on page fourteen)

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



## All About Feather Dusters



Mother had a feather duster. With it we could stir up the dust that had settled on the table, and fling it into the air so it could settle on the light fixture. Getting it off of the fixture was something else. Whoever invented the feather duster surely did not have a crystal chandelier like ours.

It was easier to use the duster than the O-Cedar cloth, but the latter got rid of the dust and cut down on the times those crystals had to be washed. By the time we got a vacuum cleaner the chandelier had been replaced by a simple light fixture—but this is the way of progress.

Very few people use feather dusters today—in the home. But in the church they are popular. Instead of facing up to problems, issues, sins of the members, etc., and correcting them; many use the old feather duster. Just pretend they aren't there. When the place gets so fouled up someone has to remove the dirt—the hard way; we can blame that person for the whole filthy mess.

I once heard of a family that did not own a garbage can. They just threw the trash around until it got lost. I never did believe that would work—and anyhow, my wife won't let me try it. I'm sure it won't work in the church, for I have seen it tried there. “Dirty linen” really gets rank when no one has the courage to take it to the cleaner.

Problems were common in the early church. (Acts 20: 29-f; 1 Cor. 1: 3: 5: f.) They happen in the best of families. It is an unwholesome pride that makes us think we are so pure we have no need for house-cleaning. If we would clean with regularity—removing the dirt instead of sweeping it under the rug (a variation of the “feather duster” trick) the ultimate show-down would not be such a community affair.

But even when the neighbors see our “dirty linen” it seems to me they are likely to respect those who are trying to clean it, and shake their heads at those who try to hide it. An honest, open reckoning with facts has a legitimate appeal to good folk.

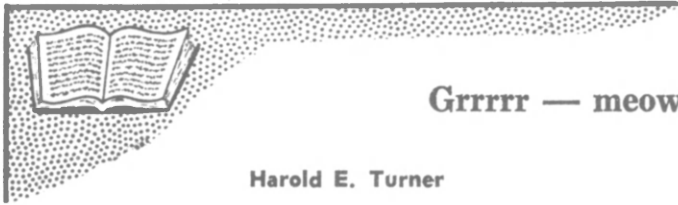
I'm a strong believer in turpentine, home-made lye soap, and good strong preaching. Feather dusters always did make me sneeze.

**End**

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.

### TELL US ABOUT IT

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Harold E. Turner

“Boy, he’s one of the best debaters around.” Some times you hear this kind of thing said about a gospel preacher. He stands solid as a rock for his beliefs no matter what. He believes that controversy enhances TRUTH and even if he should be in the wrong, TRUTH is the important thing. Maybe you get kinda curious about this fellow so you go to one of his debates or buy one in print. Yes, tis true. He is bold, he does have conviction and his actions testify to his honesty and zeal. He is the very epitome of confidence as before the audience the arguments of his opponent fall by the wayside and TRUTH marches on. The brethren are proud of him and he’s glad to be alive and glad to be backed by such splendid associates, clear thinking Bible students and lovers of truth.

If any congregation needs a good debater he is always ready. He’s aware that lines are pretty well drawn but nevertheless hopes that a few honest and unprejudice souls will listen and learn and thus it is that his introductory statements in debate might go something like this:

“It is indeed a rare privilege to have this good opportunity to have a wonderful discussion with so many splendid people. Your fine presence is indicative of your unusual interest in divine truths. One of the major problems of religion today is a sad lack of interest in open and fair controversy. I thank my honorable opponent for having the decency and integrity to defend what he believes and preaches publicly even though I believe he’s wrong.”

Then all of a sudden he finally begins to think and as a result discovers true Christianity. Now no one believes it’s wrong to think and no one feels a person has no right to speak his mind so basically everything is going pretty good until it comes time for his new true Christianity to stand the test of controversy.

You see there are still some holding on to the old true Christianity and they want reasons for a change at least more than discarded quotations of how we used to talk and act. They would much like to hear the old compared to the new in light of scripture and stand confident that ultimately this will be the case. No doubt much good would result.

But alas, time goes by and our heroe rips and snorts but no discussion. Most of those who are preachers who still hold on to the old true Christianity really believe what they’re doing is wrong and those that follow such preachers are poor dumb sheep struggling in the muck and mire of prejudice and ignorance.

Well, we’re not too discouraged by that, we’ve been called things worse and we’re all still kicking so we go on and still look forward to the time when the new true

Christianity will stand in the crucible of controversy that by the efforts of our heroe once again (right or wrong) TRUTH can be enhanced and caused to shine more brightly.

Finally to our dismay the ole defender makes a time worn, denominational, ragged comment about the whole thing that goes something like this: “I’m not looking for a debate on these things just a discussion. If we have a debate the sides will be drawn and the poor dumb stupid (Continued on page fourteen)”

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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.

**Baptisms** for the past month have been reported at 77th Street, Birmingham, Ala. (9); San Bernardino, Calif. (3); Fairview, Garden Grove, Calif. (1); Studebaker Road, Long Beach, Calif. (1); Southside, Beaumont, Texas (3); Steele, Missouri (2); Southside, Kansas City, Missouri (4); College St., Lafayette, La. (3); Downtown church, Lawrenceburg, Tenn. (2); Spring and Blain, St. Louis, Missouri, (2); Expressway, Louisville, Ky. (1); Floral Heights, Wichita Falls, Tex. (1); Sciotoville, Ohio (2); Riverside Dr., Nashville, Tenn. (2); Woodlawn, Miss. (4); Pretoria South Africa (1); Port Elizabeth, South Africa (1); Annandale, Springfield, Va. (1); Manslick Road, Louisville, Ky. (2); total in all—47.

**News among preachers and churches—**A new congregation has begun meeting in Temple, Texas. We know none of the details of the church, saving only that if you have loved ones who live in the Temple area write to **Robert Taylor**, Belton, Texas and these brethren will contact them . . . **Dana Halstead** has moved to Kansas City, Missouri to work with the Vivion Road church . . . **Herbert Coffman** is now preaching for the East Houston Road church, Houston, Texas . . . **Bill Hayes** has moved to Florida to work with the Bartow church . . . **Jimmy Thomas** is the new preacher for the Hueytown, Alabama church . . . **Barney Cargile** has moved to work with one of the churches in the Seattle, Washington, area . . . **Frank Jamerson** has moved to Cordele, Geo. (or will at the end of October) . . . **Dean Spurlock** is preaching now for the Westside church in Wichita Falls, Texas . . . **Bill Fling** is moving to Huntington Beach, Calif. . . . **Larry Davidson** is preaching for the Ocean-side, Calif. church and **Gilbert Copeland** has moved to West Anaheim, Calif. . . . **Paul Foutz** has moved to work with the Burbank Manor church in Oak Lawn, Ill. . . . **Robert Speer** is the new preacher at Berwyn, Ill. . . . **Leman Riley** is the preacher for the Bridgeview, Ill. church.

**Reports and observations—**From the Central (Beaumont) Courier: "Foy W. Layton relates in the bulletin he edits in his work with church in Huntsville that construction of their new and needed meeting house is underway and that the men of the congregation are doing as much of the work themselves as possible. They had a three-day meeting with **Elmer Moore** and have planned an October meeting with **John**

**Iverson** and an April meeting with **Sewall Hall** . . . **Romulo B. Agduma** makes his home at M'Lang in the Cotabato province of the Philippine Islands. We are having fellowship with others in his support, and he has established and is working with a number of churches in the province. In his latest letter he tells of the murder of one of the elders of M'Lang congregation . . . More and more liberal preachers, both American and native, in the Philippines are teaching and advocating and pushing the issues of institutionalism and unscriptural co-operation which have long since divided brethren in America. Romulo is asking for help in purchasing equipment and supplies to counteract the errors being spread among Philippine brethren. He tells also of three baptisms since his last letter."

From the Blytheville, Ark. Newsletter: "For the past two years brother E. C. Gilbert has been serving as evangelist for the church in Osceola (Ark.). A few months ago incidents developed leading to his re-studying positions which he was holding regarding the sponsoring church arrangement for co-operation and church support of benevolent societies . . . A re-study of these things convinced him that they lacked scriptural authority and had served as a springboard for involving the church in other practices that would eventually lead it completely into denominationalism . . . On August 6th. brother Gilbert preached a chart sermon in Osceola on the church and its work . . . He showed that men violate the will of God when they form other organizations for doing the work of the local church and when they assign work to it which the Lord has not authorized . . . Following this sermon a business meeting was called at 2:00 o'clock that afternoon and brother Gilbert was relieved of his duties (fired) as evangelist for the Osceola church . . . Since this he has accepted the invitation of the elders of the Central church of Christ in Charlotte, Tennessee and moved to work with the church there . . . There are members of the church there (Osceola) who are dissatisfied and want to stand only upon the teaching of God's Word. We are in contact with these and are encouraging them to take their stand for the truth." — **Lowell Blasingame**.

From the Belmont Bible Banner, In-

dianaopolis, Ind. Brethren at Scotts-vill, Ky. report that they met in their new building for the first time in July. In addition to this "attendance is averaging better than 40 on Sunday morning and just about that for the other services. The brethren here told me that they had 11 in attendance for the first service in December . . . We have had visitors from the community and/or from "liberal" congregations in the area at nearly every service since I have been here. This is very encouraging in that it shows that some do not yet have closed minds as do others."

**Gospel meeting reported as now in progress, or have been in progress: God-don Wilson** has a September meeting for the Palatine, Ill. church . . . **R. L. Bruce** held a recent meeting at the Woodlawn church near Columbus, Miss. . . . Brethren **Guthrie Dear**, **David Bonner**, **R. L. Bruners**, **Donald Collins** and **H. L. Bruce** all are scheduled to speak on an October lectureship at Walnut Street church in Greenville, Texas . . . **Bob Franks** held a recent meeting at Leesville, La. . . **Jimmy Thomas** held an August meeting at Hueytown, Ala., **Carrol Sutton** at "E" and **Quintard** (Anniston, Ala.) and a lectureship meeting was in progress at Acipco, Ala. from August 27 to Sept. 2 . . . **Billy Moore** holds September and October meetings at St. Joseph, Mo., Springfield, Mo., and Kansas City, Mo. (Craig Road church) . . . **Bill Hall** held a September meeting for brethren in Sardis Springs, Tenn. . . . **W. L. Wharton** held an August meeting for the Hickory

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3. Value Christ Placed on it Matt. 16:24-26

### WHY LOST

1. Not Because of Adam's Sin  
Ez. 18:20; I Jno 3:4; Jas. 4:17  
Rom. 14:23
2. Not Because Predestinated  
II Pet 3:9; Matt. 11:28-29;  
Rev. 3:20
3. Own Sins  
Eph. 2:1; Isa. 59:1-2;  
Rom 6:23

IN CHRIST  
No Condemnation  
Rom. 8:1-2  
Life - Jno. 14:6  
Forgiveness of Sins  
Eph. 1:7

### NOT ENOUGH

1. Be Religious Matt. 7:21
2. Morally Pure Eph 2:8-9
3. Clear Conscience Acts 23:1
4. Be Zealous Rom 10:1-2
5. Be Believer Jas. 2:24-26

Baptism Gal. 3:26-27

Confess Rom 10:10

Repent Acts 17:31

Belief John 8:24

### IF LOST AT JUDGEMENT

1. God's Grace in Vain to the lost Soul
2. Loose Blessings of Heaven
3. Spend Eternity in Torment
4. By Influence Cause Others to Be Lost

Heights church in Lewisburg, Tenn... **Harry Pickup, Jr.** held a September meeting for the Berwyn, Ill. church... **Larry Hafuey** was with the Plano, Ill. church for a September meeting... **John Belcher** held an early September meeting at Griffith, Ind. ... **Edwin Hayes** holds 1967 meetings at Hanceville, Ala., Palmetto, Fla. and Oneco, Fla. ... **Carl Allen** held a September meeting at Kinnard, Texas in the Methodist-Presbyterian church building... Carl is also scheduled to hold a meeting at Greggton, Texas in October ... **Luther Blackmon** will be with the Central church in Conroe, Texas in October ... **Elmer Moore** was with the Pear Rirge church in Pt. Arthur., Tex. in a September meeting ... **Ardie Brown** held a September meeting for the Pine Street church in Woodville, Texas ... **Luther Blackmon** held a September meeting for the West End church in Franklin, Tenn. . September, October and November meetings in the Birmingham, Ala. area are scheduled at: Fultondale. **Bennie Johns**; Westwood, **Marshall Patton**; Huffman, **Paul K. Williams**; Cahaba Heights, lecture-

ship; North Birmingham, **Yater Tant**; 4th Street Bessemer, lectureship; Graysville, **Jessie Brookshire**; Pinson, **Robert Crawley** and 77th Street, lectureship ... **Vernon Ripley** was with the Brockland church in Lawton, Oklahoma, September 1--; **Lloyd Barker** held an August meeting at Kenosha, Ill. .... **Albert Jennings** held an August meeting at Humble, Texas ... **Robert Jackson** was with the East Florence, Ala. church during August ... **James A. Rodgers** was with the Poplar Street church in Cleburne ... **Tom Roberts** was in Hemet Calif. during August ... **John Coffman** held an August meeting at Orange, Calif. ... **Augrey Belue** held a tent meeting in August at LaSalle, Ill. ... **Earl Dale** held an August meeting at Arlington, Texas ... **W. L. Wharton, Jr.** held a September meeting at Oceanside, Calif. and **David Sitton** was at Garden Grove (Nelson St.) the same month... **L. A. Mott** held a meeting at Booker Fla during August; **Yater Tant** was with the Hyde Park church (Jacksonville) and **Arlan Kearce** was at Lake Butler—all in Florida and all in August. **Jerry Phillips** held an August-September meeting at St. James, Mo. ... **Roy E. Cogdill** was at Gardiner Lane in Louisville, Ky. in September ... **Jerry Westbrook** held a meeting at Warren, Ark. during August ... **Oliver Murray** was with the Highway 79 church in Henderson, Texas in a meeting September 18-24. ... **Ardie Brown** will be with the North Main church in Vidor, Texas October 2, 3, 4.

### Paul K. Williams Recommended For South African Work

In view of the plans of Paul K. Williams to begin work in South Africa soon, we want to give our fellow laborer in the gospel our endorsement, good will and Godspeed.

Brother Williams has worked in the Indianapolis area for four years and it has been our pleasure to be associated with him in this locality. Our acquaintance with brother Williams convinces us that he is well equipped in maturity, knowledge and ability for the kind of work he seeks to do in South Africa. His wife and his five boys will be assets to him in the work of saving souls in the difficult field in which he has chosen to serve.

We are pleased to commend brother Williams to churches and individuals who may be in a position to assist him in his travel fund and salary for the work in South Africa. We commend him to you as a sound, energetic and capable preacher of the gospel who will make a worthy and honest effort for the Cause of Christ on the African continent.

(Signed):

Wm. E. Wallace	Wm. H. Lewis
J. Frank Ingram	Harold Tabor
L. A. Stauffer	Cecil Willis
John H. Gerrard	Raymond E. Harris
Gene Warman	

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who, having obeyed the gospel of Christ, have been added together by the Lord when they were saved (Acts 2:47), and who therefore, all speak the same thing, and there are no divisions among them; they are perfected together in the same mind and in the same judgement (1 Cor. 1:10).

It shall be the purpose of the next few articles on the subject to present the Scriptures upon which this affirmation is based. Be sure and read along with us in these brief studies, and if you have questions you would like to ask, please address the writer at Killeen, Texas, Route 1.

To Be Continued

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\* \* \* \* \*

"IDLENESS IS ..... (Continued from page three)

thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ....As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:1, 2, 10.) The Hebrew writer solemnly exhorts Christians: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today, lest any of you be hardened by the deceitfulness of sin." (Heb. 3:12, 13.) "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised:) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching." (Heb. 10:23-25.) James exhorts, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19, 20.)

(4) It is a ministry of COMPASSION. Christians are to feed the hungry, clothe the naked, shelter the homeless, tend the sick, comfort the sorrowing, and wait on the dying. Christ, during his personal ministry, set the example, established the pattern, for us. Even his miracles, which were for an entirely different purpose, were for the most part miracles of mercy and compassion. He "went about doing good." The early disciples were taught "to remember the poor." (Gal. 2:10.) Jesus and his apostles taught that those who were the Lord's disciples were to manifest compassion, not only to their brethren, but also to their enemies. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? (Matt. 5:44-47.) "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." (Rom. 12:10.)

Jesus said, "If the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up." (Matt. 24:43.) Since "idleness is passive guilt," and since guilt brings condemnation, let us fortify ourselves against this thief of souls by maintaining our "innocence" through active ministry in the Lord's service. Let us not allow our spiritual house to "be broken up." End

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PERSECUTED FOR ..... (Continued from page five)

deep root, with the result that the children are not able to stand "persecution for righteousness' sake." The devil is using every means of communication to make the hearts of our children as "stony ground" so that the Word will not take deep root in their hearts. Wise mothers will be more vigilant.

When mothers look longingly and with the "pride of this life" on the ways of the world and want their children to be "like the people around them" and to be popular, they should think on these words of Jesus: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you" (John 15:19, 20). Alexander Pope seemed to understand this danger when he wrote the following lines in his **Essay On Man**:

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

He also warned in these words:

"The young disease, that must subdue at length,  
Grows with his growth, and strengthens with his strength."

How Shall One Behave Under Persecution?

Jesus said in Matthew 10:22, in talking to his apostles: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." Peter and the other apostles rejoiced "that they were counted worthy to suffer shame for his name." Peter wrote, by Inspiration: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (Read 1 Peter 4:12-16.)

Results Of Persecution

Here is Luke's account of what Jesus said as to the results of persecution: "Blessed are ye, when men shall hate you, and when they shall separate you from their company and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for behold your reward is great in heaven: for in like manner did their fathers unto the prophets"

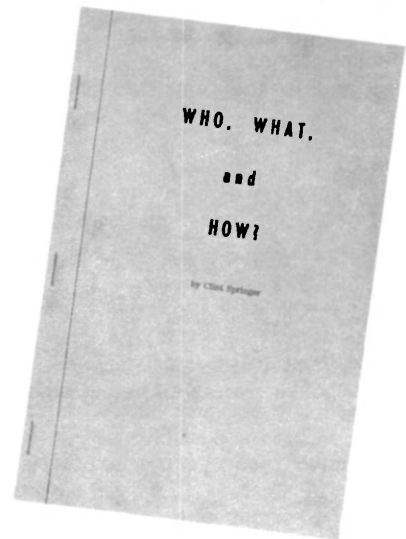
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(Luke 6:22, 23). Paul to the Romans wrote: "Who shall separate us from the love of Christ, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Romans 8:35).

Finally, let us help our children to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." This is to the end that they may take persecution with rejoicing because it was for "righteousness' sake." Let us teach them, too, that they are not to take vengeance on the persecutor for we know him that hath said: "Vengeance belongeth unto me, I will recompense, saith the Lord" (Hebrews 10:30). **End**

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**THY ECCLESIA COME!** . . . . . (Continued from page six)

defined as a society or body of men, and a body as so viewed comes to be by reason of being set up or instituted and thus is an institution. Hence, the confraternity is essentially an institution. The church was divinely ordained and established, and every Christian is a member of it, and as members those redeemed ones constitutes this confraternity. Surely, as thus considered, one should not lose sight of the close ties which bind the members to one another, and the very personal relation and affectionate regard which is to exist between them, but such becoming regard and appreciation does not negate the fact that the body of Christ is an institution, a Divine one.

The remainder of this statement, quoted as the concluding paragraph of the article, certainly contains no sentiment with which one can justly voice any dissent. While true that some measure and form of organization is germane to collective action, yet the machinery developed organizationally within the congregation of the Lord's people has greatly extended beyond the conception of the existence and functioning of the church as reflected on the pages of the New Testament. Rather than an abatement of this there is evidenced an acceleration of such continually. So far as the "dichotomy of domination-subordination" is considered, it is wholly a condition and situation repugnant to the entire genius and philosophy of Christianity. The power of influence through teaching and example, and admonition, is that which is legitimately and salutarily wrought by one Christian on another. The idea of the will of any human being imposed authoritatively upon another within the kingdom is altogether contrary to the character of this kingdom. With this brief notice of the conclusion of this article, let us give attention to some portions of it which contribute some light to the thinking and views of this brother. He begins his survey of the church today with a reference to the designs of the Campbell-Stone efforts of reformation, and laments the present day fragmentation of this people who are historically descendants of this movement. I join in this voiced lament, and acknowledge my utter distress which I feel in consequence of this condition. He classifies these fragments as (1) the one-cup, one-book, one assembly, and (2) the Premillennial, and (3) the Church of Christ institutional and anti-institutional segments, these being linked as together being near the denominational pole, and thus further from the sect pole, the first two mentioned being nearer this one. Hence, he

views the movement as originally being of the character and quality of a sect, and thus, severally, its fragments moving toward the point of becoming a denomination. He sees us as developing the very accretions and perspectives which Campbell and Stone attacked. He notes the number, the character and ambitions of the colleges which identify themselves as church related institutions. He ascribes the development of a pastor system as being among the accretions referred to. His criticism notes that the absence of the regular minister necessitates the securing of another "pastor" to take his place. The presence, in the functioning of a congregation of ever-enlarging and imposing edifices, is the minister as the central figure, an associate minister, and also an educational director. He observes that the service is built around the preacher, and that which precedes the sermon is preliminary and that which follows is anticlimatic.

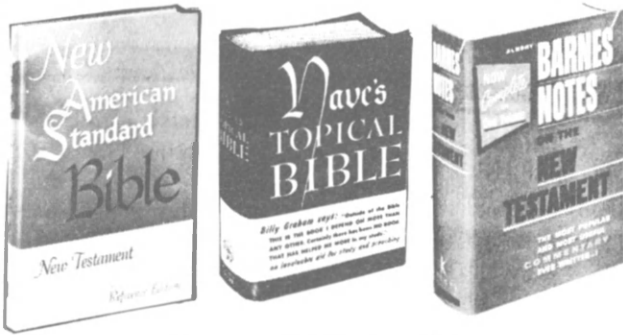
Severe, indeed, are many of the strictures he pronounces against the church of today, and with many of them I cannot honestly dissent.

"To at least as great an extent as most of the leading denominations, the Church of Christ (institutional) has rejected the 'Christ against culture' concept of I. John in the economic sphere and has come to terms with the world." As indicative of this affirmation, he says further: "The successful businessman, provided he is not niggardly with his money, is emerging as the layman hero of the church and the logical candidate for deacon or elder. The board of elders itself is patterned after the corporate board of directors." The fact this writer has been dean of David Lipscomb College for eight years, and taught at Freed-Hardeman and Oklahoma Christian College, being at this time professor of political science in Middle Tenn. State University, certainly qualifies him to make a judgment of conditions among the churches of Christ, *institutional*, and while reluctant to accept this indictment in full I cannot forego the suspicion that it is essentially true. The worldly-wise and financially-successful elders have done much in making the churches institutional, because they have been influenced by their own sense of success and wisdom more than a thus saith the Lord attitude.

He evidently recognizes the departure from the original, first-century church in these areas, and while thus indicting the present church in this respect, his desires and aims look not to a return to the original pattern but a further evolution and change. He wants the church to progress doctrinally as well as practically, and become an instrument for social reform. My reaction to the strictures he pronounces is not one with his, but the reverse. How it would delight my soul to witness a reversal of the present trend, and a return to the apostolic pattern. Fearful, though I am, that the present direction shall be further pursued with increasing acceleration, yet there is nothing left for those who know and love the truth to do but to cry against and "cease not to warn every one night and day with tears" against the precipitous and destructive pitfalls which lies ahead in the present course.

A further examination of some of the contents of this article shall be given in the next issue. **To Be Continued**

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of building to be built. If auditoriums be built for those who attend on Sunday morning, Easter and Mother's day, then they are much too large at all other times. If buildings are to accommodate all of the needs of the social-gospel set then they will have to move out into the country to get enough room. There is a practical way to get around building all of those swimming pools, ping-pong and basketball courts, kitchens (er . . . I mean fellowship halls) etc., they can quit preaching and practicing the social gospel and return to the simple spiritual truth of the Bible. In that case they would not only have no further use for a lot of physical assets but would have no further need of a whole flock of athletic and youth directors who know a great deal more about camping and calisthenics than about Jesus Christ.

If we talk that way too long we will find ourselves at outs with a lot of brethren who are troubled with "space" problems. Some brethren locally have solved the problem of "Where would they put them?" by renting the city auditorium for their "Campaign for Christ." Naturally, since no single congregation can put on such a thing, none is equipped for it. So, in their union of churches arrangement they simply rented the city auditorium. If this sort of togetherness of churches with their committees and boards, dinners and promotions, is scriptural and profitable for a week or two why not keep it up indefinitely? Why not put all of the churches under a board mutually selected and let them direct a city-wide, area-wide or as-wide-as-you-can-get-it activity for all congregations? Instead of renting the city auditorium just build one of their own. I guess that would be a church of the churches of the church of Christ.

It may be that in some situations here in this world we will have trouble seating the crowd. It isn't too likely if we follow the scriptures. If we do that there isn't a doubt that most of the auditoriums now in use by brethren would be adequate for the time being. I am not interested in either appealing to or seating any other kind of crowds in the name of my Lord. One thing is sure, there will not be any seating problems in the next life. Adequate provision is made for everyone, one way or another. As the sign on the highway pointed out, in warning motorists against speeding and accidental death: "Hell aint half full!" **End**

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**Grrrrr — Meow** ..... (Continued from page eight)

sheep will be forced to line up and we wouldn't want that. So, I'll just come preach for ya'll."

What happened to that concern for TRUTH? What happened to the concern for that new gloss that TRUTH takes on in controversy? What happened to the concern for the few unprejudiced that would attend the debate?

I would imagine that the answers to those questions are obvious enough even for the retarded dumb sheep.

From a big growl to a little meow is a big step. It's called progression from darkness to light. It appears to be progression from certainty to uncertainty. **End**

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Bible classes ..... 9:45 A.M.  
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Evening worship ..... 6:00 P.M.  
Wednesday Bible classes .... 7:30 P.M.

Leon Goff, Evangelist  
TE 6-6039 or TE 6-5369

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Fair Lawn, N. J., 796-4497

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640 Thayer Street

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Evening Worship ..... 7:45 P.M.

Phone 376-2818 or 535-4626

Truman Smith, Evangelist

## STILLWATER, OKLAHOMA

Central church of Christ

226 North Main

Bible Study ..... 9:45 A.M.  
Morning Worship ..... 10:45 A.M.  
Evening Worship ..... 6:00 P.M.  
Wednesday Evening ..... 7:30 P.M.

## TULSA, OKLAHOMA

East Central church of Christ

1702 S. Memorial

Bible Study ..... 9:30 A.M.  
Morning Worship ..... 10:30 A.M.  
Evening Worship ..... 6:00 P.M.  
Wednesday Evening ..... 7:30 P.M.

Phone NA 7-5670 or RI 7-6966

J. R. (Ronnie) Pope, Preacher

## AUSTIN, TEXAS

Church of Christ

507 Wonsley Drive

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Evening Worship ..... 6:00 P.M.  
Wed. Bible Study ..... 7:30 P.M.

Robert H. Farish, preacher

## BEAUMONT, TEXAS

Church of Christ

720 Major Drive

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

Evangelist: Danny Brown

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Southside church of Christ

3rd Street & Ave. K

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

Evangelist—Roy E. Stephens

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203 S. Parker

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Bob Felkner, preacher  
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Wednesday Bible Study .... 7:30 P.M.

Evangelist, Charles E. Beaty

## HUNTSVILLE, TEXAS

Southside church of Christ

H'wy. 75, South

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Morning Worship ..... 10:45 A.M.  
Evening Worship ..... 6:00 P.M.  
Wednesday Evening ..... 7:30 P.M.

Phone: GA 5-4781

Foy W. Layton, Preacher

## EL PASO, TEXAS

Sunrise Acres church of Christ

8625 Roberts Dr.

Bible Study ..... 9:45 A.M.  
Morning Worship ..... 10:45 A.M.  
Evening Worship ..... 6:30 P.M.  
Wednesday Evening ..... 7:30 P.M.

John C. McClish, Preacher

## 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

## 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

## WICHITA FALLS, TEXAS

Floral Heights church of Christ

1814 Buchanan

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Worship ..... 10:45 A.M.  
Worship ..... 6:00 P.M.  
Wednesday (Ladies) ..... 10:00 A.M.  
Wednesday ..... 7:30 P.M.

Donald Willis, Evangelist

Phones: 322-1650; 723-1296

## A CORRECTION OF MY ARTICLE ON

### "What Is The Promise?"

!R. L. (Bob) Craig

In paragraph four of the above mentioned article in the June issue part of a sentence was inadvertently left out. It does not change the meaning of the article but causes the sentence to make no sense. It should read, "I think all understand that the inheritance of an heir is always in the future as is stated in 1 Peter 1:4-5...."

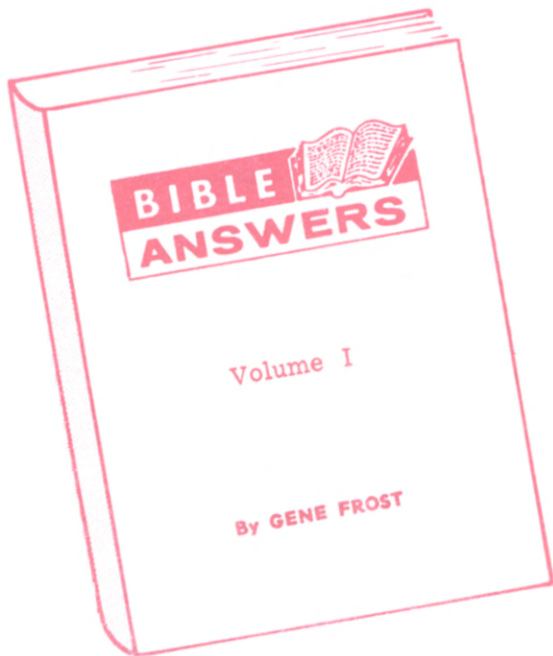
## NOTICE TO BRETHREN EVERYWHERE:

Identical letters were exchanged Sunday, May 21, 1967 relative to the division (both real and otherwise) that has been existent for over four years in Wichita Falls, Texas between the two congregations, Floral Heights and Westside. Both groups of brethren asked the other to forgive them and pray with and for them that the cause of Christ might be furthered.

Brotherly,

s/Gerald Goodson, Evangelist at Westside

s/Donald Willis, Evangelist at Floral Heights



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Is nudism sinful?

Is it sinful to eat pork?

How did Christ preach to the spirits in prison?

Is it proper to call a preacher "Reverend"?

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# The PRECEPTOR

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## Searching The Scriptures

A. Hugh Clark



### Christ's Church

#### Number Four

It has been affirmed that the New Testament teaches there is one church. Let us here give special notice to the wording of this statment. It is not here said that it is the opinion of the writer that it would be better for the world if there were only one church. It is not said that the experiences of religious people through the ages past have taught us that it would be an expedient thing for us all to unit in one church, etc., etc. But, it is here **affirmed** that regardless of the opinion of anybody, based upon the experience of the past or anything else, that the **New Testament teaches** there is one church and but one church.

Jesus said to Simon Peter, "... Upon this rock I will build **my church**; and the gates of hades shall not prevail against it" (Matt. 16:18).

The word 'church' is here used by our Lord in what might be called a general sense, that is, to refer to all those whom he would save from their sins in all the world for all the future. It is used coextensively with all those who would submit to his rule when his will should be published abroad throughout the world. And hence, with the next breath, still talking about the same thing, he calls it his kingdom, saying further to Peter, the apostle, "I will give unto thee the keys of the kingdom..." Since the words **church** and **kingdom** are here used to describe one and the same thing, and a king has but **one kingdom**, so Christ, the heavenly King, has **but one church**. And all along through the New Testament when the church is spoken of in a general sense, the singular number is used because he said he would build but one.

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

Of course, the word church can be found in the plural number in the New Testament in all those places where reference is made to congregations, **local churches** in a certain geographical area.

An instance is seen in the following: "Now concerning the collection for the saints, as I gave order to the **churches** of Galatia, so also do ye" (1 Cor. 16:1-2). And, "All the **churches** of Christ salute you" (Rom. 16:16). But all of the local churches of which you read in the New Testament were of the same faith and order. They were all established by the preaching of the apostles of Christ and those who were under the guidance of the Holy Spirit of God.

Denominationalism, as a system, exists today not only without the warrant of Scripture, but in opposition to the plain teaching of both Christ and the apostles. Moreover, no record in reputable church history can be found of any of the denominations before the Sixteenth Century  
(Continued on page nine)

VOLUME 16      OCTOBER, 1967      NUMBER 12

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# The Preceptor Magazine

Stanley J. Lovett

Editor

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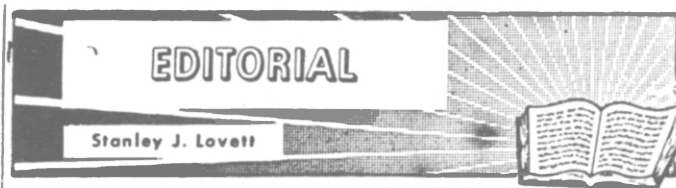
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This issue marks the beginning of a drive to increase our circulation, which campaign will continue until the appearance of the January, 1968, number. We are confident that many of our faithful readers will want to help us in this effort to get the paper into the hands of more people and thus enlarge the sphere of the influence of the paper. With the next issue the paper enters her seventeenth year of publication and now is in the twelfth year under the present editor and owner. If we ourselves were not convinced of the good that has, is and shall be accomplished, we would not be urging you, our readers, to help us by sending in new subscriptions to this journal.

We appeal to you to do one or both of two things. Number One. Ask those who are not now readers to subscribe. Send us their names, addresses (with Zip Codes) along with the subscription price. At the very special low price of only \$1.00, few, who have any interest at all in gospel papers, will refuse. There are many who would be taking the paper if they only knew about it. Number Two. You can be of help by subscribing for others and paying for it yourself. This would be a favor to them by thus introducing the paper to them and also a favor to us by helping us increase our subscription lists. Some might be able to send in one; others, two, five, ten, twenty-five, fifty, one-hundred, or even more. We hope that many will join with us in this effort.

There are a number now receiving the paper because some one paid for it for them or some one told them about it. Now, likewise do you see to it that others who are not now receiving the paper begin receiving it among your family, friends and brethren.

Since this is the end of a two-year publication period and time for our biennial binding (Volume 15-16, 1965-1967, November-October) we are including in this issue an index. (See advertisement on page six respecting bound volumes.)

—Stanley J. Lovett



## Campus Advance — A New Organization With An Appropriate Name

James W. Adams

"Hello World!"



Students at Stephen F. Austin College in Nacogdoches, Texas were favored (?) recently with an introduction to a brand new, religious organization. This within itself is not unusual. We live in a time of super-organizationalism. Americans are the most avid "joiners" of any people on the

face of the earth. Even the birth of a new, religious organization is hardly shocking, for America has been the spawning ground for as many of these as any nation in history. The startling thing about this organization is the source from which it emanated. The announcement of its beginning came from a local "Church of Christ" which publicly professes to be identified with the so-called "Restoration Movement"—an effort to restore original, apostolic Christianity to the world.

### "Campus Advance"

The name of this new "organization" is "Campus Advance." The announcement of its beginning in Nacogdoches came from the "North Street Church of Christ." It is sponsored in Nacogdoches by this church. Its "leaders are members of this church." Its Director is a member of this church. He has been brought to Nacogdoches by this church for the purpose of heading up and popularizing this new "organization," and he is supported by and amenable to the "North Street Church of Christ." Throughout this article we shall be enclosing certain words and expressions in quotation marks. For the most part, this will indicate that they are direct quotations from a letter circulated recently among students at SFA by "Campus Advance" and the "North Street Church of Christ." The following is a reproduction of a portion of that letter:

September 20, 1967

Welcome to SFA!

Remember all those information cards in your IBM packet that you had to fill out during registration? Well, now you know what happened to your religious information card. Because you indicated the Church of Christ as your religious preference, we wanted to say "hi" and offer two things: some information and an invitation.

First, let us introduce you to Campus Advance.

—Campus Advance is an off-campus student organization which is a part of a national Campus Evangelism Movement.

—Its purpose is to mobilize and motivate Christian students to deepen their faith, and to share their faith with those about them.

—Campus Advance is open to all SFA students, regardless of religious preference or background; its leaders are SFA students and faculty members who are members of the Church of Christ; it is sponsored by the North Street Church of Christ, 3914 North Street. We urge you to become a member of Campus Advance.

This letter was signed by the "Director of Campus Advance, Gerald Gafford." It was printed on stationary with the letterhead: "Campus Advance, the campus today; the world tomorrow." A footnote on the stationary read, "sponsored by the north street church of christ (sic JWA), 3914 north street, nacogdoches, texas 75961."

### Analyzing the Character of Campus Advance

Sometimes, when we receive mail of this kind, we toss it carelessly into File 13 thinking, "That's just another abortive, religious, publicity stunt." We do not allow the full import of what it says to sink into our minds. Many students have told us this is exactly what they did. However, a careful analysis of the material contained in the letter from "Campus Advance" and the "North Street Church of Christ" will reveal to one some challenging and shocking facts. Let us note the character of "Campus Advance" as explained by the "North Street Church of Christ" itself. Surely, all will agree that these people know the character of that to which they have given birth and which they propose to sponsor, hence will admit that their explanation is eminently correct and reliable.

FIRST: "Campus Advance" has **organic entity**. It is, the letter tells us, "an off-campus student organization." This means that it is not a campus organization—that is has no official connection with **Stephen F. Austin State College**. Obviously it is not a local church—not the "North Street Church of Christ"—for she sponsors it. It is a "student organization" which is an integral "part of a national Campus Evangelism Movement."

SECOND: "Campus Advance" is a **religious organization**. Its functions are **evangelistic** and **edificational**. The letter says it is a "part of a national Campus Evangelism Movement" — that its purpose is to "mobilize and motivate **Christian students to deepen their faith,**" and to **share their faith** with those about them." The slogan, "the campus today; the world tomorrow," suggests that this organization proposes to implement the fulfilling of the "great commission" of our Lord Jesus Christ (even though the name of Christ is printed without capitalization on the bottom of the "Campus Advance" stationary).

THIRD: "Campus Advance" in an **open membership, religious organization**. The letter tells us that "Campus Advance is open for membership "to all SFA students, regardless of religious preference or background." Students of **diverse religious faith** are "urged to become members of Campus Advance." Necessarily inferred from the letter is the fact that "Campus Advance" and its sponsor recognize as "Christians" persons of diverse religious faith and practice and propose a "deepening and sharing" of faiths among the members of the "Campus Advance" organization. There is no indication whatsoever that, antecedent to membership in "Campus Advance," the student must change his religious faith and practice to conform to New Testament truth; the converse is rather indicated. We do not

(Continued on page nine)



## The Inspiration of the Scriptures



The apostle Paul declared the Scriptures are inspired (2 Tim. 3:16). The word **theopneustos** means "God-breathed." The "breath of God" in the Scriptures is a symbol of His power. "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth" (Psa. 33:6). That the Scriptures are God-breathed, distinguishes them from all other writings. Every person who reveres the Bible accepts it as the God-breathed word. Such reverence for it is well-founded, being supported by irrefutable evidence of an external nature that it is a divine production.

The Bible also makes the **claim** that it is God's word. This claim for inspiration occurs repeatedly in the Scriptures. A repudiation of any claim the Scriptures make for themselves amounts to a repudiation of the Scriptures. Of particular interest to us in this series of writings is the degree or extent of inspiration which the Scriptures claim. Whatever claim of inspiration the Scriptures make for themselves must be accepted or the Scriptures themselves are rejected. It will be our thesis that the Scriptures lay claim to **verbal inspiration**. By verbal inspiration is meant word-for-word inspiration as opposed to cursory inspiration. It means inspiration in the sentence; not merely in the sense.

### Theories of Inspiration

We have read the various theories of inspiration of the Scriptures. It is not our purpose to delineate them here. These theories are unsatisfactory because they reject the claim of inspiration made by the Scriptures for themselves. As far as theories which relate to those who affect to believe the Bible is the word of God, there are actually only two. (1) Plenary, verbal inspiration; and (2) thought inspiration. (We say "who affect to believe the Bible is the word of God" because we do not see how one can deny the Bible's claim of verbal inspiration and actually receive it as the word of God.) Concerning theories of inspiration, we say in the words of the late Robert Milligan: "It is therefore evident that every theory of inspiration should be rejected as false and inadequate which does not recognize the agency of the Holy Spirit in every word as well as every thought of the Holy Bible." (**Reason and Revelation**, p. 275.)

### Proposition

That which the writer engages to prove is that the

George T. Jones — Preacher for the Spring Branch church and Staff Writer for **The Preceptor Magazine**. 1706 Bingle Road, Houston, Texas 77055.

original autographs of the 39 books of the Old Testament and the 27 books of the New Testament are inspired word-for-word; and, that the claim is made in the Bible that it is thus inspired; and, that such claim is to be received by those who believe the Bible.

### Old Testament's Claim of Inspiration

"For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount. And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Peter 1:16-21).

In proclaiming the gospel of Christ, Peter declared the apostles did not tell fables and myths but well-supported facts. First, he says (v. 16) what they had said relative to the majesty of Christ was witnessed with their own eyes and describes what they saw "in the holy mount" of transfiguration. Second, he declares there is a better testimony than that of eye-witnesses. It is "the more sure prophetic word" (v. 19).

(Continued on page ten)

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## THINKING WITH PARENTS AND TEACHERS

Irene Sowell Foy



### Responsibilities of the Home



Three things there must always be.  
To keep our lives happy and free,  
One is a hearthstone bright with cheer  
Where love abounds, free from fear;  
One is a ready heart and mind  
To help and serve, to be always kind;  
One is a worn and beaten way  
To where the people go to pray.  
So long as these are kept alive  
Home and family will survive.

God keep them always, everywhere,  
The cheery hearth, the heart of love, and a quiet place  
for prayer. (Author unknown)

Every mother who is a Christian can truly ask herself the selfsame question that was given to Queen Esther of old: "Who knoweth whether thou art come to the kingdom for such a time as this." The great need for "such a time as this," with its unrest, its rebellious spirit, its disrespect for the sacred Scriptures, yes, the great need today is for mothers who feel their God-given responsibilities to love their husbands and their children.

It was out of God's love, plan, and purpose that we mothers came to earth at this time. God not only has a great purpose for us during our little sojourn on the earth but He has a goal for each of us, a glorious home which He has gone to prepare. Life arrives at the goal God has promised only if it follows divine direction, walks each day "according to the pattern."

Let the husbands be the men, the heads of their houses, earning their living. May the wives be women devoting their lives to helping their husbands and as mothers training their children.

#### "A Hearthstone Bright With Cheer"

Each day that we live memories are being stored away in our hearts. When your children are grown and have families of their own, what will be the memories of their childhood? Will they want to tell them to their children when they ask: "Mother, tell us about when you were a little girl"? Will they remember bickering and strife between mother and father? Will they remember playing and working happily with brothers and sisters? "A hearthstone bright with cheer" should be the happy memory tucked away in every child's heart.

God so planned man's life that it be balanced: joy and sorrow, lights and shadows, pain and comfort.

"Shadows and sun—so too our lives are made—  
Here learn how great the sun, how small the shade!"

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.

Even when pain, affliction and sorrow may enter the home as a part of this life, we then can teach our children:

"Bear today what e'er Today may bring,  
'Tis the one way to make Tomorrow sing."

"A hearthstone bright with cheer" is one where God is always near. This is no place "where your sins have separated between you and your God so he will not hear." It is indeed a place where the parents can truly say: "The Lord is my shepherd, I shall not want." Their trust is in him to lead them through the valley so they can see "The stars through the cypress trees." They can bear their sorrows and keep "their faces bright with cheer." Such an attitude and such trust that it will be better further on make their impress on the observing children in the home. It may lead them to have the attitude of Ruth, "Your God shall be my God." Joy and cheer should characterize the lives of faithful Christians.

To keep the hearthstone "bright with cheer" love must abound and freedom from fear. Your child did not ask to be born so he, along with all children in the world, has a right to two things: love and security.

Love is not just words. The best definition of love is that given by Jesus in John 13:34, "A new commandment I give you, That ye love one another, as I have loved you, that ye also love one another." "As I have loved you" defines the word love. Jesus loved in action, giving himself for the good of others. So, the home where love abounds free from fear must be characterized by "as I have loved you," sacrificing oneself for the good of others. The genuineness of such love no one can doubt. Such love does not abound in a home where the mother shifts her God-given responsibilities to the shoulder of a "sitter" while she goes out into the crowded world of business for money to buy "things" for herself and her house to be like the people around her. What a distorted sense of values! What would one give in exchange for his soul! Yet she is giving the soul of her child for a mess of pottage. Under such a pattern in the home, it is no wonder that our children have no feeling of responsibility. It is no wonder that they have no respect for authority as no authority, moved by love, was manifest toward them when they were children.

In all too many cases the attitudes of youth toward home have changed during the last few years. Time was when they would say: "It's so good to be back home again. There's no place like home, for home is where my mother is." Atmosphere makes the home—the one to which one wants to return. An empty house is not a home. One cannot forget a home in which there was struggle and sacrifice, into which sorrow found its way but which was alliviated by love, which bore one another's burdens.

The author of the immortal song, Home Sweet Home, wrote those words while in a foreign land longing for home.

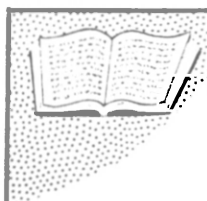
(Continued on page eight)

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## The Lord's Work in Australia

Robert Harkrider



In some ways the Lord's work is still in its infancy in Australia. Those who have obeyed the gospel are few in number, and no congregation is yet large enough to fully support an evangelist. Judging from the facts I have been able to gather, less than 800 faithful Christians are in the whole country. These are gathered into 40 local congregations (varying in size from 2 to 80 members) scattered across a country as large in land area as the mainland U.S.A. The total population of Australia is about 12,000,000 people and most of these live along the coastal area.

The Lord's work in Australia is unlike that experienced in most American cities, for in Australia the majority of people have never had the opportunity to hear the pure gospel of Christ nor do they know anything about the effort to restore the New Testament church. Hence, the average Aussie does not have a "built-in" prejudice, and usually he is open minded when investigating the truth.

The greatest problem in Australia seems to be that of stirring interest to study the Bible. Although official statistics show that about 90% of the population are Christians and profess membership in a religious body, the country is filled with spiritual apathy. The largest religious bodies are the Anglicans and Catholics, but the skeptics and "non-practicing members" seem to be in the majority in these churches. Several have expressed to us their own disgust at the tradition-bound doctrines being taught and have the attitude that "if this is religion they want no part of it."

### The Need Is Great

Australia is in urgent need of devoted Christians to come and teach the simple gospel of Christ. I recognize this need exists in every part of the world and read with great appreciation the editorial by Yater Tant, "Can You Help Us Find A Preacher" which appeared in the *Gospel Guardian*, August 17, 1967. The urgent demand for faithful preachers is perhaps no greater in Australia than in any other part of the world, but surely every man who is able to come to this land "down under" should give it serious consideration.

The Restoration Movement actually began in Australia in 1846, but the major portion of these advocates have now digressed to the point that they are no longer distinguished from denominationalism. The Associated Churches of Christ (Christian Churches) claimed 95,633 adherents in the 1961 religious census; however, these congregations are much like the Baptist churches in doctrine and practice.

Robert Harkrider — Evangelist in Australia. P. O. Box 52, Caringbah, N.S.W. 2229, Australia.

In fact, posters advertising the Billy Graham crusade can be observed at their buildings, and most of their preachers no longer believe baptism essential for remission of sins.

### Liberal or Conservative

The few disciples who are attempting to stand for the old paths are again being tested in the faith by the introduction of "area wide campaigns for Christ," "Herald of Truth radio programs," and in March, 1968, the proposed establishment of the "Australian Bible College" (for preachers) as "the work of the Northside church in Dallas, Texas with sister congregations in America and Australia."

Actually, the terms "liberal" and "conservative" mean little or nothing to the average Australian, for these churches have not been large enough to support human organizations and are unaware of most of the promotional schemes among churches in America. However, most American preachers who have come to Australia have been men who believe in the sponsoring church arrangement and church support of benevolent societies.

Rolly McDowell, of Bundaberg, Queensland, is the only  
(Continued on page eight)



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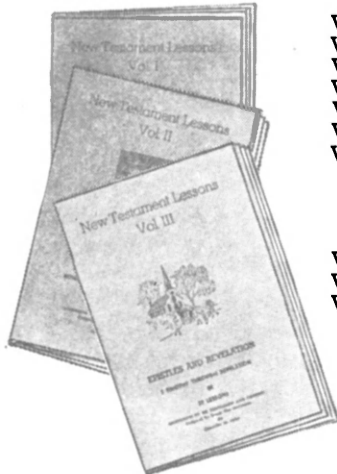
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### RESPONSIBILITIES—HOME . . . (Continued from page five)

When one has the privilege of going into a friend's home, there he feels the source of his joy, his feeling of security and his power. That one may stumble and even seem to fail sometimes but if he has a real mother at home, he has a fortress that will challenge him to raise and go on to victory.

Home, "a hearthstone bright with cheer  
Where love abounds, free from fear." **To be continued**  
\* \* \* \* \*

— Subscribe to the Preceptor for a Friend —

### AUSTRALIA . . . . . (Continued from page six)

native Australian preacher (perhaps one other in Tasmania) who is supported by conservative congregations in America. On May 24, 1967, Harold Comer (formerly of Brownsburg, Indiana); Jim Everett (4th and Groesbeck, Lufkin, Texas); and I (Hueytown, Alabama) arrived with our families and now represent the only American preachers in Australia supported by conservative churches. The Comers have settled in Bundaberg at the invitation of the church there, but plan also to preach in surrounding cities in an effort to establish new congregations. Jim and I have settled in the southern part of Sydney and are attempting to establish another congregation (only the fifth) in this great city of Sydney (3,000,000 population).

Harris J. Dark preached for three months in Australia in 1959, and Sewell Hall came for three months in 1966. The work of both these men accomplished much good, and

their efforts continue to bear fruit through opening doors of opportunity for us.

Much pressure has been exerted on the Australian brethren to have nothing to do with us because of our "anti" views. A letter written by one preacher in Perth was circulated to all the churches before we arrived which attempted to cut us off from Australian brethren even before we were given a hearing. It has had some effect. In fact, the only other preacher devoting full-time to the work in Sydney has not met us and sent word that we not come to any of the services where he preaches.

Our views have been misrepresented and naturally these brethren are being cautious with us. However, we have been given several open doors and have found the Australians basically rather conservative. After explaining what in truth we do believe and teach, they seem to grasp the principles involved. We believe time and further contact will erase the strained feelings that are now caused by the false charges made against us.

#### Summary

Much work is before us in this country. The words of the Lord have particular meaning in describing the opportunities "The harvest truly is great but the laborers are few" (Luke 10:2). Many cities are without any known Christian living in them, and the few Christians who are in the other cities need to be built up in the faith and encouraged to faint not. If you know of any brother who may be interested in coming, please put him in contact with us.

**The End**



**CHRIST'S CHURCH** . . . . . (Continue from page one)

Reformation led by Martin Luther of Germany. This statement of course, does not include the Catholic Denomination (Greek and Roman) which, according to history, had their beginning in the second century with what is known to Bible students as The Great Apostasy from the truth, and had its culmination with the appointment of Boniface III as the first Universal Bishop (Pope) in 606 A. D.

Referring so such matters. Paul said to the Thessalonians, even in his day, "The mystery of lawlessness doth already work" (2 Thess. 2:7). **To be continued**

\* \* \* \* \*

— Subscribe to the Preceptor for a Friend —

**CAMPUS ADVANCE** — . . . . . (Continued from page three)

err, therefore, in describing this new organization as an **open membership, religious organization.**

FORTH: "Campus Advance" is a "**Church of Christ, open membership, religious organization.**" It is "sponsored" in Nacogdoches by the "North Street Church of Christ." Its "leaders are members of the North Street Church of Christ." Its "Director" is a member of, engaged by, supported by, and amenable to the "North Street Church of Christ." Since the letter describes "Campus Advance" as "a part of a national Campus Evangelism Movement (note the capital letters JWA)," we are logically compelled to conclude that like organizations will be formed by "Churches of Christ" in all the college communities of the nation. This gives the entire matter **denominational identity with inter-denominational overtones and ecumenical thrust.** We happen to know that this so-called "national Campus Evangelism Movement" is an outgrowth of "Campus Evangelism Seminars" spearheaded by the Broadway Church of Christ of Lubbock, Texas and participated in and publicized by other so-called "Churches of Christ." We have material in our files to substantiate this statement.

**"Campus Advance" Appropriately Named**

Apostasy is not a Twentieth Century phenomenon. It has characterized the people of God from the earliest times. Hardly had the church of our Lord begun in the world before many members of that blood-purchased, spiritual body began to fall away. John, the beloved disciple of the Lord, wrote late in the apostolic period saying, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9. ASV.)

The expression, "goeth onward," in this passage is a translation, according to the oldest and best manuscripts, of the Greek word, "proago." According to **Arndt & Gingrich's Greek-English Lexicon of the New Testament**, proago means "go before, go forward, anyone who goes too far and does not remain in the teaching." (Pgs. 708, 709.) **Joseph Henry Thayer's Greek-Lexicon of the New Testament** says, "Proago, to proceed, go forward: in a bad sense, to go farther than is right or proper . . . to transgress the limits of true doctrine (cf. our colloq. 'advanced' - views etc.)." (Pg. 537.) **Groves Greek-English Dictionary** says, "Proago, to advance." (Pg.484.) **The Confraternity Version**

of the **New Testament** (official Catholic Edition) renders proago, "Anyone who advances and does not abide in the doctrine of Christ, has not God." **Phillip's Modern English Translation** renders the verse: "The man who is so 'advanced' that he is not content with what Christ taught has in fact no God."

The doctrine of Christ knows nothing of any religious organization except a local church (**ekklesia**) of Christ. The doctrine of Christ recognizes only "one faith" (Eph. 4:5), not "our faith, your faith, their faith." Such is the language of Ashdod. The doctrine of Christ requires an "uprooting of every plant not planted by the Father." (Mt. 15:13.) Only plants which find their origin in the Divine seed, the word of God (Lk. 8:11), have been "planted by the Father." The doctrine of Christ knows nothing of a "sharing of faith" among his people and those of diverse "religious preferences and backgrounds." This is the **dialogue of ecumenicism**, not the doctrine of Christ. The idea of Christians being joined with members of religious bodies unknown to the New Testament in an **evangelistic and edificational organization** sponsored by a professed "Church of Christ" antagonizes every principle taught in the New Testament relative to the relationship of Christians to the doctrine of Christ and the religious errors of men.

For these reasons, we affirm that "Campus Advance" is appropriately named. It represents one of the most flagrant and shocking examples which we have yet encountered among professed "Churches of Christ" of **advancing** beyond the teaching of Christ. In this regard, it is interesting and provocative to observe that a little more than one hundred years ago when our "digressive" brethren (now known as **Disciples of Christ or Christian Churches**) gave birth to the **missionary society** and other extra organizations and thus split the so-called "Restoration Movement," they prided themselves in being known as, "Progressives." The word, "progress," means, as does the Greek, **proago**, "to go forward, advance." It is even more significant to note that "advanced" **Christian Churches** of our day proudly practice **open membership** and maintain the most intimate affinity with modern **ecumenical movements.**

If a "**Church of Christ**" may sponsor a **religious organization** which practices **open membership**, why in the name of reason, logic, and Scriptures may she not do so herself at the same time? The North Street brethren are obligated to explain this contradiction, unless, of course, they practice **open membership** at North Street. Surely, these brethren should be able to see that "Campus Advance" represents one of the most "far out, extreme left" practices among "Churches of Christ" in our generation. There is absolutely no scriptural way in which it can be defended. It constitutes a flagrant evidence of apostasy. However, should the North Street brethren feel they can offer scriptural evidence for the right of the "Campus Advance" organization to exist and function, we shall be most happy to give careful and sincere attention to whatever they have to say. Surely men of the intellectual stature and extensive Biblical training of

(Please turn page)

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**Bill Sherrill** (evangelist at North Street) and **Gerald Gafford**, "Campus Advance Director," can provide adequate scriptural defense of their practice if such can be found. A paper from the pen of either or both of these brethren (and we respect them as men and love them as brethren) offering such a defense would be received with interest and read prayerfully. It is our conviction that, if these men will attempt such a defense, they may be led to see the pernicious error in which they have involved themselves and the North Street congregation. **The End**

\* \* \* \* \*

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**INSPIRATION** ..... (Continued from page four)

Peter urges two reasons why the prophetic word is "more sure" than the testimony of eye-witnesses. (1) No prophecy of scripture is of human origin; and, (2) men spoke from God as they were moved by the Holy Spirit.

**Not of Private Interpretation (Ver. 20)**

The prophetic word here referred to by Peter includes the whole scope of Old Testament prophecy, even the entire Old Testament. When he says no prophecy is of any private interpretation, his reference is to **origin** of the prophecy rather than the **understanding** of one who receives the prophecy. The prophecy does not spring out of human interpretation; is not a prediction made by man who knows what he means when he utters it. It is the prophet's grasp of the prophecy and not that of those who received it that is under consideration. This is clearly demonstrated by Peter's next words: "**For** no prophecy ever came by the will of man."

The meaning of the word "prophet" will make clearer Peter's meaning. The Hebrew word for prophet comes from a word meaning to boil up like a fountain. Of the word **nabi** (prophet) **Gesenius Hebrew and Chaldee Lexicon** says, "With the idea of a prophet there was this necessarily attached, that he spoke not his own words but those which he had divinely received." The Biblical use of the word "prophet" bears this out. God told Moses He would make his brother Aaron his spokesman or mouth (Ex. 4:16). Later, God told Moses Aaron was his prophet (Ex. 7:11). Thus, a prophet is a spokesman or mouth.

Thus, Peter has declared that the prophetic word is more sure because the prophets did not speak from themselves. The prophets' words were not theirs but God's. This is the Old Testament's claim of inspiration and it is verbal inspiration. Over and over the expression "thus saith the Lord" or its equivalent occurs in the Old Testament. (Someone has said 3800 times!) The prophet Isaiah begins, "Hear, O heavens, and give ear, O earth; for Jehovah hath spoken" (1:2). He continues in verse 10, "Hear the word of Jehovah." And in verse 18, "Come now, and let us reason together, saith Jehovah." Back in Deut. 18:18, 19, Jehovah declared: "I will raise up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Jehovah put **His words** in the mouths of the prophets. This is verbal inspiration and why the prophetic

word is more sure than the eye-witness testimony. The Book of Haggai is a short book of only two chapters and 38 verses. Yet, 18 times in this brief book such an expression as "came the word of Jehovah," or, "Thus speaketh Jehovah of hosts," etc., occurs. It was the Holy Spirit speaking through these prophets. When one is preaching and refers to a prophet's speaking, he needs to understand that it is the Spirit of God who has spoken. He also needs to make his audience understand that it is the Spirit of God who has spoken.

**Moved by the Holy Spirit**

The second reason Peter gives for the greater surety of the prophetic word is that these men of old "spake from God, being moved by the Holy Spirit" (Ver. 21). The claim is that their speaking was only as they were **moved** by the Holy Spirit. The word literally means to pick up or to bear along to a goal of the hearer's own choosing. Therefore, the prophets are here declared to have been taken up by the Holy Spirit and brought by His power to the goal of His choosing. That which they spoke under His operation was His words and not theirs. This is the reason why the prophetic word is more sure.

The word translated "being moved" in this verse is the verb, "phero." W. E. Vine in his **Expository Dictionary of New Testament Words**, defines this word: "Signifying that they were 'borne along,' or impelled, by the Holy Spirit's power, not acting according to their own wills, or simply expressing their own thoughts, but expressing the mind of God in words provided and ministered by him" (p. 89). Thayer defines the word: "To carry; to move by bearing; to be conveyed or borne; of the mind to be moved inwardly, prompted" (p. 650).

This is the Old Testament's claim to inspiration—inspiration of the very words. Next, the New Testament's claim of inspiration. **To be continued.**

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