

The PRECEPTOR

"Through thy precepts I get understanding.."

Searching The Scriptures

Christ's Church

by A. Hugh Clark

Number Five

The Lord having openly expressed to his disciples his determination to build his church (Matt. 16:18), he soon thereafter gave them instructions concerning how they should conduct themselves in the matter of personal offenses, when he should have fulfilled his purpose and established his church. He told them, in substance (Matt. 18: 15-17), after you have made a personal and private effort to adjust a matter and have failed... "Tell it to the church: and if he refuse to hear the church also, let him be unto thee as a Gentile and a publican."



We are not of course, to conclude from this passage that the church was already in existence at the time these instructions were given because he said, "Tell it to the church," for there is nothing recorded between his language in the sixteenth chapter and this passage which, by any stretch of the imagination, would resemble the establishment of the church. The passage therefore, is to be taken in an anticipatory sense his instructions look toward the future and tell how to settle personal offenses between brethren in the church, after the church was established.

The next use of the word church in the inspired writings is recorded near the close of the second chapter of the book of Acts and after the apostle Peter had preached his notable sermon, the first preached after the descent of the Holy Spirit upon the apostles on Pentecost. Peter had

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preached Christ unto the people, his death, his burial, his resurrection, his ascension and his coronation at the right hand of God in heaven. He had also commanded, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." The people had listened to Peter's sermon and many of them had believed the things affirmed and as believers they, "Said unto Peter and the rest of the apostles, 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." "They then that received his word were baptized: and there were added unto them in that day about three thousand souls" (verse 41).

This aggregation of people whose sins had been forgiven, who were therefore saved, and who were added together by the Lord when they were saved, are called THE CHURCH throughout the remainder of the book of Acts and all through the New Testament. And verse forty-seven says, "And the Lord added to them day by day those that were saved."

This is the first time in the New Testament where we have the church mentioned as in actual existence and the Lord adding the saved to it. **To be continued.**

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In This Issue

Editorial, The Remedy, Stanley J. Lovett	Page 2
It Does Make A Difference, W. L. Wharton	Page 3
Those Lunatics Waving Red Lanterns, James W. Adams	Page 4
Responsibilities of the Home, Irene Sowell Foy	Page 5
The Inspiration of the Scriptures, George T. Jones	Page 6
A Note on "The Valley of Hinnom," Jerry C. Ray	Page 7
"An Epistle of Straw," Tom Bunting	Page 8
Looking At Self, Truman Smith	Page 9
Hither ... Thither ... Yon, Jim C. McDonald	Page 10
Chart Sermon Outline, The Finality of Revelation, Elvis Bozarth	Page 11

The Preceptor Magazine

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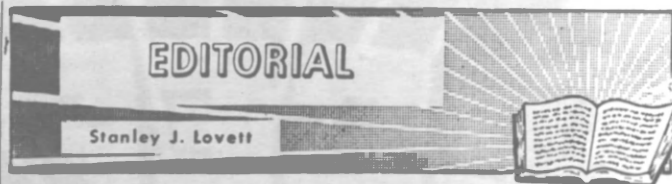
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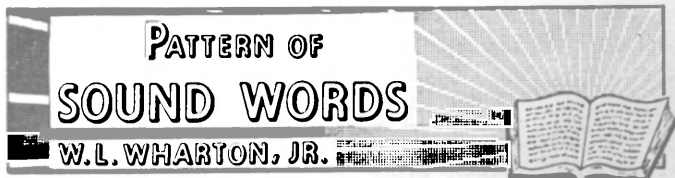
Lawlessness, violence and fear stalk the fair land we call our own. For days at a time unrest, civil disobedience and destruction rage in highly populated areas. Through physical violence the overthrow of this nation is advocated. Even religious leaders are in the vanguard of such civil commotions. A Roman Catholic priest in Milwaukee continues to make headlines by leading discontented minorities in their disruptive and destructive demonstrations contrary to law. Society is disarranged. Goods are forcibly taken from their rightful owners. Lawmen, in the line of duty, are attacked and even killed by law-defying mobs. No let-up is in sight and the situation will likely worsen before it improves. A sorry and ugly page is being written in the annals of national history.

Serious-minded citizens are wondering what is the cause or the causes for the present civil agitations. Perhaps many causes are converging to contribute to the unhappy times this nation is now experiencing. Economics, poverty, education (or, a lack of it), subversive influences, apathy, etc. All of these, in one way or another, as well as causes not now known, may well be having their effects.

A vast ocean of discussion is and has been in progress concerning the remedy to alleviate this tragic situation. The most notable thing that has been done thus far is to appropriate multiplied billions of unwilling tax-payers money as the answer to the problems. The idea seems to be that somehow and somehow by spending astronomical sums of money the ills of this national commonwealth can quickly and efficiently be cured. The tax-payer's money has been spent and will continue to be expended. But the ills that trouble and can destroy this community are not only still with us but are daily intensified and multiplied. Still the cry is heard, Spend more! Spend more! We are not at all optimistic that present measures will soon, or will ever, solve the problems that now confront us.

It is this writer's conviction that all such are superficial and do not reach down to the tap-root of the matter. Before effective treatment can begin, the patient's ill must be diagnosed. Very little thinking has been done in the direction of the basic ill or ills that presently beset us. It is more than unusual that the most obvious cause of lawlessness has been overlooked for so long.

The basic cause for the current breakdown of law and order in this as well as many of the countries of the earth, is that men generally no longer believe in God. It is no mere accident that at this time when religion is at its lowest ebb, violence and contempt for civil law are at their high mark. When men believe in God and his immutable Word, respect for and obedience to righteous civil law is strongest. This is not strange inasmuch as the New Testament binds upon the believer respect for and obedience to civil law. Read Paul in Romans 13:1-7, "Let every soul be in subjection to the higher powers: for there is no power but of God: and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that See Remedy, page 12.



It Does Make A Difference



It makes an eternal difference what one believes concerning God: "For without faith it is impossible to please him, and he that cometh to God must believe that he is, and is a rewarder of them that diligently seek him" (Heb. 11:6).

It makes a difference what you believe about Jesus of Nazareth. "Except ye believe that I am he, ye shall die in your sins" (Jno. 8:24).

Since "faith cometh by hearing the word of God" (Rom. 10:17) and since faith in God is essential to our being accepted of him, anything that tampers with our confidence in God's word affects, in the most serious fashion, our confidence in God himself.

The general public would be quite shocked to know how many infidels there are in the pulpits of our city and country. By their subtle methods of making theories that are contrary to the Bible seem agreeable to the Bible, they make their pitch. They assume the liberty to deny parts of the scripture (or modify it to their whims) and retain what they wish of other sections. But the truth is this: if God's word is invalid in any part it is invalid in every part. By a pseudo-faith in what they wish, and a quick denial of what they do not choose, they plot a course of religious action entirely to their own taste; a taste that is growing more and more apart from God's will and revelation.

A case in point is the present trend of preachers to accept the pseudo-scientific theory of evolution and try to reconcile it with the book of Genesis. They say that God did not tell of "how" he created man and that it must have been by creating the amoeba which evolved into a man (and a lot of other things besides). This allows them to stay on speaking terms with infidel schoolmen and play a religion with their brethren. They profess to believe both God and the evolutionists. No one can be more "Mr-in-between" than that!

The Genesis record cannot be tortured into agreement with the evolutionary theory. The record must stand as either being true or false, just as the theory of evolution. There can be no possible reconciliation. The record in Genesis states that God created "man"; not a 'something' that evolved into a man (and a lot of other things besides). "Man" was created in the "image of God" and this, no matter what explanation be attached, cannot apply to an amoeba. Too, if man and dogs came from the same one cell creature then why would it be unlawful to kill a man

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but not a dog? Civilized man has always made a difference between the treatment of men and brutes but they must be the same if evolutionists are right. Again, God created both "male" and "female." Just how did the sexes evolve? God made a law, according to Genesis, that every creature would produce after its kind. The theory of evolution denies this fundamental law expressly stated by Jehovah.

The following bit of "doggerel" amused me and, I trust, will cause you to reflect, albeit ever so lightly, over the foolishness of evolutionary pretensions.

THE SONG OF THE EVOLUTIONIST

When you were just a tadpole
And I a lowly toad,
We crawled out from the water,
And started down the road.

We romped, we jumped and dashed about
In free and wild affection,
And happily we played the game
Of "natural selection."

We stood up straight, we bore our young,
We trod the turf, and all
This muscular development
Made us Neanderthal.

We charged through forests, wild and fierce;
We came upon the brink,
And dashed right through the mystery
That's known as "missing link."

We made ourselves, we did, we did,
From little bits of goo.
We started out as algae,
And ended up as me and you.

The monkey never had a chance;
His thumb was wrong you see,
How we were spared this luckless fate,
Is not quite clear to me.

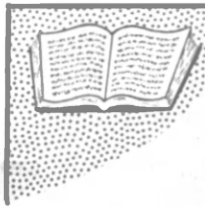
We started out without a plan,
We chased about like elves,
Without the least direction,
But we did it all ourselves.

If this is all the purest sense,
And not a game of bunco,
Then put me in the tallest tree,
For I'm a monkey's uncle.

—Jack Tourin, New Haven, Indiana.

LATE NOTICE

A. Hugh Clark unexpectedly passed away in his sleep during the night of November 13 at Dallas, Texas. He had just completed a gospel meeting Sunday with the Calmont church in Fort Worth. Services were conducted by Stanley J. Lovett at the Harker Heights meeting house Wednesday, the 15th. Burial was in the Kileen, Texas cemetery. More next issue.



Those Lunatics Waving Red Lanterns

James W. Adams



It has been affirmed, "Survival is the first law of nature." This may or may not be true, but man's predisposition toward self-justification is a universal attribute. An excuse for his actions, however bad, is as natural as breathing. With the average man, an excuse is like the small boy's definition of a lie, "an abomination to the Lord but an everpresent help in time of trouble." Brother A. G. Freed is quoted by some who knew him as humorously saying, "You may find a man without liquor and sometimes without tobacco but never without an excuse." We once heard an eloquent colored preacher define an excuse as "a skin of a reason packed full of lies." One of our Lord's parables emphasizes this trait by telling of those invited to a great supper who "with one consent began to make excuses." (Luke 14:18.)

A Situation Among Our "Liberal Brethren"

The brethren among professed churches of Christ who endorse the support of human institutions by the churches and defend and promote centralized control and oversight of the work and resources of many churches under the eldership of a single church (the sponsoring church arrangement) and yet who pride themselves on being in "the middle of the road" have come up with an interesting excuse for a developing situation among them. The situation is the appearance among them of an **ultra-liberal** element spearheaded by a group of young, erudite **Doctors of Philosophy**, fresh out of northern, infidel, theological seminaries, full of the "skimmed milk of the Word" and the "rich, golden cream" of modern, liberal theology—brethren who know more about, and revere more highly, the writings of Brunner, Bonhoeffer, Bultmann, Barth, Buber, Maritain, and Tillich than they do the writings of Peter, John, James, and Paul (not to mention such lesser lights as Fosdick, Robinson, Pike, and Fletcher).

With this "**new breed**" of gospel (?) preachers have come a new approach, a new vocabulary, a new message, a new aim, and a new practice. Members of professed churches of Christ of the institutional variety are taking to the "**new breed**" and their **mini-skirted theology** like teenagers to the London-inspired **Mod look**. Why not? They have been well conditioned for such an eventuality by the contempt which has been created and nurtured among them for the old plea for "a thus saith the Lord for every act of Christian work and worship." So committed are they against such "legalistic anti-ism" that the "in" look of the "new theological breed" is precisely what the doctor ordered for their needs.

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

This situation has the "middle-of-the-road" brethren agitated and alarmed, and well they might be. These new "princes of the church" (as Leroy Garrett in **Restoration Review** styles them) have indeed, as Garrett says, "crossed the Rubicon." They are set on changing the face of the churches. They do not intend to abandon the churches for denominationalism, but they propose to maintain their connection with churches of Christ and bore from within and work outward until they have the churches clad in **mini-skirted theology** and twanging **existential guitars** to the tune of **ecumenicism, social concern, and the new morality.**

Hiding Behind An Excuse

Our so-called "liberal brethren" run from this shameful state of affairs among them and hide behind a ridiculous excuse. They say, "The ultra-liberality among us results from a reaction to the legalistic extremism of those of you who style yourselves conservative." This is a classic example of the good old "army game—passing the buck." No, good brethren, **ultra-liberalism** is but a legitimate and inescapable extension of your **liberal** attitude toward the necessity for **DIVINE AUTHORITY** in religion—your moving away from a demand for a "thus saith the Lord" for your faith and practice.

This excuse reminds us of a story we read recently, and from it, we obtained the title for our article. A crushed and mangled motorist who had just lost a race with a fast passenger train at a railroad crossing lay dying by the side of the road. His famous last words were, "I could've made it if it hadn't been for that lunatic standing in the middle of the road waving a red lantern."

Conservative brethren have been frantically waving red lanterns for the past twenty-five years in a desperate effort to warn the churches of the onrushing train of **liberalism**. But our **middle-of-the-road brethren** have uniformly relegated us to the "lunatic fringe" as "caterwauling cavilers." (the now deceased G. C. Brewer's famous verbiage.) Now, our good brethren would like to shift the responsibility for their actions. Having "sown to the wind," they now "reap the whirlwind." Being appalled at their harvest, they frantically look about them for a spurious enemy who has "sown tares among their wheat." Viewing the all but inevitable mangled corpse of their "institutional brotherhood," they wail, "We'd have made it too, if hadn't been for those lunatics standing in the middle of the road waving red lanterns."

Why do these brethren not face facts? They have no one to blame but themselves! If nothing else, history should teach them that the door which lets in one innovation will let in a thousand. Once the wall of a fortified city was breached in ancient times, the hole that let in one

See, **Lunatics**, page twelve

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THINKING WITH PARENTS AND TEACHERS

Irene Sowell Foy



Responsibilities of the Home

Number Two



Opportunity was given a group of students to express themselves as to the causes of delinquency. The consensus of opinion was the following:

"Parents don't care enough about where their kids are, and what they are doing."

"Many teenagers have few-or no-home responsibilities."

"Some parents leave for the week-end and let the 'kids' take over the house."

"Teen-agers have found it easy to get beer whenever they want it and as much as they want."

"Not enough supervision at the drive-ins."

"Too little control in schools."

"Bad examples set by parents in the home."

As we study the above observations of young people, it is easy to see that each of them could be corrected or prevented in the home if the parents would awake to their responsibility to their children.

In our last lesson, we suggested:

"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, be always kind.
"A Ready Heart and Mind to Help and Serve"

The highest destiny of woman is to ennoble home, to make duty sacred, to enthrone Truth, to have sympathetic understanding of her children, to help and to encourage the distressed, and to do serenely and happily each day's service.

With her ready heart to help and serve, she studies and works to maintain the physical health of her children. Her lofty purpose in this is that their bodies may be fit dwelling places for the Holy Spirit and that they may use their bodies in the Master's service.

A greater service than the physical care which a mother should give her child is to build a "battlement" to protect her child's mentality against the filth and trash of the earth. This she may do by developing and cultivating

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tastes, attitudes and appreciations for spiritual values. The best is little enough for your child and mothers who are Christians cannot afford to give less than the best. As a mother teaches her child to read, she should at the same time teach him what to read, otherwise reading may be a dangerous tool. She must know, too, that "evil communications corrupt good manners" (1 Cor. 15:33) so she is wise to be careful of all gateways to her child's mind.

Most important of all is the protection and growth of the child's spiritual nature. Teaching the Word of God, spiritual feeding, must be the child's daily diet in the home. Children can learn, early in life, that God through his Word provides The Way of Life and that it is not in man to direct his own steps. "Every wise woman buildeth her house." The Lord provided the pattern in these words for Israel: "And these words which I commend thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children."

Nothing can substitute for a well-planned Bible study, a systematic, orderly and regular procedure, step by step as the child can understand. The growth pattern as given by God is: "first the blade, then the ear, after that the full corn in the ear." One cannot push human growth but can feed that which is suited to the level of understanding and growth will follow. Help your child to reach the status where he can say: "As the hart panteth after the water brook, so panteth my soul after thee, O Lord" (Psalm 42:1).

Mothers, keep fallow the soil of your child's mind and free from weeds and briars of prejudice. Sow the seed and God will give the increase. A foundation of truth buried deep in the heart of your child is the only means to real security.

Your child has a right to the development of the highest potential of his physical, social, mental and spiritual being.

One thing to keep our lives happy is "a ready heart and mind to help and serve, be always kind." Only with satisfactory human relationships can one live at peace with his fellowman. Husband and wife must lead by showing courtesy, and love one to the other. Gracious manners are in keeping with royalty and Christians are a "royal priesthood." Coarseness and crudeness have no place in the home of Christians. Mediocre behavior is for mediocre people. Sympathetic words and kindly deeds are to happiness in the home what fragrance is to the flower, what harmony is to music and what love is to life.

Your happy home characterized by unity and love will not die with you. It will be duplicated in the home which your child sets up, for you have shown him what is a home according to the pattern. For this purpose, the home needs a **good** mother rather than a **famous** one.

It is said that Fritz Kreisler's father loved the violin. One evening he went to a concert given by his son who was at that time the musical idol of the nations. The father listened raptly to the perfect tones and the matchless melody which his boy drew from the musical instrument. With pride the father returned home, took down his old violin from the place on the wall. He touched the strings. "That tone," he said, "that beautiful tone! Maybe I taught him that."

Can you say of your child. "That home of love and security, I taught him that"?

End



The Inspiration of the Scriptures

Number Two



In a previous article this writer presented claims for the verbal inspiration of the Old Testament. Verbal inspiration relates to the internal evidences of the divine origin of the Scriptures; that is, the Scriptures themselves contain the claim of verbal inspiration. It is the writer's contention that the claim of verbal inspiration is so clear as to be irrefutable. Therefore, to deny verbal inspiration is to deny what the Scriptures claim to be.

Also, verbal inspiration relates to the infallibility of the Scriptures. God's precaution for the infallibility of His Scriptures is seen in a declaration considered in our former article. "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Peter 2:21). Why did no prophecy ever come by the will of men? Why did men speak from God, by the Holy Spirit, and not from themselves? **Because men are fallible.** They do err. The possibility of error must be eliminated from the revelation of God's will. Hence, Jesus promised the apostles the Holy Spirit's guidance into all truth (Jno. 14:26; 16:13). It is in the fulfillment of the Savior's promise to the apostles that one encounters the claim of verbal inspiration for the New Testament.

Let the reader remember that verbal inspiration is word inspiration. The contention here is that the words, not merely the thoughts, of the New Testament are inspired of God. Let the reader carefully ponder the following passages.

"The words that I have spoken unto you are spirit, and are life" (John 6:63).

"Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

"The word that I spake, the same shall judge him in the last day" (John 12:48).

In addition, consider these promises of the Lord Jesus. "But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the spirit of your Father that speaketh in you" (Matt. 10:19, 20). Also, "Settle it therefore in your hearts, not to mediate beforehand how to answer: for I will give you a mouth

George T. Jones — Preacher for the Spring Branch church and Staff Writer for *The Preceptor Magazine*. 1706 Bingle Road, Houston, Texas 77055.

and wisdom, which all your adversaries shall not be able to withstand or to gainsay" (Luke 21:14, 15).

Unless one denies that the promise of Christ to these apostles was kept, he must concede that as these apostles spoke (and wrote), they were guided in their speaking by the Holy Spirit. It was not the apostles who spoke but the Spirit of the Father who spoke in them. They did not meditate before hand but God gave them a mouth and wisdom.

In the second chapter of 1 Corinthians Paul related how they spoke the wisdom of God, which is God's plan for man's redemption. He declares this to be wisdom which had been foreordained before the worlds and which had not entered into man's mind (Vv. 6-9). This wisdom had been revealed to the apostles by the Spirit; the Spirit being the only means of access to the minds of God (Vv. 10, 11). The apostles had received the Spirit to enable them to know the things of God (v. 12). Then his climax is reached in verse 13 as he makes known how the apostles declared the things which were revealed to them by the Spirit of God. "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." Thus does the apostle precisely affirm that the words of the apostles in revealing the wisdom of God were not their words but the words selected by the Holy Spirit.

This proposition is surely clear enough but let us add to it some illustrations from the New Testament. In 1 Timothy 4:1, the apostle Paul wrote, "But the Spirit
See Inspiration, page twelve.

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A Note On

"The Valley of Hinnom"

Jerry C. Ray



The word translated "hell" and "hell fire" in the New Testament (Mt. 5:22, 29-30, 10:28; Mk. 9:34, 45, 47) is "gehenna." It refers to the place of eternal punishment of the wicked. The word is derived from "valley of Hinnom," the Old Testament seat of the idolatrous worship of Molech, to whom children were immolated by fire (2 Chron. 28:3, 33:6). King Josiah defiled the place to destroy this evil. Consequently the place became associated in prophecy with the judgment of the people (Jer. 7:32). "The fact, also, that the city's offal was collected there may have helped to render the name synonymous with extreme defilement" (Geerhardus Vos, *I.S.B.E.*, 11, 183). "It became the common lay-stall of the city, where the dead bodies of criminals, and the carcasses of animals, and every other kind of filth was cast... From the depth and narrowness of the gorge... as well as from its being the receptacle of all sorts of putrefying matter, and all that defiled the holy city, it became in later times the image of the place of everlasting punishment" (McClintock & Strong, III, 764).

In a discussion with a Jehovah's Witness on eternal punishment, the Watchtower representative twice emphasized the fact that no one was ever cast alive into the fires in the valley of Hinnom. His argument was that since no one was ever alive in the fire, there would be no **consciousness** in the eternal lake of fire and brimstone. I had not made any such argument, but figured that if the Watchtower thought this such a strong point perhaps I had better check on the matter. Below are my findings.

Barnes' Notes

In his notes on Mt. 5:22 Barnes writes: "In that worship, the ancient Jewish writers inform us that the idol of Moloch was of brass, adorned with a royal crown, having the head of a calf, and his arms extended, as if to embrace any one. When they offered children to him, they heated the statue within by a great fire and when it was burning hot, they put the miserable child into his arms, where it was soon consumed by the heat; and, in order that the cries of the child might not be heard, they made a great noise with drums and other instruments about the idol. These drums were called TOPH; and hence a common name of the place was TOPHET, Jer. 7:31, 32."

Please note that he offers no documentation except "ancient Jewish writers" (who were infamous for their myths and fables, especially tales about Gentile practices). His etymology of TOPH is questionable. This derivation

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was a received Jewish opinion, but far from conclusive. Jerome thought its root meaning was "latitude"; Gesenius thought it came from a word meaning "inflaming, burning." (McClintock & Strong, X, 489.)

Contrary Statements

1. There is some question about there being fires. "...According to late and somewhat questionable authorities, the combustible portion was consumed with fire... perhaps its ever-burning fires..." (McC & S, III, 764). J. W. McGarvey wrote: "There is not the slightest authentic evidence that any fire was kept burning there; nor is there any evidence at all that casting a criminal into the fire there was ever employed by the Jews as a punishment. It was the fire of idolatrous worship in the offering of human sacrifices which had given the valley its bad name" (*Four-Fold Gospel*, 238-239).

2. There is no evidence that the human sacrifices were offered alive (as Albert Barnes' statement says).

McClintock & Strong suggest that Ezek. 16:20-21 and Ezek. 23:37 "may be adduced to show that the victims were slaughtered before they were burned" (VI, 438).

"The victims offered to the divinity were not burnt alive, but were killed as sacrifices, and then presented as burnt offerings" (T. Nicol, *I.S.B.E.*, III, 2075).

There was Jewish tradition (rabbi Kimchi), but "from what sources we know not" and "all this detail is probably as fictitious as the etymologies are unsound (regarding Tophet and Himmon, JCR), but we have nothing to supply its place" (McC & S, VI, 439).

"The popular conception, molded for English readers largely by Milton's 'Moloch, horrid king' as described in *Paradise Lost*, Book I, is derived from the accounts given in late Latin and Greek writers, especially the account which Diodorus Siculus gives in his *History* of the Carthaginian Kronos or Moloch. The image of Moloch was a human figure with a bull's head and outstretched arms, ready to receive the children destined for sacrifice. The image of metal was heated red hot by a fire kindled within, and the children laid on its arms rolled off into the fiery pit below. In order to drown the cries of the victims, flutes were played and drums were beaten; and mothers stood by without tears and sobs, to give the impression of the voluntary character of the offering (See Rawlinson's *Phoenicia*, 113f, for fuller details)." (T. Nicol, *I.S.B.E.*, III, 2075.)

Thayer

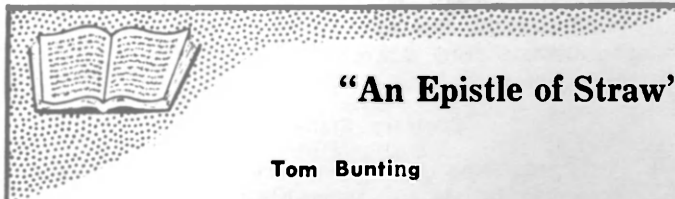
Thayer's *Lexicon*, following the questionable etymology of the Hebrew word, writes: "which was so called from the cries of the little children who were thrown into the fiery arms of Moloch" (page 111). At this point it might See *Hinnom*, page thirteen.

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“An Epistle of Straw”

Tom Bunting



The above title has been attributed to Martin Luther. It is said that he so referred to the book of James in an effort to avoid the force of the book on the subject of faith and works in James chapter 2.

There seems to be a variety of ways to which men resort in an effort to avoid truths contained in the word of God. Some tell us that they believe the Bible to be inspired of God but they believe in a ‘partial inspiration.’ They tell us that the great ideals, underlying moral principles, or general philosophies are inspired; but not the exact words! However, (they say), these inspired ideas are not clear cut and one must sift through a large quantity of words, perhaps poorly chosen, seeking for that inspired thought. If this ‘partial inspiration’ were true it would take an **inspired man** to know what is to be believed!

Along this line of reasoning it is somewhat surprising to hear brethren say, “IS THERE A DIFFERENCE BETWEEN THE BIBLE AND THE WORD OF GOD? Yes.” Then again I read, “Present translations cannot under any circumstances be called the Inspired Word of God.” These were statements of brethren. While Martin Luther had some reservations about the book of James, some of our brethren are suggesting that the whole Bible is but a **book of straw**. It seems that to some the Word of God is reserved today **only for scholars of the Greek language of Christs’ day**. And if time permits, they, the scholars will declare it unto us!

It is curious to read, “in order to be of the ‘same minds and same judgement’ in this matter—and in order that we may ‘speak the same things’... it is imperative that we have a new translation... **EXACTLY WHAT THE ORIGINAL WRITINGS SAID IN GREEK...**” Luther said, leave off the book of James. Others cry, it’s not verbally inspired only the general principles. While others are saying we will make our own translation and when we are finished it will say what we want the text to say! Then we can be of one mind and one judgement. We’ll then have **our own** testament.

Those who make such strong charges against todays accepted translations, do they believe there has **ever been** a translation from the original inspired Greek writings whose accuracy is such that it will guide man from earth to heaven? If not, then there have been **none saved** since the loss of the original text!! That would be including todays generations. However, if there has been a translation that contains sufficient accuracy with the original text so that it will guide a man into all truth; that it will serve as a light to his feet and a lamp to his pathway; that will pro-

Tom Bunting — Natlandsveien 84, Bergen, Norway.

vide him with the truth that shall make him free!! **Then that is sufficient!** It can rightly be called the **WORD OF GOD**.

I can imagine the difficulty that these brethren must face in trying to explain this predicament to a friend in sin. It may go something like this. “I’m sorry but the word of God has not yet been translated into English. You’ll

See **Straw**, page thirteen

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Looking At Self

Truman Smith



You had looked and looked everywhere; but you couldn't find that pencil. Suddenly, your six year old remarked: "Why, there it is over your ear!" Or, you were looking for your glasses, when someone reminded you: "You have them on your nose!"

David was ready to take action against the man, making him restore the lamb fourfold, and then have him put to death, "because he did this thing, and because he had no pity." "And Nathan said to David, Thou art the man!" David was looking beyond self at that moment, and had forgotten that he was indicting himself for killing Uriah and taking his wife to be his own wife. (Read 2 Sam 12.) How typical this is of too many!

It is easiest to see the faults of others, while completely overlooking one's own shortcomings. Jesus knew that this was something that would require a great deal of our attention. Consider the following passages:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

"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).

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobate" (2 Cor. 13:5).

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

Jesus placed emphasis on this principle in Matt. 7:1-5 when He said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye."

Thus, when one discounts his own sins, yet picks at the faults of others, as though he himself had no sin, Jesus says that person is a hypocrite. John, an apostle of Jesus Christ, wrote: "If we say we have no sin, we deceive our-

selves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8-10).

When we observe that the interest in the church is beginning to wane, what do we usually think? Almost invariably, someone is heard to say: "What is wrong with everybody!"—meaning, of course, "What is wrong with everybody else!" Did it ever occur to you that one contributing factor could well be self? Now, it's a different story when all goes well; for self surely must have played a great role in bringing it about. A good and complete self-examination would be good for all of us. And, it ought to be often! But, you know, trouble with self is not easily recognized; for the hardest witness man undertakes to interrogate is his own soul.

So, take a close look at yourself. It's not always the other fellow who is unfriendly, indifferent, lazy, unfaithful, hypocritical, bad to gossip, a stumbling block to others or the cause of all the problems in the congregation. How long has it been since you smote yourself on the breast and said, "Lord, be merciful to me, a sinner!?" **End**



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HITHER... THITHER... YON

Jim McDonald



Jim C. McDonald — Evangelist for the Second and Walnut Street church and Staff Writer for **The Preceptor Magazine**, 401 North Third Street., Paragould, Arkansas 72450.

Baptisms in the past few weeks have been reported from Mt. Pleasant, Tex. where one was baptized at Southside; one at Main and Gay in Gladewater, Texas; two at the Huffman church in Birmingham, Ala.; six at the Southside church in Pasadena, Texas; two at the church in Santa Ana, Calif.; two at Scottsville, Ky.; one at Wesley Chapel in Decatur, Ga.; two at McAllen, Texas; seven in Rio Bravo, Tamps. and Monterry, N. L., Mexico; two at 77th street in Birmingham, Ala.; one at Burnet, Texas (Oaks, west) one at 2nd and Walnut, Paragould, Ark.; three at the Caprock church in Lubbock, Texas; one at Evening Shade, Ark.; one at Harding Ave. in Sciotoville, Ohio; 3 at the Downtown church in Lawrenceburg, Tenn.; one at Belmont in Indianapolis; ten at Expressway in Louisville, Ky.; one at Wendell Ave. in Louisville, Ky.; and eight at Que Que, Rhodesia.

Fred lives in the city of Lewisville, does secular work for his livelihood, and preaches and teaches in Denton on Sundays and Wednesday nights. The church there numbers about 25. For years they have been meeting in public buildings, but now have a rented store building in which to meet at 1200 Fort Worth Drive. This is on the west side of town on the Ft. Worth Highway out of Denton. They have a lot in that part of Denton almost paid for, and plan to build a church building in the future. We rejoice at their progress and commend bro Fred Chance in his work of preaching the pure gospel of Christ."

From the Greggton (Texas) Reporter, A. C. Grider, editor. "W. L. Totty and I have signed propositions for a debate in Glasgow, Kentucky this winter, perhaps in November. I will affirm the

A public discussion will be held in Corinth, Mississippi on November 20, 21, 23 and 24, 1967. Disputants will be Alan E. Highers of Memphis, Tenn. and W. Eural Bingham of Corinth, who is endorsed by the Meeks Street church in that city. Propositions will be "It is in harmony with the Scriptures for churches of Christ to contribute from their treasuries to benevolent institutions such as Childhaven, Southern Christian Home, and others of like character," Alan Highers affirming and W. Eural Bingham denying. The second proposition will be "The Scriptures teach that in benevolence churches of Christ may relieve saints only" with bro. Bingham affirming and bro. Highers denying. Time will be at 7:30 each evening and the place will be at the Strickland church of Christ, six miles east of Corinth on Highway 72... The Bableton church in Atlanta, Georgia have completed and moved into a new building on Britt Road... Jim Ward has moved to the Birmingham, Ala. area to work with the church at Pinson... Gordon Pennock has moved from Racine, Wis. to work with the Palatine Road church, Ill. George Haygood has moved to Union City, Tenn. Bill Echols is the new preacher at the West Washington St. church in Indianapolis, Indiana James R. Trigg writes in his bulletin of October 1, 1967 "It will be of interest to members at West Side to know that brother Fred Chance, a former member here, is doing a very fine work with the Willowood church in Denton (Texas).

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unscripturalness of churches of Christ contributing to the Herald of Truth. Totty will affirm it is scriptural for churches of Christ to contribute to benevolent organizations to care for orphans... "

From the Huffman Truth and News, Frank L. Smith, editor writes: after a meeting and trip: "First it was a pleasure to visit and preach for the sound brethren at Marietta, Georgia where we support brother Hugh Davis in preaching regularly for them. The attendance Sunday evening was approximately 75 and all seemed very capable and keenly interested in the work. They

will need our help perhaps for some time yet as they must find property which is all very high in that area, and then build. They now meet in the YW CA. But it has the promise of being a strong congregation in a few years.... Then in Spartanburg, S. C. on Monday we talked with and with have just recently moved there and have found two families of Christians meeting in a home rather than go along with the liberal practices of the churches there. So we put the in touch with them and we hope this small group will develop into a sound church in that city.... Our meeting at Marion, N.C. was most enjoyable because of the love by the brethren there for the Lords' truth and His church. Brother Thomas Elliott is preaching for them and doing a lot of personal work. He is not fully supported so his time is limited some but he does much personal work. There are 18 members out of about 4 families... "

GOSPEL MEETINGS IN PROGRESS during the months of September, October and November: William Wallace holds meetings in October and November at Spring and Blain, St. Louis, Mo.; Knollwood, Dayton, Ohio; Mt. Pleasant, Texas and Sherman, Texas... Stanley Lovett held an October meeting for the St. Charles, Mo. church... James Trigg held an October meeting at Pinecrest in Beaumont, Texas and one at Fourth and Groesbeck in Lufkin, Texas... Carl A. Allen held an October meeting for the Greggton church in Longview, Texas... Robert Williams held a Sept. meeting at Haldeman Ave. church in Louisville while Donald Townsley was at Manslick Road the same month. Also in Louisville, Ky. James P. Miller was at Shively and the week following preached in a meeting for brethren in Clarksville, Ind. ... Oliver Murray held an October meeting for the Southside church in Pasadena, Texas... Luther Blackmon was at the Central church in Conroe, Texas during October... Homer Haily was at Oakdale, Tuscaloosa, Ala. in October... Paul K. Williams was at Huffman (Birmingham); a lectureship was in progress at Cahaba Heights and Yater Tant was at North Birmingham... Bill Crews held a meeting recently at the Major Drive church in Beaumont, Texas... Grover Stevens was in a Sept. meeting at Somerset, Ky.; A. H. Staggs was at Frankfort, Ky. and Walter Stephens was at Westwood in Glasgow, Ky. in early October... Robert Jackson was at Valley Station, Ky. in early October... Bob Simons held a September meeting for the West Orange, Tex. church... Ardie P. Brown held an Oct. meeting for the North Main church in Vidor, Texas... W. C. Sawyer held a September meeting for the Black Rock church near Leitchfield, Ky. Paul Caldwell and Claude Wilsford held a tent meeting six miles east of Pekin, Ind. on Blue Rider Road in mid-Sept. Osby Weaver held a November meeting for the Scylene Road church in Dallas, Texas... J. A. Rodgers held an October

The Finality Of Revelation

GOD
Deut. 18:18

ALL MY WORDS

CHRIST
John 1:33-34; 6:14
Acts 3:22

Christ promised the apostles all the truth. John 16:13
 The Apostles received all the truth. I Cor. 2:16; Gal. 1:11-12; II Pet. 1:3.
 The Apostles declared, delivered, and recorded all the truth. Eph. 3:3-5; I Jno. 1:3-4.
 That truth was made known once for all (perpetually valid, having no need of repetition, Thayer, p. 54). Jude 3
 That truth endures forever. 1 Pet. 1:22-25
 That truth is preserved in the Scriptures. Acts 1:1; Rev. 14:37, II Tim. 3:16-17
 That truth has been made known unto all the nations before the apostles died.
 Rom. 10:18; 16:25-26; Col. 1:23.
 This revealed truth will be open at the Judgement Jno. 12:48; Rev. 20:12.

APOSTLES
John 17:1-20

ALL THE WORDS OF GOD
Acts 1:4-8

N. T.
John 6:63
John 14:15-17
John 16:13

Elvis Bozarth, 3679 W. Grand Ave., Chicago, Ill. 60651

meeting for the Poplar St. church in Cleburne, Texas... Dan Shipley held a late September meeting for the Oaks west church in Burnet, Texas... Robert McDonald held an October meeting for the Southern Oaks church in Lake Jackson, Texas... Norman Fultz held an October meeting for the Lake Villa church in New Orleans, La. Earl Kimbrough held an October meeting for brethren in Tucumcari, N. M. Ward Hogland held a September meeting for the brethren at Bagdad in Pensacola, Fla. Luther Blackmon held a September meeting for the Kirkwood, Ill. church ... Larry Hafley held a September meeting for the Plano, Ill. church; Harry Pickup, Sr. was at Berwyn, Ill. in mid-September. Vernon Ripley held an August meeting in Lawton, Okla.; James Needham held an August-September meeting at Altus, Oklahoma . Paul Kelsey holds a mid-November meeting for the West Side church in Irving, Texas.

Elvis Bozarth, 3679 W. Grand Ave., Chicago, Ill. 60651. Item 1: The Church of Christ, 1702 Davitt St., Sault Ste. Marie, Michigan is in need of a gospel preacher immediately. The church has a small two bed-room apartment joined to the meeting house but would rent a larger place if needed. Thus quarters and utilities would be furnished. Support would have to be raised but we believe this can be done. The church is small in number but has a good nucleus of young servicemen. However, the air base

is being slowly closed and the service personnel could leave at any time. This is the urgency.

In addition to the work at Soo, Mich., there are four churches in Canada whose pulpits are open to the preaching of the truth. They are all within 60 miles. Each church has some liberal thinkers and liberal preachers are also allowed to preach in meetings, etc.

I have been personally close to this work for three years and believe there are many fine opportunities in that area. George Pennock and Rolland Fritz, who were there two years and three years respectively, did good work. Herschel Davis, who was there last winter, did the cause much harm. No preacher has lived among them since March.

Item 2: Carol Bates, 1034 S. Garden Ct., Flint, Michigan 48503, wants to go back into full time work as an evangelist. The church at Gingelville, Michigan (near Pontiac) has invited him to move there the first of the year and can support him \$50.00 monthly. He has been promised \$100. more and will need \$500.00 more.

Carol has been in secular work the past year and the year before that he did full time work with the Central church in Flint, Michigan. Carol is a young man with two children. He was trained in preaching by his father-in-law, the esteemed Ralph Givens, now of Susanville, California.

I have worked with Carol in meetings

and have observed his work. I believe he is worthy of support and so commend him to brethren everywhere.

Item 3: Ray Warren, who preaches for the Albion, Michigan church is in need of additional support. He has been receiving \$550 monthly, of which \$70 was paid by the local church. During this time the church met in his home. This house has been sold and he had to move to the country. The church will now have to use its money to rent a place to meet. In addition to the \$70 I believe that Ray needs more support. Inflation affects preachers like everyone else and unless a man gets periodic raises to keep up with price increases, he actually is reduced in pay. If some church could take up \$100 monthly or any part of that, please write to Ray at 7710 23 1/2 Mile Road, Homer, Mich

Ray began preaching in 1963 while still in the Army at El Paso, Texas. He preached while engaged in secular work for the Solano Drive church in Las Cruces, N.M. for several months, full-time with the church at Belen, N. M. a few months, fifteen months with the church at Medina, Tenn., and has been in Albion since September, 1966. He does good work and is worthy of support.

After five years in Lufkin, Texas with the Union Road church, your news editor has moved to the state of Ark. to labor with brethren at Second and Walnut in Paragould. Correspondents please note change of address.

which is good, and thou shalt have praise from the same: for he is a minister of God, and avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For this cause ye pay tribute also: for they are ministers of God's service, attending continually upon this very thing. Render to all their dues; custom to whom custom; fear to whom fear; honor to whom honor." The Christian is divinely obligated by God to obey the law of the land except in those instances where there is a clear conflict between human and divine authority. "We must obey God rather than men" (Acts 5:29).

Another facet to the matter of the utter disregard of law and the consequent ruthless treatment, abuse and even murder of one's fellowman is the powerful and pernicious influence of the theory of organic evolution. The immediate connection might not be apparent to all at once. But the theory of evolution states that instead of Special Creation, man as he now is, by his own intrinsic power, has evolved from a mythical primordial cell to his present place in the order of things. The theory, of necessity, rules out God and makes the Bible a fabrication of falsehood. It robs mankind of respect for his fellowman as well as for himself as a spiritual being divinely created in the moral image of God and of his accountability to answer to God in the last day for the deeds done in the body. Man, according to the evolutionary concept, is nothing more than a glorified animal, the highest of all to be sure, but only an animal to live and die and then enter into eternal forgetfulness. Since man is nothing more than an animal, why should he be treated any differently than any other animal? Since its popularization, beginning more than a century ago, its debilitating and insidious influence continues to take its tragic toll.

Only respect for God as Creator, Sustainer and final Judge of men's deeds has the moral and spiritual power to make men want to obey the laws of the land. When enough people want to obey the civil statutes, then law and order will return. Then men will want to submit themselves to righteous laws not only because it is God's will but because of every man's regard for his fellowman as a human being made in the moral likeness of God. The word of God inculcates a love of man for his fellowman because each alike has been made in the likeness of God. He will then possess the motive to apply to others the rule called Golden, "All things therefore whatsoever ye would that men should do unto you, even so do ye unto them: for this is the law and the prophets" (Matthew 7:12). **End**

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soldier also let in an army of soldiers. A small hole bored in a great dam will begin with a trickle of water, but will soon become a might torrent crushing all in its path. Too, these good brethren should face the fact that it is not the one who opposes the innovation who is responsible for a tide of innovations, but those who let the first one in by

opening the door. He who allows the city wall to be breached is to blaim for the conquered city, not he who sounded the alarm at the point of attack. The devastated countryside below a ruptured dam is caused by him who bored the tiny hole to let the first trickle of water through, not by the one who cried out against the operation. Yes, brethren it was the "lunatic" at the wheel of the automobile, not the "lunatic waving the red lantern," that brought disaster at the railroad crossing. **End**

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speaketh expressly, that in later times some shall fall away from the faith giving heed to seducing spirits and doctrines of demons..." Note that the Spirit saith expressly there is going to be an apostasy from the faith and describes the nature of it. How? "Expressly." The word translated expressly is the word "retos." According to Thayer, this word means "in express words." To say that the Spirit revealed to Paul the thoughts relative to the coming apostasy and that Paul declared them in his words is to dispute this plain assertion of the New Testament. Rather, the Spirit expressly, in express words, declared the apostasy.

Again, the record in Acts 4:13 says, "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they took knowledge of them, that they had been with Jesus." These apostles had been arrested and brought before the Sanhedrin. Upon being asked why they had healed the lame man and preached Jesus, they declared Jesus Christ as God's Son the only means of salvation. Upon hearing this, the Jewish accusers were amazed at Peter and John. They perceived that they were "Unlearned and ignorant men." This expression means they saw they were not public speakers nor products of the rabbinical schools. That being the case, how could they so speak? Not being public speakers nor products of the rabbinical schools, how could they speak as they did? Peter and John had spoken with great boldness. How had they been able to do so? These men had only been fishermen by trade. They were not public speakers. Delivering discourses in public was not their sort of action. Neither had they been schooled by the rabbins. But even their accusers could ascertain, at least in part, the reason for their so speaking. "They took knowledge of them that they had been with Jesus." And what had Jesus promised these? "It is not ye that speak, but the Spirit of your Father that speaketh in you." Suppose God had given Peter and John the thoughts He wanted them to use for this occasion but left them to choose their own words by which to express them. Does any reader possess the imagination, in face of the facts made known in this chapter, to suppose the results would have been even similar? How many educated men does the reader know who cannot express themselves with clarity and accuracy? (As everyone else, this writer can recall many of his acquaintance.) How much more unthinkable that Peter and John, "unlearned and ignorant men," could express themselves as they did with their own words! Verily, it was as the Lord had said to them, "I will give you a

mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay."

The case of Stephen also illustrates verbal inspiration. In Acts 6, he is introduced as one of seven being full of faith and the Holy Spirit appointed to help supervise the needs of certain needy Grecian widows among the Jerusalem saints. He is also presented to us in this chapter as a powerful and controversial spokesman for Christ. Concerning Stephen, the New Testament says, "And they were not able to withstand the wisdom and the Spirit by which he spake" (Acts 6:10). Note that it was "the Spirit by which he spake." This man spake by the Spirit of God. The affirmation is not that his **thoughts** which were by the Spirit of God, were irrefutable. Holy writ declares they could not withstand his speaking (words) by the Spirit.

The unquestionable fact is established that the inspired men spoke and wrote by verbal inspiration. Who will say that they ever spoke as apostles, prophets or inspired men without verbal inspiration? They do affirm verbal inspiration for themselves in the clearest terms. They never make the faintest reference to speaking the thoughts of the Spirit in their own words. Since they are as silent as the tomb relative to the latter manner of speaking, who is going to affirm that they ever so spoke? And if he does, what is he doing? It matters not whether the speaking was Paul telling Timothy to bring his cloak and parchments, or whatever; if we believe the promise of Christ and the affirmation of the inspired men, it was the Spirit speaking through them.

Style of the Writers

It is often insisted by those who object to verbal inspiration that it would destroy the individuality and style of the different writers. This writer does not deny the style of the different writers of the Bible but he does doubt the significance many attach to it and that as much can be ascertained from style as some would have us believe. For example, Paul's style in Romans or Galatians may vary from Luke's in Acts of Apostles or Matthew's in the gospel record bearing his name. But why? Paul wrote "theology"; Luke history and Matthew biography. While this would account for the style difference, the fact remains they all claimed the guidance of the Holy Spirit in the words they wrote.

If the "style objection" to verbal inspiration is valid it would mean that it is impossible for God to make different styles for different blades of grass; or different styles of leaves for different trees; or the myriads of styles of snow flakes. If God can do the former, He can assuredly fit His words to the styles in which Moses, Paul, James or John would express them.

There can be no valid objection made to the plenary, verbal inspiration of the Scriptures. To deny verbal inspiration is to deny the express claim made in the Old and New Testaments for their inspiration. To deny the verbal inspiration of the Scriptures is to repudiate the safeguard Jehovah has provided for the infallibility of His revealed word.

(Next, The Noematical, or Thought Theory of Inspiration.)

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HINNOM (Continued from page seven)

be good to remember (1) There is a difference in giving the correct definition of a word as it was used in the first century and tracing its etymology and original meaning. (2) Thayer, and other reputable lexicographers and Greek scholars are usually accurate and reliable, but we must remember that they are human and subject to errors in judgment. As long as Thayer stays with the evidence and gives definition he is marvelously accurate. But occasionally the best of scholars allows theological background or poor judgment to flavor his writings.

All this is said not to discredit Thayer or other lexicons and Greek word studies, but to remind us again to use our discretion in examining evidence.

Discretion

Let's be careful that false statements regarding Moloch are not used to discredit the truth we teach. Truth is not helped by erroneous argumentation or statements.

The mistake of the Watchtower Society is in emphasizing a particular point having to do with the origin and evolution of a word, as opposed to its meaning as found in the first century in the New Testament. An erroneous argument along this line will perhaps clarify the matter: It an atheist told you "Good-bye" would you conclude that he had been converted from his atheism to belief in God? The expression is a shortened form of "God be with you." This is its original meaning, but that is not its present meaning. The Witnesses are wrong because Jesus taught consciousness in hell and eternal punishment (Mt. 25:46; Mk. 9:43-47; Cf. Rev. 14:10-11, 20:10). The word "punishment" itself necessarily involves consciousness. How could there be **punishment** of lifeless matter?

Be careful that the Truth is not hindered by polluting and diluting it with questionable and false garnishments. One of the devices of false teachers is to set at nought the truth by hanging on an incidental and peripheral misstatement.

End

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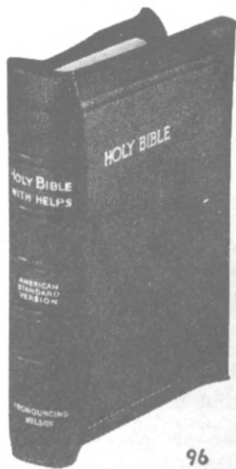
STRAW (Continued from page eight)

have to wait for my brethren to come up with their New Testament."

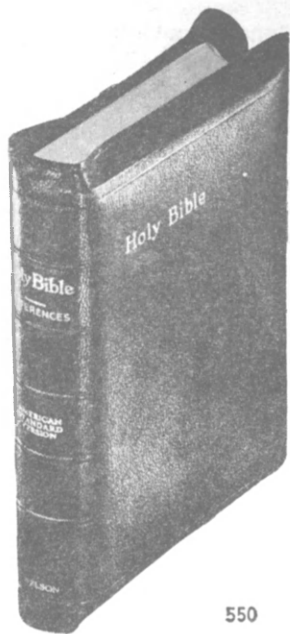
"How soon?"

"Well there are actually dozens of brethren who could translate but they have gotten their education from sectarian scholars and sectarian books: which means that there are probably only **one** or two men with the sufficient sensitive sense of perception to work through these sectarian points and arrive at the untarnished truth. But, with God's help, **THIS CAN BE DONE**: In the mean time..."

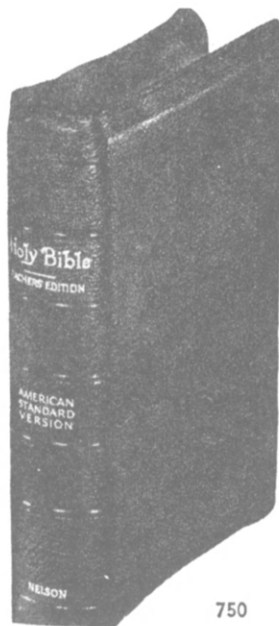
Who are we fooling besides ourselves? When all is said and done it is with God's help that accurate translations will come to mankind And it is equally true that **WITH GOD'S HELP ACCURATE TRANSLATIONS HAVE ALREADY BEEN MADE AND USED SINCE THE ORIGINAL TEXT FLOWED FROM THE HANDS OF INSPIRED MEN!!**



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mah, E'sau's wife: chief Je'ush, chief Ja'lám, chief Kō'ráh: these are the chiefs that came of O'hól-l-ba'máh the daughter of A'náh, E'sau's wife. 19 These are the sons of E'sau, and these are their chiefs: the same is E'dom. 20 These are the sons of Sē'ir ed in his stead. 35 And Hu'shám died, and Ha'dád the son of Be'dád, who smote Mid'í-án in the field of Mo'ab, reigned in his stead: and the name of his city was A'vith. 36 And Ha'dád died, and Sam'lah of Mäs-re'káh reigned in his stead. 37 And Sám'lah died.

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<p>1 Or, terebinth</p>	<p>4 And they gave unto Jacob all the foreign gods which were in their hand, and the rings which were in their ears; and Jacob hid them under the 'oak which was by Shechem. 5 And they journeyed: and e a terror of God was</p>	<p>* ver. 3 / ch. 24. 50 v ch. 32. 29 ^ ch. 32. 28 ^ ch. 17. 1; 25. 3 ^ ch. 9. 1, 7 ^ ch. 48. 4 ^ ch. 17. 6, 16; 36. 31 ^ ch. 13. 15; 26. 3; 28.</p>
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Through thy precepts I get understanding..



Searching The Scriptures

Christ's Church

by A. Hugh Clark

Number Six

We have seen that the group of baptized believers who, having heard the sermon of Peter on Pentecost, and who had at his command been baptized for the remission of sins (Acts 2:37-41), were called the church throughout the remainder of Acts and all through the New Testament



We think it would be interesting and revealing to ask several questions at this point. For instance, "What denomination, as we know religious denominations today, did this church represent? The answer to that question of course, would be that this was no

denomination at all; that this was simply Christ's church. This answer is correct, beyond any possibility of doubt, and with this conclusion, we think, ALL would agree.

But, this would cause us to ask another question, for the sake of truth. "Are we then, to understand that these people were just saved people, children of God, Christians, members of Christ's church because HE had added them to it when they were saved from their sins, and are we to understand, that they were not members of any denomination at all?" And every one must surely answer in unison that this is true! But, this being true, our next question is, "If these could just be Christians ONLY, members of Christ's church, and not members of any denomination at all, why can't ALL who claim to be saved people do this in our day?" And of course, THEY COULD IF THEY WOULD.

Another question will not be amiss at this junction in our discussion. It is this, "If no one from that memorable Pentecost until now, had preached anything other than Peter preached that day, and therefore, no one had ever done anything else than these did, that is, as penitent believers in Christ had been baptized for the remission of their sins, and then, knowing that God had added them to Christ's church when he remitted their sins, they had been satisfied to remain CHRISTIANS ONLY, members of Christ's church ONLY, my question is, HOW MANY CHURCHES WOULD THERE BE IN THE WORLD TODAY?" And the answer to this question is too obvious to require statement. We believe that comparatively few people have ever had this truth called to their attention. Yet, this is how simple the matter becomes, when reduced to its basic truth!

Why don't YOU, my friend, obey the gospel ONLY, be a Christian ONLY, a member of Christ's church ONLY?

VOLUME 17 JANUARY, 1968 NUMBER 3

In This Issue

Editorial, "Ecumenism," Stanley J. Lovette	Page 2
"Strength and Dignity Were His Clothing," James W. Adams	Page 3
Theism and Humanism, Bryan Vinson	Page 4
Worldliness—Pleasure of the Eye, Irene Sowell Foy	Page 5
The Inspiration of the Scriptures, No. 4, George T. Jones	Page 6
Appointment Of Elders, Ernest A. Finley	Page 7
The Church An Institution, Tom Bunting	Page 8
Sam Binkley Reports, Sam Binkley, Jr.	Page 9
A. Hugh Clark, Bill Haynes	Page 9
Hither... Thither... Yon, Jim McDonald,	Page 10
Chart Sermon, "Baptism Of The Holy Spirit," Danny A. Brown	Page 11

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EDITORIAL

Stanley J. Lovett



Ecumenism

Ecumenism is a strange word to many. But it is increasingly becoming familiar to all. It is a form of the term ecumenical which means "General; world-wide in extent, influence, etc." —Webster. In current usage the expression refers to the efforts of some to achieve a substantial degree of unity among present-day religious bodies including interdenominational co-operation now; and, in the future to attain a "one church" entity from the diverse religious groups now in existence.

In recent years there have been several noteworthy stirrings in that direction: the non-Catholic "observers" at the last Roman Catholic Ecumenical Council; the official messages of condolence on the death of the late Cardinal Cushing; the celebration of a Catholic Mass by both the Roman Catholic Pope and the Greek Orthodox Patriarch in Rome, etc.


But the latest of these movements toward ecumenism was the recent "consecration" of a Roman Catholic Bishop to his office with the assistance of representatives of three other major religious groups. They were respectively a bishop of the Greek Orthodox Church, a Protestant bishop and a Jewish Rabbi. A great deal of coverage by press, radio, and television was given this event indicating the importance attached to it. It was hailed as another significant step on the long and tortuous road to ecumenism.

Anyone who knows anything at all about the teaching of the gospel would not put himself in the undesirable and untenable position of denying the New Testament teaching of the necessity of keeping "the unity of the Spirit in the bond of peace." In Ephesians 4, after charging the brethren to "keep the unity of the Spirit in the bond of peace," the Apostle Paul lists seven unities which, by their very nature, demand believers keep the unity of the Spirit. This is divine unity founded upon eternal and immutable truth. Truth is the foundation of oneness. The only possible unity pleasing to God is that which is established upon these abiding verities. All other human schemes are worthless and are an affront to the wisdom of God.

One of the impressive aspects of current "ecumenism" is that its approach to the problem of religious division is the exact opposite of the divine approach to the problem. Their idea seems to be, if we understand them, that by presently working with one another in a limited way each and all will learn to appreciate one another and in some now unexplained way unity finally will be achieved.

The most recent example of the consecration of the Roman bishop is rather illuminating with reference to these early beginnings of ecumenism. It would be difficult to find a more heterogeneous group than these participants. For about eight hundred years now the Greek and the Roman churches have been deeply divided over the ambitions of the Roman popes to rule over all "the church." Only the most uninformed can be unaware of the divisions in the Roman church beginning with Luther and other "protesters." Finally, what communion is there between a Christ-denying Jewish Rabbi on the one hand and those bishops who at least claim to believe in Jesus as the Jewish Messiah on the other?

Under such circumstances the alternatives are as follows. First, if these now participants in ecumenism are divided over things other than truth they stand condemned by God for causing and See **Ecumenism**, page fourteen



“Strength and Dignity Were His Clothing”

James W. Adams



Almost three thousand years ago, an eminently wise man by inspiration of the Spirit of God penned a beautiful eulogy to a virtuous woman. He reached the highest note in his crescendo of praise by exclaiming “Strength and dignity are her clothing; and she laugheth at the time to come.” (Proverbs 31:25.) When Brother Lovett asked me to write a few lines for

The Preceptor about my recently departed brother in Christ and longtime, beloved friend, **A. Hugh Clark**, the quotation above began to press insistently upon my mind for expression and application. Were I to be limited to two words in the vast vocabulary of English terms with which to describe, honor, and commemorate the memory of Brother Clark, “strength and dignity” would be my choice. Truly “strength and dignity” were the clothing of this great preacher, cultured and gracious gentleman, and consecrated and tender-hearted Christian.

Brother A. Hugh Clark was too well known for too long by too many people among churches of Christ for me to presume to comment on his career as a preacher. Because I loved, respected, and admired him as a man, a preacher, and a Christian, I should like for my words to be more personal.

Brother Clark was without question a **strong** man. There was nothing weak about him. One did not meet him and forget him. The impact of his personality and character was tremendous. He was strong physically—endowed by nature with a powerful physique and handsome features. He had a mobile expressive face with eyes that challenged immediate attention and held it. His bodily movements were quick and graceful. There was never anything uncertain or awkward about him regardless of the occasion. These striking physical characteristics made him an impressive figure in any situation.

Brother Clark was a **strong** man **mentally**. He was not a bookish pedant, but he was a vigorous intellectual of uncommon power. His mind quickly grasped and retained ideas, and he was able to assimilate, classify, and give expression to them with marvelous precision and lucidity. His vocabulary was enormous and his rhetoric eloquent.

Brother Clark was a **strong** man **emotionally**. Intellectual power is not commonly associated with emotional fervor, or what is ordinarily called, “heart power,” in preachers. The intellectual is usually a methodical, precise, studious individual who is most often in expression as coldly im-

personal as a surgical instrument. Brother Clark, on the other hand, was not only intellectual but a man of deep and tender emotions highly sensitive to the feelings of his fellows. There was nothing superficial about him. He could scale the heights of emotional fervor and plumb the depths of the unexpressed longings of the hearts of his hearers. In his younger and middle years, he often evoked great emotional response from his audiences with his soul-searching presentation of the Lord’s message of salvation and eternal hope. Unlike so many great, so-called “revivalists,” however, he was never the actor playing to an audience. He was manifestly sincere, deeply compassionate, and ever personally concerned. I have seen him more than once, when recounting in private, casual conversation some touching personal experience, break down and weep. Hugh Clark was eminently a manly man but, like our Lord and the great apostle to the Gentiles, he was not ashamed of tears.

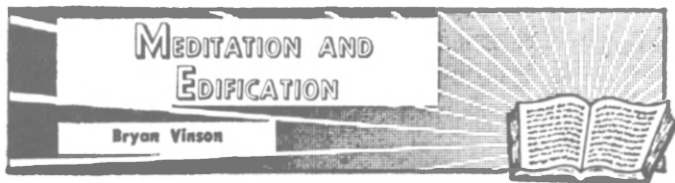
Beyond and above these qualities of strength, Brother Clark was a **strong** man **spiritually**. He knew the truth; he believed the truth; he loved the truth; he lived the truth; he preached the truth. He was by nature deeply devotional, hence a man of great personal piety.

Oftentimes, great strength is harsh and brutish even when employed in righteous causes. A commensurate degree of “dignity” in human character delivers “strength” from the low, the common, the little, the mean. In my candid judgement, “strength and dignity” were beautifully, subtly, and extricably woven in the “clothing” which adorned the character of Brother Hugh Clark. **Delitzsch** defines the Hebrew word of which “dignity” is the English translation: “Elevation above that which is low, little, common—just pride, true dignity.”

Brother Clark was in the proper and laudable sense of the expression preeminently a proud, dignified gentleman—a true Christian. There was nothing low, little, common, or mean about him. He was meticulous in the attention he gave his physical person. He dressed with care, not lavishly but with taste and attractiveness approaching subdued elegance. He was proud of the house in which he lived, the yard which surrounded it, and the building in which he and others met to worship God. He was honest, exact, and careful in his business dealings. He was scrupulously considerate and deeply involved in his family relations as a husband, father, and a grandfather. As a preacher, he was at all times in conduct above that which would reflect unfavorably on his sonship to God and discipleship to Christ. Even under the most trying and exacting circumstances, he was unfailingly courteous though often direct and unpromising.

I think what I shall remember most and cherish longest in the years ahead about Brother A. Hugh Clark are (1) the perfect poise with which he met all situations and (2) the effortless grace with which he dealt with them. Brother Hugh is gone and I shall see his face no more upon this earth. My heart is sad, but my faith is strong. I expect one day to meet again this beloved disciple of the Lord in “the land of fadeless day.” Until then, I must sorrowfully bid him, “Farewell.”

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



Expressing Concern For The Voices of Concern

Theism And Humanism



In the last article attention was directed to the article in "Voices of Concern" by Pat Hardeman. Notice was given to his developing aversion to traditional theism, and his affection for humanism. As the latter grew so did his aversion for the former advance. I am wholly unable to see how theism is irreconcilable with a concern for humanity, especially since God

so loved the world (humanity) that he gave his only begotten Son" to die that man might live. In fact, the love and reverence for God is the bedrock on which rests any proper regard for the worth of man. Find where God is denied and you will find a nation where man's inhumanity to man is causing countless thousands to mourn. Look at Communist Russia, and her treatment of those by the millions who have been murdered, and the cruel suppression and extermination of those in the nations she has subjugated.

Perhaps, though, Pat's trouble is related to the fact that God has exercised more interest through Christ for the souls of the lost than he has for the temporal and physical needs and desires of men. He should not have grown impatient with his brethren—just waited a while and joined in with the social-gospelers so rapidly and increasingly asserting themselves today. However, from reports which have found notice in the press in Florida, his interests in the backward element, particularly the negroes in that state, has afforded for him a substantial reward in the way of monetary gain that likely has further stimulated his philanthropic regard for those who are the objects of assistance in his and L. B. J.'s war on poverty. Together he and his wife are reputed to have been well-remunerated for their services.

However, I am more interested in some of his statements as affording an index into his state of mind and heart as relating to the scriptures. First, I wonder if he thinks his War on Poverty, in which he is engaged is "the Lord's work"? Does he believe there is this Lord, and, if so, does he believe in Him? If not, he should not so vainly inject His name into what he is doing, and if he does, he might have a difficult time identifying from the teaching of the Lord that his present work is the Lord's at all.

On the Lord's Supper, Pat delivers himself thus "As I preached on this subject, a question began to burn in me;

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

if one combines the scriptural account of the living bread, which is Christ's flesh, with the accounts of the last supper, are not the differences in representation, consubstantiation and transubstantiation at least *trivia* and at most *different* ways of commemorating Christ's sacrifice? The charge of cannibalism often made against transubstantiation on the grounds that a communicant actually eats flesh rests on a crude ignorance of the doctrine." Pat, may I ask that, if the bread becomes *actually* and *really* flesh, does not the communicant in eating *actually* eat flesh; and if the fruit of the vine becomes *actually* the blood, does not he who drinks it *actually* drink blood? You cannot accept as true that the elements are changed in their substance into the real flesh and blood of Jesus, and deny, perforce, that in eating and drinking these changed substances that one is eating flesh and drinking blood—all the *crude ignorance* on the one hand or the *cultivated intellect* on the other hand cannot successfully deny this!

Notice further: "Whatever others may think, my own hope is to see Protestants and Catholics taking communion together—each interpreting Christ's "presence" as his perspective dictates." Why should you desire they take the communion, either separately or together? Do you believe Christ shed his blood for their sins? If not, their taking it in any way would be wholly vain; if He did die for their sins, have they secured the remission of their sins through obedience to the faith? I do not know what he believes or thinks now, but this I know: Brother Pat knows that the unimersed are not in the kingdom, have not been promised the remission of sins, and that the Lord has placed his Supper on His table in His kingdom. I know he knows the scriptures teach this. With him such statements are not born of ignorance, they are but the effusions of unbelief.

Also, he tells us, as he in retrospect views the conversion of his wife: "Most importantly, at Murray State, I met Sara, that beautiful Irish Catholic girl whose religious upbringing was so abhorrent, challenging, frustrating and, ultimately, deserving of warmest admiration, that I loved her at once, ridiculously rebaptized her, joyfully married her at once . . ." It would be most interesting to have him develop his evolving change of appraisal of the Catholic religion which was, initially, abhorrent and became one deserving the warmest admiration. Did Catholicism change, or did he? I would be disposed to think he changed, rather than it. Did this change, as wrought in him, result from learning more about the scriptures or from believing them less? I know that he knows, and I know that he knows I and others know, that he knows his wife had not been baptized when she was sprinkled, or rather when water was sprinkled on her; hence, he did not, in fact, re-baptize her! It would be futile for anyone to endeavor to tell Brother Pat what the New Testament scriptures teach on the action and design of baptism, **for he knows**. It is not amiss to appeal to him to believe what they teach, for howsoever much he knows what they teach, this knowledge is valueless apart from crediting as true that taught. If, as his piece indicates, he has lived long enough to be able to see the vanity that afflicted his youth, is it too much to hope that this maturity will enable him to see how vain and ruinous is his course of unbelief, how dark and bleak

See **Theism**, page thirteen

Worldliness—Pleasant to the Eye



Worldliness from the point of view of a Christian is not so much a series of don'ts but it is the whole manner of life, one's thinking about his actions, which seek for meaning apart from God's will. Worldliness characterizes that life pertaining to this world, the here and now, and out of harmony with God's will. Spirituality is a characteristic of a manner

of life that is wholly in harmony with the will of God. A study of the Book will enable one to identify worldliness as opposed to spirituality. One's will will cause him to make the choice between the two. The road away from worldliness is not marked by legalism but by the transformation of one's life, by his dedication to the will of our Father in heaven. Paul wrote to the Roman Christians: "Be not conformed to this world, but be ye transformed."

Man was created to have fellowship with God and in the beginning he walked and talked with God. What happened? Man cut himself off from God. Humanity cut itself off from God and "changed the truth of God into a lie, and worshipped and served the creature more than the Creator" (Rom. 1:25). "And even as they did not like to retain God in their knowledge; God gave them over to a reprobate mind" (Rom. 1:27). God had told man and woman what use to make of the trees He had provided for them. He informed her of her prohibition of one tree. "And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6).

It Was Pleasant to the Eye

Satan tempts man through the same areas today as he did in the garden. Man today has the same areas of temptations to sin as he had in the beginning: lust of the flesh, the lust of the eye, the pride of life. Man has allowed Satan to present these temptations so often that the spirit of the age is dominated by the devil and his disastrous influence.

Every invention of man that could be totally beneficial has been perverted into an instrumentality for evil. Wisdom wrote: "Even a child is known by his doings, whether his work be pure, and whether it be right." "The hearing ear, and the seeing eye, the Lord hath made even both of them." Since God created the eye and the ear, parents have

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.

become slack in their guarding those two entrances? What has happened as a result of our carelessness? Satan is using these avenues to gain entrance to the child's heart and mind. He well knows that it is from the abundance of the heart that the mouth speaketh. If or when America falls, it will fall from within. When God's people apostatize, it is from within. When one becomes so bold as to disregard God's design for His people to work and worship it shows a mind thwarted in its desire for God and enamored of this change of heart by Satan's misuse of God's creation for man's use. God's intent is that "ye prove what is that good, and acceptable, and perfect will of God."

A simple illustration may warn us of the seriousness of allowing Satan to poison our children's minds through the communication media. When a mother deeply loves her
See **Worldliness**, page thirteen

HEALTH DANGER IN SMOKING 'DEMONSTRABLE FACT,' SURGEON GENERAL INFORMS WORLD CONFERENCE

"The proposition that cigarette smoking is hazardous to health has gone beyond the realm of the probable to the point of demonstrable fact," Surgeon General William H. Stewart said in his keynote speech before the World Conference on Smoking and Health last month in New York City.

The conference was sponsored by the National Inter-agency Council on Smoking and Health and organized by the American Cancer Society. Serving on the planning committee were John H. Cooper, associate executive secretary of the American Association for Health, Physical Education, and Recreation, and William Ellena, associate secretary of the American Association of School Administrators. Both AAHPER and AASA are members of the National Inter-agency Council.

"Today, at least here in the United States," the Surgeon General continued, "it is evident that a substantial majority of the people have been exposed to the scientific evidence and have accepted it."

Senator Kennedy Comments

Sketching the dimensions of the problem, Senator Robert F. Kennedy pointed out that each year cigarettes kill five times more Americans than do traffic accidents and that lung cancer alone kills as many as die on the road. He said that nearly 50 million Americans smoke cigarettes and that nearly a million and a half children begin smoking each year.

The purpose of the conference, which drew educators, physicians, and government officials from 34 countries, was to stimulate action. "We are here," Conference Chairman Luther L. Terry, former U. S. Surgeon General, said in his welcoming speech, "to recommend programs of research and education as well as programs of public and citizen activity to control the smoking problem."

NEA REPORTER, Published by the National Education Association, October 6, 1967.



The Inspiration of the Scriptures

Number Four

(Did Paul Disclaim His Inspiration?)



"But unto the married I give charge, yea not I, but the Lord..." "But the rest say I, not the Lord..." "Now concerning virgins I have no commandment of the Lord..." (1 Cor. 7:10, 12, 25).

It is doubtful to this writer that the above verses sustain any relationship to the issue of the plenary, verbal inspiration of the Scriptures. Since they do present a problem in the minds of some students, we are happy to demonstrate that Paul was not disavowing inspiration for himself in these statements.

What those fail to take notice of who present these verses as an objection to verbal inspiration is that they arrogate to themselves the prerogative of ascertaining which portions of the Sacred Text are inspired and which are uninspired. They would constitute themselves, or somebody, as a tribunal to declare which are inspired words and which are not.

But concerning these verses, it is claimed by those who present them as an objection to verbal inspiration that when Paul said in verse 10, "But unto the married I give charge, yea not, I but the Lord," that the statement is inspired and from a divine source. But contrariwise, when in verse 12 he said, "But to the rest say I, not the Lord"; and in verse 25, "Now concerning virgins I have no commandment of the Lord," that he was delivering an uninspired, humanistic proclamation. Such we deny with vigor!

During His last hours with His apostles prior to His crucifixion, Jesus clearly distinguished between truth He had taught the apostles and truth which had not then been revealed to them. Let us read of this distinction. In John 14:26, Jesus said to the apostles: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." Jesus clearly promised the apostles the Holy Spirit would do two things for them: (1) teach them all things; (2) make them remember all that He had said to them.

During three and a half years with them, He had taught them many things with reference to the kingdom of God. But there was yet much He had not taught them. The Holy

Spirit would serve two functions: make them remember what He had taught them and teach them what He had not taught yet. John 16:12, 13 confirms this. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come."

If the student will simply keep clear in his mind the distinction between the truth Jesus spoke while on earth and that subsequently revealed to the apostles after Jesus ascended to heaven, he will have no problem with Paul's statements in these Corinthian verses. When Paul, in 1 Cor. 7:10, said, "Yea not I, but the Lord..." he was alluding to that which the Lord Jesus had spoken personally during His earthly ministry. When, in 1 Cor. 7:12, he said, "But to the rest say I, not the Lord..." or in 1 Cor. 7:25, "I have no commandment of the Lord..." he was alluding to that which the Lord did not speak personally but which the Holy Spirit revealed following the Lord's ascension.

Let it be emphasized there is no difference between the authoritativeness of these two portions of truth. Both are to be received and accredited alike by those who would submit to the Lord. All have seen "Red Letter" editions of the New Testament. In these the recorded words of our Lord are printed in red, to set them off from other statements. Personally, this writer doubts that any value is to be derived from such "Red Letter" editions and feels that considerable harm may result, if one attaches more significance to what is printed in red than to the rest of the text.

If there be further proof desired concerning Paul's Corinthian statements, read chapter 14, verse 37: "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord." It becomes a simple matter of receiving or repudiating Paul's claim concerning what he wrote in the Corinthian letter.

We shall close this paper with the following quotation from the exegetical commentary of *The Greek Testament*, on First Corinthians, by Henry Alford. (All emphasis and capitals are his.) "But here he is about to give them a command resting, not merely on **INSPIRED APOSTOLIC AUTHORITY**, great and undoubted as that was, but on that of **THE LORD HIMSELF**. So that all supposed distinction between the Apostle's own writing **OF HIMSELF** and **OF THE LORD**, is quiet irrelevant. He **NEVER** wrote of **HIMSELF**, being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautious and believing Christian, from a wise appreciation of the **SUBJECT-MATTER**, and of the **CIRCUMSTANCES UNDER WHICH IT WAS WRITTEN**. **ALL IS THE OUTPOURING OF THE SPIRIT**, but **NOT ALL FOR ALL TIME**, nor **ALL ON THE PRIMARY TRUTHS OF the faith.**" **End**

George T. Jones — Preacher for the Spring Branch church and Staff Writer for *The Preceptor Magazine*. 1706 Bingle Road, Houston, Texas 77055.

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Appointment of Elders

Ernest A. Finley



Extensive effort has been made in recent years to promote errors related to the organization and function of the church, the qualifications, selection, and duties of elders in the Lord's church (their rightful sphere of function and oversight). A periodical is published regularly and widely circulated which is largely related to these errors. It is this writer's fear that brethren generally have not been conscious of the seriousness of this problem, and the far-reaching implications of the false doctrines which have been set forth. We wish in this article to deal with the matter of the selection and appointment of elders.

ERRORS: "Selection and appointment are not essential to one's being an elder in the church. One simply 'gravitates' to this position. It is just a matter of one's being 'recognized' by the church. One is made an elder by the Holy Spirit, not by selection and appointment."

One who takes the above positions simply does not believe what the New Testament teaches relative to the appointment of elders.

Surely, if we can find example and command for a course of action in the New Testament, assuredly, these constitute authority for the action.

Paul gives us an **example** for appointing elders in his early work in Asia Minor: "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed" (Acts 14:23). He also gave **command** to Titus to the effect that Titus was to appoint elders in Crete, "For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting, and appoint elders in every city, as I gave thee charge" (Titus 1:5). What more do we need to prove the point that appointment of elders is divinely authorized?

Greek-English lexicons define certain Greek words in such a way as to indicate that elders are to be "appointed" or "ordained" or "set" or "made" such by the action of the brethren?

The Greek word "kathistemi" (found in Titus 1:5 and Acts 6:3) is translated in our English versions to "appoint" or "ordain."

W. E. Vines defines the term: "to cause to stand, to set . . . Usually to appoint a person to a position. In this sense the verb is often translated to make or to set, in appointing a person to a place of authority, eg., a servant over a household, Matt. 24:45, 47. . ."

Ernest A. Finley — Preacher for the Deer Park congregation, 718 Lambuth Lane, Deer Park, Texas 77536.

Thayer renders "kathistemi," p. 314, "... to set down, put down, to set, place, put: to set one over a thing (in charge of it) . . . to appoint one to administer an office . . . Titus 1:5 . . ."

The outstanding lexicon of Arndt and Gingrich, p. 391, rendered "kathistemi": "... appoint, put in charge . . . someone over something or someone . . . ordain, appoint (Titus 1:5) . . . make, cause (someone to become something) . . ."

George Ricker Berry defines "kathistemi": "to appoint, constitute, make, ordain, to conduct, to appoint as ruler over."

Other New Testament passages have the same term. Consider the force of the word in these passages if you would understand what is signified in the passages referred to above. Pharaoh "made" Joseph governor over Egypt and all his house (Acts 7:10). Did Pharaoh merely "recognize" Joseph as governor? Did Joseph merely "gravitate" to the position of governor? No, Pharaoh's appointment of Joseph made of Joseph that which he had not been before and he could not have been governor of Egypt without that appointment. Further, the high priests were "appointed" according to the law of Moses (Heb. 5:1). High Priests did not merely assume their position. They did not "gravitate" to it. They were "made" such by appointment. They were after appointment that which they had not been before.

Seven men in the Jerusalem church were selected by the church and appointed by the apostles to oversee the work of benevolence (Acts 6:3). We cite this passage, not because these men were elders, (in fact they are not even called deacons) but because the term "kathistemi" is found in the context. These men were not already performing this function. And, though the brethren recognized that

See **Appointment**, page thirteen

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The Church An Institution

Tom Bunting



The institutional concept of the church as held by the religious world today was not taught by the apostles in the beginning. However, the church as an institution was taught by the Lord and his apostles.

The church, assembly, eklesia, menighet (and perhaps a hundred other words in other languages) can be understood in the context of scripture. Christ promised to "build" or "found" His church (Matt. 16:18). Build or found is one of the meanings of our word institute. Something was to be institute or established and when this was done it would then be an establishment or institution. Not an institution as conceived in the mind of the denominational world, but none-the-less an institute founded by the Son of God in keeping the standard of God.

The church is of such nature that it could be spoken to (Matt. 18:17) and heard (Matt. 18:17). It could be made afraid (Acts 5:11), persecuted (Acts 8:1), and made havoc of (Acts 8:3). The church was such that it could be confirmed (Acts 15:41), established (Acts 16:5), saluted (Acts 18:22). You may greet the church (Rom. 16:4), offend the church (1 Cor. 10:32), and/or despise the church (1 Cor. 11:22).

Also, one may observe from the scripture that these are things that the church could do. The church is said to have "brought forth" or "sent them on their way," referring to Paul and Barnabas and others (Acts 15:3). It in turn could salute you (Rom. 16:16), and choose its messengers (2 Cor. 8:19, 23). It is also said to have a charge (1 Tim. 5:16).

Elders were ordained in every church (Acts 14:23). Men that could later be spoken of by the apostle Paul when he "called the elders of the church" (Acts 20:17). They, he said, were the overseers and were to feed the flock of God, the church of the Lord (Acts 20:28).

Some were called messengers of the churches (2 Cor. 8:23), and others a servant of the church (Rom. 16:1).

The church was not just an assembly in the ordinary use of the word today. It is not a casual group or gathering of people. The church was more than this. It was an institution whose founder was Jesus Christ. He is the head of it and it is said to be His body (Eph. 1:22, 23). Christ loved the church and gave Himself for it! (Eph. 5:15). He nourisheth and cherisheth it (Eph. 5:29).

The church is an institution in which members are set in by God. This is not simply a group or casual gathering of individuals with common interests and beliefs. Hear Paul,

Tom Bunting — Natlandsveien 84, Bergen, Norway.

"Now God hath set the members everyone of them in the body . . . (1 Cor. 12:28). God set the members in the body!

Paul received and took wages from the churches (2 Cor. 11:8). The church had a treasury (1 Cor. 16:2). It can receive a charge that is separate and distinct from that of an individual (1 Tim. 5:16). We also note that the church at Philippi had elders, deacons, and members (Phil. 1:1).

See Institution, page fourteen

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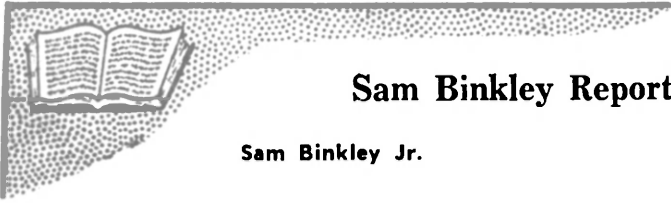
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Sam Binkley Report

Sam Binkley Jr.

For several months my wife and I have been planning to go to Australia to work in the vineyard of the Lord. Our plans are progressing in a fine way at this time, and it appears now that we will be going about the first of August, 1968. The Eastside church of Christ in Athens, Alabama with which I labored as evangelist about five years, will provide by full monthly support, and the church here in Temple Terrace will provide more than one half our travel fund. We are grateful for the opportunity of having such fellowship with these two fine churches, and the backing of faithful Christians will make the work easier. Pray for us that we may recognize the adversaries, overcome the obstacles, and seize upon the opportunities to build up the body of Christ, to the end that souls may be saved.

At this time a definite decision has not been made as to what city I will be living and working in. Several have been considered, and there seems to be a door opened in all of them as well as in many other cities in that vast country. Brother Robert Harkrider has supplied me with very valuable information which has helped be in making a decision as to what section of the country to go, and will be helpful also in deciding exactly what city. There is a great need for more workers in Australia where opportunities seem to be unlimited. If you would be interested in going, now or later, and would like to know more about the work in that country, I will be glad to be of whatever help I can.

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A. Hugh Clark

Bill Haynes

The news of the account of brother A. Hugh Clark's death was received with great sorrow. Yes indeed, "a prince and a great man has fallen in Israel."

Brother A. Hugh Clark meant much to me. I have through the years considered him one of the greatest in the Kingdom of God. His writings contributed much to me and I consider his lessons on "The Blood of Christ and Its Power to Atonement For Sin" to be the greatest I ever heard.

The work that he did in the hill country of Texas during the last days of his life will always be a monument to him. The cause of Christ there and elsewhere has lost a true and dedicated laborer. Even thou the cold icy finger of death has taken his light from the earth, his influence will continue to live and bless many people for years to come.

As I see the sun set one less time in my life I rejoice
See **A. Hugh Clark**, page fourteen



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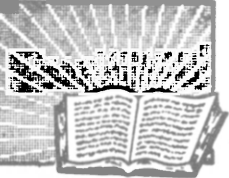
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HITHER... THITHER... YON

Jim McDonald



Jim C. McDonald — Evangelist for the Second and Walnut Street church and Staff Writer for The Preceptor Magazine. 401 North Third Street., Paragould, Arkansas 72450.

Year's End and Beginning. By the time these words are read 1968 will be under way. An old year is past and we are one year nearer our Lord's Return. Reflections at such times are always good, provided of course, such is momentary and the eyes are open for opportunities to further the advance of the Lord's Kingdom.

The periodic predictions of leaders in the liberal movement were made (as customarily), as to the decline and decrease of faithful churches. It has been an annual affair to sing such a funeral dirge, but it must be becoming somewhat embarrassing to them that the "corpse" simply will not stay dead. No one knows better than these brethren that their reports are false. To those of us close to the work being done by faithful brethren we know God's church has made real progress this year.

In almost every quarter these signs are present. Twelve years ago the liberal movement indeed might have sang such a song as to the demise of the "anti" movement. At that time far more preachers than congregations were standing for the truth and faithful preachers were being fired weekly by churches bent on going on an institutional binge. What an amazing comeback truth has made! Today far more churches than preachers exist and this number of churches continue to increase weekly. What explanation have our liberal brethren for this, if "antism," as they depict it, is dying on the vine? Further there are far more preachers today than twelve years ago—a young corps of preachers are taking their place in the firing line: yet more churches than preachers exist!

Support for preachers at home and abroad is far easier to obtain now than twelve years ago. Brethren are being freed from building indebtedness, but more brethren simply are giving more and with great purpose.

Another sign among us of life is the growth of local congregations. Were space available we are persuaded we could list scores of churches today that are completely self-supporting that did not even exist twelve years ago! Adding to that could be the hundreds of churches established in the past few years that also are fast reaching the self-sustaining state. If we are "dying on the vine" what explanation for this?

Still further we have greater interest in work in other nations, confessedly we are short in such an interest; yet interest in foreign lands has sharpened greatly these last few years. In 1967 alone seven families left our shores to preach in other lands that were additional to those who replaced someone returning home from overseas. There are twice as many preachers in other lands supported by faithful churches as these were three years ago. There is still a woeful short supply of gospel

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preachers in other lands, and many lands that gospel preaching would be gladly received are being overlooked; but in time this will come, if the Lord will grant us grace and mercy and time.

It is, we suppose a matter of little importance as to all these things. We have yet very much land to conquer and in our own nation much evangelizing needs to be done.

What does the future hold? God

knows: we can only predict. We think, however, that a new day is dawning. Tempers are subsiding somewhat and in calmer tones we are being able to freely discuss our differences. The extreme modernism of some of the liberal preachers has sombered some brethren. We are convinced that the next few years will show a tide of brethren sweeping back to truth as twelve years ago the tide swept them away. Not all, not even a large minority will return: but many will. Let us teach them, then. Let us remember the past mistakes we may have made in dealing with error and seek to avoid them now. We are predicting that the next five years if the world should continue that long, will be years of great surging forward for the Church of God. Pledge your loyalty to the King of Kings and wield the Sword of the Spirit!

"Paul (Williams), Helen and their five boys leave this week for South Africa for a five year tour of duty in soul saving. They will do well over there as they have done well over here. We'll be hearing from them and printing their reports. Belmont is pleased to be counted among the financial supporters of brother Williams in his work in South Africa."—Wm. E. Wallace.... Leslie Diestelkamp from Nigeria reports, via the Belmont (Indianapolis, Ind.) Banner: "In our first 12 months here (on this tour of duty) 289 people were baptized as a result of the work God did with us. Of course, because of the war and some related matters, this is less than half the baptisms we saw in the same length of time in 1959-1960. But now many more are being baptized by the native men and in the local congregational work. We hear of baptisms every week among the men who have been converted and trained here in these few years." Brother James Gay reports also from Nigeria: "Some of the information I was waiting for was news from the Mid-West. The mail service is open now and brother Diestelkamp and I have been wanting to make a trip there to find out about the churches there. However, the only news I have is what was relayed to me through brother Diestelkamp who had received some letters from preachers in that region. It seems that the churches continued to meet and are still meeting although many are badly scattered. If things will settle down we hope we can have a good report on the progress of the churches there soon. Two brethren are reported to have been killed. One Ibo brother was reported killed at Benin. and brother E. U. Akpan, the preacher with the Ovade church was killed by federal troops who thought he was an Ibo. Brother Akpan leaves a wife expecting a child soon.

Ray Votaw reports from South Africa: "There has been somewhat of an upheaval in the African (native) work these past few weeks and thus the faithful preachers in this area have

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"These men not drunken"

1. Impart Faith Acts 15:7
2. Cleanse Heart Acts 15:9
3. Save Acts 11:14

Purpose

Purpose

Fullfilled Promise Acts 1:8
Fullfilled Prophecy Joel 2:28
Guided into All Truth John 16:13

1. Gentiles to have Gospel Acts 11:14-17
2. No Distinction Acts 15:7-9

Jesus the Administrator Matt. 3:11

Promise - Not A Command Matt. 3:11

TODAY

Eph. 4: 4-6
AD 64

ONE BAPTISM

Water + Holy Spirit Before AD 64
Water Matt. 28:19-20
Fire After Judgement

been concentrating on that phase of the work. This concerted effort has been necessitated by more 'shnanigans' on the part of the liberal brethren.... Soweta is an African area out of Johannesburg which has been marked as a future Bantustan which now has a population of over half a million. We have just this past week-end completed a series of studies among the various congregations there... We had a good response and are planning much the same down in the Orange Free State in November and Vandaland in December..."

We see that Fred Liggins has had to alter his plans to go to Rodesia, and instead will enter South Africa sometimes this year (1968). Also, Sam Binkley has announced his plans to go to Australia sometime in mid-year... Wayne Sullivan has plans to return to the U.S. from South Africa, and also Ray Votaw will be returning this year from there... Wayne Payne is now in Nigeria and in a few months brother Gay will be returning to the U. S. from there... Sometimes in the next few months we would like to devote an entire issue of Hither... Thither... Yon to the news of the church in the foreign fields. We know definitely that brethren are meeting in Ireland, Nigeria, Rodesia, South Africa, Norway, Mexico, Gutamala, Chili, Japan, the Phillipines and Australia. Those who could help by sending information on brethren in these places: and in other places I

may not know of, please write me. I believe such an article would be of general interest to brethren everywhere

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to know what faithful churches are doing in the foreign lands.

Ralph R. Givens, 387 Nobottom Road Berea, Ohio 44017. I begin work with

the church in Berea, Ohio, January 7, 1968, moving here from Susanville, California. I would appreciate receiving bulletins from churches in this part of the country.

"Glen A. Walker has sent word that a new congregation has been formed in Alvin (Texas) and is meeting temporarily in the American Legion Hall. Their services are: Bible Study at 10:00 A.M.; worship at 10:50 A.M. and 6:30 P.M. and on Wednesday at 7:30 P.M. The mailing address is P. O. Box 2371, Alvin, Texas." —Bulletin, Southside, Pasadena, Texas... Edward A. Brouillette writes: "After over three years with the East Foothill church of Christ in San Jose and several years in the San Francisco Bay area, California, I have moved to work with the church in Kent, Washington. Our address is: E. A. Brouillette, P. O. Box 723, Kent, Washington 98031... Roy L. Foutz, Box 346, South Houston, Texas 77587 writes: "Our work here continues in a very fine way. Robert Turner was with us in our meeting in October, his third here since 1963. During 1967, I preached in meetings in the following places in Tex: Crane, Rockdale, Levelland, Madisonville, Nacogdoches, Spicewood and Cypress-Fairbanks in Houston; and in Jackson, Mississippi; Lafayette, La.; and Texarkana, Arkansas. My first meeting in 1968 will be with the Blue Ash congregation in Cincinnati, Ohio, beginning on January 8.' End

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the future for him is at he beats a rapid march toward the tomb? Truly did the apostle observe, "if in this life only we have hope in Christ we are of all men most miserable." Without a hope of a future life this life is meaningless, and the older one becomes is this increasingly impressed upon one's consciousness.

If the dead are not raised, then Christ is not raised, and the pleasure mad, revelling life which so many follow is the logical alternative, so Paul taught. But if Christ be risen, then there is a purpose in life and a glorious future for the righteous which forbids pursuing the licentious course so many are trodding. I would earnestly appeal to Pat to forget his shallow and humanistic philosophy which has infatuated him, and re-examine the fundamentals of faith which has sustained multitudes of saints enmeshed in the trials and afflictions of this life. Read and study again the evidences supporting the facts of the gospel, and embrace anew the life that is in Christ, renouncing the wisdom and ways of the present evil world from which Christ has delivered us through his death.

My acquaintance with brother Pat in other years impressed on me the persuasion that he had the potential for accomplishing much distinctive good for the cause of truth, and I joyfully anticipated that such should be realized. Hence, it was with deep regret and great grief I beheld his change from a position of standing for the truth to that of departing from it, and renouncing it. Above all, however, was the anxiety I experienced for his soul, and there has been no cessation of this concern. With deep sincerity I can but yet hope he shall return to his Lord from whence he has departed, and that the faith he once so strongly held shall be given a rebirth in his heart. The distance he has traversed away from God is the distance which lies between him and God, and which he must cover in his return. The acknowledgement by him that his aversion to "traditional theism" has abated some encourages me to think he possibly is facing back toward God, and hope that he shall not be halted midway, or be content short of a complete return to the full body of truth as it is in Christ.

I can and do wish for all those, whose material in this book reflects a basic unbelief in the Word of God, that they shall not remain in their present persuasion, but learn the truth, and believing it bring themselves into proper relationship with it.

Every criticism they have voiced against abuses and distortions of the truth should be appreciated, but they should be sensible enough to recognize that such is no warrant for departing from it themselves. The erosion of their faith is tragic, and only the recovery of it can effect the salvation of their souls. It is not a faith in man, or in the creeds of men, but a faith in Christ and His Word. To disbelieve what He taught is tantamount to disbelief in Him as the Son of God and as Jesus Christ our Lord and Saviour. The hope of mankind is inextricably suspended on the Messiahship of Jesus, His resurrection, ascension and coronation as Lord and Christ. From this fundamental there is no escape, and apart from it there is no hope. May, then,

these writers learn to not think above that which is written, and when they thus do they shall be delivered from thinking of themselves more highly than they ought to think, and will think soberly. **End**

* * * * *

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infant, one drop of poison in that baby's milk renders it unfit for use. Satan is using television to win the minds of our children. Certainly, he is using all means of communication to this end but TV seems the easiest of access to the child's brain. A mother said: "but my child likes it and it keeps him quiet for long periods of time." What about the result? Eventually he will enjoy acting out the things he is seeing in your home today. He will be quiet about it so far as you mothers are concerned, but it will not have a sedative effect when his or her name is on the front page of the evening paper where the sad and disastrous result of his poisoned mind has led him to do things which you had thought "could not happen" to yours.

The spirit of the age is being dominated by the devil while we go on our busy way to make more money with which to curse our children's souls.

Strong convictions must become a part of our children if they are to stand against the wiles of the devil. Who is to do the spiritual feeding that they may develop those convictions that **God is** and that His Son, Jesus Christ, is our Lord and King and that His Word is the only **Way of Life**? The parents are to do this great work in the home. First, they must clean out all devices of Satan that are in the home, so that the newborn babes may desire the sincere milk of the word, that they may grow thereby.

"For this is the love of God, that we keep His commands: and His commands are not grievous" (1 John 5:3). Be warned and beware of Eve's statement: "And when the woman saw... that it was pleasant to the eye, she did eat and she gave to her husband and he did eat also."

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they possessed the needed qualifications for this work or "office," if you please, they did not perform the work until they were selected and appointed to the work. If we accept the reasonable fact that these men did not perform their function until they were appointed so to do—in view of the fact that the same term "kathistemi" is found in Titus 1:5, why should one hold the view that the brethren who were appointed to the office of a bishop in Crete were already functioning as overseers of the flock before they were appointed to function in that capacity?

True, one is made an elder or bishop by the Holy Spirit. But this does not take away the fact that one is also made an elder or bishop by the appointment of the church. The ideas are compatible: made elders by the Holy Spirit, (Next page, Please)

made elders by appointment by the brethren. Barnabas and Saul were sent by the Holy Spirit into the work of evangelism (Acts 13:1-4). But they were also sent into the work of evangelism by the brethren in Antioch. Both statements are true and perfectly harmonious. One is justified by faith (Rom. 5:1). But he is also justified by works (Jas. 2:24). Both considerations are true. Both are necessary. If men are taught and nurtured by the Spirit (through the word) until they reach spiritual maturity, if they are recognized by their brethren as possessing the qualifications specified in 1 Tim. 3:1-7 and Titus 1:6-9, if they are selected and appointed by the congregation to serve as overseers, have they not been made bishops, elders, or pastors by the Holy Spirit? Have they not been made bishops, elders, pastors by appointment of the church?

Another Greek term which is translated "appointed" or "ordained" is "cheirotoneo." This term is found in Acts 14:23.

Arndt and Gingrich, p. 889, define the term "choose, elect by raising hands . . . especially of election or selection for definite offices or tasks . . . 2 Cor. 8:19."

Thayer, p. 668, defines "cheirotoneo": "properly to vote by stretching out the hand; to create or appoint by vote . . . one to have charge of some office or duty . . . with the loss of the notion of extending the hand, to elect, appoint, create: (Acts 14:23)."

McGarvey, Commentary on Acts, vol. 2, p. 49, footnote. "The word here translated appointed . . . means primarily to stretch out the hand; and thirdly, to appoint or elect without regard to the method. See Grimm's N. T. Greek Lexicon."

Thus, both greek terms, "kathistemi" and "cheirotoneo," according to Lexicons, signify to elect, select, appoint, create or make.

Men do not merely "gravitate" to the position and function of an elder. They must, first, attain the qualifications, and they must, second, be appointed. Men do not, with Divine sanction, assume the office. The church must recognize their qualifications and then appoint them.

I am firmly opposed to the selection of unqualified men. Calling a man an elder does not make him one. But recognizing the fact that it is possible for brethren to appoint unqualified men does not warrant our refusing to appoint qualified men and recognizing that such is scriptural and essential to their serving as elders. **End**

* * * * *

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INSTITUTION (Continued from page eight)

It is not difficult to observe the institutional concept of the church as it is in the Bible when we read that it is a body, family (household), and kingdom. All three of these require an organizational structure! Each term represents an organization made up of many members or organs which all are (or should be) working together as a single functioning unite for the accomplishment of the task designed by its maker!

Some today object to calling it a "church" because the denominations or the religious world does not understand

the concept as found in the Bible. Does this make it wrong to be called a church just because the religious world does not conceive of the idea as it is taught in the word of God? Do we need to re-write the Bible because the denominations use some of the terms found in it?

Baptism as conceived in the mind of the religious world is not taught in the word of God. However, I do not contend that Baptism is wrong because the denominations teach it wrong. I try to awaken men to the **TRUE** meaning of the word as revealed in the word of God.

Worship as conceived in the minds of the religious world is not taught in the word of God. Should we then take the position that worship is wrong? Wouldn't it be right and therefore better to strive to show men from the word of God the teaching of God concerning worship?

It is certainly true that the denominational concept of a universal functioning institution they call a church is not taught in the word of God! Does this mean that because their concept is wrong that we are in error by referring to the church of our Lord Jesus Christ?? Should we not rather be more diligent in awakening our friends and neighbors to the **TRUE** concept of the church as revealed in the word of God. The church is an institution established by the Son of God (Matt. 16:18). Teach them the truth concerning the functions of the church. Show them how that each had its elders or overseers (Acts 14:23), and they were to oversee the flock of God among them (1 Peter 6:2, 3). This body or kingdom was called the church of God or churches of Christ (1 Cor. 1:2 Rom. 16:16). **End**

* * * * *

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A HUGH CLARK (Continued from page nine)

in his hope, take on new courage and thank God that it was my good fortune to have known him in this life. His passing will make me and others work harder to live up to the high standard he set before all who knew him.

My heartfelt sympathy is extended to sister Clark and the other members of the family. We know there is comfort for all in the fact of what brother A. Hugh was and the cause he so dearly loved and lived for. May the Lord bless all that was near and dear to him.

We eagerly await the morning of the resurrection when we shall see his pleasant and smiling face.

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ECUMENISM (Continued from page two)

maintaining division among themselves over things that are not vital or necessary to salvation or to their spiritual welfare. Secondly, if they are divided over things that are vital to salvation and to their spiritual welfare there can be no compromise of God's eternal truth in the interest of unity. Therefore, their proper work toward unity should be in the sphere of removing unscriptural doctrine and practice which now helps to separate them. But this very thing they studiously avoid in their reach toward ecumenism.

Present-day ecumenism, in the light of the New Testament is a farce. **End**

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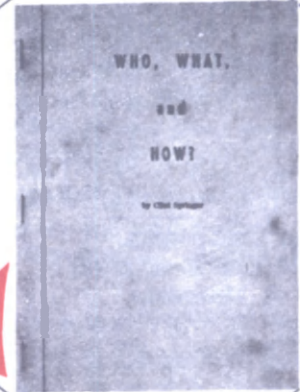
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The PRECEPTOR

"Through thy precepts I get understanding.."

KILLEEN — A. Hugh Clark, 71, a former minister of the College Church of Christ in Abilene and for many years a widely-known preacher and evangelist of the Church of Christ, died in his sleep Sunday night at the home of his son in Dallas.

Funeral will be held at 2 p.m. Wednesday in the Forrest Hills Church of Christ in Harker Heights, a suburb of Killeen. Mr. Clark had founded the church and was its minister at the time of his death.

Officiating will be Stanley J. Lovett, Church of Christ minister from San Antonio. Burial will be in Killeen Memorial Park under direction of Harper-Talasek Funeral Home in Killeen.

Dr. Don H. Morris, president of Abilene Christian College, said Monday night, "Mr. Clark for many years was one of the best-known preachers and evangelists in the Church of Christ. He preached for several years to the congregation at Breckenridge and for the Union Avenue Church of Christ in Memphis, one of the largest congregations of the church."

"Before he became full-time minister here, he held many revivals for the church when the church was meeting in the school auditorium," Dr. Morris said.

Mr. Clark was "one of the most effective preachers in the church, and was in demand for meetings all over the U.S.," Dr. Morris said.



A. HUGH CLARK
December 2, 1895—November 13, 1967

Born in Hill County, Texas, Dec. 2, 1895, Mr. Clark first attended Throp Springs Christian College in Hood County in 1910, coming to Abilene Christian College a year or so later. He attended ACC when the school was on its old campus.

Mr. Clark went to Winters to accept his first full-time work in 1920. He stayed at Winters for five years, then went to Breckenridge, where he preached for three years. In 1929* he went to the Highland Church of Christ in San Antonio, and in 1935 to the Southside Church of Christ in Fort Worth.

He went to the Union Avenue Church of Christ in Memphis in 1937 and was there until 1941, when he moved to College Church in Abilene. In 1946* he went to the Baytown Church, then to the Caprock Church of Christ in Lubbock, and then to Killeen five years ago.

Though he came to Killeen to retire, he continued to work and

founded the Forrest Hills Church of Christ in Harker Heights. During the past year he covered some 3,000 miles by auto himself to hold meetings from California to the east coast.

He was married August 5, 1917, in Abilene to Georgia Helvey of Abilene, who is the daughter of the late Mr. G. C. Helvey and Mrs. Helvey. Mr. G. C. Helvey was a trustee of ACC for some years. Mrs. G. C. (Continued on page 9)

VOLUME 17 DECEMBER, 1967 NUMBER 2

In This Issue

Editorial, "He Lived Majestically and He Died Majestically,"	
Stanley J. Lovett	Page 2
"Done With Reluctance,"	
James W. Adams	Page 3
Pat Hardeman and Traditional Theism	
Bryan Vinson	Page 4
Worldliness — Lust of the Flesh,	
Irene Sowell Foy	Page 5

The Inspiration of the Scriptures, No 3,	
George T. Jones	Page 6
Hither.... Thither.... Yon,	
Jim McDonald	Page 7
Chart Sermon, Origin of Denominations,	
J. L. Denison	Page 8

Brother A. Hugh Clark — In Memory
Pages three, four five, six

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Stanley J. Lovett



“He Lived Majestically and He Died Majestically”

Of all the characterizations of the late A. Hugh Clark none is more fitting than the above spoken by his long time friend, fellow-worker and gospel preacher, Hatton B. Gist, San Antonio, Texas. Below we attempt to recall and condense what this writer spoke at the service of the decedent on the afternoon of November 15, 1967, in the meeting house of the Harker Heights congregation at Killeen, Texas.

A. Hugh Clark

Ordinarily on such occasions we do not say a great deal about the one gone on before. But in this case it is different. He was a man whose life was of such character that some things ought to be said. These are some personal impressions this speaker has with reference to the departed.

He Lived A Long And Useful Life

Had he lived until December 2, 1967, he would have been seventy-two years old. To this speaker a good description of brother Clark would be he was “a good minister of Jesus Christ” (1 Timothy 4:6). In the full sense of that description, we believe he was just that. No higher honor thus could be paid him or any man living. He began public life first as a business man, then an evangelistic singer and when his brethren called him, he gave his life to gospel preaching. Some of the churches he served were Winters, where he began his first local work in 1920; Highland in San Antonio (then Denver Heights) serving this congregation on two different occasions, a total of fifteen years; Union Avenue in Memphis, Tennessee; the college church in Abilene; Pruett and Lobit in Baytown; Capprock in Lubbock and last at Harker Heights in Killeen. Uncounted gospel meetings were conducted by him throughout the nation. Thus, he served some of the largest, best and soundest churches in the brotherhood. But truth meant more to him than all the honors a grateful brotherhood could bestow upon him. His preaching was Biblical being delivered in polished, precise and effective speech. An excellent writer, he contributed to various journals throughout his life and at the time of demise was a Staff Writer and Front Page writer for **The Preceptor Magazine**. (Three of his remaining excellent articles will be published posthumously in this journal.) Where ever he labored the church multiplied in both faith and numbers. When the time was right he took his stand for the truth without regard to personal consequences. During the last five years in faith and with vigor he started and multiplied the church here all of which is a tribute to his labors. His preaching activities spanned nearly a half century. To this speaker, in a gospel meeting less than a month before his passing, he said, “I have been privileged to live in the time of the church’s greatest growth.” Much of that growth, he contributed himself. During the time of that gospel meeting, brother Clark told of many interesting and significant things of brotherhood interest hitherto unknown by this speaker. At the suggestion he write down these things for posterity, he only smiled and replied that he did not think brethren would be interested in them.

He Was A Friend To And Encouraged Others

In the gospel meeting shortly before his death he gave much personal encouragement to the speaker. He would listen intently to simple subjects that he knew better, had himself preached countless times and could have done a better job of preaching than the one to whom

See **Editorial**, page nine



“Done With Reluctance”

James W. Adams

Duties Difficult?



The noted Roman dramatist **Terence** (Publius Terentius Afer), who lived in the Second Century B. C., once wrote: “There is nothing so easy but that it becomes difficult when you do it with reluctance.” It is our conviction that the truth so well stated by this ancient writer lies at the tap root of much of the frustration and discontent of many professed Christians of our time.

The Current Situation

Many view with a great deal of alarm the coldness, worldliness, and indifference of so many professed disciples of Christ today. Too many who have been practically “reared in the church” are finding their faith meaningless and impotent and abandoning it—oftentimes for some species of absurd error in the ranks of so-called denominationalism. Not long ago, I heard a very prominent and learned preacher from among those whom we style “liberal” discussing the departure, from the ranks of the people with whom he stands identified, of a number of well known and well informed people. These people have embraced the **glossolalia** movement and profess to have had that ecstatic experience so long laid claim to by those of the holiness movement—“**speaking in tongues.**” The preacher referred to said, “Brethren, we just have to face it; these people were not getting something they needed and should have had in their fellowship in the Lord’s church.” What he meant was that these people had not found their experience as Christians meaningful, fulfilling, and adequate, and we have no disposition to question the truth of his statement. Certainly, all can agree that no informed, New Testament Christian should have to seek fulfillment in the realm of the spirit in the self-imposed hypnotic state of “**glossolalia.**”

Those completely abandoning the faith for “**glossolalia**” or other forms of religious error, less dramatic but quite as spurious, are, of course, relatively few in number. However, there are multitudes of others who, though not abandoning the faith completely, are obviously not experiencing anything meaningful in their religion. The practice of religion is to them a familiar habit which is easier to continue than to abandon, but it has no particular validity, no real vitality, and no deep significance as far as their lives are concerned. Public worship with most of them has become a matter of “attending church” rather than a meaningful encounter with Deity from which they derive spiritual enrichment and rejuvenation. Church membership with them has become an institutional attachment rather than a living union with Christ and the redeemed.

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

“A Devout Man, that Feared God”

Homer Hailey

Though deeply saddened by the death of brother A. Hugh Clark, it is with the joy through hope that I join others in paying tribute to a truly great man. Hugh was “a devout man, that feared God”; and one who, like Apollos, was “mighty in the scriptures; fervent in spirit,” and who spoke “boldly” the word of the Lord.

My acquaintance with brother Clark goes back nearly forty years, to the time when he first began holding meetings in Abilene. Though many preachers were heard in those days, in my memory there is no one who could condemn the social sins of the day with greater force and effect than could he. With a powerful presentation of the word, the hearts of young and old would be pierced by his preaching, and great numbers would be moved to repentance and reformation of life. He was beloved of all who love right and was admired for his courage and convictions.

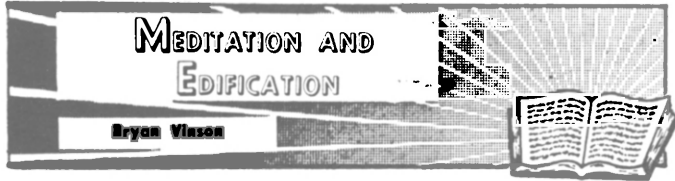
Through the years that early acquaintance ripened into a warm and abiding friendship. It was my pleasure to spend time with him in meetings and upon occasion to stay in his home. Hugh was ever helpful, warm, and considerate to those who love the Lord and His truth. At the same time, he was the implacable enemy of sin and of error. When the division came a few years ago, Hugh took his stand with the opponents of digression, and powerfully confuted error whenever and wherever he preached. One of the greatest disappointments and hurts of his life was the loss of life-time friends over the current issues. But this loss never deterred his aim nor abated his force in presenting the truth.

In his family life he was a most devoted husband and father. I have never known a man who loved his family more. This devotion possibly was as strong as it could be consistent with the Lord’s will. Only one who has experienced such a loss can know the void that is in the life of sister Clark and the children. But in the life and heart of each there will be the abiding influence of a great life that will be a steadying influence for good in the years to come. May God bless the family always; and may He bless the influence of Hugh’s life in the life of all who came under that influence. I am grateful for what he has meant to me, and shall for ever cherish the memory of his love and friendship.

The Underlying Cause

What is the underlying cause of such a state as we have just described? A variety of reasons might be suggested, but we think there is one which predominates, and it is suggested by the statement of **Terence** with which we began this article—“duties done with reluctance.” Reluctant performance of spiritual obligations is, however, an effect rather than a cause. Too many reduce New Testament Christianity to a one, two, three, four performance of

See **Reluctance**, page ten



A. Hugh Clark As I Knew Him

W. L. Wharton, Jr.

Expressing Concern For The Voices of Concern

Pat Hardeman and Traditional Theism



To give express attention to the material of each and all the contributors to the book, *Voices of Concern*, would extend this series of notice almost interminably. Hence, those esteemed the more significant as to source and matter have been chosen as meriting this notice. Too, inasmuch as the same basic affliction besets each of these writers it would become

tiring, if not boresome, to notice all said by everyone. As initially noted, I have never been personally acquainted with any of these writers with the single exception of Pat Hardeman. To his material I now invite attention.

Under the title: "WHY?" he writes, and the intent of that written is to supply the answer to the "Why," with the rest of the question being the reasons for his changed views and position.

Those of us who knew him in past years were well acquainted with his views and consequent position then, but this piece affords the most authentic and complete statement of his change with which I have had any contact. True, in the course of his change, wrought over a period of time, brethren were afforded one of the milestones in his travel by the appearance of his "confession" in the *Gospel Advocate* "Confessional"!!! It isn't at all strange to me that between his original position and his ultimate one that he was led to and through the *Gospel Advocate*, for this "old reliable" has become in these latter years the medium of the very vanguard of liberalistic practices, and the journal in which material has appeared in behalf of the right to act without scriptural authority, and even denying the necessity therefor. In other words, in his turning away from the Word of God to an eventual rejection of it he was constrained to turn first from a conservative concept to that of a loose and latitudinarian one.

But why these changes in one who ostensibly has been brought up in the nurture and admonition of the Lord? My acquaintance with him enables me to confidently affirm that his knowledge of the scriptures was exceptional for one his age, and his evident devotion to the cause of the defense of the truth excited my admiration. His powers of absorption of information and capacity for storing up and retaining it was marvelous, and far out-reached his facility in utilizing the information thus accumulated, or the

See **Pat Hardeman**, page twelve

It was thirty-three years ago that I first met A. Hugh Clark. I had only recently located with the Austin Avenue congregation in Brownwood, Texas, and he was engaged to help us in a gospel meeting. He enjoyed a fine reputation among those brethren and their enthusiasm excited a very high expectation from me. I was not at all disappointed.

The meeting was very successful in every particular. Those were days in which non-Christians were present in goodly numbers and meetings were generally characterized by a number of baptisms. Brother Clark was an impressive man both in his appearance and as a speaker. He was immaculate in his dress and his diction was fluent and pleasing. His lessons were well-prepared and one had no doubt as to either his conviction or understanding of what he presented. While firm in conviction, he was not a cold or detached lecturer but instead argued his points convincingly and with obvious feeling for his hearers. He was 39 years of age and approaching the prime period of his useful career and both his mental and physical force were fully dedicated to his task of proclaiming the gospel. His work in that meeting made a lasting impression upon my mind and won him to my affection for all the years that have followed.

Brother Clark was preaching for the Porter Street congregation in San Antonio (now the Highland Boulevard congregation) during those years and he often spoke of the brethren there and his experiences in San Antonio. Shortly after that meeting he moved to Memphis, Tennessee to labor with the Union Avenue congregation which was, at that time, the largest in the brotherhood. It was inevitable that he would be disappointed in his labors there. Union Avenue was known in those days as a "soft" church and brother Clark was a "hard" preacher. Even with his great talents and dedication he could not stem the tide that was already running high in those quarters and returned to Texas to work with the affluent College congregation in Abilene. Alas, for the cause of Christ, he found himself in another "soft" situation that would not yield to any overture of wisdom or persuasion within his power and for the second time, and in succession at that, brother Clark tasted the gall of ingratitude for one who stood four-square for the truth. What was worse, many who had been personal admirers of his had felt that in his move to Memphis and then to Abilene that he showed a "soft" streak, had turned from him.

It was during those dark days, when the present "issues" were being formed and the term "soft" was giving way to "liberal" and "hard" for "anti," that Hugh turned his face once more toward San Antonio, Texas. The past memories of his sojourn and labors there were sweet and he needed the revival of surroundings of confidence in him and appreciation for the things he stood for. In returning to San Antonio, and the Porter Street congregation, he set about almost at once for a development program that was to

See **As I Knew Him**, page thirteen

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

“He Didn’t Mind”

Robert F. Turner

“... but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

These lines from Bryant’s *Thanatopsis*, are often quoted by the preacher who seeks to comfort the family of some departed loved one. But they seem to have special significance in the case of A. Hugh Clark. He concluded a gospel meeting (the work he loved best) in Fort Worth, and then came to his son’s home in Dallas. It was near midnight before the warm father-son talk could be brought to a conclusion, and brother A. Hugh would “wrap the drapery of his couch about him” in his final preparation for sleep. Sometime in the early morning his spirit took its flight, and his earthly tabernacle was left in repose serene, with no indication of pain or struggle.

I am reminded of a time when an early phone call informed me of the passing of a saintly woman in Burnet. Almost automatically I said, “Oh, I am so sorry!” but the member of the family who called replied, “It’s all right. She didn’t mind!” It is my sincere conviction that brother A. Hugh Clark “didn’t mind” either. This was the journey for which he had spent many years in preparation.

Brother Clark and I were “members, one of another” in the great body of Christ—which gave us many things in common. But more, we worked side by side in two central Texas communities, seeking to stabilize sound congregations in each place, and push through the necessary physical developments for a long range program of worship, Bible study, and spreading of the kingdom. We did not “visit” often, but each hour spent together was filled with discussion of the work of the Lord in our respective places, and our hopes for the future. I know how deeply he was involved in the cause of Christ in Killeen, and how much he will be missed there.

Brother Clark was not in Killeen for personal glory, honor, or material reward. His talents and reputation were among the best; and his services were in demand in far larger and more glamorous fields. His dedication to the work in Killeen—planning, building, baptizing and edifying—is a credit to the character of the man; and the results, a monument to him. There are not a great number of gospel preachers who had the acclaim and worldly recognition of bro. Clark, who remained true to “God’s Work in God’s Way” through the digression of the past ten years. Most of them “made provision for the flesh to fulfill the lusts thereof” and sacrificed convictions on a “little point” “here and there” until their conscience no longer pricked them as they followed the popular course. As a fellow-preacher once told me, “Well, a fellow has to live, doesn’t he?”

No, he doesn’t have to live—here in this life. John the baptizer didn’t. Stephen didn’t. James the brother of John
See *Didn’t Mind!* page fourteen

THINKING WITH PARENTS AND TEACHERS

Irene Sowell Foy

Worldliness — Lust of the Flesh



Man was made in the image of God, an exalted distinction above all other forms of animal life. What does image mean? It means having something in common, something similar. In what respect is man in the image of God? God is an eternal Being and man has a spirit that will live forever. In what way or ways is man unlike God? Man has a fleshly being and he is subject to the desires of the flesh. The flesh is timely, belonging only to this life. God is a Spirit and cannot be tempted. What is the purpose of the flesh? Man’s flesh, his body, is to serve as a house, the home of the soul. What is man’s responsibility to his fleshly nature? The answer is: he is to control it, using it for God’s purposes for him. Does loss of control belong to the worldly or to the spiritual nature of man? It belongs to the worldly nature of man but affects his spiritual being. His giving way to the flesh, letting it get out of control, may be called worldliness.

A great temptation for women who are Christians today seems to be worldliness. Many women, even mothers, are spending less and less time at home. They are “working,” as they say, as though one cannot work at home. Being a part of the business world; a woman sees more of the world and its activities, she has more occasions to mix with the world in its social life, and she has more money to spend, so, the temptation to do as the world does becomes greater.

What is worldliness? Worldliness is the state of being like those who are not Christians but of the world; in ideas, in ways, in dress and in conduct. Worldliness is having a devotion to the affairs and interests of the world which occupies one’s mind and attention. Worldly means of or pertaining to this world, timely. It means devotion to the affairs of the world as opposed to heavenly, or spiritual things that will carry over into eternity with God. Worldliness is behavior in using one’s own plan or device to satisfy his basic needs, in total disregard to God’s design for meeting our needs, or apart from God’s solution to our problems.

There are God-given drives which the body has but the Creator did not leave us without instruction as how to handle those drives. Why has God given us our bodies? They are so intricate, so complex and so compete. The Holy Spirit answers the all-important question in these words:

See *Worldliness*, page thirteen

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.



The Inspiration of the Scriptures

Number Three

(The Noematical Theory of Inspiration)



This is the name given to the "thought" theory of inspiration; i.e., that the Holy Spirit gave the apostles, prophets, et al., the **thoughts** that are revealed in the Scriptures but that these men used their **own** words to speak or write them. The word "noema" means "perception, thought understanding" (Webster's New International Dictionary). The word "noematic"

is the 'science of thought or of intellect' (Funk and Wagnall's New Standary Dictionary English Language).

This theory of inspiration amounts to no inspiration at all! The very name (noema) implies **perception** or **thought understanding**. This means the Holy Spirit gave the apostles, prophets, et al., the thought of God; these men **understood** the thoughts of God and chose words (themselves) to express these thoughts. Hence, our understanding of the will of God, according to this theory, would depend upon these men (1) understanding, perceiving the thoughts of God; and, (2) matching the right words, of their own selection, with these thoughts after they understood the thoughts. That such is impossible and that these men oftentimes did not understand the thoughts of God as He revealed them to these men will be established in the course of this article. As the respected Robert Milligan stated: "For it is certainly very unreasonable to suppose that God would supernaturally qualify a few men to **receive** the truth, and then leave them to **communicate** this truth to others, simply by means of their own natural and unassisted faculties" (Reason and Revelation, P. 247).

An entire proposition of truth often depends on the use of **one** word, or even some **form** of a word. No human wisdom could be trusted to supply the right word or form of word. An argument Jesus made in His debate with the Sadducees is an illustration of this. Jesus quotes Jehovah, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. But God is not the God of the dead, but of the living" (Matt. 23:32). Christ founded His argument in favor of the resurrection of the dead on the use of the present tense of the verb **to be**. This statement is recorded in Ex. 3:6, where God appeared to Moses at the burning bush to convince him to go deliver the children of Israel out of Egyptian bondage.

Jesus argues this language implies Abraham, Isaac and

George T. Jones — Preacher for the Spring Branch church and Staff Writer for **The Preceptor Magazine**, 1706 Bingle Road, Houston, Texas 77055.

Brother A. Hugh Clark

Bryan Vinson

The death of brother Hugh Clark was unexpected at the time it occurred. He was, though nearing the age of seventy-two, still active and had concluded his work of preaching the gospel in a meeting in Fort Worth the night before. My acquaintance with him reaches back to my boyhood and his early manhood. Though I have been privileged to be with him on several occasions through the years, to hear him preach, and to profit also from conversation and correspondance with him, yet these have been too infrequent for my good.

Through many years I have esteemed him to be in the front ranks of gospel preachers, and a Christian of unimpeachable character. Very few, if any, preachers were subjected to as severe and widespread restriction in their acceptability as a preacher as was brother Clark because of his refusal to go along with the liberal developments and practices the last fifteen years. This is true because he was more widely known and favorably received by the churches of the Lord than most preachers. His was an unweaving faith and an unfaltering courage as a Christian and proclaimer of the truth. He was one of deep and devout feelings which gave richness and favor to his love for Christ and the truth as it is in him, his love for God and man, his love for brethren and for his family.

Physically, he was a man of commanding appearance, with a strong body, and finely molded head. His was a fascinating and magnetic personality. To know him was to first admire him, and then to love him. His candor endeared him to me, for I have known him to exercise it when men of less courage and integrity would have faltered. As true of all Christians of noble bearing his life was a blessing beyond measure to all of us who have known him, and his going over beyond painful to accept.

On occasion I have sought his judgment respecting material I had written as to its merit and the prudence and timeliness of its publication. His approval has always been cherished when received, and his corrections valued.

With multitudes of friends and brethren I join in mourning his passing.

Jacob were still living when God spoke these words to Moses; although Abraham, Isaac and Jacob had been dead hundreds of years. The whole argument turns on the right tense of the verb—"I am."

Another illustration of this same principle is Paul's use of the singular "seed" as contrasted with the plural "seeds" in Gal. 3:16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one And to thy seed, which is Christ." Abraham certainly had a plurality of **seeds**. Ishmael was one (Gen. 16:15). Isaac was one (Gen. 21:10). He had still others (Gen.25: Iff). But Isaac was **the** seed (Gen 21:12). Paul's argument in Galatians involves **one** seed. The argument, therefore,

See **Inspiration**, page fourteen

HITHER... THITHER... YON !

Jim McDonald



Jim C. McDonald — Evangelist for the Second and Walnut Street church and Staff Writer for *The Preceptor Magazine*, 401 North Third Street., Paragould, Arkansas 72450.

From the Ancient Order, J. T. Tant, editor, Wesley Chapel Rd., Decatur, Ga. "A faithful church is now meeting in Rome, Ga., having met for the first time October 1. It meets in the Maple street community center. Bible study is at 2 P.M. and assembly worship at 3. Contact there for more information is Don Holms, phone 235-0803 ... Gary Ogden has now moved to Lawrenceville to work with the church there. Midweek service is at 7:30 on Thursday. In case any brethren around Atlanta wish to attend and lend encouragement. One was baptized there recently. Prospects are encouraging for Bon Lehde to soon move to Gainsville to labor with the disciples there. If any of our readers know of those in the Athens area who are interested in standing for the truth, please contact D. E. Harrell, Rt. 3, Box 301B, Athens, Ga. 30601. He has recently moved into the area and is looking for other conservative brethren....

Joe W. Pruett, 3259 Greendale Road,

Birmingham, Alabama. During August and September 2 were baptized as result of a Bible Class in their home, 1 was restored and 1 placed membership at Cahaba Heights.

Humble church of Christ 621 Herman St., Humble, Texas. In the past three weeks there have been three baptisms one restoration and six to place membership. Attendance and contributions are very good. Herbert Thornton, Jr. is the evangelist for this congregation. This congregation fully supports Melquides Dominquez in Tijuana, Mexico and assists in the support of Earl Pickle in Conroe, Texas.

W. C. Sawyer has moved to Louisville, Ky. to work with the Wendell Ave. church there. Larry R. Devore writes: "I preached in a meeting at Moundsville, W. Va. October 2-8. Good attendance. No response. Brother Earl Robertson is doing an excellent work there. Our work here at Funston St. continues to go forward in a good way. Two restored and identified Oct. 22.—Box 5, New Carlisle, Ohio 45344....

ACTION IN ARKANSAS "Since our last report, the following Gospel Meetings have been held: Vernon Ripley at Marked Tree; A. W. Goff at Big Flat and Evening Shade; Chares Murray at Montross; Guthrie Dean at Ben and Fayetteville; Irvn Himmell at Harrison; Jerry Westbrook at Warren; Ross Saunder at Trumann; Walt Weaver at Bigelow; Lowell Blasingame at Light;

Oliver Murray at Forest City; H. F. Sharp at El Dorado; E. C. Gilbert at Dyess and Blytheville; Harold Fite at Evening Shade; Marshall Patton in Little Rock; Bob Bunting at Greenwood; Leonard Tyler at Bald Knob; Ward Hogland at Conway; Eugene Britnell at 46th Street in Fort Smith... Harold V. Trimble has moved to Eastside in Blytheville; Bill Cain has moved to Greenwood; W. R. Hooton to Marshall... The Central church in Searcy is erecting a new building in which to worship... A new church is now meeting in Russellville in the home of Allen D. Harper, out one mile east of

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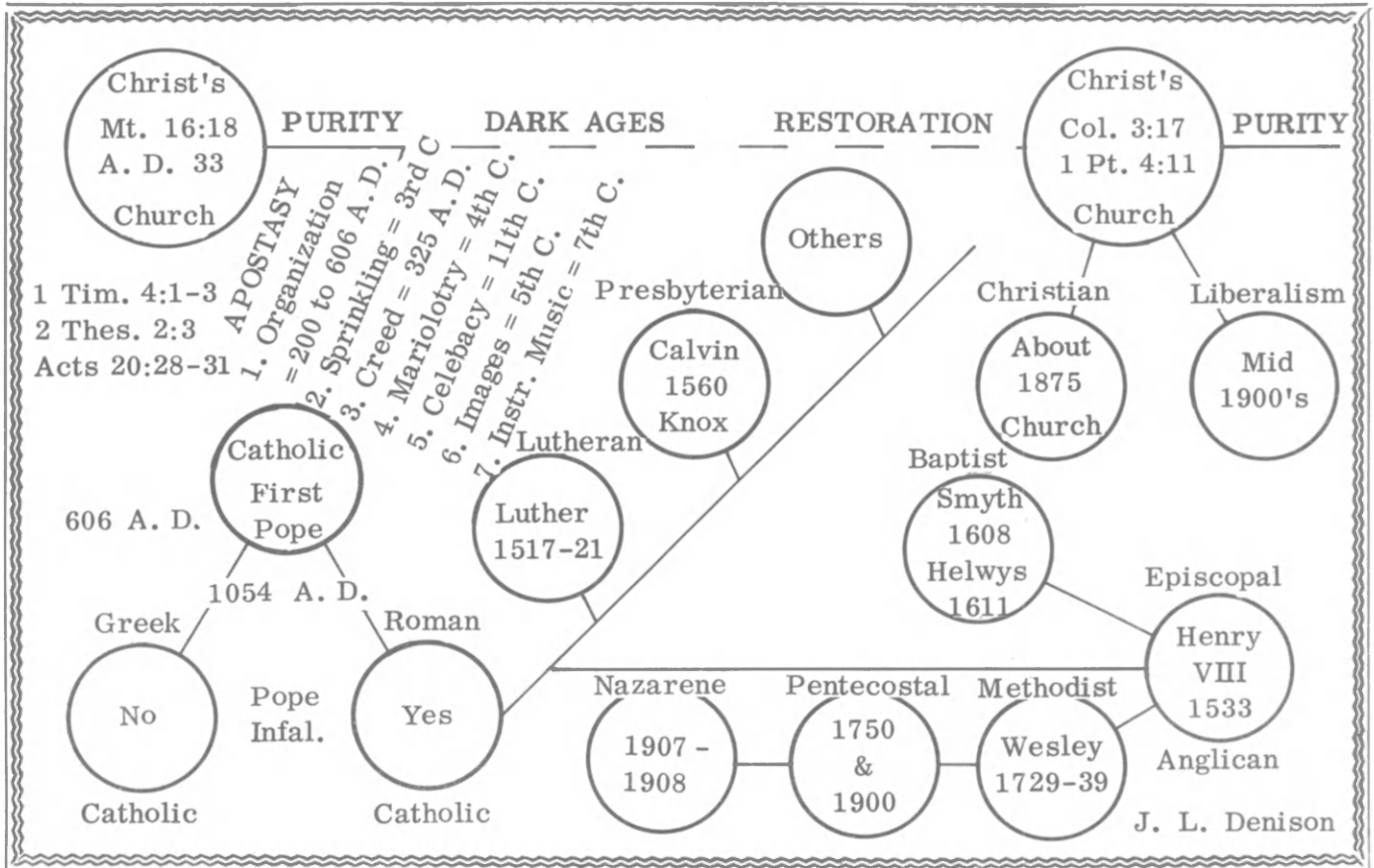
I-40 and Hwy. 64 Jct. on Arkansas 331, known locally as Cove Road. His address: Rt. 1, Box 224—From the Sower.

Three were baptized and two restored in a recent meeting in Palmetto, Fla. Gilbert Copeland has moved to work with the West Anaheim, California brethren... Bill Fling is now preaching for the church at Huntington Beach, Calif, address him 301 Huntington... Paul K. Williams will leave for South Africa in December to establish a church in Johannesburg. His travel fund has been almost secured and at his last report lacked \$125.00 amount of his monthly support.... One was baptized in early October at West Ana-

heim, Calif... Gary Ogman has recently begun work with brethren in Lawrenceville, Geo.... Two were baptized at Cahaba Heights in Birmingham, Ala. in Sept. ... One was baptized during October at the Greggton congregation in Longview, Texas.... Aveline Amador preaches for Spanish brethren in Kingsville, Texas and reports there a recent baptism... NEWS ALONG THE BORDER: Jose Bernal Mendiola has started a new church in Estacion Loma, N. L., Mexico, having moved from Matamoros, across from Brownsville, Texas. The new church now consists of 17 members counting brother Bernal and his wife. Three of these were baptized in October, seven were baptized in April. In El Salto del Agua, S. L. P., Mexico, Jacobo Medina reports three baptisms and nearby in the town of El Mecco four were recently baptized there... In Rancho Las Anacuas, Reynosa, Tamps. Four were baptized here recently and two were baptized at Mercedes, Texas in late October. Three were baptized in Louisville, Ky. at Gardiner Lane during October... At Pine Bluff, Arkansas four have been baptized during October.... One was baptized during October at the church in Garden Grove, Calif.

"We are glad to report that a congregation of the Lord's people is now meeting in Guthrie, Texas. Services are being conducted in the courthouse. Brother Bill Alexander, a member of the Caprock church, is preaching each Sunday for the church in Guthrie. People in that area, or visitors passing through are invited to meet with the brethren there. Bible study begins at 9:30 each Sunday morning." —From Timely Admonition, Lubbock, Texas... We notice that a new group of disciples are meeting in Rome, Georgia; and, perhaps by the time of this publication, a new church will be meeting in Piggott, Arkansas.

Brother Jim Everett from Sydney, Australia writes to report that: "The proposed meeting between many of the preachers in Australia to discuss the "issues" has been cancelled. Bob and I, however, will be meeting with brother Marvin Phillips, in the presence of Windsor brethren on the 13th and 14th of November. They want to hear both sides..." Jim and Bob (Harkrider) are preaching for two groups of brethren at Inveroll and Armidale, besides working with the new group in Sydney. One has been baptized in Sydney, at least one Australian family was there to begin meeting with them, and good contacts have been made with at least one other Sydney church. Aside from that, brother Roily McDowell is the Australian preacher at Bundabery where he has done an outstanding work. Some liberal churches in the U.S. have cut off bro. McDowell's support because of his stand for the truth. Truth is making good strides in Australia. Doug Baur reports from Rhodesia, Africa that they are having several opportunities to



teach in homes, classes and expect conversions to shortly result from these. Wayne Sullivan reports from Pretoria, South Africa that Ray Votaw was shortly to hold a meeting for the brethren there. The Paynes have completed their plans to go to Nigeria, despite the unsettled political situation there.....

"Brethren in Garland (Texas) have met in a temporary location on Randolph Street for several years. They have now completed a new meeting house at 4602 W. Walnut in Garland. We rejoice with them and commend them for their progress. Jack Holt is the preacher... — From the Westside Contender, bulletin of the church of Christ, 1605 W. Irving Blvd. Irving, Texas.One was baptized in late October at the Westside church in Aurora, Illinois.... Judson Woodbridge held an early November meeting at the Maragaret St. church in Joliet, Ill.... In Downers Grove, Ill. brethren had a lectureship meeting beginning on Nov. 6. Aubrey Belue held a mid-Nov. meeting for the Franklin Park, Ill. church Jimmy Tuten holds a Nov.-Dec. meeting for the Par Ave. church in Orlando, Fla.... James Trigg held a November meeting for the Josey Lane church in Carrollton, Texas.... A. Hugh Clark was with the brethren at Calmont in Ft. Worth, Texas Nov. 6-12.... Osby Weaver held a November meeting for the Scyene Road church in Dallas ... Yater

Tant was with brethren at Main Street in Lewisville, Texas.... Gary Scott held a November meeting for the Southside church in Greenville, Tex.... Rufas R. Clifford held a November meeting for 6th Street in Pine Bluff, Arkansas.... Edwin Hayes held recent meetings in Pell City and Hanceville, Alabama and Oneco, Florida.... Edgar J. Dye held a November-December meeting at Newport, Ark.... John Iverson held an Oct. meeting for Southside church in Huntsville, Texas.... Hershel Patton held a September meeting for the Northeast church in Atlanta, Georgia.... Billy Moore held an October meeting for the Southside church in Springfield, Miss... William Wallace held November meetings at Mt. Pleasant, Texas and Sherman, Texas... Joe Nell Clayton held an October meeting for the 2nd and Washington Sreets. church in Purcell, Oklahoma.... Robert Williams held an October meeting for the Haldeman Ave. church in Louisville, Ky. Robert Jackson was with brethren at Valley Station, also in Louisville.... Donald Townsley held a late Oct. meeting for the Manslick Road church, Louisville.. Dudley Ross Spears held an October meeting for the Westside church in Ft. Worth, Texas... T. E. Webb held an October meeting for the Grand Prairie, Texas church.... Bill Crews held an October meeting for the Major Drive church in Beaumont, Texas... W. L. Wharton, Jr. held an October meeting for the Thomas Blvd. church in Port

Authur, Texas.... In California, Floyd Thompson held a November meeting for the Torrance church.... Gordon Wilson was with the Long Beach brethren (E. 10th St.); Hoyt Houchen was at the "E" Street church in Ontario; Jady Copeland was at Venice; Homer Walker was at Clarksdale Ave. in Norwalk Jimmy Tuten was with the University church in Baton Rouge, La. in October.... Stanley J. Lovett was at St. Charles, Missouri for a late Oct. meeting and Harry Pickup, Jr. was at Hazelwood, Miss. for a November meeting.... A lectureship was held in Oct. by brethren in Stephenville, Texas.... Jack Thompson was at Center, Texas in late October for a meeting... John Bullock was at North Main and Gay in Gladewater in November... James Miller held a November meeting at Clarksville, Indiana ... James P. Needham was at Marion, Ind. in a mid-November meeting.... Bro. Needham began a gospel meeting on Nov. 10th at Bedford, Ohio.... Bill McCuistion held a November meeting for the Linwood church in Shreveport, La. ... Ronald Mosby held a November meeting for the Harding Ave. church in Sciotoville, Ohio.... In the Houston, Texas area gospel meetings were in progress in October and November at Greenwood Village, Don Willis; Northline, Bill Haynes; Red Bluff, A. O. Raney; Rosenberg. Oliver Murray; Norhill, Roy Cogdill; Green's Bayou. Bob Craig and Cypress-Fairbanks, Roy Foutz.

Helvey lives in Killeen, with another daughter, Mrs. Othrene Dudley.

Survivors include the widow, Mrs. Georgia Clark of the home address, 215 Arrowhead Drive, in Killeen; two daughters, Mrs. Marion Dugger and Mrs. Guy W. Evans, Jr., both of Killeen; one son, Hugh H. Clark of Dallas; and seven grandchildren.

Pallbearers will be P. R. Cox, C. N. Harvey, Morris Long, J. L. Long, Johnny Partin and Walter Lehde.

—Abilene Reporter

Following is a corrected list of places and years where he labored with local churches: Winters (1920-25); Breckenridge (1926-28); Denver Heights in San Antonio (1928-35); Southside in Ft. Worth (1935-37); Union Avenue in Memphis (1937-41); College in Abilene (1941-46); Highland in San Antonio (1946-53); Pruett and Lobit in Baytown (1953-58); Caprock in Lubbock (1958-62). and Harker Heights in Killeen (1962-67).

he was listening. Not only was he lavish in his encouragement in that meeting but about a week later he visited the meeting at Wonsley Drive in Austin and after the service, he shook hands, smiled and said, "I don't know why I come all the way over here to hear you; you make me feel so bad!" He gave this speaker much encouragement in the publication of **The Preceptor Magazine**. As others constantly sought his advice and encouragement, he gave wisely, freely, helpfully and encouragingly as a friend and a Christian. He had a great love for others.

He Was A Family Man

There was no more closely knit family than his. Living in both physical and spiritual proximity, beginning first with his beloved "Georgia," then the children, the grandchildren, the in-laws and the great-grandmother, there was a nearness seldom seen in family relationships. He was the warm and congenial sun about which all other family members revolved. This unique family relationship was seen in a little family ritual atop "the mountain" where they all lived. Each evening at ten O'Clock before they retired the

FLORIDA COLLEGE LECTURE PROGRAM

THEME: PRESSURES OF CONTEMPORARY LIFE

The Florida College lecture program has been planned to meet some contemporary pressures that beset the people of this generation. The speakers have been selected and the committee feels they will be able to present these subjects with interest and profit to all. The college extends a cordial invitation to its many friends to attend these lectures.

Time	Monday	Tuesday	Wednesday	Thursday
9:30 to 10:15		"The Relationship of Young People to their Elders" —Jady Copeland	"The Problem of Self" —Hoyt Houchen	"Will he find the Faith?" —Jim Finney
10:20 to 11:15	Franklin T. Puckett	The	Holy	Spirit
11:20 to 12:15	James W. Adams	Problem of	Human Responsibility	and Organization
2:20 to 3:15	Roy E. Cogdill	The Church	-- Its Nature	and Structure
3:20 to 4:15	Homer Hailey	Contemporary	Prophetic Cults.	Alumni Program
4:20 to 5:00	Melvin Curry	Palestine — Visual and Verbal Pictures		
7:30 to 8:30	Right: What Determines it? —Luther Blackmon	Conscience: Conflicts and Crisis —Clinton Hamilton	Death and the Resurrection: Problem of Purpose and Destiny —Eugene Britnell	
8:30 to 9:30	Unbelief: Sources and Forms —Bob Bolton	Hypocrisy: Prevalence and Perversity —Warren Cheatham	Life: Biological and Psychological Dilemmas —pending	

whole clan would assemble in the den of his lovely house and some one providing light refreshments, for a little while they would enjoy a little family togetherness. In the days to come these good and now broken-hearted people can take courage and strength in the memory of this good and great man.

**He Appreciated Order, Quality,
Dignity and Graciousness**

The house in which he lived with his study, his library, the yard (in which he delighted to work), and the nearby meeting house; all of these, as well as other things, reflected his appreciation for order and quality as did also his preaching and writing. Dignity and warmth as a human being and also as a Christian were exemplified by his very physical stature and bearing. Genteel graciousness was manifested in his speech and conduct toward others. There was nothing mean or little in his entire make-up but only magnanimity.

He Was Serious, Sincere and Faithful

His soundness in the faith and manner of life were never questioned. In his genial and gentle attitude he was strong and uncompromising where truth was concerned.

The last week of his life on earth was spent in doing what he loved most, preaching the gospel. This final week was spent in a gospel meeting with the Calmont church in Fort Worth. He worked hard in that meeting at times even until the early hours of the morning becoming very tired on Friday. Two were baptized in that meeting. Refreshed following Friday night's repose, he successfully concluded the meeting on Sunday evening. After the exhausting labors of the week's meeting he went to his son's home in Dallas to spend the night before returning to his own home.

He closed his eyes in weariness when he retired about mid-night; and, we judge, when he awakened he was with his Lord in heaven where he shall never again grow tired or become weary.

He fought the good fight; he finished the course. He kept the faith. Now he wears the victor's crown of righteousness.

May the Lord help us all to follow him as he followed his Lord.



RELUCTANCE (Continued from page three)

specified obligations rather than recognizing in it an intimate spiritual relationship with Jesus Christ founded on a living faith, a consecrated love, and an abiding hope and resulting in the dedicated performance with joyful hearts of whatever the will of Christ enjoins. Out of a failure to recognize the true nature of his relationship to Christ develops the "reluctance" by which the professed Christian's service is characterized. And, out of this "reluctance" springs the difficulty of enjoying a meaningful experience in the practice of his religion.

Reluctant Service Rejected

God will not accept the performance of divine duties

with human reluctance. No duty which God enjoins upon man is arbitrarily imposed. None is prescribed simply to satisfy some need in Deity. Each duty with which man is charged is designed for the good of him who performs it as well as for the accomplishment of objective purposes relating to God and other men. The influence of divine obligations faithfully performed is subjective as well as objective. "Reluctance" on the part of man in the performance of divine duties is destructive of their subjective benefits, and almost invariably, shamefully limits, both in character and degree, their objective results. Well did the Wise Man say, "Whatsoever thy hand findeth to do, do it with thy might." (Ecc. 9:10.) Paul adds to this admonition a stirring injunction to the Christian—"in diligence not slothful; fervent in spirit; serving the Lord." (Rom. 12:11 ASV.)

Cultivate An Appetite For The Spiritual

The professed Christian must cultivate an appetite for the things of God—the things of the spirit. Inspiration often compares spiritual health, growth, and development to the physical. In the realm of the physical, much wholesome as well as palatable food is at first repugnant to the taste. Appetite, however, is a creature of cultivation. Cultivate an appetite for such food and it will become a delicacy—a delight to the palate. Cultivate an intimate relationship with Christ and the appetite for the spiritual will be immeasurably improved. No duty which he enjoins will be distasteful, nor will it be performed with "reluctance."

In our judgement, such "reluctance" is the result of limited vision. We need to take a larger view of things. We often have our eyes on the means rather than the end. Food viewed in the light of its nutritional value and the health of the body looks entirely different than when viewed in the light of its first impression on the taste buds. The loving mother views many onerous and unpleasant tasks which she is called upon to perform for her infant child, not in the light of their immediate, unpleasant character. She acts meaningfully and joyfully on the basis of her intimate relationship to the child, her love for the babe, and the anticipation of the joys that the unfolding years will bring to her through the child.

The child of God should view every duty characteristic of that relationship in the light of his union with Christ, his consecrated love for Christ, the ultimate effect of the faithful performance of that duty on his own character, the objective results which will glorify God and bless men, and his own hallowed hopes for eternal bliss. Jacob, patriarch of Old Testament times, viewed his seven years of toil under Laban in the light of his passionate love for Rachael and the prospect of many years of wedded bliss and "they seemed but a few days unto him." (Gen. 29:20.) Surely it is true that duties become easy commensurate with our appetite for them, and appetite can be cultivated. The "desire" in this regard is "parent to the delight in execution." Religious exercises are meaningful and attractive dependent upon our spirit and attitude as we approach them. Let our attitude not be one of "reluctance." **End**



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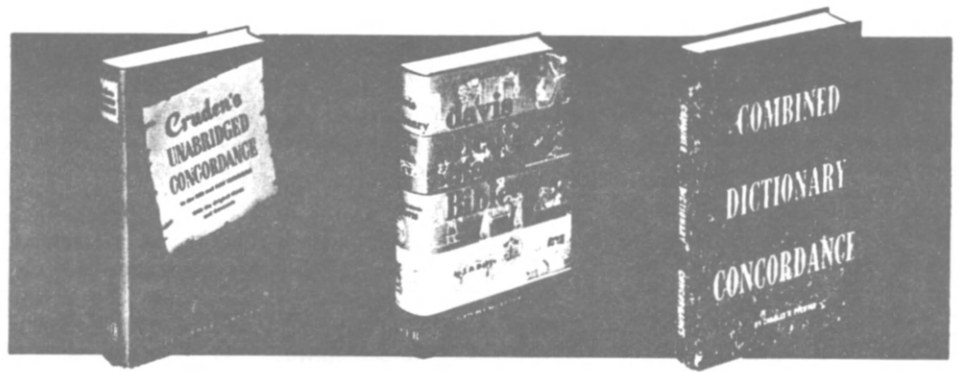
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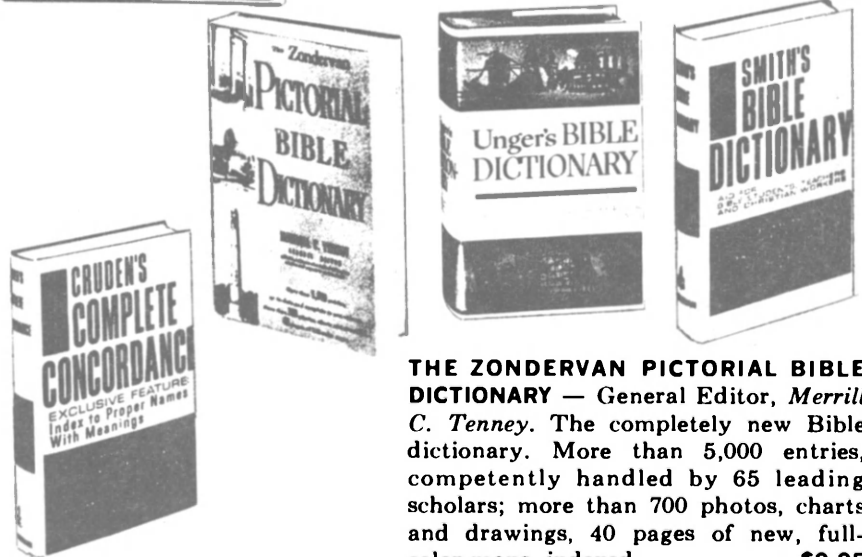
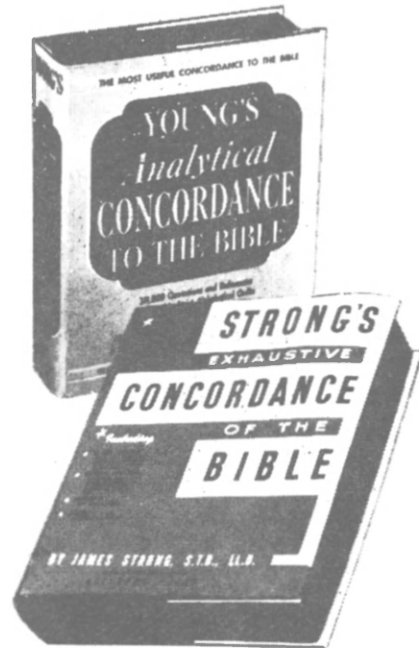
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strength of his reasoning upon the material acquired. That is, his ability to secure and retain was more pronounced than his ability to reason, at least I so thought then, and his subsequent behavior sustains this appraisal.

His article further supports the suspicion I have entertained as to the underlying cause of his defection from the faith. He attended the University of Illinois to secure his Ph. D., majoring in Philosophy. While sitting at the feet of professors, ostensibly preparing himself to fight infidelity more effectively, he slowly, even imperceptibly, breathed in the very infidelity from those before whom he sat. Gradually he suffered the fatal erosion of his faith. His confidence in human wisdom, and especially as he evidently related it to himself, displaced his confidence in the verity of God's Word. Human pride has been the source of more tragedy in the lives of more people than any other one thing, and the people of God are not immune to its ruin, with preachers being exceptionally susceptible thereto. Also, the youth of Pat, when recognized as identified with the reputation he enjoyed was an adverse factor. He became prominent too soon; being lifted up with pride he has fallen into the condemnation of the Devil. It is a grave mistake for men to attain eminence too early in life for this reason, and, too, that it takes the experience gained in time to teach some needed lessons, and to mature that humility so vital to one's own usefulness to God and safety for his own well-being.

He gives the year 1957 as the date for his vital break with his past. His inner struggles for the world, his felt obligations to it, led to his break with "traditional theism." He says, "whether loving the world in the Demas sense, or in the spirit of John 3:16 (as I believed), my involvement with the world outside the "Church of Christ" was so complete that I moved in the Fall, by mutual agreement with F.C.C. to exclusive teaching at Tampa University. At this point he relates that six weeks enforced rest in bed led him to thinking and rethinking. The upshot of this led to his leaving the church and becoming affiliated with the Unitarian Fellowship. He reached the decision that his felt obligation to the world could not be discharged within the church, hence he moved out of it into the world. Listen: "It is certainly of little significance to anyone else, but for the sake of those who have asked me, I wish I were acute enough in self-analysis to say just how much the frustration of my felt obligation had to do with my questioning the whole of traditional theism. At any rate the doubts became overwhelming" Page 93. I cannot but suspect his frustration was the result of an overweening ambition, which possibly he was not as acutely conscious of as he was of his felt obligation to the world. One would conclude that he is presently enjoying a release from the tensions of frustration by the freedom he experiences in the world, and the great contribution he currently is making to the cause of the "Great Society."

By the terms "traditional theism" he employs we are left to fill in most of what he has in mind. He gives a few specimens, but he it noted he first questioned the whole, and this questioning led to his being overwhelmed in doubts, and his doubts displaced his faith, and thus a total re-

jection of traditional theism. By traditional he evidently means the apostolic traditions, and by theism he must mean all the scriptures contain regarding God, His Character, His Purposes and His Will. In other words, Revealed Religion has been cast off by him. Hence, his affinity for a while with the Natural Religion of Unitarian variety.

His article merits the commendation of being forthright in some aspects of self-analysis. For instance, "Evidently, however, I became the protagonist and apologist. Because debaters are so highly regarded in the Church of Christ, a fluent young man can easily have his head turned by praise of his cleverness in debate. Pride in the skill of forensic effort quickly dominated any efforts to weight fairly one's own position." This is a timely observation, which, while the one making it can see its force and application in relation to others usually fails to see this in relation to self. Be it said to his credit that evidently he sees this as rightly applying to himself. But seeing it constitutes no justification for his departure from the faith. His further remark in this connection says: "However, the remorseless requirements of logic itself forced me to reconsider each of our major tenets. I was undone by the honesty of the very methods I used. I knew that propositions seeking to capture the essence of the conceptual system inherent in the verbal inspiration view of the Bible simply had to be consistent. The truism that if two propositions contradict, one must be false, led to my reassessment of many widely accepted views. For example, if we are truly "silent where the Bible is silent," what justification could there be for adding to the simple description of disciples meeting on the first day of the week to break bread the dictum that Christians must do it every Sunday, but never on any other day?". Pat isn't alone among the writers in this book who takes exception to the long prevailing conception and practice of the followers of Christ eating the bread and drinking the cup every first day of the week, and never at other times. I am amused, however, by his approach, and the basis for his exception thereto. He considers this position to be in conflict with the import of speaking where the Bible speaks and being silent where it is silent. Hence, to speak and/or act in taking the Lord's Supper on other days is not considered by him as speaking where the Bible is silent, yet he knows that the scriptures are wholly silent as touching such a practice! The simple narration of the disciples meeting on the first day of the week to break bread, as he admits, should enable him to see that when we do likewise we are speaking where the Bible speaks, and are silent where it is silent. Further, he knows that any memorial institution involves the principle of a stated or regular observation. The real trouble is not one of conflict with an avowed principle (speaking where the Bible speaks, and being silent where it is silent), but one of being at variance with the prevailing practice of prominent denominations.

Through these periods of change and frustration he reached the point, under the influence of his favorite professor to question the evidence for supernatural events, while discussing the resurrection of Jesus. With the erosion or annihilation of his faith in the factual resurrection of Jesus from the tomb, he acted consistent in renouncing his religious pretensions. The truth of Christianity rests on the fact of the resurrection. However "literate and skilled"

this professor may be esteemed to be by Pat, I daresay he has, among Christians, thousands who are his equal or superior. Pat is not ignorant of the literate and able men who have defended this proposition against the railings of infidels. In fact, one of my most highly-prized books is one Pat gave me on the subject of evidences, containing a digest of West's work on the subject of the resurrection. I wonder if he regards A. Campbell as illiterate and unskilled in his defence of the supernatural resurrection of Jesus in his debate with Owen? My personal judgment is that Pat is the victim of an undue esteem for touted intellectuals and self-professed scholars, who repose an unwarranted confidence in their own powers of ratiocination.

In a postscript he tells us that his aversion to traditional theism has somewhat abated, which leads to the observation that it lacks a great deal having disappeared. This but little abatement enables him to entertain currently views which before his radical change he did not, nor could have, cherished with respect to denominationalism, both Protestant and Catholic. In an article to follow I wish to notice some of the expressed sentiments of him in this area, and, too, to note his present involvement with "humanism."



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AS I KNEW HIM (Continued from page four)

issue in the brethren moving from that rather poor location to what was then one of the better neighborhoods in the city. The present building at 1226 Highland Boulevard is largely the result of his planning and persistent efforts.

Those years found me living in Houston, Texas and working with brethren of the Norhill congregation. About 1952, I was invited to conduct a meeting with the Highland congregation and one of the highlights of it, as I look back, was the reunion with brother Clark. I was happy to have him relate his experiences over the years we had been separated and to understand him better. I remember confessing to him that I was among those who had wondered about him during his "Tennessee and Abilene" years. I believe that I was able to show him that many, whom he regarded as having "let him down," were in the same same situation of misunderstanding as I. It was good to feel that we understood one another again.

From San Antonio brother Clark moved to Baytown, Texas, and by then the "fight" over institutionalism was in full swing. If any had ever doubted where Hugh Clark stood they doubted no more! He was never out of this fight until the day he fell asleep in the Lord. Out in Lubbock he did a fine work with the Caprock congregation and in that city was exposed to the rude and frigid withdrawal of many brethren with whom he had labored in past years. He had entertained the illusion that by returning to that field of former labor he would be of great influence and help to brethren involved in a digression with which they were woefully ignorant of its final end. He discovered what many of us have also found, i.e., that one can be a friend of some people only as long as the "crowd" approves. Brother Clark had not entered upon his labors without counting the cost and, though it pained him to be despised by his former friends and brethren, he

pursued the course he believed was pleasing to the Lord. In conversations over the years I never felt that brother Clark entertained any bitterness; pain and disappointment, yes.

Time has sped swiftly these thirty-three years. In all of them Hugh Clark was busy. He took some measure of pride in the fact that in all his preaching years, and they were many, he was never a single Lord's day without commitment to preach somewhere. He was indeed a useful, busy man, appreciated by brethren who used him without interruption throughout his noble career.

One who has been close to him for many years remarked, following the funeral services for brother Clark, "He lived magnificently and he died magnificently." I, for one, will greatly miss A. Hugh Clark. Our feeling of appreciation and love for him extend also to his wonderful wife and helper, sister Georgia Clark, and to his children. We are grateful that the stream of time brought us together and let our lives touch and for the influence his wisdom and example has impressed on us. We are no less grateful for the benevolent and gentle passing of his life from the earth into the realm of "fadeless day."



WORLDLINESS (Continued from page five)

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's" (1 Cor. 6:19, 20). We are stewards of our bodies. After God made man, He gave to him dominion "over every living thing that moveth upon the earth," which would include man himself.

One will never care for his body because one has legislated that he do so, has made laws that he eat or not eat, drink or not drink certain things. The inhibition must come from within one's self to be effective. It must come from self-control, because one wants to use his body in faithful service to his Lord and King. He must have a will, stimulated by a worthy goal.

Each of us can so develop her potential for self control that she can do as did Daniel: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine he drank" (Daniel 1:8). One of the earliest lessons which mothers have the responsibility to teach their children is that of self-control of their bodies that they may so develop as to be "fit for the Master's use."

Warnings of danger of cancer and of heart damage from cigarette smoking will not deter your boy or girl when pressure is brought to bear by their associates to "join the crowd" in their abuse of the body. Only self-control stimulated by respect for one's body because of the high purpose which God has assigned for it, is the safe means that will cause one to refrain from anything that will abuse the body. Without control from within, it is easy to succumb to inordinate desires of the flesh, or lust, which will contribute nothing to spiritual growth but will retard it. Giving in to the desires of the flesh is worldly, is of this world here and now and is similar to the Epicurean phil-

sophy of "Eat, drink and be merry, for tomorrow we die." Some say, "That which the body desires is that which it should have, because Nature is dictating the need, therefore it is all right." This is not true. There is a higher nature in man which gives him a potential to control the physical part of his being. This is one thing which elevates man above the beast of the field and raises him to higher ground.

When Jesus was in the flesh and tempted in all points as are we, He gave us an example of control of the flesh, and, at the time won a victory over Satan. Jesus had fasted forty days and forty nights, and "he was afterward an hungered." Students of man's physical being say that hunger is one of our strongest drives. One who has never stolen may be tempted to do so to get food to satisfy his hunger. Jesus could have manifested to Satan His divinity by turning stones into bread and thus have satisfied His hunger. Instead, He exercised control over His physical body and used the "sword of the Spirit," His Father's Word, as had been given to the Jews in Deuteronomy 8:3: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Satan could not answer that thrust of the sword.

Inspiration wrote to those who would follow Jesus: "Love not the world, neither the things that are in the world. If a man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye and the pride of life is not of the Father, but is of the world" (1 John 2:15, 16).

Another God-given drive in man is perhaps equal in force to that of hunger. That is the drive of sex. This great force is, too, for lofty purposes, namely: for purity of life and for procreation. When used as God has directed, all will be well.

When self-control is lost, there will be unfortunate results such as are cursing the world and even the Lord's church today. Consciences cannot be salvaged, nor God pleased by churches setting up "homes for unwed mothers." Wherein lies the answer? It lies in the laps of mothers and fathers who have failed to train their children in God's plan for the use and not the abuse of this powerful drive. Some things that will help in training are: Keep the "seeing eye" from taking into the mind "sexy pictures" on TV screens and in magazines; teach your children that God, in His Word, equates nakedness with sin. Love for God will give one the desire to please Him by wearing only modest clothing, and to wear that which pertains to his or her sex and so glorify God who says to do otherwise is "an abomination to the Lord your God."

There is much newspaper talk about "the new morality," which some are accepting as being better suited to today's world than the morality penned in the Word of God "so long ago." A great evidence of the divinity of God's Word is its changelessness. Perfection cannot change and remain perfect. No bit of literature except the Bible has ever met with perfection the criteria for good literature: namely, it is good for all time, or, timeless, and it is universally good, suited to all peoples. "Never grow old" may truthfully and safely be applied to the "Book of books" in all the years to come and just as applicable as when the finger of God moved in the writing of the same.

Let us realize that: "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly and godly in this present world" (Titus 2:11, 12).

(Worldliness, To be continued)



DIDN'T MIND!! (Continued from page five)

didn't. Paul didn't. Christ didn't have to live here; but by his death, burial and resurrection He demonstrated the certainty of a life after this—where we shall give account of the things done in the body, whether it be good or bad. What I write about brother Clark will have nothing to do with his final destination; but I sincerely hope and pray that reminders of his sacrificial efforts to serve the Lord during his earthly sojourn will encourage others to serve the Lord more faithfully, and prepare for their ultimate and inevitable time of departure.

In this way the work of veteran A. Hugh Clark continues; and "he being dead yet speaketh."



INSPIRATION (Continued from page six)

hinges upon the use of the singular form of the noun seed.

Second, word inspiration is necessary because the men who "spoke from God" often did not understand what they spoke **at the time** they spoke it. This very fact alone nullifies the "thought" theory of inspiration. As we have shown, the "thought" theory of inspiration demands that they **always** understand.

Peter's speaking on Pentecost is an example of this. "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:39). Those who "are afar off" in this passage are the Gentiles (Eph. 2:13). The "promise" of which Peter speaks is the promise of gospel blessings. That Peter did not understand what he said is attested by the fact he required to be convinced to go preach to Gentiles seven years later. Three miracles were necessary to convince him to go preach to Cornelius, a Gentile (Acts 10). Whereas preaching to the Gentiles, was the very thing Peter said had to be done. **Peter did not understand what he said.** J. W. McGarvey has this apposite statement on Peter's remark: "This is an instance among many in which inspired men, while speaking the words which the Spirit gave them, did not themselves adequately apprehend their import" (Commentary on Acts, P. 40).

In like manner Caiaphas, who was high priest the year Jesus died, prophesied the death of Jesus (Jno. 11:49-52). This wicked man did not merely foretell a future event. But he prophesied the vicarious death of Jesus for both the Jewish nation and the Gentiles. Not only did this man not understand what he said, he didn't even believe it!

Finally, the gospel plan of salvation spoken by the prophets was not understood by them (1 Peter 1:10-12).

Truly, "thought inspiration" is **no inspiration**. The difference between **verbal** (word) inspiration and **thought** inspiration is the difference between what God's word claims for itself and what men will concede to it. One cannot deny the claims of God's word and receive it as the word of God.

The End

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Searching The Scriptures

Christ's Church

by A. Hugh Clark

Number Six

We have seen that the group of baptized believers who, having heard the sermon of Peter on Pentecost, and who had at his command been baptized for the remission of sins (Acts 2:37-41), were called the church throughout the remainder of Acts and all through the New Testament



We think it would be interesting and revealing to ask several questions at this point. For instance, "What denomination, as we know religious denominations today, did this church represent? The answer to that question of course, would be that this was no denomination at all; that this was simply Christ's church.

This answer is correct, beyond any possibility of doubt, and with this conclusion, we think, ALL would agree.

But, this would cause us to ask another question, for the sake of truth. "Are we then, to understand that these people were just saved people, children of God, Christians, members of Christ's church because HE had added them to it when they were saved from their sins, and are we to understand, that they were not members of any denomination at all?" And every one must surely answer in unison that this is true! But, this being true, our next question is, "If these could just be Christians ONLY, members of Christ's church, and not members of any denomination at all, why can't ALL who claim to be saved people do this in our day?" And of course, THEY COULD IF THEY WOULD.

Another question will not be amiss at this junction in our discussion. It is this, "If no one from that memorable Pentecost until now, had preached anything other than Peter preached that day, and therefore, no one had ever done anything else than these did, that is, as penitent believers in Christ had been baptized for the remission of their sins, and then, knowing that God had added them to Christ's church when he remitted their sins, they had been satisfied to remain CHRISTIANS ONLY, members of Christ's church ONLY, my question is, HOW MANY CHURCHES WOULD THERE BE IN THE WORLD TODAY?" And the answer to this question is too obvious to require statement. We believe that comparatively few people have ever had this truth called to their attention. Yet, this is how simple the matter becomes, when reduced to its basic truth!

Why don't YOU, my friend, obey the gospel ONLY, be a Christian ONLY, a member of Christ's church ONLY?

VOLUME 17 JANUARY, 1968 NUMBER 3

In This Issue

Editorial, "Ecumenism," Stanley J. Lovette	Page 2
"Strength and Dignity Were His Clothing," James W. Adams	Page 3
Theism and Humanism, Bryan Vinson	Page 4
Worldliness—Pleasure of the Eye, Irene Sowell Foy	Page 5
The Inspiration of the Scriptures, No. 4, George T. Jones	Page 6
Appointment Of Elders, Ernest A. Finley	Page 7
The Church An Institution, Tom Bunting	Page 8
Sam Binkley Reports, Sam Binkley, Jr.	Page 9
A. Hugh Clark, Bill Haynes	Page 9
Hither... Thither... Yon, Jim McDonald,	Page 10
Chart Sermon, "Baptism Of The Holy Spirit," Danny A. Brown	Page 11

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EDITORIAL

Stanley J. Lovett



Ecumenism

Ecumenism is a strange word to many. But it is increasingly becoming familiar to all. It is a form of the term ecumenical which means "General; world-wide in extent, influence, etc." —Webster. In current usage the expression refers to the efforts of some to achieve a substantial degree of unity among present-day religious bodies including interdenominational co-operation now; and, in the future to attain a "one church" entity from the diverse religious groups now in existence.

In recent years there have been several noteworthy stirrings in that direction: the non-Catholic "observers" at the last Roman Catholic Ecumenical Council; the official messages of condolence on the death of the late Cardinal Cushing; the celebration of a Catholic Mass by both the Roman Catholic Pope and the Greek Orthodox Patriarch in Rome, etc.


But the latest of these movements toward ecumenism was the recent "consecration" of a Roman Catholic Bishop to his office with the assistance of representatives of three other major religious groups. They were respectively a bishop of the Greek Orthodox Church, a Protestant bishop and a Jewish Rabbi. A great deal of coverage by press, radio, and television was given this event indicating the importance attached to it. It was hailed as another significant step on the long and tortuous road to ecumenism.

Anyone who knows anything at all about the teaching of the gospel would not put himself in the undesirable and untenable position of denying the New Testament teaching of the necessity of keeping "the unity of the Spirit in the bond of peace." In Ephesians 4, after charging the brethren to "keep the unity of the Spirit in the bond of peace," the Apostle Paul lists seven unities which, by their very nature, demand believers keep the unity of the Spirit. This is divine unity founded upon eternal and immutable truth. Truth is the foundation of oneness. The only possible unity pleasing to God is that which is established upon these abiding verities. All other human schemes are worthless and are an affront to the wisdom of God.

One of the impressive aspects of current "ecumenism" is that its approach to the problem of religious division is the exact opposite of the divine approach to the problem. Their idea seems to be, if we understand them, that by presently working with one another in a limited way each and ail will learn to appreciate one another and in some now unexplained way unity finally will be achieved.

The most recent example of the consecration of the Roman bishop is rather illuminating with reference to these early beginnings of ecumenism. It would be difficult to find a more heterogeneous group than these participants. For about eight hundred years now the Greek and the Roman churches have been deeply divided over the ambitions of the Roman popes to rule over all "the church." Only the most uninformed can be unaware of the divisions in the Roman church beginning with Luther and other "protesters." Finally, what communion is there between a Christ-denying Jewish Rabbi on the one hand and those bishops who at least claim to believe in Jesus as the Jewish Messiah on the other?

Under such circumstances the alternatives are as follows. First, if these now participants in ecumenism are divided over things other than truth they stand condemned by God for causing and See **Ecumenism**, page fourteen



“Strength and Dignity Were His Clothing”

James W. Adams



Almost three thousand years ago, an eminently wise man by inspiration of the Spirit of God penned a beautiful eulogy to a virtuous woman. He reached the highest note in his crescendo of praise by exclaiming “Strength and dignity are her clothing; and she laugheth at the time to come.” (Proverbs 31:25.) When Brother Lovett asked me to write a few lines for

The Preceptor about my recently departed brother in Christ and longtime, beloved friend, **A. Hugh Clark**, the quotation above began to press insistently upon my mind for expression and application. Were I to be limited to two words in the vast vocabulary of English terms with which to describe, honor, and commemorate the memory of Brother Clark, “strength and dignity” would be my choice. Truly “strength and dignity” were the clothing of this great preacher, cultured and gracious gentleman, and consecrated and tender-hearted Christian.

Brother A. Hugh Clark was too well known for too long by too many people among churches of Christ for me to presume to comment on his career as a preacher. Because I loved, respected, and admired him as a man, a preacher, and a Christian, I should like for my words to be more personal.

Brother Clark was without question a **strong** man. There was nothing weak about him. One did not meet him and forget him. The impact of his personality and character was tremendous. He was strong physically—endowed by nature with a powerful physique and handsome features. He had a mobile expressive face with eyes that challenged immediate attention and held it. His bodily movements were quick and graceful. There was never anything uncertain or awkward about him regardless of the occasion. These striking physical characteristics made him an impressive figure in any situation.

Brother Clark was a **strong** man **mentally**. He was not a bookish pedant, but he was a vigorous intellectual of uncommon power. His mind quickly grasped and retained ideas, and he was able to assimilate, classify, and give expression to them with marvelous precision and lucidity. His vocabulary was enormous and his rhetoric eloquent.

Brother Clark was a **strong** man **emotionally**. Intellectual power is not commonly associated with emotional fervor, or what is ordinarily called, “heart power,” in preachers. The intellectual is usually a methodical, precise, studious individual who is most often in expression as coldly im-

personal as a surgical instrument. Brother Clark, on the other hand, was not only intellectual but a man of deep and tender emotions highly sensitive to the feelings of his fellows. There was nothing superficial about him. He could scale the heights of emotional fervor and plumb the depths of the unexpressed longings of the hearts of his hearers. In his younger and middle years, he often evoked great emotional response from his audiences with his soul-searching presentation of the Lord’s message of salvation and eternal hope. Unlike so many great, so-called “revivalists,” however, he was never the actor playing to an audience. He was manifestly sincere, deeply compassionate, and ever personally concerned. I have seen him more than once, when recounting in private, casual conversation some touching personal experience, break down and weep. Hugh Clark was eminently a manly man but, like our Lord and the great apostle to the Gentiles, he was not ashamed of tears.

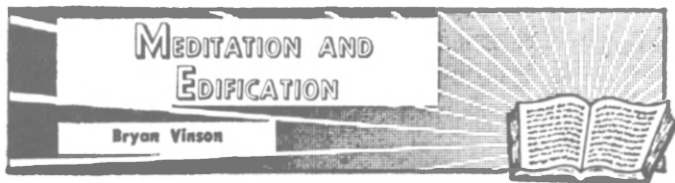
Beyond and above these qualities of strength, Brother Clark was a **strong** man **spiritually**. He knew the truth; he believed the truth; he loved the truth; he lived the truth; he preached the truth. He was by nature deeply devotional, hence a man of great personal piety.

Oftentimes, great strength is harsh and brutish even when employed in righteous causes. A commensurate degree of “dignity” in human character delivers “strength” from the low, the common, the little, the mean. In my candid judgement, “strength and dignity” were beautifully, subtly, and extricably woven in the “clothing” which adorned the character of Brother Hugh Clark. **Delitzsch** defines the Hebrew word of which “dignity” is the English translation: “Elevation above that which is low, little, common—just pride, true dignity.”

Brother Clark was in the proper and laudable sense of the expression preeminently a proud, dignified gentleman—a true Christian. There was nothing low, little, common, or mean about him. He was meticulous in the attention he gave his physical person. He dressed with care, not lavishly but with taste and attractiveness approaching subdued elegance. He was proud of the house in which he lived, the yard which surrounded it, and the building in which he and others met to worship God. He was honest, exact, and careful in his business dealings. He was scrupulously considerate and deeply involved in his family relations as a husband, father, and a grandfather. As a preacher, he was at all times in conduct above that which would reflect unfavorably on his sonship to God and discipleship to Christ. Even under the most trying and exacting circumstances, he was unfailingly courteous though often direct and unpromising.

I think what I shall remember most and cherish longest in the years ahead about Brother A. Hugh Clark are (1) the perfect poise with which he met all situations and (2) the effortless grace with which he dealt with them. Brother Hugh is gone and I shall see his face no more upon this earth. My heart is sad, but my faith is strong. I expect one day to meet again this beloved disciple of the Lord in “the land of fadeless day.” Until then, I must sorrowfully bid him, “Farewell.”

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



Expressing Concern For The Voices of Concern

Theism And Humanism



In the last article attention was directed to the article in "Voices of Concern" by Pat Hardeman. Notice was given to his developing aversion to traditional theism, and his affection for humanism. As the latter grew so did his aversion for the former advance. I am wholly unable to see how theism is irreconcilable with a concern for humanity, especially since God so loved the world (humanity) that he gave his only begotten Son" to die that man might live. In fact, the love and reverence for God is the bedrock on which rests any proper regard for the worth of man. Find where God is denied and you will find a nation where man's inhumanity to man is causing countless thousands to mourn. Look at Communist Russia, and her treatment of those by the millions who have been murdered, and the cruel suppression and extermination of those in the nations she has subjugated.

Perhaps, though, Pat's trouble is related to the fact that God has exercised more interest through Christ for the souls of the lost than he has for the temporal and physical needs and desires of men. He should not have grown impatient with his brethren—just waited a while and joined in with the social-gospelers so rapidly and increasingly asserting themselves today. However, from reports which have found notice in the press in Florida, his interests in the backward element, particularly the negroes in that state, has afforded for him a substantial reward in the way of monetary gain that likely has further stimulated his philanthropic regard for those who are the objects of assistance in his and L. B. J.'s war on poverty. Together he and his wife are reputed to have been well-remunerated for their services.

However, I am more interested in some of his statements as affording an index into his state of mind and heart as relating to the scriptures. First, I wonder if he thinks his War on Poverty, in which he is engaged is "the Lord's work"? Does he believe there is this Lord, and, if so, does he believe in Him? If not, he should not so vainly inject His name into what he is doing, and if he does, he might have a difficult time identifying from the teaching of the Lord that his present work is the Lord's at all.

On the Lord's Supper, Pat delivers himself thus "As I preached on this subject, a question began to burn in me;

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

if one combines the scriptural account of the living bread, which is Christ's flesh, with the accounts of the last supper, are not the differences in representation, consubstantiation and transubstantiation at least *trivia* and at most *different* ways of commemorating Christ's sacrifice? The charge of cannibalism often made against transubstantiation on the grounds that a communicant actually eats flesh rests on a crude ignorance of the doctrine." Pat, may I ask that, if the bread becomes *actually* and *really* flesh, does not the communicant in eating *actually* eat flesh; and if the fruit of the vine becomes *actually* the blood, does not he who drinks it *actually* drink blood? You cannot accept as true that the elements are changed in their substance into the real flesh and blood of Jesus, and deny, perforce, that in eating and drinking these changed substances that one is eating flesh and drinking blood—all the *crude ignorance* on the one hand or the *cultivated intellect* on the other hand cannot successfully deny this!

Notice further: "Whatever others may think, my own hope is to see Protestants and Catholics taking communion together—each interpreting Christ's "presence" as his perspective dictates." Why should you desire they take the communion, either separately or together? Do you believe Christ shed his blood for their sins? If not, their taking it in any way would be wholly vain; if He did die for their sins, have they secured the remission of their sins through obedience to the faith? I do not know what he believes or thinks now, but this I know: Brother Pat knows that the unimersed are not in the kingdom, have not been promised the remission of sins, and that the Lord has placed his Supper on His table in His kingdom. I know he knows the scriptures teach this. With him such statements are not born of ignorance, they are but the effusions of unbelief.

Also, he tells us, as he in retrospect views the conversion of his wife: "Most importantly, at Murray State, I met Sara, that beautiful Irish Catholic girl whose religious upbringing was so abhorrent, challenging, frustrating and, ultimately, deserving of warmest admiration, that I loved her at once, ridiculously rebaptized her, joyfully married her at once . . ." It would be most interesting to have him develop his evolving change of appraisal of the Catholic religion which was, initially, abhorrent and became one deserving the warmest admiration. Did Catholicism change, or did he? I would be disposed to think he changed, rather than it. Did this change, as wrought in him, result from learning more about the scriptures or from believing them less? I know that he knows, and I know that he knows I and others know, that he knows his wife had not been baptized when she was sprinkled, or rather when water was sprinkled on her; hence, he did not, in fact, re-baptize her! It would be futile for anyone to endeavor to tell Brother Pat what the New Testament scriptures teach on the action and design of baptism, **for he knows**. It is not amiss to appeal to him to believe what they teach, for howsoevermuch he knows what they teach, this knowledge is valueless apart from crediting as true that taught. If, as his piece indicates, he has lived long enough to be able to see the vanity that afflicted his youth, is it too much to hope that this maturity will enable him to see how vain and ruinous is his course of unbelief, how dark and bleak

See **Theism**, page thirteen



Worldliness—Pleasant to the Eye



Worldliness from the point of view of a Christian is not so much a series of don'ts but it is the whole manner of life, one's thinking about his actions, which seek for meaning apart from God's will. Worldliness characterizes that life pertaining to this world, the here and now, and out of harmony with God's will. Spirituality is a characteristic of a manner

of life that is wholly in harmony with the will of God. A study of the Book will enable one to identify worldliness as opposed to spirituality. One's will will cause him to make the choice between the two. The road away from worldliness is not marked by legalism but by the transformation of one's life, by his dedication to the will of our Father in heaven. Paul wrote to the Roman Christians: "Be not conformed to this world, but be ye transformed."

Man was created to have fellowship with God and in the beginning he walked and talked with God. What happened? Man cut himself off from God. Humanity cut itself off from God and "changed the truth of God into a lie, and worshipped and served the creature more than the Creator" (Rom. 1:25). "And even as they did not like to retain God in their knowledge; God gave them over to a reprobate mind" (Rom. 1:27). God had told man and woman what use to make of the trees He had provided for them. He informed her of her prohibition of one tree. "And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6).

It Was Pleasant to the Eye

Satan tempts man through the same areas today as he did in the garden. Man today has the same areas of temptations to sin as he had in the beginning: lust of the flesh, the lust of the eye, the pride of life. Man has allowed Satan to present these temptations so often that the spirit of the age is dominated by the devil and his disastrous influence.

Every invention of man that could be totally beneficial has been perverted into an instrumentality for evil. Wisdom wrote: "Even a child is known by his doings, whether his work be pure, and whether it be right." "The hearing ear, and the seeing eye, the Lord hath made even both of them." Since God created the eye and the ear, parents have

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.

become slack in their guarding those two entrances? What has happened as a result of our carelessness? Satan is using these avenues to gain entrance to the child's heart and mind. He well knows that it is from the abundance of the heart that the mouth speaketh. If or when America falls, it will fall from within. When God's people apostatize, it is from within. When one becomes so bold as to disregard God's design for His people to work and worship it shows a mind thwarted in its desire for God and enamored of this change of heart by Satan's misuse of God's creation for man's use. God's intent is that "ye prove what is that good, and acceptable, and perfect will of God."

A simple illustration may warn us of the seriousness of allowing Satan to poison our children's minds through the communication media. When a mother deeply loves her
See **Worldliness**, page thirteen

HEALTH DANGER IN SMOKING 'DEMONSTRABLE FACT,' SURGEON GENERAL INFORMS WORLD CONFERENCE

"The proposition that cigarette smoking is hazardous to health has gone beyond the realm of the probable to the point of demonstrable fact," Surgeon General William H. Stewart said in his keynote speech before the World Conference on Smoking and Health last month in New York City.

The conference was sponsored by the National Inter-agency Council on Smoking and Health and organized by the American Cancer Society. Serving on the planning committee were John H. Cooper, associate executive secretary of the American Association for Health, Physical Education, and Recreation, and William Ellena, associate secretary of the American Association of School Administrators. Both AAHPER and AASA are members of the National Inter-agency Council.

"Today, at least here in the United States," the Surgeon General continued, "it is evident that a substantial majority of the people have been exposed to the scientific evidence and have accepted it."

Senator Kennedy Comments

Sketching the dimensions of the problem, Senator Robert F. Kennedy pointed out that each year cigarettes kill five times more Americans than do traffic accidents and that lung cancer alone kills as many as die on the road. He said that nearly 50 million Americans smoke cigarettes and that nearly a million and a half children begin smoking each year.

The purpose of the conference, which drew educators, physicians, and government officials from 34 countries, was to stimulate action. "We are here," Conference Chairman Luther L. Terry, former U. S. Surgeon General, said in his welcoming speech, "to recommend programs of research and education as well as programs of public and citizen activity to control the smoking problem."

NEA REPORTER, Published by the
National Education Association, October 6, 1967.



The Inspiration of the Scriptures

Number Four

(Did Paul Disclaim His Inspiration?)



"But unto the married I give charge, yea not I, but the Lord..." "But the rest say I, not the Lord..." "Now concerning virgins I have no commandment of the Lord..." (1 Cor. 7:10, 12, 25).

It is doubtful to this writer that the above verses sustain any relationship to the issue of the plenary, verbal inspiration of the Scriptures. Since they do present a problem in the minds of some students, we are happy to demonstrate that Paul was not disavowing inspiration for himself in these statements.

What those fail to take notice of who present these verses as an objection to verbal inspiration is that they arrogate to themselves the prerogative of ascertaining which portions of the Sacred Text are inspired and which are uninspired. They would constitute themselves, or somebody, as a tribunal to declare which are inspired words and which are not.

But concerning these verses, it is claimed by those who present them as an objection to verbal inspiration that when Paul said in verse 10, "But unto the married I give charge, yea not, I but the Lord," that the statement is inspired and from a divine source. But contrariwise, when in verse 12 he said, "But to the rest say I, not the Lord"; and in verse 25, "Now concerning virgins I have no commandment of the Lord," that he was delivering an uninspired, humanistic proclamation. Such we deny with vigor!

During His last hours with His apostles prior to His crucifixion, Jesus clearly distinguished between truth He had taught the apostles and truth which had not then been revealed to them. Let us read of this distinction. In John 14:26, Jesus said to the apostles: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." Jesus clearly promised the apostles the Holy Spirit would do two things for them: (1) teach them all things; (2) make them remember all that He had said to them.

During three and a half years with them, He had taught them many things with reference to the kingdom of God. But there was yet much He had not taught them. The Holy

Spirit would serve two functions: make them remember what He had taught them and teach them what He had not taught yet. John 16:12, 13 confirms this. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come."

If the student will simply keep clear in his mind the distinction between the truth Jesus spoke while on earth and that subsequently revealed to the apostles after Jesus ascended to heaven, he will have no problem with Paul's statements in these Corinthian verses. When Paul, in 1 Cor. 7:10, said, "Yea not I, but the Lord..." he was alluding to that which the Lord Jesus had spoken personally during His earthly ministry. When, in 1 Cor. 7:12, he said, "But to the rest say I, not the Lord..." or in 1 Cor. 7:25, "I have no commandment of the Lord..." he was alluding to that which the Lord did not speak personally but which the Holy Spirit revealed following the Lord's ascension.

Let it be emphasized there is no difference between the authoritativeness of these two portions of truth. Both are to be received and accredited alike by those who would submit to the Lord. All have seen "Red Letter" editions of the New Testament. In these the recorded words of our Lord are printed in red, to set them off from other statements. Personally, this writer doubts that any value is to be derived from such "Red Letter" editions and feels that considerable harm may result, if one attaches more significance to what is printed in red than to the rest of the text.

If there be further proof desired concerning Paul's Corinthian statements, read chapter 14, verse 37: "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord." It becomes a simple matter of receiving or repudiating Paul's claim concerning what he wrote in the Corinthian letter.

We shall close this paper with the following quotation from the exegetical commentary of *The Greek Testament*, on First Corinthians, by Henry Alford. (All emphasis and capitals are his.) "But here he is about to give them a command resting, not merely on **INSPIRED APOSTOLIC AUTHORITY**, great and undoubted as that was, but on that of **THE LORD HIMSELF**. So that all supposed distinction between the Apostle's own writing **OF HIMSELF** and **OF THE LORD**, is quiet irrelevant. He **NEVER** wrote of **HIMSELF**, being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautious and believing Christian, from a wise appreciation of the **SUBJECT-MATTER**, and of the **CIRCUMSTANCES UNDER WHICH IT WAS WRITTEN**. **ALL IS THE OUTPOURING OF THE SPIRIT**, but **NOT ALL FOR ALL TIME**, nor **ALL ON THE PRIMARY TRUTHS OF the faith.**" **End**

George T. Jones — Preacher for the Spring Branch church and Staff Writer for *The Preceptor Magazine*. 1706 Bingle Road, Houston, Texas 77055.

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Appointment of Elders

Ernest A. Finley



Extensive effort has been made in recent years to promote errors related to the organization and function of the church, the qualifications, selection, and duties of elders in the Lord's church (their rightful sphere of function and oversight). A periodical is published regularly and widely circulated which is largely related to these errors. It is this writer's fear that brethren generally have not been conscious of the seriousness of this problem, and the far-reaching implications of the false doctrines which have been set forth. We wish in this article to deal with the matter of the selection and appointment of elders.

ERRORS: "Selection and appointment are not essential to one's being an elder in the church. One simply 'gravitates' to this position. It is just a matter of one's being 'recognized' by the church. One is made an elder by the Holy Spirit, not by selection and appointment."

One who takes the above positions simply does not believe what the New Testament teaches relative to the appointment of elders.

Surely, if we can find example and command for a course of action in the New Testament, assuredly, these constitute authority for the action.

Paul gives us an **example** for appointing elders in his early work in Asia Minor: "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed" (Acts 14:23). He also gave **command** to Titus to the effect that Titus was to appoint elders in Crete, "For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting, and appoint elders in every city, as I gave thee charge" (Titus 1:5). What more do we need to prove the point that appointment of elders is divinely authorized?

Greek-English lexicons define certain Greek words in such a way as to indicate that elders are to be "appointed" or "ordained" or "set" or "made" such by the action of the brethren?

The Greek word "kathistemi" (found in Titus 1:5 and Acts 6:3) is translated in our English versions to "appoint" or "ordain."

W. E. Vines defines the term: "to cause to stand, to set . . . Usually to appoint a person to a position. In this sense the verb is often translated to make or to set, in appointing a person to a place of authority, eg., a servant over a household, Matt. 24:45, 47. . ."

Ernest A. Finley — Preacher for the Deer Park congregation, 718 Lambuth Lane, Deer Park, Texas 77536.

Thayer renders "kathistemi," p. 314, "... to set down, put down, to set, place, put: to set one over a thing (in charge of it) . . . to appoint one to administer an office . . . Titus 1:5 . . ."

The outstanding lexicon of Arndt and Gingrich, p. 391, rendered "kathistemi": "... appoint, put in charge . . . someone over something or someone . . . ordain, appoint (Titus 1:5) . . . make, cause (someone to become something) . . ."

George Ricker Berry defines "kathistemi": "to appoint, constitute, make, ordain, to conduct, to appoint as ruler over."

Other New Testament passages have the same term. Consider the force of the word in these passages if you would understand what is signified in the passages referred to above. Pharaoh "made" Joseph governor over Egypt and all his house (Acts 7:10). Did Pharaoh merely "recognize" Joseph as governor? Did Joseph merely "gravitate" to the position of governor? No, Pharaoh's appointment of Joseph made of Joseph that which he had not been before and he could not have been governor of Egypt without that appointment. Further, the high priests were "appointed" according to the law of Moses (Heb. 5:1). High Priests did not merely assume their position. They did not "gravitate" to it. They were "made" such by appointment. They were after appointment that which they had not been before.

Seven men in the Jerusalem church were selected by the church and appointed by the apostles to oversee the work of benevolence (Acts 6:3). We cite this passage, not because these men were elders, (in fact they are not even called deacons) but because the term "kathistemi" is found in the context. These men were not already performing this function. And, though the brethren recognized that

See **Appointment**, page thirteen

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The Church An Institution

Tom Bunting



The institutional concept of the church as held by the religious world today was not taught by the apostles in the beginning. However, the church as an institution was taught by the Lord and his apostles.

The church, assembly, eklesia, menighet (and perhaps a hundred other words in other languages) can be understood in the context of scripture. Christ promised to "build" or "found" His church (Matt. 16:18). Build or found is one of the meanings of our word institute. Something was to be institute or established and when this was done it would then be an establishment or institution. Not an institution as conceived in the mind of the denominational world, but none-the-less an institute founded by the Son of God in keeping the standard of God.

The church is of such nature that it could be spoken to (Matt. 18:17) and heard (Matt. 18:17). It could be made afraid (Acts 5:11), persecuted (Acts 8:1), and made havoc of (Acts 8:3). The church was such that it could be confirmed (Acts 15:41), established (Acts 16:5), saluted (Acts 18:22). You may greet the church (Rom. 16:4), offend the church (1 Cor. 10:32), and/or despise the church (1 Cor. 11:22).

Also, one may observe from the scripture that these are things that the church could do. The church is said to have "brought forth" or "sent them on their way," referring to Paul and Barnabas and others (Acts 15:3). It in turn could salute you (Rom. 16:16), and choose its messengers (2 Cor. 8:19, 23). It is also said to have a charge (1 Tim. 5:16).

Elders were ordained in every church (Acts 14:23). Men that could later be spoken of by the apostle Paul when he "called the elders of the church" (Acts 20:17). They, he said, were the overseers and were to feed the flock of God, the church of the Lord (Acts 20:28).

Some were called messengers of the churches (2 Cor. 8:23), and others a servant of the church (Rom. 16:1).

The church was not just an assembly in the ordinary use of the word today. It is not a casual group or gathering of people. The church was more than this. It was an institution whose founder was Jesus Christ. He is the head of it and it is said to be His body (Eph. 1:22, 23). Christ loved the church and gave Himself for it! (Eph. 5:15). He nourisheth and cherisheth it (Eph. 5:29).

The church is an institution in which members are set in by God. This is not simply a group or casual gathering of individuals with common interests and beliefs. Hear Paul,

Tom Bunting — Natlandsveien 84, Bergen, Norway.

"Now God hath set the members everyone of them in the body . . . (1 Cor. 12:28). God set the members in the body!

Paul received and took wages from the churches (2 Cor. 11:8). The church had a treasury (1 Cor. 16:2). It can receive a charge that is separate and distinct from that of an individual (1 Tim. 5:16). We also note that the church at Philippi had elders, deacons, and members (Phil. 1:1).

See Institution, page fourteen

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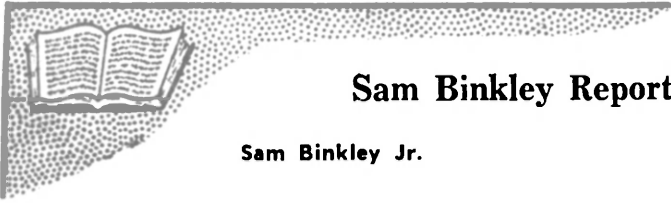
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Sam Binkley Report

Sam Binkley Jr.

For several months my wife and I have been planning to go to Australia to work in the vineyard of the Lord. Our plans are progressing in a fine way at this time, and it appears now that we will be going about the first of August, 1968. The Eastside church of Christ in Athens, Alabama with which I labored as evangelist about five years, will provide by full monthly support, and the church here in Temple Terrace will provide more than one half our travel fund. We are grateful for the opportunity of having such fellowship with these two fine churches, and the backing of faithful Christians will make the work easier. Pray for us that we may recognize the adversaries, overcome the obstacles, and seize upon the opportunities to build up the body of Christ, to the end that souls may be saved.

At this time a definite decision has not been made as to what city I will be living and working in. Several have been considered, and there seems to be a door opened in all of them as well as in many other cities in that vast country. Brother Robert Harkrider has supplied me with very valuable information which has helped be in making a decision as to what section of the country to go, and will be helpful also in deciding exactly what city. There is a great need for more workers in Australia where opportunities seem to be unlimited. If you would be interested in going, now or later, and would like to know more about the work in that country, I will be glad to be of whatever help I can.

Sam Binkley—206 Park Ridge Ave., Temple Terrace Fla. 33617

A. Hugh Clark

Bill Haynes

The news of the account of brother A. Hugh Clark's death was received with great sorrow. Yes indeed, "a prince and a great man has fallen in Israel."

Brother A. Hugh Clark meant much to me. I have through the years considered him one of the greatest in the Kingdom of God. His writings contributed much to me and I consider his lessons on "The Blood of Christ and Its Power to Atoned For Sin" to be the greatest I ever heard.

The work that he did in the hill country of Texas during the last days of his life will always be a monument to him. The cause of Christ there and elsewhere has lost a true and dedicated laborer. Even thou the cold icy finger of death has taken his light from the earth, his influence will continue to live and bless many people for years to come.

As I see the sun set one less time in my life I rejoice
See **A. Hugh Clark**, page fourteen



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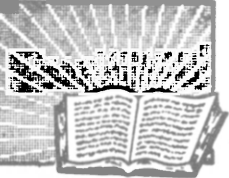
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HITHER... THITHER... YON

Jim McDonald



Jim C. McDonald — Evangelist for the Second and Walnut Street church and Staff Writer for The Preceptor Magazine. 401 North Third Street., Paragould, Arkansas 72450.

Year's End and Beginning. By the time these words are read 1968 will be under way. An old year is past and we are one year nearer our Lord's Return. Reflections at such times are always good, provided of course, such is momentary and the eyes are open for opportunities to further the advance of the Lord's Kingdom.

The periodic predictions of leaders in the liberal movement were made (as customarily), as to the decline and decrease of faithful churches. It has been an annual affair to sing such a funeral dirge, but it must be becoming somewhat embarrassing to them that the "corpse" simply will not stay dead. No one knows better than these brethren that their reports are false. To those of us close to the work being done by faithful brethren we know God's church has made real progress this year.

In almost every quarter these signs are present. Twelve years ago the liberal movement indeed might have sang such a song as to the demise of the "anti" movement. At that time far more preachers than congregations were standing for the truth and faithful preachers were being fired weekly by churches bent on going on an institutional binge. What an amazing comeback truth has made! Today far more churches than preachers exist and this number of churches continue to increase weekly. What explanation have our liberal brethren for this, if "antism," as they depict it, is dying on the vine? Further there are far more preachers today than twelve years ago—a young corps of preachers are taking their place in the firing line: yet more churches than preachers exist!

Support for preachers at home and abroad is far easier to obtain now than twelve years ago. Brethren are being freed from building indebtedness, but more brethren simply are giving more and with great purpose.

Another sign among us of life is the growth of local congregations. Were space available we are persuaded we could list scores of churches today that are completely self-supporting that did not even exist twelve years ago! Adding to that could be the hundreds of churches established in the past few years that also are fast reaching the self-sustaining state. If we are "dying on the vine" what explanation for this?

Still further we have greater interest in work in other nations, confessedly we are short in such an interest; yet interest in foreign lands has sharpened greatly these last few years. In 1967 alone seven families left our shores to preach in other lands that were additional to those who replaced someone returning home from overseas. There are twice as many preachers in other lands supported by faithful churches as these were three years ago. There is still a woeful short supply of gospel

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preachers in other lands, and many lands that gospel preaching would be gladly received are being overlooked; but in time this will come, if the Lord will grant us grace and mercy and time.

It is, we suppose a matter of little importance as to all these things. We have yet very much land to conquer and in our own nation much evangelizing needs to be done.

What does the future hold? God

knows: we can only predict. We think, however, that a new day is dawning. Tempers are subsiding somewhat and in calmer tones we are being able to freely discuss our differences. The extreme modernism of some of the liberal preachers has sombered some brethren. We are convinced that the next few years will show a tide of brethren sweeping back to truth as twelve years ago the tide swept them away. Not all, not even a large minority will return: but many will. Let us teach them, then. Let us remember the past mistakes we may have made in dealing with error and seek to avoid them now. We are predicting that the next five years if the world should continue that long, will be years of great surging forward for the Church of God. Pledge your loyalty to the King of Kings and wield the Sword of the Spirit!

"Paul (Williams), Helen and their five boys leave this week for South Africa for a five year tour of duty in soul saving. They will do well over there as they have done well over here. We'll be hearing from them and printing their reports. Belmont is pleased to be counted among the financial supporters of brother Williams in his work in South Africa."—Wm. E. Wallace.... Leslie Diestelkamp from Nigeria reports, via the Belmont (Indianapolis, Ind.) Banner: "In our first 12 months here (on this tour of duty) 289 people were baptized as a result of the work God did with us. Of course, because of the war and some related matters, this is less than half the baptisms we saw in the same length of time in 1959-1960. But now many more are being baptized by the native men and in the local congregational work. We hear of baptisms every week among the men who have been converted and trained here in these few years." Brother James Gay reports also from Nigeria: "Some of the information I was waiting for was news from the Mid-West. The mail service is open now and brother Diestelkamp and I have been wanting to make a trip there to find out about the churches there. However, the only news I have is what was relayed to me through brother Diestelkamp who had received some letters from preachers in that region. It seems that the churches continued to meet and are still meeting although many are badly scattered. If things will settle down we hope we can have a good report on the progress of the churches there soon. Two brethren are reported to have been killed. One Ibo brother was reported killed at Benin. and brother E. U. Akpan, the preacher with the Ovade church was killed by federal troops who thought he was an Ibo. Brother Akpan leaves a wife expecting a child soon.

Ray Votaw reports from South Africa: "There has been somewhat of an upheaval in the African (native) work these past few weeks and thus the faithful preachers in this area have

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been concentrating on that phase of the work. This concerted effort has been necessitated by more 'shnanigans' on the part of the liberal brethren.... Soweta is an African area out of Johannesburg which has been marked as a future Bantustan which now has a population of over half a million. We have just this past week-end completed a series of studies among the various congregations there... We had a good response and are planning much the same down in the Orange Free State in November and Vandaland in December..."

We see that Fred Liggins has had to alter his plans to go to Rodesia, and instead will enter South Africa sometimes this year (1968). Also, Sam Binkley has announced his plans to go to Australia sometime in mid-year... Wayne Sullivan has plans to return to the U.S. from South Africa, and also Ray Votaw will be returning this year from there... Wayne Payne is now in Nigeria and in a few months brother Gay will be returning to the U. S. from there... Sometimes in the next few months we would like to devote an entire issue of Hither... Thither... Yon to the news of the church in the foreign fields. We know definitely that brethren are meeting in Ireland, Nigeria, Rodesia, South Africa, Norway, Mexico, Gutamala, Chili, Japan, the Phillipines and Australia. Those who could help by sending information on brethren in these places: and in other places I

may not know of, please write me. I believe such an article would be of general interest to brethren everywhere

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to know what faithful churches are doing in the foreign lands.

Ralph R. Givens, 387 Nobottom Road
Berea, Ohio 44017. I begin work with

the church in Berea, Ohio, January 7, 1968, moving here from Susanville, California. I would appreciate receiving bulletins from churches in this part of the country.

"Glen A. Walker has sent word that a new congregation has been formed in Alvin (Texas) and is meeting temporarily in the American Legion Hall. Their services are: Bible Study at 10:00 A.M.; worship at 10:50 A.M. and 6:30 P.M. and on Wednesday at 7:30 P.M. The mailing address is P. O. Box 2371, Alvin, Texas." —Bulletin, Southside, Pasadena, Texas... Edward A. Brouillette writes: "After over three years with the East Foothill church of Christ in San Jose and several years in the San Francisco Bay area, California, I have moved to work with the church in Kent, Washington. Our address is: E. A. Brouillette, P. O. Box 723, Kent, Washington 98031... Roy L. Foutz, Box 346, South Houston, Texas 77587 writes: "Our work here continues in a very fine way. Robert Turner was with us in our meeting in October, his third here since 1963. During 1967, I preached in meetings in the following places in Tex: Crane, Rockdale, Levelland, Madisonville, Nacogdoches, Spicewood and Cypress-Fairbanks in Houston; and in Jackson, Mississippi; Lafayette, La.; and Texarkana, Arkansas. My first meeting in 1968 will be with the Blue Ash congregation in Cincinnati, Ohio, beginning on January 8.' End

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the future for him is at he beats a rapid march toward the tomb? Truly did the apostle observe, "if in this life only we have hope in Christ we are of all men most miserable." Without a hope of a future life this life is meaningless, and the older one becomes is this increasingly impressed upon one's consciousness.

If the dead are not raised, then Christ is not raised, and the pleasure mad, revelling life which so many follow is the logical alternative, so Paul taught. But if Christ be risen, then there is a purpose in life and a glorious future for the righteous which forbids pursuing the licentious course so many are trodding. I would earnestly appeal to Pat to forget his shallow and humanistic philosophy which has infatuated him, and re-examine the fundamentals of faith which has sustained multitudes of saints enmeshed in the trials and afflictions of this life. Read and study again the evidences supporting the facts of the gospel, and embrace anew the life that is in Christ, renouncing the wisdom and ways of the present evil world from which Christ has delivered us through his death.

My acquaintance with brother Pat in other years impressed on me the persuasion that he had the potential for accomplishing much distinctive good for the cause of truth, and I joyfully anticipated that such should be realized. Hence, it was with deep regret and great grief I beheld his change from a position of standing for the truth to that of departing from it, and renouncing it. Above all, however, was the anxiety I experienced for his soul, and there has been no cessation of this concern. With deep sincerity I can but yet hope he shall return to his Lord from whence he has departed, and that the faith he once so strongly held shall be given a rebirth in his heart. The distance he has traversed away from God is the distance which lies between him and God, and which he must cover in his return. The acknowledgement by him that his aversion to "traditional theism" has abated some encourages me to think he possibly is facing back toward God, and hope that he shall not be halted midway, or be content short of a complete return to the full body of truth as it is in Christ.

I can and do wish for all those, whose material in this book reflects a basic unbelief in the Word of God, that they shall not remain in their present persuasion, but learn the truth, and believing it bring themselves into proper relationship with it.

Every criticism they have voiced against abuses and distortions of the truth should be appreciated, but they should be sensible enough to recognize that such is no warrant for departing from it themselves. The erosion of their faith is tragic, and only the recovery of it can effect the salvation of their souls. It is not a faith in man, or in the creeds of men, but a faith in Christ and His Word. To disbelieve what He taught is tantamount to disbelief in Him as the Son of God and as Jesus Christ our Lord and Saviour. The hope of mankind is inextricably suspended on the Messiahship of Jesus, His resurrection, ascension and coronation as Lord and Christ. From this fundamental there is no escape, and apart from it there is no hope. May, then,

these writers learn to not think above that which is written, and when they thus do they shall be delivered from thinking of themselves more highly than they ought to think, and will think soberly. **End**

* * * * *

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infant, one drop of poison in that baby's milk renders it unfit for use. Satan is using television to win the minds of our children. Certainly, he is using all means of communication to this end but TV seems the easiest of access to the child's brain. A mother said: "but my child likes it and it keeps him quiet for long periods of time." What about the result? Eventually he will enjoy acting out the things he is seeing in your home today. He will be quiet about it so far as you mothers are concerned, but it will not have a sedative effect when his or her name is on the front page of the evening paper where the sad and disastrous result of his poisoned mind has led him to do things which you had thought "could not happen" to yours.

The spirit of the age is being dominated by the devil while we go on our busy way to make more money with which to curse our children's souls.

Strong convictions must become a part of our children if they are to stand against the wiles of the devil. Who is to do the spiritual feeding that they may develop those convictions that **God is** and that His Son, Jesus Christ, is our Lord and King and that His Word is the only **Way of Life**? The parents are to do this great work in the home. First, they must clean out all devices of Satan that are in the home, so that the newborn babes may desire the sincere milk of the word, that they may grow thereby.

"For this is the love of God, that we keep His commands: and His commands are not grievous" (1 John 5:3). Be warned and beware of Eve's statement: "And when the woman saw... that it was pleasant to the eye, she did eat and she gave to her husband and he did eat also."

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they possessed the needed qualifications for this work or "office," if you please, they did not perform the work until they were selected and appointed to the work. If we accept the reasonable fact that these men did not perform their function until they were appointed so to do—in view of the fact that the same term "kathistemi" is found in Titus 1:5, why should one hold the view that the brethren who were appointed to the office of a bishop in Crete were already functioning as overseers of the flock before they were appointed to function in that capacity?

True, one is made an elder or bishop by the Holy Spirit. But this does not take away the fact that one is also made an elder or bishop by the appointment of the church. The ideas are compatible: made elders by the Holy Spirit, (Next page, Please)

made elders by appointment by the brethren. Barnabas and Saul were sent by the Holy Spirit into the work of evangelism (Acts 13:1-4). But they were also sent into the work of evangelism by the brethren in Antioch. Both statements are true and perfectly harmonious. One is justified by faith (Rom. 5:1). But he is also justified by works (Jas. 2:24). Both considerations are true. Both are necessary. If men are taught and nurtured by the Spirit (through the word) until they reach spiritual maturity, if they are recognized by their brethren as possessing the qualifications specified in 1 Tim. 3:1-7 and Titus 1:6-9, if they are selected and appointed by the congregation to serve as overseers, have they not been made bishops, elders, or pastors by the Holy Spirit? Have they not been made bishops, elders, pastors by appointment of the church?

Another Greek term which is translated "appointed" or "ordained" is "cheirotoneo." This term is found in Acts 14:23.

Arndt and Gingrich, p. 889, define the term "choose, elect by raising hands . . . especially of election or selection for definite offices or tasks . . . 2 Cor. 8:19."

Thayer, p. 668, defines "cheirotoneo": "properly to vote by stretching out the hand; to create or appoint by vote . . . one to have charge of some office or duty . . . with the loss of the notion of extending the hand, to elect, appoint, create: (Acts 14:23)."

McGarvey, Commentary on Acts, vol. 2, p. 49, footnote. "The word here translated appointed . . . means primarily to stretch out the hand; and thirdly, to appoint or elect without regard to the method. See Grimm's N. T. Greek Lexicon."

Thus, both greek terms, "kathistemi" and "cheirotoneo," according to Lexicons, signify to elect, select, appoint, create or make.

Men do not merely "gravitate" to the position and function of an elder. They must, first, attain the qualifications, and they must, second, be appointed. Men do not, with Divine sanction, assume the office. The church must recognize their qualifications and then appoint them.

I am firmly opposed to the selection of unqualified men. Calling a man an elder does not make him one. But recognizing the fact that it is possible for brethren to appoint unqualified men does not warrant our refusing to appoint qualified men and recognizing that such is scriptural and essential to their serving as elders. **End**

* * * * *

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INSTITUTION (Continued from page eight)

It is not difficult to observe the institutional concept of the church as it is in the Bible when we read that it is a body, family (household), and kingdom. All three of these require an organizational structure! Each term represents an organization made up of many members or organs which all are (or should be) working together as a single functioning unite for the accomplishment of the task designed by its maker!

Some today object to calling it a "church" because the denominations or the religious world does not understand

the concept as found in the Bible. Does this make it wrong to be called a church just because the religious world does not conceive of the idea as it is taught in the word of God? Do we need to re-write the Bible because the denominations use some of the terms found in it?

Baptism as conceived in the mind of the religious world is not taught in the word of God. However, I do not contend that Baptism is wrong because the denominations teach it wrong. I try to awaken men to the **TRUE** meaning of the word as revealed in the word of God.

Worship as conceived in the minds of the religious world is not taught in the word of God. Should we then take the position that worship is wrong? Wouldn't it be right and therefore better to strive to show men from the word of God the teaching of God concerning worship?

It is certainly true that the denominational concept of a universal functioning institution they call a church is not taught in the word of God! Does this mean that because their concept is wrong that we are in error by referring to the church of our Lord Jesus Christ?? Should we not rather be more diligent in awakening our friends and neighbors to the **TRUE** concept of the church as revealed in the word of God. The church is an institution established by the Son of God (Matt. 16:18). Teach them the truth concerning the functions of the church. Show them how that each had its elders or overseers (Acts 14:23), and they were to oversee the flock of God among them (1 Peter 6:2, 3). This body or kingdom was called the church of God or churches of Christ (1 Cor. 1:2 Rom. 16:16). **End**

* * * * *

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A HUGH CLARK (Continued from page nine)

in his hope, take on new courage and thank God that it was my good fortune to have known him in this life. His passing will make me and others work harder to live up to the high standard he set before all who knew him.

My heartfelt sympathy is extended to sister Clark and the other members of the family. We know there is comfort for all in the fact of what brother A. Hugh was and the cause he so dearly loved and lived for. May the Lord bless all that was near and dear to him.

We eagerly await the morning of the resurrection when we shall see his pleasant and smiling face.

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ECUMENISM (Continued from page two)

maintaining division among themselves over things that are not vital or necessary to salvation or to their spiritual welfare. Secondly, if they are divided over things that are vital to salvation and to their spiritual welfare there can be no compromise of God's eternal truth in the interest of unity. Therefore, their proper work toward unity should be in the sphere of removing unscriptural doctrine and practice which now helps to separate them. But this very thing they studiously avoid in their reach toward ecumenism.

Present-day ecumenism, in the light of the New Testament is a farce. **End**

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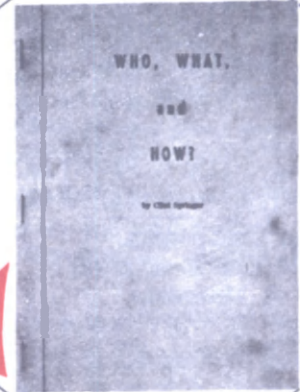
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~~~~~ Searching The Scriptures ~~~~~

## Christ's Church

~~~~~ by A. Hugh Clark ~~~~~

Number Seven

When inspiration speaks of Christ's church under a figure of speech in the New Testament, only such figures of speech are used as will admit of there being but ONE CHURCH. Let us see if this is not true.



When the church at Corinth was torn by strife the apostle said, "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12:12-13). Continuing, in verse twenty, he said, "But now they are many members, BUT ONE BODY." He makes the application in verse twenty-seven, where he says of the Corinthian Christians, "Now ye are the body of Christ, and severally members thereof."

By the use of this figure of speech in speaking of Christ's church he affirms most emphatically that, as the human body is made up of many members, yet is but one body, so Christ's church, though made up of many individual members, is but one spiritual body, ONE CHURCH.

Paul uses the same figure of speech in writing to the Romans, saying, "For even as we have many members in one body, and all the members have not the same office (service, or use): so we, who are many, are one body in Christ, and severally members one of another" (Rom. 12:4-5). Again, referring to the church, Paul says, "And he (Christ) is the head (governor) of the body, the church:

who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18). And in verse twenty-four he continues, "... For his body's sake, which is the church."

Speaking of the exaltation of Christ, Paul says that God, "Put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23).

Now, keeping in mind that the body is the church, Paul says, "There is one body (church), and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4:4-6). So, the New Testament unmistakably teaches THERE IS ONE CHURCH, AND BUT ONE CHURCH.

When this one fundamental fact is, once and for all, admitted by all who claim to be Christians, it will then be possible, with some hope of success, to do something toward the achievement of unity! (To be continued)

VOLUME 17 FEBRUARY, 1968 NUMBER 4

In This Issue

| | |
|---------------------------------------------------------------------------------------------------------------------------------|---------|
| Editorial, Miscellany,
Stanley J. Lovett | Page 2 |
| "Other Tongues,"
Robert H. Farish | Page 3 |
| Some Distinctions Between the Authorized
Version and the Revised Version of the
New Testament,
W. L. Wharton, Jr. | Page 4 |
| Prayer,
Carl A. Allen | Page 5 |
| Worldliness — The Pride of Life,
Irene Sowell Foy | Page 6 |
| The All-Sufficiency of Divine Revelation,
George T. Jones | Page 7 |
| The Realm of Divine Limitation,
H. L. Bruce | Page 8 |
| Churches and Schools Linked Together
By Harding Educator,
Luther W. Martin, | Page 9 |
| Hither....Thither....Yon,
Jim C. McDonald | Page 10 |
| Chart Sermon, "Salvation,"
Danny A. Brown | Page 11 |

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EDITORIAL

Stanley J. Lovett



Miscellany

We wish sincerely to thank our good readers who so enthusiastically helped in the recent Bargain Subscription Offer (which closed December 31, 1967) for new subscribers. As a result our reading audience has been expanded considerably. The effectiveness of any publication can be no greater than its circulation. Consequently it is our desire to continue to increase the number of our readers. A substantial number now receive the paper who have never before read it. We appeal to these new readers to help us get it into the hands of others who are not now receiving it. Please tell them about **The Preceptor Magazine**; or, better still, have a gift subscription (at the regular rate of \$2.50 per year) sent to them by you. We are confident they will be benefited by it. Thank each one for his help!

Effective with the April issue James W. Adams, Nacogdoches, Texas, will begin as front-page writer for **The Preceptor Magazine**. The late A. Hugh Clark filled that space for three years under the heading, "Searching the Scriptures," from November 15, 1964, until his passing November 13, 1967. The March issue will carry the last of his article written for the front-page. Of which five will have been published posthumously. A. Hugh Clark chose to discuss "first principle" themes which he did in his able and appealing manner.

Now, James W. Adams, having graciously consented to it, will be responsible for the front-page material each month. Than whom we know of no more capable writer, thinker and student of the inspired Scriptures. James W. Adams is a man of stature among brethren and we feel fortunate in being able to depend upon him for the front-page material each month. As is true of all our writers, Adams is free to choose his own subjects and write what he believes to be true about any appropriate subject. Readers will look forward to the front page each month. Welcome to the front page, James W. Adams!

Under "Hither . . . Thither . . . Yon" Jim C McDonald writes each month news about what brethren are doing in connection with the gospel of Christ. June of this year will mark the completion of ten years in which he has served in this capacity. We recall none who have been more faithful in their assistacne in helping make **The Preceptor Magazine** what it is.

He has an unflagging interest in the outreach of the gospel not only in this country but also in every quarter of the globe. In order both to inform and also to stir interest in the gospel work that is being done in foreign lands, McDonald suggests the following. He would like to have the names and addresses of those who are laboring in foreign lands. By contacting such brethren he would like to secure the following information with reference to (1) who they are, (2) where they are and (3) some details with respect to the work in which they engage.

Following the collection of the information it will be published in this paper. This intelligence will not only be of general interest but will also be of value to those planning to go or send others to foreign lands. Please communicate with Jim C. McDonald at 401 North Third Street, Paragould, Arkansas 72450.



"Other Tongues"

Robert H. Farish

The Bible doctrine of speaking in tongues has been perverted through the years. Over a half century ago McGarvey and Pendleton wrote, "There has been much dispute as to what is meant by 'kinds of tongues.' Some modern commentators have attempted to show that the gift of tongues mentioned in the epistles was entirely different from the ability to speak foreign language manifested on the day of Pentecost Speaking with tongues was not an incoherent, meaningless jargon uttered by the speaker in ecstatic rhapsody, nor was it spiritual language unknown to man, uttered in ecstasy."

In our day some confused members of the church, who hold high rank in scholastic circles, have claimed power to speak in tongues and have sought to prove it by the subjective evidence of their assertions. They have asserted that they speak with tongues and have evaded the proper demand for a demonstration, which demonstration would be possible, if they really spoke a foreign language, which they had not learned, as the apostles did on Pentecost.

Tongues have been defined by false teachers, ancient and modern, as "ecstatic utterances." Brother Robert Meyers translates 1 Cor. 14:39, "Do not forbid ecstatic utterances," as if the Greek words LALEIN GLOSSAIS would yield themselves to such a translation. This is a case of a translation being a product of presupposed doctrine. The "ecstatic utterance" doctrine could make no headway in face of a correct translation; "ecstatic utterances" was the only sort of exercise which would lend itself to being proved by subjective testimony, so an incorrect translation is the only recourse for those who come to the investigation with firm presuppositions. It is the same old sort of subjective evidence which we have had to encounter over the years in denominationalists who said, "I know I am saved by the way I feel," or "I wouldn't trade the way I feel for all the Bibles in the world," etc.

The Greek word can be correctly translated with the English word, "tongues." Those who desire consistency translate it in all cases of its occurrence as "tongues." In the New Testament it is applied to the physical organ of speech— Mk. 7:33; Rom. 3:13; 1 Cor. 14:9, etc.; it is also used for what the tongue produces, that is, speech or language. Examples of this latter sense are found in Acts 2:4; Acts 2:11; 1 Cor. 12:10, 28, 29; 1 Cor. 13:1, 8; 1 Cor. 14:2, 4, 5, 6, 21, 22, etc. Berry gives tongue as the translation of the word, Young gives "a tongue, language" as the English equivalents and Vines defines it as "tongue," Thayer also defines the word as tongue.

But not only is it impossible to prove the "ecstatic utterance" doctrine by a fair appeal to the dictionaries; the

Robert H. Farish — 4109 Avenue F, Austin, Texas

doctrine will not stand up in the face of contextual considerations. The actions described and directions given for the exercise of the gift rule out the possibility that it was "incoherent utterances." The Holy Spirit's description of the gift as it was properly exercised, and the rebukes for its improper use cannot be made to fit the idea that it "is the gift of men who, rapt in an ecstasy and no longer quite masters of their own reason and consciousness, pour forth their glowing spiritual emotions in strange utterances. . . ."

The gift of tongues is a gift of the Holy Spirit (Acts 2:4; 1 Cor. 12:10, 11). It is beyond the comprehension of a God fearing saint, that a person can be so ignorant or reckless as to blaspheme the giver of the gift, by identifying the unintelligible jabbering of emotionally overwrought people, as a case of the exercise of the gift of tongues.

God through Isaiah declared, "Nay, but by men of strange lips and with another tongue will he speak to this people" (Isa. 28:11). In his dissertation on spiritual gifts, in which he gives special attention to the gift of tongues, the apostle identified the gift of tongues as fulfillment of Isaiah's prophecy: "In the law it is written, by men of strange tongue and by the lips of strangers will I speak unto this people ;and not even thus will they hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbeliever . . ." (1 Cor. 14:21, 22).

When the Lord gave to his chosen apostles the commandment to go into all the world and preach the gospel to every creature, he added this promise to the command, "and these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick and they shall recover" (Mk. 16:17, 18). The writer then states that Jesus was "received up into heaven, and sat down at the right hand of God" (v. 19). Mark then summarized the actions of the apostles in obedience to this command and tells us that the Lord did as he had promised. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed" (v. 20). The use the Lord made of these gifts, tongues included, indicate their purpose. Here these signs are used to confirm the word spoken by the apostles as they preached the gospel. The additional utility of tongue to enable them to preach to foreigners will be seen later.

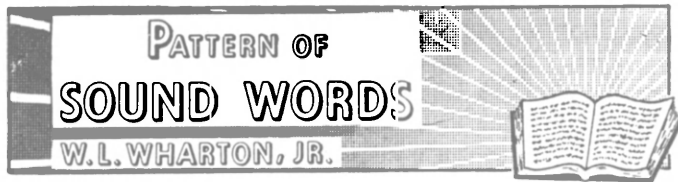
Peter stated of Christ, "Being therefore by the right hand
See **Tongues**, page thirteen

IN APPRECIATION

The widow and the members of the family of the late

A. Hugh Clark

use this means of expressing their sincere appreciation to all who sent letters, cards, telegrams, made phone calls or communicated in other ways. It is impossible to personally respond to each of the many messages received.
—Route 1, Killeen, Texas



Some Distinctions Between the Authorized Version and the Revised Version Of the New Testament

Uf interest to many are some of the differences between the King James Version of the scriptures and subsequent revisions and translations. When the Revised Version of the Bible was brought out in 1881 there appeared on the market a small and interesting volume entitled "Companion to the Revised Version of the English New Testament." This work is very ably edited by a member of the American committee, Dr. Alexander Roberts. Since this work is very rare and has in it a wealth of valuable observations I have thought it of value to reproduce some of the contents.



In the preface of a work entitled "The Translators to the Reader," the translators of the King James version say, toward the close: "Another thing we think good to admonish thee of, gentle reader, that we have not tied ourselves to an uniformity of phrasing or to an identity of words, as some, peradventure, would wish we had done, because they observe that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not the same sense everywhere), we were especially careful, and made a conscience according to our duty. But that we should express the same notion in the particular word—as, for example if we translate the Hebrew to Greek once by **purpose**, never to call it **intent**; if one were **journeying**, never **travelling**; if one were **think**, never **suppose**; if one were **pain**, never **ache**; if one were **joy**, never **gladness**, etc. . .—thus to mince the matter we thought to savor more of curiosity than wisdom, and that rather it would breed scorn in the athiest than bring wisdom to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them if we may be free? use one precisely when we may use another no less fit as commodiously?"

It is granted at once that the same Greek word, as with our own English language, does not always have the same significance and hence may be used in a variety of senses. Examples of this truth is given by pointing out that the verb rendered "comfort" at Matt. 5:4 must be translated by "beseech" at Matt. 8:5 and by "exhort" at 1 Peter 5:1. So also the noun rendered "kind" at Matt 13:47 must be

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

translated by such a word as "race" at Acts 7:13, and "offspring" Acts 17:28. So, while not insisting that the same word be used for the same Greek word in all passages and acknowledging that variations are to some extent necessary, the question asked is whether or not the translators of the King James Version varied their renderings so greatly as to make them unreasonable; in instances to the point of diminishing the value of their work. Dr. Roberts points out some such instances.

1 Cor. 3:17 "If any man **defile** the temple of God, him shall God **destroy**." But the verb is the same in both clauses to suggest that so as the sin is the punishment. This correspondence between the guilt contracted and the penalty inflicted is entirely veiled from the English reader. It would have been better had they translated: "If any man **destroyeth** the temple of God, him shall God **destroy**."

Mark 15:33, "There was darkness over the whole **land** until the ninth hour," and of Luke 22:44, "There was darkness over all the **earth** until the ninth hour." What reader would imagine from this that the original of both passages is exactly the same?

When these words are read at Matt. 25:46, "And these shall go away into **everlasting** punishment; but the righteous into life **eternal**," the English reader can hardly fail to suppose that some diversity exists in the original, and thus, perhaps, is led to perplex himself as to the difference of "everlasting" and "eternal." But the word is the same in both.

In Romans, the fourth chapter, the word "counted" (vr. 3) (also vr. 5) is translated "reckon" (vr. 4, 9, 10), "impute" (vr. 6, 8, 11, 22, 23, 23). This is extremely confusing.

Consider Romans 7:7, 8 where there is a radical distinction made between words in the English that are all the
See **Some Distinctions**, page thirteen.

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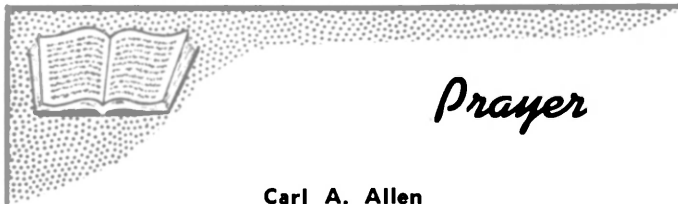
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Prayer

Carl A. Allen

Prayer is defined by Webster as: "1. Acts, practice, or an instance of praying, entreaty; earnest request. 2.

The offering of adoration, confession, supplication, thanksgiving, etc., to God." Our means of **COMMUNICATING** to God is through the avenue of prayer. Our confessions, thanksgivings, desires, perplexities, problems and doubts may be expressed to the Father in prayer. The man who has no praying knee has really never made or established the proper relationship between himself and the Creator of all men. You talk to God through prayer. If you do not pray, you do not communicate with God

EARLY CHRISTIANS PRAYED

The Christians of the first century were a praying people. We learn from Acts 2:41-41, they continued in prayer. In Acts 4:24, prayer was made by the church to have courage to speak the word boldly. The apostles saw fit to continue in prayer and the preaching of the word in Acts 5:4—let someone else take care of serving the tables. In Acts 12:5 request was made for Peter; Paul and Silas prayer in prison in Acts 16:25; the Elders of Ephesus and Paul prayer in Acts 20:36 — in short, all of the early Christians prayed everywhere. **They put to practice what they had been taught.**

EPISTLES TEACH PRAYER

The church in Rome was admonished to pray, Rom. 12:12. Likewise, **Corinth**, 1 Cor. 7:5; **Ephesus**, Eph. 6:18; **Philippi**, Phil. 4:6; **Colossae**, Col. 4:2; **Thessalonica**, 1 Thess. 5:17-18, etc. Prayer was a **CARDINAL** doctrine among the apostles; hence, everywhere the word of God had free course folk were taught to pray and this they did.

JESUS PRAYED

Jesus is set forth as our **EXAMPLE**, 1 Cor. 11:1. We need to follow his footsteps. The Lord continued in prayer all the days of his life. At the **beginning of his public ministry** he prayed, Lk. 3:21; at the **selection of the twelve apostles** he prayed, Lk. 6:12; when he was **alone** he prayed, Mt. 14:23; sometimes he would arise a **good while before day** and pray, Mk. 1:35; **before his trial and death** he prayed, Jno. 17; and in the **garden** he poured out his heart to the Father, Mt. 26:36-44; and at last **while hanging suspended between heaven and earth** he communicated with the Father, Lk. 23:34-46. The Lord realized the value of communication with the Father. This brings a comfort that can be found no other place than in prayer.

CONDITIONS OF PRAYER

One who has taken a casual reading of the word will note there are **CONDITIONS** he must meet for his prayer to be heard and answered. Peter states one must be "**righteous**,"

Carl A. Allen — 109 Parker Drive, Lufkin, Texas 75901

1 Peter 3:12; John affirms one must "**keep the commandments**," 1 John 3:22; James states we must "**pray in faith**," James 1:6-7; in the Gospel of John we note one is to pray in "**Jesus name**," by his authority, John 14:13-14; Matthew records the Lord as saying we must have a "**forgiving spirit**," Mt. 6:15; and James adds we must pray with the right " **motive**," Jas. 4:3. The man who prays and will not conform to these conditions will **never** be heard by God, 1 Peter 3:12.

POSITIONS OF PRAYER

There are those who have advocated **certain POSITIONS** in prayer as a condition to being heard by God—I do not believe the position, while praying, is important. The word of God states that men prayed while **knocking**, Acts 20:36; **Standing**, Lk. 18:13; **face to the ground**, Mt. 26:39; and **while holding up one's hands**, 1 Tim. 2:8. Many other examples could be cited but this is enough to show that the position while one is praying is not important; but, that one prays in accordance with the conditions stated.

PLACE OF PRAYER

Just as the position while praying is not important so
See **Prayer**, page fourteen



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Worldliness — The Pride of Life

The billion and more young people in the world today will be the adult generation tomorrow. Will they be people diligent in the Master's service, throughly equipped with the spiritual armour? Or, will they be people full of the pride of life, enamoured with the allurements of this life, unmindful of any future? The homes from which they come will determine what they will be.



The avenues of approach that Satan is making to the mind of youth today are: the lust of the flesh, the lust of the eye, and the pride of life. These are addressed to the animal nature and designed to seduce.

Having recently discussed the lust of the flesh and the lust of the eye, we turn attention to Satan's appeal through the pride of life. This last appeal is to ones vanity, desire to worldly honour and attention to ones self. Consideration of self, not of "others," characterizes this approach. Eve heard and succumbed to the siren sound, "it is desired to make one wise."

In order to win our young people, Satan must reflect on the power and on the truth of God and by so doing begin to alienate one's affection for God. This he did to Eve: read Genesis 3:2-5. Eve could see that "out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." Now she could say this tree is like the rest, so, "What harm could there be?" Why should one tree be forbidden, especially "a tree to be desired to make one wise"? Sin surely lies at the door when one says, "I see no harm in this." Man does not see as God sees. God knows the effect on one's heart of "pride of life."

Thousands of our youth today are pursuing knowledge that is unnecessary to a satisfactory life here and now but they have the mistaken notion that it is the road to wisdom. Isaiah said, "Woe unto them that are wise in their own eyes, and purdent in their own sight." James says there is a wisdom that "descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (James 3:15, 16).

From Paul's letter to the Corinthians one sees they had

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.

wisdom that descendeth not from above. Paul said: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ . . . for ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal?" (1 Cor. 3:1-4). There were the Paul party and the Apollos party. Through such divisions among Christians, Satan is not attempting to get them to seek wisdom from above, but to take pride in man, rather than in the King of Kings. This relates to the pride of life and will lead to division among the Lord's people. The unifying element should be at all times the truth, wisdom from above.

Certainly Satan was not attempting to entice Eve that she might have wisdom from above, but to eat from "a tree to be desired to make one wise," thus disobeying God.

Solomon said he acquainted his heart with wisdom; "and to lay hold on folly," till he might see what was good for the son of men, "which they should do under the heaven all the days of their life." He tried everything, whatsoever his eyes desired he kept not from them, and withheld not his heart from any joy. What was Solomon's conclusion after those experiences? "All was vanity and vexation of spirit." He stated finally: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man" (Eccl. 12:13). Christ is the One desired to make one wise, for in Him "are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words" (Col. 2:3, 4). Paul wrote the Corinthians that Christ Jesus is made unto us "wisdom, and righteousness and sanctification and redemption" - so - "He that glorieth, let him glory in the Lord."

Satan had the boldness to try to win Jesus Christ by appealing to His sense of pride and vainglory. He tried to get His to cast Himself down from the pinnacle of the temple and have angels to come and bear His up. Jesus successfully wielded the "sword of the spirit."

See **Worldliness**, page fourteen

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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The All-Sufficiency of Divine Revelation

The above phrase has become almost a cliché among people religiously conservative. It is also apparent that our use of it is often more glib than our understanding is penetrating. What this writer means in this paper, and whenever he uses the phrase, is "that his divine power hath granted unto us all things that pertain unto life and godliness" (2 Pet. 1:3). Further, that He has done this through His written Word, as it was given to us by the Holy Spirit (2 Tim. 3:16, 17).



This is one of the claims the Sacred Writings make for themselves. This claim is made in many different ways in the Scriptures. In one of His parables (if, indeed, the story of the rich man and Lazarus is a parable), Jesus pointedly taught this truth (Luke 16:19-31).

The account draws aside the curtain of futurity and gives a glimpse of life after death. A conversation between two disembodied spirits is revealed. One is Abraham and the other is the rich man, who is in torment. After the rich man's request for the relief of his personal anguish is denied, he turns his attention to his five brethren who are yet alive. The rich man wants Lazarus sent from the dead to his brethren "that he may testify unto them, lest they also come into this place of torment." Abraham's reply is classic: "They have Moses and the prophets; let them hear them." But the rich man is persistent. "Nay, father Abraham: but if one go to them from the dead, they will repent." Abraham's final reply is, "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."

"Moses and the prophets" was God's revelation to the five brethren of the disembodied rich man. They had obviously lived in neglect of and/or rebellion against this. The rich man wants a disembodied saint to rise from the dead, appear to them and warn them. He is reminded they have God's revelation (Moses and the prophets). This he would sweep aside in favor of a personal appearance of one from the dead. The final warning is that if they will not heed God's revelation, they will not be changed by a visitor from the Hadean realm.

What does this mean? That God's word furnishes all that can be furnished to save a man. God's word is all the exhortation, invitation, instruction, admonition and information that can lead to man's salvation. What the word

George T. Jones — Preacher for the Spring Branch church and Staff Writer for *The Preceptor Magazine*. 1706 Bingle Road, Houston, Texas 77055.

of God cannot do for a man's salvation cannot be done. Even as drastic an incident as an appearance of one from the dead would not contribute to his salvation.

No experience one could have would be as shocking and effective as an appearance of someone from the dead. The effect of it would not soon be removed nor the memory of it soon be erased. Yet the teaching of Jesus is that one who will not hear God's Word will not be turned to the Lord by even such a traumatic experience as an appearance from the dead.

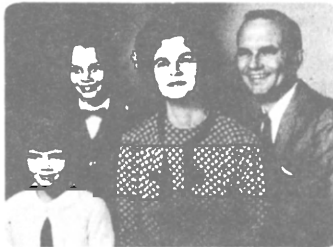
I. A messenger from the dead would have to prove the divinity of his mission. Without this proof, his message would be worthless. Just suppose for a moment that the reader receives a visitor from the dead, affecting to deliver him a message concerning his salvation. One should demand to know of him from whom and where he came. One should have him to prove he is not a lying, deceiving spirit.

If he could do this (which he cannot), he would have done nothing Moses, the prophets, Christ and the apostles have not previously done! The divinity of the mission of See **All-Sufficiency**, page fourteen.

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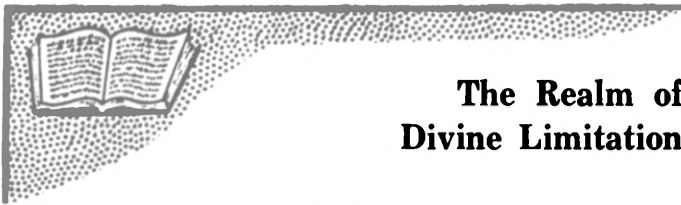


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The Realm of Divine Limitation

H. L. Bruce

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). "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" (Deut. 18:19). Brethren, we are limited. Not merely in one point. We are limited to the authority of Christ. With that idea in mind, consider, "hear ye him," "all authority hath been given unto me." "He that rejecteth me receiveth not my words, hath one that judgeth him:

the word that I have spoken, the same shall judge him in that day" (Matt. 17: 5; 28:18; Jno. 12:48).

Divine authority limits us. We are limited even in the realm of authority. We are to use neither Moses nor Elias as authority. The apostle Paul magnified the error of human authority in divine matters (Gal. 1:10). We are limited to the doctrine of Christ (2 Jno. 9).

In our teaching we are limited. Note the limitation and restriction of the great commission. "Go ye into all the world," Jesus said "and preach the gospel to every creature." Note the restriction in teaching: the gospel—the things the Lord commanded. Brethren, the Bible teaches that there are certain limitations and restrictions in the field of evangelism.

Have you taken the time to note the stint of baptism? As to subject, are we limited or unlimited? Shall we baptize infants, infidels, and dead people? Or, can we baptize a living person for a dead one? To my brethren who study the Bible the answer is obvious. As to design and action the Lord has limited baptism. Baptism for just any reason with sprinkling or pouring of water is without the realm of divine restriction.

God has limited sex life. Sexual indulgence outside God's circumscribed authorization is immoral. "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (1 Cor. 7:2). When dealing with divorce and remarriage the Lord taught that we are limited. Fornication is the only cause for which one can put away his companion and marry another (Matt. 19:9).

In the entire field of morals we are limited. We are to live soberly, righteously and godly in this present world (see Titus 2:11, 12). We are to mortify (put to death) the works of the flesh (Col. 3:5-7). Those who indulge in works of sensuality shall not inherit the kingdom of God.

Within the field of worship there are many restrictions. 1. In prayer, the face of the Lord is against the doers of

evil (1 Pet. 3:12). 2. There is no authority for observing the Lord's Supper quarterly, semi-annually, or annually. The first day of the week is the scriptural time (Acts 20:7). 3. Financing the work of the church is limited in many ways. No rummage sales, pie suppers, cake walks, or bingo parties are authorized. We are to lay by in store upon the first day of the week (1 Cor. 16:1-2). 4. In music, we are limited to singing (Col. 3:16; Eph. 5:19). There is no authority for the piano. 5. When teaching—only the things written, the apostles doctrine—the doctrine of Christ will do (1 Cor. 4:6; 2 Jno. 9; Acts 2:42).

While the term "limited fellowship" is not in the word of God, the idea is there. Contemplate the thoughts contained in Rom. 16:17; 1 Cor. 5:1-13; 2 Thess 3:6-14.

Yes, my brethren and friends, the doctrine of Jesus Christ limits us. In evangelism, worship, discipline, morals and work we are limited. That being true, why should it be thought a thing incredible that churches practice limited benevolence?

With that thought in mind note that certain widows are to be refused (1 Tim. 5:9-16). Lazy people are not to be supported 2 Thess. 3:6-14. Do these passages indicate that we are limited in the field of benevolence? The truth of the matter is that divine revelation indicates that the churches in the first century limited their benevolence. They supported Christians in their adversity (Acts 2:44-45; 4:32-34; 6:1-6; 11:27-30; 1 Cor. 16:1-2; 2 Cor. 8:1-4; 9:1; Rom. 15:25-26; 1 Tim. 5:16).

The Bible teaches that we are limited. We are limited to the doctrine and authority of Christ. What ever we do, in word or deed, we are to do all in the name of the Lord. We are to respect divine authority. Brethren that limits us. **End**

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Churches and Schools Linked Together by Harding Educator

Luther W. Martin

In a recent issue of the *Preceptor*, brother Lovett called attention to an erroneous statement from the pen of Jerry Jones, of Harding College, wherein people of today were termed "Ambassadors for Jesus Christ," instead of the proper application of 2 Cor. 5:20, wherein Paul referred to himself and the other apostles as "Ambassadors." Brother Lovett was charitable toward brother Jones, when it was suggested by brother Lovett, that . . . "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 article to which brother Lovett made reference was published in "Bible Forethoughts," Harding College, Vol. 42, No. 22, and issued from the Bible Department of the school.

Now, in the Harding College Bulletin, and issued from the Public Relations Office of the College, an article authored by Alice Ann Kellar, is headlined: "President Ganus Says Christian Schools In Far East Are Brightest Mission Spots." The author then begins the article by stating: "Christian schools in the Far East are the brightest spots of the church's missionary efforts, President Clifton L. Ganus is convinced following a three week trip during November that centered on the 20th Anniversary celebration of Ibaraki Christian College in Japan."

It appears that brother Ganus considers the work of a secular educational institution to be the "bright spot of the church's missionary effort." Now, if this be the case with a college in Japan or in the Philippines, it logically follows that the President of Harding College considers the work of Harding College to be the "missionary work of the church." The only difference is in location.

I would like to ask President Ganus an easy question or so . . . no doubt many Christians in Arkansas and elsewhere would like to ask the same questions: (1) Does President Ganus of Harding College really classify the work of the college, as the work of the church? (2) Does Harding College accept contributions from congregations of the Lord's people? (3) Does Harding College actively solicit "church contributions," or does Harding simply accept only those church gifts that happen to come its way?

If the work of a Japanese College is the work of the church, then the work of an American College is similarly the work of the church. Personally, I deny that Harding

Luther W. Martin—707 Salem Avenue, Rolla, Missouri 65401

College or Ibaraki is the work of the Lord's church, President Ganus to the contrary notwithstanding. Nevertheless, President Ganus owes it to his present supporters or former supporters to come forth with a clear statement on this matter.

Perhaps brother Ganus will favor us with book, chapter and verse that authorizes a church anywhere to make a contribution to a secular institution anywhere? **End**



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HITHER... THITHER... YON

Jim McDonald



Jim C. McDonald — Evangelist for the Second and Walnut Street church and Staff Writer for *The Preceptor Magazine*. 401 North Third Street., Paragould, Arkansas 72450.

Recent baptisms have been reported at the Westside church in Aurora, Ill. (1); Greenwood Village church, Houston Texas (2); Pleasant Valley, Wichita, Kansas (1); Floral Heights, Wichita Falls, Texas (1); Central church, Charlotte, Tenn. (1); Fairview, Garden Gr. Calif. (1); Winchester Rd., Memphis, Tenn. (1); Downtown church, Lawrenceburg, Tenn. (1); Westside, Irving, Tex. (2); Gibson City, Ill., (1); Glennwood Hills, Atlanta, Ga. (1); Linwood, Shreveport, La. (1); Harding Ave., Sciotoville, Ohio (2); Greggton, Longview, Texas (1); Gardiner Lane, Louisville, Ky. (2); Main and Gay, Gladewater, Texas (1); Joliet, Ill. (2); Annandale, Springfield, Va. (1); Paris Ave., Peoria, Ill. (1); Steels, Mo. (1) and Castleberry, Fort Worth, Texas (4). In addition to this a recent report from the Franklin Rd. bulletin in Nashville, Tenn. tells of 19 baptisms reported to them by brethren they have fellowship with in preaching the gospel.

James A. Gaston, Box 153, Ranger, Texas. "After working with the church at Del Rio, Texas (E. 12th and Ave. I) for three years, I am now with the Eastside church at Ranger, Texas."

John Bullock, 13231 Emily Rd., Dallas, Texas 75240. "During the last four months at St. Augustine Drive there have been thirty-one responses with five baptisms, twenty-one restorations, and five identified. My meetings this year were at Dike, Lindale, Lubbock, and Gladewater—all Texas towns. If any one who reads this knows of a prospect to teach or call on in the Pleasant Grove Area, please send me their names and addresses."

Fred A. Shewmaker, 230 S. Wall St., Wilmington, Ohio 45177. "Back in Aug. I began work with the church in Wilmington, Ohio. With our coming the membership became 29. One has been baptized and we are now 30 in number (baptism 11/19/67). Brother Vic McCormick was with us for a gospel meeting Nov. 17—Dec. 3. Attendance was good and the preaching excellent. If anyone knows of military men who are stationed in our area or who are being transferred to this area we would be glad to contact them if you will send us as much information as you can to help us locate them. Wilmington is located about 50 miles north east of Cincinnati and about 35 miles south

east of Dayton. We are located only 6 miles south of I 75. We invite all who are traveling in our area to stop and worship with us. Our meeting house is at 186 Kentucky Ave. at 'b' St."

Jack Kirby is scheduled to hold a mid-March meeting for the brethren at Westside in Irving, Texas. Bill McCulstion held a meeting in November for the Linwood Ave. church in Shreveport, La. Yater Tant held a recent meeting at Glenwood Hills in Atlanta, Ga. December and January meetings were in progress at W. Long Beach, Calif. with Maurice Barnett preaching and at Lancaster, Calif. (44860 N. 5th St. E.) with **Barnie Thompson** preaching. W. L. Wharton held a meeting in November at the North Freeport, Texas church. Ed Dye held a gospel meeting for brethren meeting in the Legion Hut at Newport, Ark. the 27th of Nov.—Dec. 1. The Jere Witson church in Cookeville, Tenn. had a Dec. meeting with Robert D. Davidson preaching. Nov. meetings in the Houston, Texas area were in progress at Greens Bayou with Bob Craig and Rosenberg with Oliver Murray. Late 1967 meetings in Indiana were held at Lafayette Hts (Indianapolis); Brownburg, with Johnie Edwards and Bloomington. Second St. with J. C. Roady. Aubrey Belue was the preacher in a November meeting at Frank Park, Ill. Bob Franks holds an April meeting for the Southside church in Pasadena, Tex. Robert McDonald held a Dec. meeting for the Garden Valley Rd. church in Tyler, Texas. Leitchfield, Kentucky brethren were having a series of lessons on The Home in early January. Ward Hogland, Box 166, Greenville, Texas: "On January 21st I will begin a meeting with bro. Gene Robinson and the church in Hollywood, Florida. On Feb. 12th I will speak on a lecture program with brother R. L. Burns and the church at Arlington, Texas. On Feb. 19th I will begin a meeting with bro. Dial and the church at Springhill, La. Around the first of April I will be with brother Al Watkins and the Myrtle Grove church in Pensacola, Fla. The first of May I will be with Billy K. Farris, and the Westside church in Boonville, Miss." The Somerville Rd. church in Decatur, Ala. held a November lectureship. Eugene Britnell of Little Rock held a December meeting for the East Side church in Athens, Ala. Herman Ser-

gent held a December meeting for the North Main church in Vidor, Texas. Leon Odom held a recent meeting for the Eastside church in Baytown, Texas. Yater Tant held a December meeting for the new church in Macon, Ga.

Leslie Diestelkamp: "In our first 12 months (on this tour of duty) 289 people were baptized as a result of the work God did with us. Of course, because of the war and some related matters, this is less than half the baptisms we saw in the same length of time in 1959-60. But now many more are being baptized by the native men and in the local congregational work. We hear of baptisms every week among the men who have been converted and trained here in these few years..."

McDONALD — ROSS DEBATE

A religious discussion, open to the public will take place in the Union Building (across from Alamo Elementary School) on Homan Street in Baytown. Disputants for the discussion will be Robert L. McDonald (Christian) and Bob L. Ross (Baptist). The discussion is scheduled for two nights, March 28th and 29th at 7:30 each night.

Proposition for discussion both nights:

"The Scriptures teach that the church of Christ, of which I am a member, is the church established by the Lord Jesus Christ on the first Pentecost following the resurrection of Christ."

Affirms: Robert L. McDonald
Baytown, Texas

Denies: Bob L. Ross
Pasadena, Texas

Rules For Discussion

1. Each speaker will have two thirty minute speeches each evening, alternating: affirmative followed by a negative.
2. The discussion will be ordered by moderators selected by each disputant.
3. When written questions are submitted for answer during discussion, each disputant may submit five questions each night of the discussion at least ten minutes before each session begins.
4. Hedges Rules of debate will be followed.
5. Electronic records may be made by anyone present.

Wm. E. Wallace, Indianapolis, Ind.: "I attended the first two nights of the debate in Akron, Ohio between Ferrell Jenkins and Bill Heinselman on church support of benevolent institutions. This was about the best debate I have attended. Both speakers conducted them-

SALVATION

Past - Rom. 6:17
 - W-S-R-Prov. 14:12-E-D
 Feelings-Jer. 10:23; Acts 26:9
 Spoken In Tongues-1 Cor. 13:1
 Preacher Told Me-1 Thess. 5:21
 Faith Only-Jas. 2:24; Jno. 1:12
 - Gospel Salvation - Rom. 1:16
 Facts-1 Cor. 15:1-4
 Comm. -Acts 17:30-31 - R.
 Rom. 10:9-10- C
 Acts 2:38 - B.
 Acts 27:25
 1 John 2:3

All In Need
 Eccl. 7:20; Rom. 3:10,23

Future - Matt. 10:22
 Press On - Phil. 3:13
 Entrance Into E. Kingdom
 Add V, K, T, P, G, BK, L -
 2 Pet. 1:5-11

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Crown of Life
 1. Fight - Finish - Keep
 2 Tim. 4:7-8
 2. Faithful Rev. 2:10

Present - Rom. 8:16

Holy Spirit Witnesses Our Spirit
 Testifies

| | | |
|--------------|--------------|-----------|
| 1 Cor. 15:58 | Steadfast | What |
| Rom. 12:9 | Abhor Evil | Is |
| Heb. 10:25 | Assemble | Your |
| 2 Cor. 9:7 | Purpose | Testimony |
| 2 Pet. 3:18 | Grow | Today |
| 1 Pet. 3:15 | Ready | ???? |
| Eph. 6:11 | Put On Armor | |

CAN FALL
 1 Cor. 10:13
 Gal. 5:4

Not Neglect
 Heb. 2:1-4

selves as Christian gentlemen should and all seemed well pleased with their deportment. Reports from the last two evenings, in which they discussed the cooperation question, indicate that the good spirit continued. This was the first debate ever held in Akron on 'current issues.' There are a dozen churches in the immediate Akron area and only two go along with the liberal movement which calls for church support of institutions and sponsoring church associations. I am confident that the great majority of churches in the Akron area which stand for the truth on these issues were strengthened by brother Jenkins' outstanding upholding of the faith once delivered to the saints."

From the Central Courier, Beaumont, Texas (Bill Crews, editor); "Foy Layton sent us a picture of the recently completed meeting house in Huntsville and a report giving details as to its construction (the members themselves did most of the construction work). He also asks our continued support in 1968; the church there now numbers 42 members. Romulo Agduma tells of the establishment of a new congregation near Clark Air Force Base, Pampanga, Philippine Islands; Brother Agduma labors in Cotabato province and works with several churches while living in M'Lang. The church in New Rizal has a new structure... Joaquin Bienglo, preaching in Harlingen (Texas) tells of a scheduled meeting of the church there

with Wayne Partain.....Ray Votaw living in Springs, Transvaal, Republic of South Africa, lost \$95 of his monthly support recently; whether any of this has been replaced we do not know. The church in Springs still meets in his house, but is planning for a building."

O. Fred Liggin, Jr. 14 Bruarfoss Road, Valhalla, Pretoria, South Africa: "We are sorry to have to announce that there has been a change in our destination. As you know we had planned to go to Fort Victoria, Rhodesia, but for some reason our visa was denied. When this condition arose we selected an alternate destination. Learning that Wayne Sullivan would be leaving Pretoria, South Africa—a city of 303,684 people—we began correspondence with them. After some letter exchanges we decided to go to Pretoria as their replacements. We will still leave in Jan. and this will give us some time to work with them before they leave. There is a very small congregation—16 persons meeting in the city. We will also be working closely with the Gene Tope, Ray Votaw and Paul Williams families."

Elvis Bozarth, 3679 W. Grand Ave., Chicago, Ill. 60651: "I have notified the Grand Avenue church that I will move during the summer at the end of my fourth year. Preachers interested in moving here may write at the above address. The church is at peace and the members are congenial and easy

to get along with. My plans are incomplete."

H. Scott Owens is the new preacher for the Covington, Georgia church.... Don Hastings has moved to work with the Saratoga, Ark. church.... Faithful brethren are again meeting in Brunswick, Georgia with Rufus Meriweather preaching for them on Sunday afternoons.


Garreth L. Clair, 6144 W. Frier Dr., Glendale, Arizona 85301: "Now that we have been here two months, some news of interest to the brethren. There have been ten additions to the Lord's church here. There have been five baptized into Christ, there have been three restored, and two have placed membership. The church is experiencing a period of constant growth. During our recent meeting (Jan. 7-14) there was one baptized and two restored to the church. The church here stands opposed to the denominational tendencies of some so-called Churches of Christ across the country today, the church stands firm upon a "thus saith the Lord" in all its activities.

We will try to keep you brethren informed of our progress in the Glendale area. Other recent meetings in the area have been: brother Earl Fly at the church meeting at 6801 N. 60th Avenue and brother Tom McClure at the West Side church in Phoenix."

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Evening Worship 6:00 P.M.
Wednesday:
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(Sept. thru May)
Mid-week Bible Study 7:30 P.M.
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Stanley J. Lovett, Evangelist

April 29 -- May 5

Services Monday -- Saturday -- 7:30 P.M.
Services Sunday -- 10:00 A.M. & 6:00 P.M.
A WARM WELCOME AWAITS YOU

You should know that the faithful church--
Must worship in unity and truth. John 4:23-24.
Must meet upon the first day of the week. Acts 20:7.
Must sing (not play) Ps. 134 Col. 3:16
Must pray. Acts 2:42; 1 Tim. 2:1-2.
Must edify one another. 1 Cor. 14:18-20
Must take the Lord's Supper on the first day of the week. Acts 20:7; 1 Cor. 11:20-32
Must give of their means. 1 Cor. 16:1-2; 2 Cor. 8:1-7

You should know that the work of the church is--
Preaching the gospel. Mk. 16:15; Phil. 4:14-18
Receiving gifts. Eph. 4:11-16
Providing for its poor. Acts 4:34-35; 6:1-7; 1 Tim. 6:18

You should know that the same church today--
Is in your community.
Is not a denomination in any sense.
Is faithful to God's word.
Is Obedient in fact and teaching.
Takes members by obedience to the gospel.
Has the same freedom from human powers.
Has the same name for its members.
Has the same name for the church.

You should know that you can know you are a member--
By obeying as described.
By following examples in the book of Acts.

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Worship 6:00 P.M.
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Bible Study 7:00 P.M.
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Morning Worship 11:00 A.M.
Evening Worship 6:00 P.M.
Wednesday:
Ladies' Bible Class 10:00 A.M.
(Sept. thru May)
Mid-week Bible Study 7:30 P.M.
A WARM WELCOME AWAITS YOU

Some Things You Should Know

You should know that the church was--
First and first for Jesus Christ. Matt. 16:18, 19
Built on Christ as the only foundation. 1 Cor. 3:11
Not built upon Paul, Apollon, Cephas, or any other man. 1 Cor. 1:12-13
Fully established on the first Pentecost after Christ came from the dead. Luke 24:49; Acts 1:5; Mk. 16:7; Acts 2nd chapter.

You should know that, in the new testament, the church is called--
The temple of God. 1 Cor. 3:16
The body of Christ. Col. 1:24; Eph. 1:22-23
The kingdom of Christ. Col. 1:13
The church. Eph. 5:25
The church of God. 1 Cor. 1:2
The church of the Preceptors. Rev. 12:17
The church of the Lord. Acts 20:28
The church of Christ. Rom. 16:16

You should know that members of the church are called--
1 Cor. 12:27--members.
Acts 6:1--deacons.
Acts 5:14; 2 Cor. 6:15--believers.
Acts 9:13; Rom. 1:7; Phil. 1:1--salute.
1 Peter 2:9; Rev. 1:6--priests.
1 John 2:1-3--children.
Acts 11:26; 26:10-18; 1 Peter 1:15--Christians.

You should know that the three permanent offices of the church are--
Elders, who are bishops, overseers or pastors. Their duty is to oversee and feed the flock. Acts 20:28; 1 Tim. 3:1-7; Titus 1:5-9; 1 Peter 5:1-4.
Deacons to serve the church. Acts 6:1-6; 1 Tim. 3:8-13.
Preceptors to teach and preach God's word. For their work and qualifications, see Rev. 4:11; 1 Tim. 4:13 and Heb. 5:12, and Titus, and Thim.

You should know that man did not--
Purchase the church. Eph. 2:20-21.
Build the church. Matt. 16:18.
Name the church. Acts 11:22; Gal. 4:2.
Add to the church. Acts 2:41.
Fill the church in doctrine. 2 John 8:10; Col. 1:23.

You should know that the church and body of Christ are--
The same. Eph. 1:22-23; Col. 1:18; 1:24.

You should know that Christ himself--
Loved the church. Eph. 5:25
Washed it with water. Eph. 5:26
Built the church. Matt. 16:18
Added people to the church. Acts 2:41
Is the head of the church. Eph. 5:29; 4:4; 1:22, 23

You should know that in Christ is found--
Redemption. Eph. 1:7
Progression of love. Col. 1:13-14
Sanctification. Eph. 5:26
All spiritual blessings. Eph. 1:3

You should know that in order to be made a part of the church you must--
Love the church. Eph. 5:25
Repent of your sins. Luke 13:3; Acts 2:38; 3:19; 17:30
Obtain new birth in Christ. John 3:16; 19:28, 29; Rom. 8:9, 10
Be baptized. Matt. 28:19; Mark 16:16; Acts 2:41; 8:36, 37; 16:33; 1 Peter 3:21; Col. 2:12

You should know that in new testament times there were--
One family of God. Eph. 2:15
One kingdom of Christ. Col. 1:13, 14
One body of Christ. Eph. 1:22-23; 4:4
One bride of Christ. Rom. 7:2; Eph. 5:22-23
One church of Christ. Matt. 16:18; Eph. 1:22-23; 4:4

You should know that baptism requires--
Water. Acts 16:33
Much water. John 3:23
Going to the water. Acts 8:36; Matt. 3:16
Coming into the water. Acts 8:38
A baptism. Rom. 6:4
A washing. Acts 22:16
A bath. John 13:5
A raising out of the water. Col. 2:12
A coming out of the water. Acts 8:38

You should know that baptism--
Does not wash away. Acts 22:16
You are saved from sins. 1 Peter 3:21; Acts 16:31
You are made members of God. Acts 2:41
You get into Christ. Col. 2:12
You are added to the church. Acts 2:41
You get on Christ. Gal. 3:27
You sleep in Christ. Acts 20:34; 2 Thim. 2:12
You walk in obedience to God. Rom. 6:17

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of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear" (Acts 2:33). We have already learned from Mark that Jesus occupied the position described as "at the right hand of God" when he worked with them confirming the word by the signs. Now we have the apostle Peter identifying the Pentecost happenings, in which "speaking with other tongues, as the Spirit gave them utterance" (Acts 2:4) occurred with Jesus in the position "at the right hand of God." Pentecost marks the beginning of the period in which "tongues" would serve the purpose of confirming the word.

The design or purpose of "tongues" as signs by which the Lord proved the divine origin of the word spoken by the apostles is also stated by Paul — "wherefore tongues are for a sign, not to them that believe, but to the unbeliever . . ." (1 Cor. 14:22); and the writer of Hebrews states that the great salvation "which having at first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit" (Heb. 2:3, 4). The gift of tongues was one of the gifts of the Holy Spirit (1 Cor. 12:4-11).

So called "ecstatic utterances" by their very nature, the nature acknowledged by the claimants themselves, are disqualified to function as a sign. The only evidence given by modern claimants in proof of their "ecstatic utterances" is highly subjective. Their own personal experience is all they offer in proof of their claims. If they really had the gift of tongues, their exercise of it would demonstrate the fact. Let some one who has never studied the German tongue or the French tongue address a German or Frenchman in his language and you have evidence of supernatural endowment — not so with the claimed "ecstatic utterances."

But "tongues" had a two-fold design, that of a sign and that of preaching the gospel to people who did not understand the preacher's native dialect. On the day of Pentecost, the apostles "began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). The Jews "from every nation under heaven" (v. 5), — "every man heard them speaking in his own language" (v. 6). They said, "We hear them speaking in our tongues the mighty works of God." That tongues had the utility of language, that is, a medium through which information was imparted is seen in Paul's statement "...greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (1 Cor. 14:5). The teaching utility of "tongues" is seen in other statements such as, "If any man speaketh in a tongue, let it be by two, or at the most three, and that in turn; and let one interpret; but if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God" (1 Cor. 14:27, 38). Some in the early church, had the gift of tongues and also the gift of interpretation (1 Cor. 14: 5, 13). The fact that "tongues" could be interpreted rules out "ecstatic utterances" as the exercise in view here. Revelations in a foreign language were useless, spoken in language to people who were not conversant with it, hence, in such cases if the one with the gift of tongues

could not interpret and if no one with the gift of interpretation were present, he was to keep silence.

The gift of tongues, along with other provisional gifts, was to cease — "whether there be tongues, they shall cease" (1 Cor. 13:8). The revelation and confirmation of the great salvation was the divine design of these miraculous manifestations of the Spirit. When this was accomplished, the design was fulfilled and there thus remained no need for these signs. This salvation has been fully spoken (revealed) according to the apostle Peter — "concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you did they minister these things which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven . . ." (1 Peter 1:10-12). Note that this context is concerned with the "salvation of the soul." The apostle states that this salvation had been announced unto you through them that preached the gospel unto you." The writer of the Hebrew letter tells us that this salvation first spoken by the Lord was confirmed by them that heard. "God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2:3, 4).

These provisional manifestations of the Spirit, of which the gift of tongues is one, ceased when they had served their purpose. The gift of tongues never produced meaningless jargon. It was never "ecstatic utterances." **End**

* * * * *

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same word in the original. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known **lust**, except the law had said, Thou shalt not **covet**. But sin, taking occasion by the commandment, wrought in me all manner of **concupiscence**. For without the law sin was dead." Now read the word "covet" or "coveting" in all the above underscored instances and see how much clearer it reads.

"With regard to quotations from the Old Testament, it is obvious that where these are made in the same words in the Greek they ought to be similarly given in English. But this is far from the case in the King James Version. Thus, the great text, Gen. 15:6, is quoted four times by Paul in the very same manner (Rom. 4:3, 9, 22; Gal. 3:6), and each time is somewhat varied in the translation: (1) "was **reckoned** unto him for righteousness," (2) Was **reckoned** unto Abraham for righteousness," (3) "was **imputed** unto him for righteousness," (4) "was **accounted** to him for righteousness." Too, Deut. 32:35 is twice quoted (Rom. (Please turn page)

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12:19; Heb. 10:30) in the very same words, yet it is variously rendered in the two passages (1) "Vengeance is mine; I will repay, saith the Lord," (2) "Vegeance (belongeth) unto me, I will recompense, saith the Lord." Once more, the same arbitrary variation of texts quoted from the Old Testament in exactly the same words occurs in passages so near each other as Heb. 3:11 and Heb. 4:3. The words are rendered, (1) "So I swear in my wrath, They shall not enter into my rest," and (2) "As I have sworn in my wrath, if they shall enter into my rest"; while the last clause is repeated in the same form at vr. 5, "If they shall enter into my rest." It is well known that this latter form of expression, unintelligible in English, is, according to Hebrew idiom, equivalent to a strong negative, so that the clause should always be rendered, "They shall not enter into my rest."

"Not a word need be said in support of the position that parallel passages in the Gospels and other parts of Scripture, which are expressed in the same words in Greek, ought to be similarly given in English. Any other course almost amounts to unfaithfulness to the original and cannot fail to mislead the reader. Yet the King James Version is a great offender in this respect. Matt. 4:6 we find "concerning thee," while at Luke 4:10 the same words are rendered "over thee"; and, in like manner "Follow me," at Matt. 4:19, is given as "Come ye after me," Mark 1:17; At Matt. 10:22, "but he that endureth to the end shall be saved," at Mark 13:13, "but he that shall endure the same shall be saved"; at Matt. 11:19, "behold a man gluttonous," at Luke 7:34, "behold a gluttonous man"; at Matt. 17:19, "apart," and Mk. 9:28, "privately"; at Matt. 19:7, "a writing," at Mk. 10:4, "a bill"; at Matt. 26:41, "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak," at Mk. 14:38, "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." **To be continued**

* * * * *

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PRAYER (Continued from page five)

is the **PLACE** where one prays, a matter of liberty. First we note a general command that men are to pray **EVERYWHERE**, 1 Tim. 2:8. Some specifics of this everywhere may be listed as follows **Sea shore**, Acts 20:36; **Night**, Mk. 1:35; **Mountain**, Lk. 6:12; **Jail**, Acts 16:25; **Boat**, Acts 27: 35; **Assembly**, Acts 12:5; and so on through the Word of God. I have never taken time to do it, but I believe I can find, almost any position and place, in the Bible, where men and women prayed to God. The **place is not named**, this is a matter of liberty—God has not bound in this matter. 1 Tim. 2:8 shows the generic part of the command when it says everywhere.

CONCLUSION

The most important part of the whole matter is that **MEN AND WOMEN PRAY**. If we would spend more time time praying we would spend more time working in the Lord's Vineyard. Brother Homer Hailey stated, "There are two things you do not find on the same body, (1) a praying knee, (2) a dancing foot." I believe the principle to be broader than just dancing. The more you communicate with God and talk with him through prayer, the more you will be about the Father's business. **End**

WORLDLINESS (Continued from page six)

Satan is persistent in his efforts to win youth today. He is using strong appeals through the lust of the flesh, the lust of the eye and the pride of life. Mothers and fathers can equip their children so they can stand against the wiles of the evil one but they must begin early to treasure up in their hearts the Word of life that they may not sin against their Maker. Mothers must cease their efforts to have their children appear in dress like the people around them. They must cease to impress upon their minds that their goal in life is to store up and excel in the acquirement of secular education. They need just enough to serve as a tool to dispense spiritual feeding. They must cease to vie with others in helping their children to "have a good time." Recreate enough to keep their bodies fit for the great service of leading souls to the Lamb of God.

Inspiration has warned us in 1 John 2:17: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for every." **End**

* * * * *

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ALL-SUFFICIENCY (Continued from page seven)

these latter has been attested by such phenomena as the signs (plagues) Moses wrought in Egypt; Elijah at Mt. Carmel; Christ by His resurrection and the apostles by the miracles recorded in the New Testament. Therefore, when the supposed messenger had done what is impossible for him, he would only have done what the spokesmen in the Bible have done.

II. A messenger from the daad could not reveal to us any truth we do not already have. He could tell us nothing of God and His mercy which cannot be read in the Scriptures (Eph. 2:4). He could tell us nothing of sin and its consequences not revealed in Scripture (Ezek. 18:4; Rom. 6:23). Such a messenger could not speak one word concerning man's redemption which he cannot read for himself in the Scriptures (Eph. 1:7; 1 Pet. 1:18, 19). There is no information he could give about how to be saved not already written (Mark 16:16; Acts 2:38).

III. A messenger from the dead could not remove the impediments from men's hearts. Men are not opposed to true religion because it lacks evidence to sustain it, but because they **dislike** it. Opponents of true religion have tested God and found Him not to be to their liking (Rom. 1:18). Hence, it is **dislike** for God and not paucity of evidence which causes men to reject Him.

He requires humility of the ambitious, Lk. 14:11; self-denial of the pleasure-seeker, Matt. 16:24; repentance of all, Acts 17:30. Therefore, the coming to us of a messenger from the dead would remove none of these impediments.

IV. Sinful men have been uninfluenced by appearances from the dead. When Saul, the first king of Israel, had become desperately wicked near the close of his life, Samuel came from the dead and conversed with him (1 Sam. 28:15-19). Samuel spoke words of warning to Saul but he gave no heed. The appearance of Samuel wrought no change in Saul.

Lazarus rose from the dead but the Jews who saw him greeted him by plotting his death (Jno. 12:10.11). They

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would destroy the evidence of the miracle Jesus had wrought. One from the dead could not alter the condition of their hearts.

Even the return of Jesus from the dead had the same effect on evil men. The soldiers on guard at His tomb, fell as dead men when He rose (Matt. 28:4). Instead of becoming His disciples, these took bribes and denied His resurrection (Matt. 28:13-15).

Of all the experiences one might fancy for man, none is calculated to be as frightening or moving as the appearance of one from the dead. Yet, Jesus taught that he who is impervious to the requirements of God's word will also be insensitive should he receive a visit from the Hadean realm.

In view of this truth how utterly absurd some of our actions are. If the appearance of one from the dead will not move one to repent, what "twist" or "manipulation" can a preacher put on the word to make it effective? How cheap are the tricks of all the tricksters who would manipulate men! Better to believe, as James declares, that it is the word of truth by which men are begotten (James 1:18). Anything short of this is a denial of the all-sufficiency of divine revelation. **End**

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"Through thy precepts I get understanding.."

~~~~~ Searching The Scriptures ~~~~~

## Christ's Church

~~~~~ by A. Hugh Clark ~~~~~

Number Eight

(Editor's Note: This is the final article from the pen of the deceased A Hugh Clark. Look for James W. Adams first article in this space next month.)

The point emphasized and established in these brief articles so far, is that the New Testament authorizes the existence of but one church; that the church has but one Lord, one faith, one initiatory act (baptism), is animated by one Spirit, one hope, and it is made up of ALL God's children (Eph. 4:1-6).



Varying the figure of speech but teaching the same lesson, Paul says, that the marriage relationship with which we are all so familiar, represents the relationship that obtains between Christ and his church. He says, "Wives be in subjection unto your own husbands, as unto the Lord, for the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body" (Eph. 5:22-23).

The point is this: Paul says one husband is the head of one wife, and that in the same manner, "Christ is the head of the church." Christ is therefore, the ONE HEAD (governor) of the ONE CHURCH, being himself the savior of the ONE BODY. And if we read on, Paul says, "But as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, loves your wives, even as Christ also loved the CHURCH, and gave himself up for IT; that he might sanctify IT, having cleansed IT

by the washing of water with the word, that he might present THE CHURCH unto himself A GLORIOUS CHURCH, not having spot or wrinkle or any such thing; but that IT should be holy and without blemish" (Eph. 5:24-27).

There are now, about four hundred different churches (denominations) in the world, each differing from the other in name, origin, organization, doctrine and practice.

The above passage would have to be rewritten completely, if it were made to fit the present conditions. It would have to be made to read, "husbands love your wives, even as Christ also loved THE CHURCHES, and gave himself up for THEM, et cetera." Of course, the SINGULAR number would have to be changed to the plural in every instance. But, you say, no one has the right to change the reading of God's word in this passage, or any other. And you are correct! But neither had MEN the right in their religious practices to leave the divine plan and to build MANY churches, when the divine plan calls for ONE!

VOLUME 17 MARCH, 1968 NUMBER 5

In This Issue

| | |
|-----------------------------------------------------------------------------|---------|
| Arlington,
Stanley J. Lovett | Page 2 |
| The Holy Spirit On Pentecost,
W. L. Wharton, Jr. | Page 3 |
| Easter, And Related Holidays,
Don Brown | Page 4 |
| Woman, As Builder,
Irene Sowell Foy | Page 5 |
| Spreading The Gospel,
Tom Bunting | Page 6 |
| The Term Elder and
Elder's Sphere Of Function,
Ernest A. Finley | Page 7 |
| No Fair Weather Christians!,
Glen R. Burt | Page 8 |
| But A Christian,
Jim C. McDonald | Page 9 |
| Hither... Thither... Yon....,
Jim C. McDonald | Page 10 |
| Chart Sermon, "Restoration."
Danny A. Brown | Page 11 |

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Arlington

From Monday evening, January 29, through Thursday noon, February 1, 1968, a group of brethren met near Arlington, Texas, for a time of private, serious and concentrated study with respect to matters which tragically have divided and separated brethren for almost a score of years.

This gathering possessed no official character in any sense whatsoever. No one represented anyone or any church or churches: Each person spoke solely for himself as an individual and for himself alone. When the meeting ended no decisions had been formulated and there was no desire or intention on the part of anyone to so decide anything.

The discussions were marked by an atmosphere of friendliness, dignity and soberness. Each conducted himself both as a Christian and a gentleman.

The ten major speakers along with their subjects were: Roy E. Cogdill and J. D. Thomas who each discussed "How To Establish Bible Authority for the Christian's Faith and Practice"; Johnny Ramsay and Floyd Thompson, "The Distinction Between Church Action and Individual Action"; Roy H. Lanier and Robert F. Turner, "How May Churches Scripturally Co-operate"; W. L. Wharton, Jr. and Gus Nichols, "What Is The Work of the Church?" and Bryan Vinson and Jimmy Allen, "How Fellowship May Be Attained and Maintained." Others who participated in minor speeches and discussions were: James W. Adams, Melvin Curry, Buster Dobbs, Harold Fite, Lewis G. Hale, Clinton D. Hamilton, Alan Highers, Bill Humble, Hulen Jackson, Reuel Lemmons, Stanley J. Lovett, Hardeman Nichols, Harry Pickup, Jr., Franklin T. Puckett, Dudley Ross Spears, and Eldred Stevens. Norman Starling served as general chairman of the meeting.

We believe a typical spectrum of different views as currently held by brethren concerning the divisive matters among us was present at this meeting. So far as we have reason to believe, each spoke freely, frankly and without restraint with reference to his personal convictions concerning what he believed on any subject. Rebuttals and discussions were of identical character. One got the idea that those present were seriously attempting to present what each understood the word of God to teach. There was no hint of a suggestion of a desire on the part of anyone to compromise what he believed to be the truth or that anyone else should so compromise the word of God. Throughout the entire meeting the word of God as the all-sufficient standard was exalted. The question was, what does the New Testament teach? Each one vigorously pressed his point concerning what he believed to be the truth.

Not one thing has been changed with reference to the basic and fundamental differences among us and no one present had the idea that this gathering for exchange of ideas could so effect any such changes. Whatever alterations are possible in the direction of truth, on the part of anyone, must come on the individual and personal level and in no other way.

The most significant thing accomplished by this meeting was the fact that communication has been re-established among long dissident brethren. The cordial atmosphere that prevailed demonstrates that brethren can sit down together in a calm atmosphere and frankly discuss the serious differences that have separated us for so long. Also that we can regard one another as brethren whom, although each regards the other to be in serious error, each mutually considers the other to See Arlington, page fourteen

The Holy Spirit on Pentecost

While Jesus was on earth and personally moved among his apostles he taught them the things which God proposed for them to know. "My teaching is not mine, but his that sent me" (Jno. 7:17). Toward the close of his earthly ministry he acknowledged, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you" (Jno. 16: 13-15).



This particular promise of sending the Holy Spirit to the apostles is immediately in connection with their knowing the truth of God which had begun to be revealed to them through Jesus and was to be completed by the coming of the Holy Spirit. This coming of the Spirit was to occur after Jesus went away: "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I go, I will send him unto you" (Jno. 16:7).

After Jesus was raised from the dead, and before he ascended to his Father, he again made promise to his apostles concerning the Holy Spirit: "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 Judea and Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

It is in close connection with both the promise and the purpose of the coming of the Holy Spirit to the apostles that we read: "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues, parting asunder like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). The reader will be concerned to identify the pronoun "they" (v. 2-4) and "them" (vr. 3), in order to settle upon an explanation of these events in association with the promise of Jesus to his apostles. There are two general and somewhat opposite views taken of the out-

pouring of the Holy Spirit on Pentecost: (1) that the outpouring was upon all the disciples of our Lord. the one hundred and twenty (ch. 1:15); (2) that the outpouring was upon the apostles only. People who believe that in the conversion of sinners to the Lord the Holy Spirit operated in some immediate and direct manner upon the subject to be converted hold to the first view, while those who view the outpouring of the Holy Spirit in this direct manner as a means by which the apostles were completed in their preparation for apostolic witnessing and teaching, hold to the latter. The clue for solution of this difference must lie in whatever evidence will conclusively identify the pronouns referred to above. Since there can be no clue in the very pronoun itself we must search for whatever textual reference is made and seek to identify from it.

Sometimes, the argument is made that vr. 1 of Acts 2 associated the "them" with the antecedent statement in 1:26 "and he was numbered with the eleven apostles." While this may appear solid reasoning in the eyes of some it can be shown that there are grand exceptions to the common idea that pronouns must modify the nearest preceding nouns. To say the least, it would be difficult to make a conclusive case of the matter on this consideration alone.

However, when one considers that the statement is quite clear in v. 4 that all who were "filled with the Holy Spirit... began to speak with other tongues." But in v. 7 the multitude who heard them speaking were amazed and asked, "Behold are not all these that speak Galilaeans?" Since the testimony of these who witnessed the incident is firm in identifying all the speakers as Galilaeans; and since all who received this outpouring of the Holy Spirit on that day "spoke"; we would conclude that all who received the outpouring of the Holy Spirit were Galilaeans. With this bit of valuable testimony we turn our attention to our problem of determining the recipients of the outpouring of the Holy Spirit. Were all of the one hundred twenty (Acts 1:15) Galilaeans? Our question can easily be answered by observing that in v. 14 of chapter one, Mary, the mother of Jesus is specifically identified as a disciple. Now Mary was not a Galilaeans but of Bethlehem. This ruins any theory of all the disciples speaking in tongues because they were not ALL Galilaeans. But the apostles of that memorable day were ALL Galilaeans. The traitorous Judas, of all the apostles, was not a Galilaeans (at least it is not certain), but all the remainder were. From this we simply conclude that since "all who spoke were Galilaeans"; all the apostles were Galilaeans; therefore all the apostles received the outpouring of the Holy Spirit. Whereas, since all of the other disciples were not of Galilee, and since all who were filled with the Spirit and spoke were Galilaeans, then all of the disciples could not be the reference.

We conclude that the events of Pentecost (Acts 2) marked the fulfillment of the promise of Jesus to send the Holy Spirit to his apostles to fully qualify them to speak his doctrine so that men could be saved thereby. **End**



Easter, And Related Holidays

Don Brown

On Sunday, April 14th, 1968, much of the religious world will celebrate a religious holiday known as "Easter." For many centuries this day has been set aside as a special day of commemorating the resurrection of our Savior, Jesus Christ. This day is marked by a number of events that are peculiar to this one day of the year: Masses of people congregate at "sunrise services"; most people, especially women and children, attend these and other gatherings in bright new Spring clothes and hats; the meeting places of churches throughout the land are filled with people who have not so gathered in the past fifty-one weeks. And all of this is conscientiously done to "remember" the glorious resurrection of our Lord. **THIS is EASTER.**

Have you ever wondered **why** this day is set aside for such a celebration? Are you acquainted with the Bible teaching on this subject and the significance of this day with its related holidays? As with **all** subjects relating to our soul's salvation, we ought to be vitally interested in the BIBLE teaching on the celebration of the resurrection of Christ; we ought to inquire about God's will in the matter and submit thereto, (John 12:48).

In the King James Version of the Bible, we find the word, "Easter," used only once, and that is in Acts 12:4, "And when he had apprehended him, he put him in prison, and delivered him to four quarterions of soldiers to keep him; intending after Easter to bring him forth to the people." The Greek word, which in this place is translated "Easter," is PASCHA, which in **all other places** is translated, "Pass-over." The "Easter," in Acts 12:4, was nothing more than the Jewish Passover feast. If this **was** a celebration of the church of Christ, we would not find King Herod paying any respect to it, as he does in this passage. But, because it was the **Jewish holiday** (Passover), he delayed delivering Peter to the Jews until afterward. Nowhere on the pages of the New Testament, can we find where only one Lord's Day a year was set aside for the commemorating of Christ's resurrection. From W. E. Vine's, "An Expository Dictionary of New Testament Words," Vol. II, p. 4, "The term Easter is not of Christian origin. It is another form of 'Astarte,' one of the titles of the Chaldean goddess, the queen of heaven. The festival of Pasch held by Christians in post-apostolic times was a continuation of the Jewish feast, but was not instituted by Christ, nor was it connected with Lent. From this Pasch the Pagan festival of Easter was quite distinct and was introduced into the apostate Western religion, as part of the attempt to adapt Pagan festivals to Christianity."

Celebrated on April 14th then will be a festival in the name of Christ that was not authorized by Him. Mr. Vine stated that it was introduced by the apostate church, and we want to go to their writings to verify this statement.

In the Catholic Encyclopedia, Vol. V, p. 225, we find this statement regarding the original observance of the Lord's resurrection, "Every Sunday of the year was a commemoration of the Resurrection of Christ, which had occurred on Sunday." In the Cath. Ency., Vol. III, p. 159, these words, "That the early Christians kept with especial honor the anniversary of the Resurrection itself is more a matter of inference than of positive knowledge. No writer before Justin Martyr seems to mention such a celebration." The conclusion is inescapable: The celebration that we know as Easter originated sometime **after** the writing of the New Testament. "But," I hear someone say, "what difference does that make? We are doing this to honor Christ. Doesn't **THAT** make it right?" For your serious consideration and study I want to remind you of what Jesus has said concerning the practice of things not authorized by God. In Matt. 15:8, 9, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." In 2 Peter 1:3 we learn, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." **Every** thing that God wants us to believe and practice has been revealed to us from Him. (See also John 16:13 and 2 Tim. 3:16, 17.) Jesus warned of teaching the doctrines of MEN; for so doing, one would make void the word of God. A similar warning is used by John in 2 John 9, "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" (Amer. Std. Version). So then we are bound to observe just those practices about which we read in the New Testament. If we could find "Easter" in God's Word, we would be glad to observe it. But such is not the case. Dear reader, we ought to obey God rather than men, (Acts 4:19; Acts 5:29; Gal. 1:10). Do we do Christ **honor** by observing unauthorized holy-days? No, but rather, **DISHONOR**, for not respecting His authority.

The dissenter's voice is again heard, "Do you mean to tell me that an important event like Christ's resurrection is not to be celebrated?" No, I didn't say that. His resurrection **should** be commemorated. And we cordially invite all to do as the Christians of the first century, and as Christians **TODAY**, and commemorate the resurrection of Jesus every Lord's Day. Christians met on the first day of the week to observe the memorial supper of Christ (Acts 20:7). At this assembly, (on Sunday), they gave of their means to the treasury of the church, (1 Cor. 16:1, 2). No longer was the Sabbath a day of worship. Christians worshipped the God of Heaven now on the Lord's Day, the first day of the week, the day of which He broke the bonds of death and rose triumphantly from the tomb. His victory over death is not remembered in public worship only one day each year, but one day each **week**, by those who have the Word of God as their pattern and guide.

The celebration of Easter has grown to be a significant part of what is know as the "Religious Cycle." Just as there is a yearly cycle of weather seasons, there is a yearly cycle of Religious events that has developed in the years **since** the culmination of the revelation of God's Holy Word. In

See **Easter**, page thirteen



Woman, As Builder

"Every wise woman buildeth her house: but the foolish plucketh it down with her hands" (Proverbs 14:1). The voice of wisdom thus presents two classes of women: one wise and the other foolish.



Comparison is a great power in the formation of character. A child may appreciate his mother who is a builder of character after he has seen a mother who seems to take little interest in her home and family. Her house bespeaks careless, meals indicate little thinking and slight preparation. Everything is in disorder and everyone late keeping appointments. A child who makes such observations is happy to be back home where work runs smoothly where wholesome and well-balanced meals are served on time and in a happy setting. The woman in this home "buildeth her house."

There is no greater challenge nor opportunity for woman than that which she faces as she enters the open door of her first home after entering the marriage relation. Then and there she must set her heart and mind to be a "builder," prompted by love of husband and children. Her building must be conducive to their best all-rounded growth and development. No thought of a "career" other than this lofty one should be given place in her mind. How she "buildeth her house" will face her in the judgment. She will either hear the "well done" or "depart from me." No one doubts that building a home is a great responsibility but nothing else holds the potential for far-reaching good as does this God-given calling for women. There would not be the stigma that is placed on youth today if there were more mothers like the "woman who buildeth her house."

Mothers may truly say, "If we were always right ourselves, we would more often be right with our children." The first important consideration for a woman who wants to be a builder is that of herself. Peter impresses us with this responsibility in these words: "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they may also without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear" (1 Peter 3:1, 2). Therein Peter presents a woman of purity whose behaviour is characterized thereby. She is manifesting the type of woman designed by God to be a help to man, one who can compliment him. Peter continues the picture of a "wise woman who buildeth her house." He says: "Whose adorn-

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.

ing let is not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4). May we learn from that contrast presented by the Holy Spirit. There we see an adorning with corruptible things as contrasted with the "ornament of a meek and quiet spirit." How may we evaluate? The wise woman will choose the latter because "it is in the sight of God of great price." We must then be more often right ourselves, as wives and mothers, before we can hope to influence our husbands and children to be right.

Childhood is like a mirror, catching and reflecting images all around it. Adults are too apt to put a lower estimate than is accurate on the understanding of children. Some one has said that home influences are the "most impressive common educators." Even the tone of a mother's voice leaves its imprint. The little ears that hear her words are influenced thereby for good or for evil. Frequently a mother may see fit to reprove her child for a practice caught from her own example.

Children are under the home influence for such a brief time. What can we do to make that time become a happy and profitable memory? Nothing will be done unless mothers devote thought and time to making the place a happy home

See *Woman*, page fourteen

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Spreading the Gospel

Tom Bunting

(Editor's Note: Since the following was written brother Bunting has backed up his teaching by going to Bergin, Norway, where he now preaches the gospel.)

Every Christian who believes the gospel to be God's power to save man is interested in spreading the gospel far and wide. I find in the New Testament that James, the apostles, and the early disciples were preaching it in the large metropolises and the small villages and towns.



The preaching of Jesus was in the synagogues, upon the mountains, from abroad ship to people on the shore. He preached in Capernaum, Nain, Caesarea Phillippi, from Nazareth to Jerusalem. He spoke to multitudes or to individuals, to Pharisees and lawyers, to publicans and sinners, men and women. He preached in Galilee, Samaria, and Judea. Some of those he taught he ask to follow him; others were to return to their own house and show how great things God hath done (Lk. 8:39). He traveled extensively throughout that region making known the wisdom of God. One occasion in the city of Capernaum when asked to abide longer with them; "He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent (Luke 4:43).

It was not very long after the establishment of the church in Jerusalem before the persecution became so great that the brethren were scattered, and as they scattered they went preaching the word (Acts 8). We find Philip preaching in Samaria, then later in Gaza preaching to the man of Ethiopia. Saul went seeking Christians as far as Damascus hoping to bring them back to prison. Following his conversion Paul went to Caesarea, Tarsus, and Jerusalem; and the churches had rest in Judea, Galilee, and Samaria (Acts 9). Peter is said to have visited the saints at Lydda. We are told there were certain disciples at Joppa. There is a detailed account of Peter's visit with Cornelius at Caesarea. Then in Acts 11:19 we are told that those scattered in the persecution had gone as far as Phenice, Cyprus, Antioch and Cyrene. Some of those in Antioch had spoken to Grecians. Soon after this the book of Acts enters into the journeys of Paul. Everyone knows quite well the travels of the apostles Paul. He preached in many cities, to large or small groups, or to individuals under varying circumstances. He made use of public gathering places and of his own private home. The gospel was spread as the people were scattered!

These early disciples went and taught anywhere they could find people who were interested in learning about Jesus. They taught them the will of God and instilled in them the idea that once it is learned you must become a teacher to others (Heb. 5:11-14; 2 Tim. 2:2).

Tom Bunting — Natlandsveien 84, Bergen, Norway.

No, I'm not opposed to what is sometimes called the located preacher." But I do find that it was not the attitude of the disciples of the New Testament to "set up shop" in a large metropolitan area and then expect the people to come to them from the outlying areas and neighboring towns. Like Paul in Acts 16 we need to go out of the city when and where people are interested in learning of Jesus. For example I do not know the exact length of time that the church of our Lord has been established here in Miami but let us assume it has been here for 50 years. Surely in this length of time the gospel should have been preached in every community in this ara. But not so! There are small towns or communities within a twenty five mile radius of this city where the gospel has not been taken! Any town like that near you? Wouldn't it be well for us to rent a small community building or provide by some means a meeting place for the public, say for one night a week or a Sunday afternoon for Bible study, and not expect those who have never heard the gospel to drive all the way into Miami to see what we have to say. This way the people could (if interested or curious enough) attend in their own community. If and when souls are converted then they are more apt to come the required distance to worship with the saints, but hardly before they have heard. Yet, this is what we seem to expect! Has our attitude been, "We are within driving distance and have an ad in the paper, that's enough; if they're interested they will come."

However, for the elders or evangelist to engage in this work of spreading the gospel it will require understanding and cooperation of the brethren of the congregation. If you are to hold such a Bible class for the public where there are either very few or no known Christians and no one that you know who will positively come—then brethren from the city are going to have to be willing to make a little sacrifice and go out there and encourage the teacher in the work. Yes, and they will have to get away from the idea: "We hired him to preach here." "What's he doing out there?" It will take understanding also that these classes must meet regularly for a period of time to give the people ample opportunity to work up a little courage to come, and to let them know that you believe that you have something to offer the community! After you have determined that it has met for a sufficient length of time and no interest seems to be found then move to another; but let's give every community (regardless of size) the opportunity to bear the gospel of Christ.

I remember that several years ago in the Detroit area the church reached into outlying areas but usually this came about either because of division or where there were some members already living in the town. If there were no members in the town seldom, if ever, was any effort made.

As I travel about these United States and pass through small towns I often wonder if anyone has ever come into this little community and held a gospel meeting or set aside a regular time for public classes in Bible study and invited the people in that town. Or do they have to drive to the nearest large metropolitan area and hunt for teachers of the gospel of Christ; or else wait for some member to move into their little town, which may be a very long time. Let's not make them come to us, **let's take it to them!**

Jesus said, "I must preach the kingdom of God to other cities also: for therefore am I sent" (Lk. 4:43). **End**



The Term Elder And Elders' Sphere of Function

Ernest A. Finley

Numerous errors are being fostered in reference to elders, their functions, and the sphere of their function.

An error to which we recently were exposed runs as follows: "The term 'elder' as used in the New Testament meant nothing more nor less than one who is older. One who had age, experience, and maturity in the spiritual realm, as compared with others, was an 'elder'."



Certainly, age and experience are indicated in the term "elder." But the term is used in an official or technical sense or in reference to one holding a position which is likewise referred to as a bishop or pastor.

The word "elder" is a translation of the Greek word "presbuteros." Lexicons (Greek-English) indicate that the word "elder" is sometimes used in the New Testament to signify an office or position of responsibility or authority. Arndt and Gringrich inform us that "in addition to its usage in which it signifies one who is older, it also de-

Ernest A. Finley — Preacher for the Deer Park congregation, 718 Lambuth Lane, Deer Park, Texas 77536.

signed officers in a synagogue, members of a group in the Sanhedrin, members of local councils in individual cities, to designate civic as well as religious officials..." Thayer defines the term: "of age; a term of rank or office; members of the Sanhedrin; in...cities managed public affairs and administered public affairs and administered justice; among Christians, those who presided over the assemblies (or churches); they did not differ...from the bishops or overseers is evident from the fact that the two words are used indiscriminately..." W. E. Vine: "old age; of age; forefathers in Israel; of rank or positions of responsibility...heads or leaders of the tribes and families...members of the Sanhedrin...managed public affairs in the various cities...in the Christian churches, those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight over the churches... They were appointed according as they had given evidence of fulfilling the Divine qualifications, Titus 1:5-9; 1 Tim. 3:1-7; 1 Peter 5:2."

The fact that other qualifications are given for one who is to function as an elder in the church indicates that more is involved in the term "elder" than just being old or mature or experienced. Men are made bishops or elders by the Holy Spirit (Acts 20:28) but men are not made old or older by the Holy Spirit. The passing of time alone does this. Also, the fact that elders, to scripturally serve, must be appointed to their office (Acts 14:23; Titus 1:5), indicates that more is involved in the term "elder" than just years or age or maturity and experience. There are many old men (elders in this sense) who are not qualified to be elders (bishops or pastors) in the sense the term "elder" is often used.

See *Elders' Sphere*, page fourteen

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No Fair Weather Christians!!!

Glen R. Burt

When the temperature dips to 40 degrees below, the child of God who intends to make it to Bible Class and worship must get up early and plug in the circulating (or head bolt) heater so his car engine will warm up enough to thaw the oil, etc., and maybe start. He has also had a trickle charger on his battery all night or plugged in the special battery warmer when he plugged in the engine heater so the battery will have enough "juice" to turn the engine over. Of course, all of this may not work and probably won't if he didn't have his car properly winterized and tuned up (ignition system in extra good condition) before the cold weather set in. As you may have already guessed, it is also recommended that he start the car before time to leave and let it warm up inside so it won't be like a deep freeze when his family gets in it. And if he is real concerned about it, he'll get out at least an hour before time to leave just to make sure it will start—giving himself time to work with it and try to start it or make other arrangements to get to services. I am sure all can see that it would be much easier to feel bad ("be sick") and stay in bed rather than to plunge out of a warm house in -40 degrees and lower weather to fight a stubborn car.

The above is not written to make anyone feel sorry for brethren in the interior of Alaska: merely to give some indication of problems one must overcome to faithfully serve God. To those who are here it is just part of life in Alaska.

This is our first winter in Alaska, in fact our first winter out of Texas. It is indeed an experience. But we didn't come to Alaska for an experience; we came to serve the Lord by preaching the gospel in an effort to save souls and thus spread the borders of the kingdom of God. As some of the readers of the *Preceptor* know, with the help of various brethren across the country, we arrived in Fairbanks, June 1, 1967. We moved to Fairbanks having raised about one half of our support. The Westside church in Fort Worth, Texas supplies the biggest portion. An individual from California, Mrs. Mires, helps and so does the church here. Shortly after arriving I began to check about jobs and on June 7 went to work for the Alaska Department of Highways and through this job I am able to make up the rest of my support.

The church here is small having started in 1961 when a number of brethren were asked to leave the liberal church because of their efforts to teach the truth relative to the Herald of Truth and other unscriptural practices among brethren. The membership has fluctuated during this period of time, partly due to the military families who are continually being moved about. One year ago the church had ten families. Within the year seven of those families have moved away and one has apostatized. Of the seven who moved, four were military transfers. The couple who a-

postatized has been encouraged, admonished and rebuked in efforts to restore them to the Lord (as have other families comprised of Christians which we have been able to contact), so far to no avail. So the two remaining families and my family now make up the church in Fairbanks.

In addition to our regular Sunday and Wednesday services, we also have a daily, five minute radio program; and at this time, mailing lists are being compiled and plans formulated to put a paper with first principle lessons into the homes of several hundred people in the area and a paper on the present apostasy in the homes of the liberal brethren. Our aim is to show forth Christ in our lives and to preach the gospel collectively and individually to the best of our ability, knowing that God will give the increase. Though the people of God be few in number the Lord's work in interior Alaska continues as we stand against the modernism, denominationalism, atheism, etc., of this community proclaiming and defending the blessed truth of God.

If you have family or friends either at Fort Wainright Army Base, Eielson Air Force Base or non-military people in the area send us their names, addresses and any other helpful information so we might contact them. If they are Christians we would like to know their feelings about the present day problems.

In closing I want to publicly thank the brethren across the country and especially the good number in Texas who rose to the call for help and sent relief to brethren here following the devastating flood of last August. If my records are correct they have received individual letters but I wanted to say publicly—thank you. And finally we solicit your prayers on our behalf that we may have boldness to speak the Word of the Lord and that it may have free course in the hearts of men to the glory of God.

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But A Christian

Jim C. McDonald

His name never appeared in the publications of our day; no article ever appeared from his pen to be published in our journals; he gave no large sums of money to any college; he was scarcely known anywhere save in the area in which he lived. He was but a Christian, but he was a Christian. How comforting and consoling it is to know he was.

He was born during the days of David Lipscomb's great strength: the 1880s. His father had served as a captain in the Confederate Armies entering the service at the tender age of 16. His grandparents (both paternal and maternal) were active in the early years of the Restoration Movement and both of his grandfathers had been gospel preachers.

He was born to the union of Ward and Cecelia McDonald in Fort Smith Arkansas, November 8th, 1883. There were six children in the family; five boys and one girl. When he was scarcely four years old, his mother died from complications following childbirth. Upon the death of the wife: the father took the children by covered wagon into the Indian Territory, gravitating southward to Texas. The children were reared without a mother's love, for the father chose never to marry again.

Reaching manhood, he was married to Miss Mary Lela Shoemaker at Harrisburg, Texas on November 11th, 1906. They were consorts together 61 years, 1 month and 9 days. Eight children were born to them: four sons and four daughters. They were blessed in that all of the children lived to reach adulthood.

He obeyed Christ in baptism somewhat later than most men do. He was about 33 years old when he and his wife chose to fulfill the Lord's command. As he matured in faith and knowledge, he prepared himself to serve the Lord. Serving on at least two occasions as an elder, he rejoiced to do whatever he might do: pray, lead singing, teach, preach. He was not ashamed that he was a Christian and he never tired of hearing the gospel of Christ.

He had much to be thankful for. All of his eight children obeyed Christ being baptized at various ages. Though he was a poor man, he made every sacrifice to see that his children's education was as full as they wished: of eight children, seven had special training beyond high school and four completed college. One daughter had graduated with highest honors from Louisiana State University (she was valedictorian in a class of more than 900), another was a registered nurse. He loved his children and had pleasure in their accomplishments as only a father could.

Inevitably sorrow through death touched him. One by one his brothers and sister slipped from him: his parents both having died before his marriage. Finally he found himself the sole surviving member of his family. The passing years had carried a beloved daughter to be with

Christ and these departures strengthened his ties on the other shore and loosened his hold on this one.

At length his Master called. It was sad to leave his companion—still he knew she would be cared for by any or all of his children. He loved his children and was pained to be parted from them: still God through His Will had taken one already to await him—besides, he would be with his Lord! He suffered scarcely 30 minutes and then the blessed relief came that signaled the end of all earthly sorrow and care. His body was laid to rest in sight of the building he had worshipped in for many years and a sorrowful company of friends, children and his faithful companion left it there to await the resurrection morning.

It was not an earthly-wise, earthly-honored one that had parted to be with Christ. He was just an humble, sincere man: subject to the same errors of judgment all flesh is subject to. He left little materially as the world would view it; but to his children he left a rich heritage: an example of a compassionate father, a loving husband, a friend. Most of all he left an example of what it meant to be a Christian. He was but a Christian, but he was a Christian! That fact made all the difference in the world!

Such a man was my father, Eugene Francis McDonald, better known to most simply as "Uncle Genie"... November 8, 1883—December 20, 1968.

Report from the Annandale Church, Washington, D. C. Area

J. W. Evans

The Annandale (Va.) church of Christ is a "conservative" church located in the Metropolitan Area of our nation's capitol. It had its beginning with about 15 members in 1963 resultant from a meeting I held in 1962. I began work with this congregation January 1, 1965, receiving about half of my support from churches elsewhere. Beginning January 1, 1967 the Annandale church assumed my full support. We now have about 70 members. The church meets in the Belvedere School, 6540 Columbia Pike, Annandale, Va. Rent and janitor fees for this meeting place costs about \$250.00 per month.

In June of 1967 the church purchased a 2 acre lot in Annandale, within Beltway 495 which encircles the Metropolitan Area. We payed a down payment of \$7,540, the balance to be paid in five yearly installments, with an option to pay it off at any prior time. The seller subordinated the First Mortgage to us, enabling us to issue First Mortgage Bonds by which to finance the construction of a building and to pay the balance on the lot.

Through the Greater Continental Investment Company, brother Kenneth R. Morrison, President, the church has issued \$90,000 in Serial Sinking Fund Coupon Bearer Bonds. These Bonds bear 7% per annum interest from January 1, 1968, payable semiannually. These First Mortgage Bonds are issued in denominations of—\$50, 100, 250, 500, and 1,000, with a maturing range from 1 1/2 years to 10 years. All pertinent facts and information are set forth in a

See Annandale, page fourteen

HITHER... THITHER... YON

Jim McDonald



Jim C. McDonald — Evangelist for the Second and Walnut Street church and Staff Writer for **The Preceptor Magazine**, 401 North Third Street., Paragould, Arkansas 72450.

Ward Hogland held a February meeting for the brethren in Springhill, La.... **Harry Pickup, Jr.** held a January meeting with the Highland Blvd. church in San Antonio.... **Herbert Knight** held a March meeting for the Butler, Missouri church... **Billy W. Moore** held a March meeting for the Pleasant Valley church in Wichita, Kansas... **James W. Adams** holds an April meeting for the South Flores church in San Antonio... **S. L. Edwards** holds a May meeting for the Woodlawn Hills church in San Antonio... **Billy Moore** holds a June meeting for the Linwood church in Shreveport, La., **Cecil Jones** held their March meeting... **Harold Howard** held a February meeting at the Caraway, Ark. church... **Edwin Hayes** has meetings scheduled this year at Panama City, Fla., Feb. 11-18; Miami, Fla., March 3-10; Auburn, Ky., April 7-14; Wayne, Mich., May 5-12; Colesburg, Tenn., May 16-June 2; and Mt. Moriah, Ky. in August.... **Oliver Murray** held a March meeting for the Poplar St. church in Cleburne, Texas... **James R. Cope** holds a summer meeting for Caprock in Lubbock... **Paul Keller** holds a May meeting for the Brockwell, Ark. church and a July meeting for the Second and Walnut church in Paragould, Ark... A Feb. lectureship at the Arlington, Texas church included **Tom Baker**, **Ward Hogland**, **Johnny Ramsey**, **T. E. Webb**, **Lindy McDaniel**, **Jack Holt** and **James Trigg** as speakers... **Judson Woodbridge** held a February meeting for the Main St. church in Blytheville, Ark.... **James Cope** held an early February meeting for the Gardiner Ln church in Louisville, Ky. **Jerry Ray** held a February meeting for the Willowood church in Denton, Texas... **Bob McDonald** spoke four nights the last of February in Baytown, Texas on the subject of Masonry....

James L. Denison, Box 481, High Springs, Fla. The Sante Fe Hills congregation had three gospel meetings in 1967. One four-day meeting January myself preaching; one in April with brother **Billy Dunda** of Trenton, Fla.; another in Oct. with bro. **James Rodgers** of Freeport, Texas. Our Sunday morning attendance in 1967 averaged about 60. We had 10 additions last year. Sante Fe Hills came into existence several years ago because of unscriptural practices and positions, as well as restrictions against preaching the "whole gospel," in the Alachua and High Springs congregations. We are located 2 miles N. W. of Alacha on U. S. 441, just beyond Interstate 75. On Jan. 24 and 25 Luther Blackmon of Bedford, Ohio, preached on "Evolution and the Bible" at the Sante Fe. Hills congregation. I conducted three meetings in 1967 as follows: Sante Fe Hills Aluchua, Fla.; congregation at Mariette, Fla.; Center Hill congregation near High Springs, Fla. My next meeting is scheduled for April 21-28 at Mayo, Fla."

Baptisms were reported in Rio Bravo, Tamp., Mexico, two; at Chichuahua, Mexico, one; McAllen, one; Ojinaga, Chichuahua, Mexico, two; San Fernando, Tamps., Mexico, five; Brownsville, Texas, one; Nuevas Casas Grandes, Chih., Mexico, one; Steele, Missouri, 3; Main and Gay, Gladewater, Texas, two; Belmont, Indianapolis, Ind., three; 6th Ave., Pine Bluff, Ark., one; Coburg Road, Eugene, Ore., two; Fairview, Garden Grove, Calif., four; West Anaheim, Calif., three; Highland St., Hammond, Indiana, three; Southside, Pasadena, Texas, two; W. Washington St., Indianapolis, one; Southside, Mount Pleasant, Texas, five; Second and Walnut, Paragould, Ar., four; Loop church, Lufkin, Texas, 6; 55th Street, Glendale, Arizona, two; Castleberry, Ft. Worth, Texas, two; Expressway, Louisville, Ky., one; Southern Oaks, Lake Jackson, Texas, one; North Main, Vidor, one; Central, Charlotte, Tenn., one; Harding Ave., Sciotoville, Ohio, two; and Spring and Blain, St. Louis, Miss., two.

A number of gospel meetings were in progress in the late winter months. **Bill Cavender** preached for three nights in late February in Southside in Mt. Pleasant, Texas... Late February also was the date for a meeting at the Judson Road church in Longview, Tex. ... Brethren at 4411 N. Broadway in Nuncie, Ind. had an early February meeting with **Morris Norman** preaching. The Coburg Rd. church in Eugene Ore. had an April meeting with **Jerry Bassett**. **A. C. Moore** of Vernon, Ala. held an early March meeting for the Hueytown church in Ala. **Osby Weaver** holds a May meeting for the Castleberry church in Ft. Worth, Texas... **Harold Fite** held a February meeting for the West Ave. church in San Antonio, Texas... There were a number of California meetings in February. **Gene Frost** was at the Mt. View church in San Bernardino Feb. 18-23 preaching on the subject of Marriage and Divorce. **Otis Moyer** was at the 12th and "C" church in late February... **Maurice Barnett** was at the El Cajon church in early February, **Osby Weaver** was at Fallbrook, **Lloyd Moyer** was at Fontana and **Maurice Barnett** was at Spring St. in Long Beach in early January. **James P. Miller** held an April meeting for the Downtown church in Lawrenceburg, Tenn. **H. Osby Weaver** held a March meeting for brethren in Tucumcari, New Mex...

Eural Bingham was the preacher in Expressway's April meeting (Louisville, Ky.)... **Hiram Hutto** held a February meeting for brethren in Tuscaloosa, Ala. ... **Arvid McGuire** held a March meeting for the Manslick church... **Dennis Kilgo** held a January meeting for the Oakridge, Ore., church... **E. L. Flannery** was the preacher in a mid-March meeting in Cottage Grove, Ore. ... **E. L. Flannery** holds a June meeting for brethren in Wells, Nevada... **A. C. Grider's** meeting schedule for the year is: April 1-7, New Hope church, Fairview, Tenn., July 10-17, Oak Ridge, Tenn., Sept. 16-22, Kettle, Ky. (Christian Chapel Church); Oct. 7-13, Elm Street, Birmingham, Ala. and Nov. 20-27, Paden City, W. Va. ... **Elmer Moore** held a March 25-31 meeting for the Greggton church, Longview, Texas....

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A February lectureship in Indiana at the Belmont church (Indianapolis) included **J. T. Smith**, **James O. Lovel, Jr.**, **Albert F. Robinson**, **James Hahn**, **Scottville, Ky.**; **Mike Willis**, **Alexander, Ind.**; **Harry L. Lewis**, **Palinfield, Ind.**... **Jesse M. Kelly** is scheduled to hold an April meeting for the Caprock church in Lubbock, Texas... **Jerry Ray** held a mid-February meeting for the Pear Ridge church in Pt. Arthur... **Hoyt Houchen** held a March meeting for the Central church in Beaumont, Texas....

RESTORATION

Organization
Acts 14:23
Acts 20:17, 28
Titus 1:5
Phil. 1:1
Cong. Not Eccl.

Baptized
1 Pet. 3:21
Gal. 3:26-27

Confess
Rom. 10:9-10

Repent
Acts 17:30-31

Faith
Heb. 11:6

Plan of Salvation

Unity

Christ Prayed Jno. 17:20-21
Paul Pleaded 1 Cor. 1:10
Paul Planned Eph. 4:1-6

IN CHRIST

New Creature 2 Cor. 5:17
No Condemnation Rom. 8:1
Child of God Gal. 3:26
Redeemed Eph. 1:7
All Spiritual Bless. Eph. 1:3

No Other Way
Jno. 14:6

Work

Evangelism 1 Tim. 3:15
Edification Eph. 4:16
Benevolence Acts 2:44; Rom. 15:26

Name

My Church Matt. 16:18
Church of God Acts 20:28
Body of Christ Eph. 4:12
Church of Christ Rom. 16:16

Party Name

1. Not By Faith 2 Cor. 5:7
2. Condemned 1 Cor. 1:10-13

Worship

Spirit & Truth Jno. 4:24
Communion Acts 20:7
Singing Eph. 5:19
Praying Acts 2:42
Giving 1 Cor. 16:1-2
Teaching Acts 2:42

-- Danny Brown

George T. Jones, 1706 Bingle Road, Houston, Texas 77055. During 1967, twenty-one were baptized at Spring Branch, several were restored and a number placed membership. We conducted three gospel meetings and

completed a new classroom building containing twenty rooms. Bill Crews and Homer Hailey are scheduled to hold meetings here in 1968.

Robert H. Bunting, Box 97; Lafayette, New Jersey. The Church in Sussex, New Jersey reports on baptism. The attendance here continues at about 18 at all services. This spring, Bill Echols will preach here in a series of gospel meetings. Presently the church is meeting in the Wantage Grange, East Main Street, Sussex. Bob Bunting is working with these brethren as evangelist... Brother Jack Gibbert held a good meeting this past fall for the church in Washington, New Jersey. The church in Washington, is meeting in the Washington Grange on Brass Castle road. Bob Bunting is preaching for these brethren. Anyone knowing of members in northwest New Jersey or Eastern Pennsylvania please write Robert H. Bunting, Box 97, Lafayette, New Jersey, 07848.

Earl Pickle is the new preacher for the Union Road church in Lufkin, Texas... Kenneth Green is now working with the South End church in Louisville, Ky.... A. O. Raney soon will be moving to Western Arkansas to live and work with small churches there that certainly need the help of good faithful preaching. Bro. Raney needs some financial assistance. Write him at: P. O. Box 43, Tucumcari, New Mexico, 88401... John Trokey is now working with the church in Savana, Oklahoma... another young preacher to add his zeal and strength to preaching the gospel of Christ. My heart rejoices as I see the increasing number of young men who are determined to preach and have convictions that they are willing to live by and die with. There are so many of such good young men now entering the Lord's Vineyard and there is so much room for so many more. May their tribe increase!

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You should know that the faithful church—
Must worship in spirit and truth. John. 4:23-24.
Must meet upon the first day of the week. Acts 20:7.
Must sing (not play). Eph. 5:19 Col. 3:16
Must pray. Acts 1:14; 1 Tim. 2:15
Must edify one another. 1 Cor. 14:18-21
Must take the Lord's Supper on the first day of the week. Acts 20:7; 1 Cor. 11:20-22
Must give of their means. 1 Cor. 16:1-3; 2 Cor. 9:7.

You should know that the work of the church is—
Preaching the gospel. Mk. 16:15; Phil. 4:14-16
Relieving the poor. Eph. 4:11-12
Providing for its poor. Acts 4:34-35; 6:1-7; 1 Tim. 6:18.

You should know that the same church today—
Is in your community.
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Claims members by obedience to the gospel.
Has the same freedom from human powers.
Has the same name for its members.
Has the same name for the church.

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Wednesday:
Ladies' Bible Class 10:00 A.M.
(Sept. thru May)
Mid-week Bible Study 7:30 P.M.

A WARM WELCOME AWAITS YOU

Some Things You Should Know

You should know that the church was—
Built and paid for by Jesus Christ. Matt. 16:13-18;
Acts 20:28.
Built upon Peter, apostle, Cephas, or any other man.
1 Cor. 1:11-13.
Not established on the first Pentecost after Christ
came from the dead. Luke 24:48; Acts 1:6; Mt. 21:1;
and last chapter.

You should know that, in the new testament, the church is called—
The temple of God. 1 Cor. 3:16.
The body of Christ. Col. 1:24; Eph. 1:22-23.
The kingdom of God's Son. Col. 1:13.
The house of God. 1 Tim. 3:15.
The church. Eph. 5:25.
The church of God. 1 Cor. 1:2.
The church of the firstborn. Heb. 12:23.
The church of the Lord. Acts 20:28.
The church of Christ. Rom. 16:16.

You should know that members of the church are called—
1 Cor. 12:27—members.
Acts 6:1—disciples.
Acts 6:14; 2 Cor. 6:14—servants.
Acts 9:13; Rom. 1:7; Phil. 1:1—saints.
1 Peter 2:11, 13, 17—brothers.
Acts 11:26; 26:28; 1 Peter 4:16—Christians.

You should know that the three permanent classes of servants in the church are—
Elders, who are to shepherd, govern or pastor. Their duty is to oversee and feed the flock. Acts 20:28; 1 Tim. 3:1-7; Titus 1:6-9; 1 Peter 5:1-4.
Deacons, who are to assist. 1 Tim. 3:8-13.
Evangelists to teach and preach God's word. For their work and qualifications, see Rom. 10:11; books of Isai and Joel Tim. and Titus.

You should know that man did not—
Purpose the church. Eph. 2:10-11.
Purchase the church. Acts 20:28.
Build the church. Matt. 16:18.
Name its people. Acts 11:26; Isa. 42:3.
Add to the church. Acts 2:47.
Over the church its doctrine. 2 John 9-10; Gal. 1:11.

You should know that the church and body of Christ are—
The same. Eph. 1:22-23; Col. 1:18; 1 Tim. 3:16.

You should know that Christ Himself—
Loved the church. Eph. 5:25.
Died for the church. Eph. 5:28.
Rebuilt the church. Matt. 16:18.
Called the church His. Matt. 16:18.
Added people to the church. Acts 2:47.
1 Cor. 12:13—church. Eph. 5:25; 4:4; 1:22,23.

You should know that Christ is found—
In the scriptures. Eph. 1:7.
In the program of His life. Col. 1:13-14.
In the resurrection. Eph. 1:20.
In all spiritual blessings. Eph. 1:3.

You should know that in order to be made a part of the church you must—
Believe in Christ. John 8:24; Acts 16:31; Heb. 11:6.
Repent of your sins. Luke 13:3; Acts 2:38; 3:19; 17:30.
Obey the laws in Christ. Matt. 23:23; Rom. 13:9.
Acts 5:29-30.
Be baptized. Matt. 28:19; Mk. 16:16; Acts 2:38; 10:48; 22:16; 1 Peter 3:21; Gal. 3:27.

You should know that in new testament times there were—
One family of God. Eph. 2:19.
One kingdom of Christ. Col. 1:13-14.
One body of Christ. Eph. 1:22-23; 4:4.
One bride of Christ. Rom. 7:1-7; Eph. 5:25-32.
One vine of Christ. Matt. 16:18; Eph. 1:22-23; 4:4.

You should know that baptism requires—
Water. Acts 16:34.
Much water. John 3:23.
Going to the water. Acts 8:36; Matt. 3:6.
Going into the water. Acts 8:38.
A burial. Rom. 6:3-5; Col. 2:12.
A planting. Rom. 6:5.
A washing. Acts 22:16.
A birth. John 3:5.
A raising out of the water. Col. 2:12.
A coming out of the water. Acts 8:39.

You should know that in baptism—
Sins are washed away. Acts 22:16.
You are saved from sin. 1 Peter 3:21; Mk. 16:16.
You have remission of sins. Acts 2:38.
You are united to Christ. Gal. 3:27.
You are united to the church. Acts 9:37-41.
You put on Christ. Gal. 3:27.
You obey Christ. Acts 10:48; 2 Thim. 1:7-8.
You walk in obedience to Him. Rom. 6:13.

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the Catholic Encyclopedia, Vol. III, p. 159, "The starting point of the Christian system of feasts was of course the commemoration of the Resurrection of Christ on Easter Sunday." In Vol. V, p. 225, "Leo I. . . . calls it (Easter) the greatest feast, and says that Christmas is celebrated only in preparation for Easter." So then, this is the significance of Easter. It is the starting point, or high-point, of a series of religious observances which occur annually, -a cycle. And it might prove interesting to learn what the celebrations, associated with Easter, are.

In preparation for Easter is a period of self-denial and fasting. For forty week-days, immediately preceding Easter, observers engage in fasting, the severity of which varies from country to country. Generally, "fasting" is merely the abstaining from the eating of meat, although the older custom of also not eating cheese, eggs, and milk may still prevail among some Catholic people.

Since this Lenten season is one of extra-pious living, the custom developed to have a 3-day carnival immediately preceding it. This period of carnival and merry-making culminates the day before Ash Wednesday, (The beginning of Lent), and is called Shrove-Tuesday or Mardi Gras. This is the last big "fling" of revelry and riotous living before the season of Lent, when one must live a GOOD life in preparation for Easter. From the Encyclopedia Britannica, Eleventh edition, Vol. 24, p. 1023, "Shrove Tuesday is called the French Mardi Gras, 'Fat Tuesday,' in allusion to the fat ox which is ceremoniously paraded through the streets It is celebrated in Catholic countries, as the last day of the carnival, with feasting and merrymaking, of which, in England, the eating of pancakes alone survives as a social custom, the day having been called at one time 'pancake Tuesday.' The association of pancakes with the day was probably due to the necessity of using up all the eggs, grease, lard and dripping in stock preparatory to Lent, during which all these were forbidden."

The Encyclopedia Americana, 1964 edition, Vol. 18, p.276, "Mardi Gras: French name (lit. Fat Tuesday) for Shrove Tuesday, the last day of feasting and carnival preceding the 40 penitential days of Lent in the Christian calendar."

Mardi Gras, then, is supposed to be a RELIGIOUS holiday, where license is given for revelry and merry-making that is FORBIDDEN during Lent. Can THIS behavior be associated with the Christ who died for our redemption? Could God POSSIBLY approve of such a thing, and especially in the name of RELIGION? The inspired Apostle Paul wrote, in Titus 2:11, 12, "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Paul again, in Rom. 12:1, 2, "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." Living a righteous life is an **everyday** job, -not just a 40-day period each year. To the Christian, EVERY day is a time of righteous living; EVERY

Lord's Day is observed as the day of our Lord's resurrection.

The Catholic Encyclopedia, Vol. IX, p. 152, states, "The Tetrician word 'Lent,' which we employ to denote the forty days' fast preceding Easter originally meant no more than the spring season Some of the Fathers as early as the fifth century supported the view that this 40 days' fast was of Apostolic institution But the best modern scholars are almost unanimous in rejecting this view." Lent, a season of fasting (abstaining from meat) and EXTRA-pious living (like the Bible says we should live EVERY day) is not a teaching of God. He did not command it nor authorize its observance in His PERFECTLY revealed will, the Bible (2 Peter 1:3 and 2 John 9).

As we have observed, the Sunday, known as Easter, is the high-point of all this activity and preparation. As the eating of eggs at one time had been forbidden during Lent, they are now used in the Easter celebration in abundance. "Lent is over. Now we can live as we did before." Where in the Bible can you read of such a double standard of behavior?

Even after Easter, there are two "Special" days of religious (?) significance. From the Catholic Encyclopedia, Vol. III, p. 159, we learn that the fortieth day after Easter is a day called Ascension Day; the day commemorating the ascension of Christ into Heaven. The writer states, "We do not, consequently, find it (Ascension Day) attested by any writer earlier than Eusebius." Thus, Ascension Day is not a part of the worship of the New Testament church.

The fiftieth day after Easter is called "Whitsunday," which is the beginning of a three-day celebration (Whitsuntide), in some Catholic countries to celebrate the descending of the Holy Ghost on the day of Pentecost. Whitsunday (White-Sunday) was so named because of the white garments worn by those being baptized on that day, which was set aside for baptizing, (Webster's New Twentieth Century Dictionary, p. 2088). Again, a religious "Holy-Day" not even alluded to in the New Testament.

And so it is that we find ourselves surrounded by the activities of wellmeaning, sincere people who are celebrating an annual man-made religious Holy-day (holiday): A holiday that is related to the often sinful revelry of Mardi Gras, (Shrove Tuesday), to the unauthorized season of Lent, when the eating of meat is forbidden (See 1 Tim. 4:1-3), and people live a righteous life that they **should** be living **every** day, and to other, less-important feast days.

Once more, dear reader, I direct your attention to the truths of God's Book, the Bible. Herein are contained **all** the religious activities that God wants us to accomplish: He has left **none** out. (Read John 16:13 and 2 Peter 1:3.) We urge all who read these words to look to the Bible as the **only** authority in matters religious. The hundreds of practices and activities that have been added by men can only be displeasing to God, (Matt. 15:9; Gal 1:8, 9; 2 John 9). We plead with you to worship God publicly EVERY Lord's Day, to commemorate the resurrection of Christ WEEKLY, as did the Christians about which we read in the New Testament, to recognize Easter as a man-made holiday, having no place in the worship of those being guided solely by God, through His Word. **End**

ARLINGTON (Continued from page two)

be equally honest, and equally sincerely desires to know the will of God.

Perhaps, the most useful and tangible benefit that can come from the Arlington meeting lies in the preparation now being made to publish in book form all of the major speeches. This will permit a more general reading by brethren of all these speeches and time for a more leisure consideration of the things therein. When the information is available with reference to the cost of the book, date of publication and from whom to order, we will make proper announcements thereof. **End**

* * * * *

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WOMAN (Continued from page five)

for the children. Make room for the children to grow without inhibiting their free movements for fear of marring the things in the house. They need room and cultivation as surely as do your roses. They need to grow in an environment of beauty of sight and of sound. Beauty of sound may be enjoyed in their merry laughter and in song, in the tones of the mother's voice and in the words of cheer and encouragement. Beauty of sight may be seen in the neat, orderly arrangement of things in the home, in the neat attire of the mother and in her sweet facial expression as a result of her "meek and quiet spirit." Never mar homelife by cross words and peevishness. The world is so filled with rough places that the children need the refuge of a home where the mother's calm, serene and efficient manner can calm taut nerves and give to both husband and children a feeling of rest and security.

In this sadly permissive age, where disrespect for authority is spawning rebellion all over the country, let us help our girls, who will be our future mothers, to see that: "Every wise woman buildeth her house; but the foolish plucketh it down with her hands." "This is the true nature of home—it is the place of Peace; the shelter, not only from all injury, but from all terror, doubt and division." "Give a little love to a child and you get a great deal back." John Ruskin. **End**

* * * * *

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ELDERS' SPHERE (Continued from page seven)

We have also recently been treated to the fallacious contention that: "A bishop or elder may oversee or function in more than one congregation. Wherever a man exerts a strong, constructive, spiritual influence, regardless of how many congregations may be involved—he is functioning as an elder or bishop or pastor."

But we inquire: where does one turn in Holy Writ to establish such a premise? We have no commands or examples which indicate that bishops ruled in more than one congregation in apostolic days. The apostasy which eventually came grew out of bishops extending their oversight beyond a single congregation. That is how Romanism began! We challenge our brethren to name the congregations over which a single eldership exercised oversight or functioned.

Peter charged elders "Tend the flock of God which is among you, exercising the oversight" (1 Peter 5:2). Notice: "flock"—singular. "... which is among you..." This statement indicates a specific body of people.

Paul indicated that bishops are overseers of only one church: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops" (Acts 20:28). Notice: "flock" not "flocks." Singular! Not plural. Paul "appointed for them elders in every church" (Acts 14:23). Paul appointed a plurality of elders but he did not appoint them to oversee several churches. The word "elders" is plural but the word "church" is singular.

In apostolic days a plurality of men who possessed the divinely specified qualifications were appointed to serve as elders in a local congregation. This is the divine pattern to which we find no exceptions. **End**

* * * * *

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ANNANDALE (Continued from page nine)

prospectus, which we will be glad to send to anyone interested in making such an investment and thereby lending the Annandale church money with which to construct its building. Dear Readers, here is an opportunity not only to draw more monetary interest on any surplus with which the Lord has blessed you, but also thereby to have a part in making it possible for a "conservative" church in this "Liberal" area to have its own building. Such will surely "abound unto your account" which is not computed in digits of percentage. In the National economical situation Banks tell us that the "tight money situation" renders them unable to make a loan to us. We are hoping that such a "tight money situation" does not prevail in our "brotherhood economical situation" (Christians with any amount of savings or means above a livelihood) and from them we may receive a loan by way of this Bond method.

Our payments into an account for the interest and maturity of these Bonds began January 1, 1968. We do not plan to begin construction until we have sold about 75% of the Bonds. As of this date (February 28th) we have sold about 40% of them. The high rent which we have to pay, together with the payments into the Bond account, imposes quite a financial strain upon us. Thus it is imperative that we consummate the sale of these Bonds as soon as possible that construction may get under way. Therefore, we are urgently asking you readers of this report to please consider investing in these Bonds. Write for the prospectus, addressing your request to—J. W. Evans, 6115 Bradon, Ave., Springfield, Va. 22150. Please tell others of this Bond program.

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Expression of Thanks

Dear Fellow Christians:

Words cannot express the deep gratitude we feel in our hearts for the many wonderful ways in which you have helped us. This past year has been very difficult for me and my family, and we needed you. We thank you for your prayers, good wishes, and services which money cannot buy.

While I have not yet returned to teaching, I am happy to report that I was able to resume full time preaching in the Lord's kingdom at the first of last month. The Lord's work continues to grow at University Heights. This congregation, with the help of the Lord, is able to serve the

young Christians who come to this state university by furnishing them Christian fellowship and spiritual nourishment. Strong Christian men, some of whom teach at the university, are providing the leadership and instruction needed as these students achieve their secular education. Gradually but steadily, others are being attracted to the Truth.

We have been able to almost liquidate our building debt and are now initiating plans for the construction of a building which will more nearly meet our needs for additional class rooms and a larger assembly hall. We solicit your continued prayers.

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James W. Adams



"The Cult of Mediocrity"

Herbert Hoover, former President of the United States, now deceased, once wrote, "In my opinion, we are in danger of developing a cult of mediocrity." (*Words to Live By*, p. 16.)

As I sit down at my desk to write today, taking up as it were the pen which has fallen from the lifeless hand of our beloved friend and brother, A. Hugh Clark, I do so with hesitation and humility such as must have characterized Elisha in the long ago when he, with trembling hand, "took up the mantle of Elijah which fell from him" (2 Kings 2:13) as Elijah departed this life to be with God. Well did Elisha know the magnitude of the task involved in attempting to fill the place of Elijah in the prophetic office in Israel, and well does this scribe know the tremendous responsibility of seeking to fill the void left in the ranks of *Preceptor* writers by the departure of our dear brother, A. Hugh Clark. We do so only because of the persistent invitation of the worthy editor of this journal, our long-time friend, Brother Stanley J. Lovett.

In a day when the great majority of the religious world, including a very large majority of those who constitute professed churches of Christ, has become a spiritual "cult of mediocrity," Brother Clark stood head and shoulders above multitudes. He was "an uncommon man." There was nothing mediocre about him. In keeping with this laudable trait, by which all great men throughout history in every

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realm of human endeavor have been distinguished, we shall do our utmost, through diligent thought, study, prayer, and effort, to keep the material on the front page of *The Preceptor* from descending into the doldrums of the "cult of mediocrity." How well we shall succeed, the reader must judge, but we shall try.

The Christian, contrary to what many who profess to be such seem to think, is an "uncommon man." He is and must remain a non-conformist in the world. Paul wrote to the saints at Rome saying, "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 (spiritual ASV) 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.)

Bearing as we do the exalted name of Jesus Christ, the most "uncommon man" who ever walked among the common herd of mankind, let us not sully that name through sloth, indifference, and worldliness which unite us spiritually with the "cult of mediocrity" and worldly confirmity. Let us "dare to be different" in keeping with the high and holy principles of Him who "spake as never man spake" sealing his testimony with his blood.

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In This Issue

| | |
|-----------------------------------------------|---------|
| Response. | |
| Stanley J. Lovett | Page 2 |
| Sons Of God, | |
| W. L. Wharton, Jr. | Page 3 |
| New Testament "Doctrine" and "Morals," | |
| Edward Fudge | Page 4 |
| Woman, As Builder, | |
| Irene Sowell Foy | Page 5 |
| The Church At Play, | |
| James W. Hester | Page 6 |
| A Perfect Father, | |
| Richard Kirby | Page 7 |
| "Young Lady, Marry a Christian," | |
| Carl A. Allen | Page 8 |
| Australia Report, | |
| Robert Harkrider | Page 8 |
| Hither....Thither....Yon, | |
| Jim C. McDonald | Page 9 |
| Chart Sermon, "Worship," | |
| Danny Brown | Page 10 |

The Preceptor Magazine

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RESPONSE

As news of the Arlington meeting spreads, the response has been varied. It embraces a spectrum as divergent as both endorsement and enthusiasm, on the one hand, and down right hostility to both the meeting as well as its purpose, on the other. In between are such attitudes as sincere warnings of grave danger, a "so what" attitude, approval of the meeting but with warnings of possible dangers, and then the happy hope that the unity of now estranged brethren on scriptural foundations may some day be achieved.

It is good that brethren on either side of the issues are seriously thinking about and expressing themselves either for or against. By unhindered discussions along with a willingness to hear one another, it is possible that each will be able to learn from the other. The division that has existed among us now for a score or more years continues to be tragic in nature and harmful in its effects. The aim of re-uniting alienated brethren is lofty in its purpose but is difficult in its lawful achievement. We emphatically declare we are not at all interested in unity that does not rest upon the impregnable rock of truth. Let there continue to be cordial discussions of every pertinent facet that every significant aspect of the matter may be thoroughly considered.

Some brethren mistakenly think the healing of the breach is already an accomplished fact. Such think some preachers met at Arlington and decided there would no longer be division among us and, consequently, we are now united. Nothing could be further from the truth. When, if ever, unity is achieved it will not be reached in this manner. Some preachers did not go to Arlington to unite a divided brotherhood. They went there to study and discuss with one another what the New Testament teaches on presently divisive issues. Even if they had desired to, neither the Arlington preachers nor all of the preachers in the brotherhood could in a meeting, by a decision among themselves, unite a torn brotherhood. It is a sad commentary on the lack of scriptural knowledge when one is thus so grossly ignorant about such a fundamental principle of truth. They are sadly mistaken who suppose we are now united and it is all over but the shouting. Such is not so. Things are precisely among us as before except communication in some degree has been re-established, a more kindly feeling exists and we hear of more reciprocal visiting of respective services. The only way unity can be attained is for all to occupy a position of truth and be willing to give up all unscriptural practices. This can be achieved only by individual and by congregational action. It cannot be reached by a meeting of preachers at Arlington or anywhere else. The preachers at Arlington reached no formal or informal conclusions respecting the unity of those now divided; it was not their intention to do so and it would have been entirely out of order if they had so attempted.

If on the other hand some have been too optimistic with reference to unity among us, it is our conviction, some have been not only pessimistic and critical of the idea but with pen in hand began to shoot before they knew at what they were shooting. We certainly are not critical of anyone declaring what he thinks about the matter. Such should be encouraged. A good many pronouncements have been made with the preface, "I heard." Some resistance has developed among some not only with reference to the Arlington meeting but also with reference to the idea that anything good toward unity can be accomplished. Others

See Response, page eleven

PATTERN OF SOUND WORDS

W. L. WHARTON, JR.



Sons Of God



"For as many as are led by the Spirit of God, these are sons of God" (Rom. 8:14). This significant statement is given as an illustration or application of what Paul had just stated in verse 12 and 13: "So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the

body, ye shall live." No man can serve God by indulging his flesh to do those things which are contrary to God's will. Either he yields himself to serve righteousness or sin: if righteousness, then he is a servant of righteousness and if sin then he is a servant of sin (Rom. 6:16). One thing is certain, every man is either a servant of one or the other but no man is a servant of both.

The term translated "son" (huios) gives emphasis to the notion of relationship while the term "child" (teknon) emphasizes birth. While every man is the "offspring" of God (Acts 17:28) only such as are possessed of spiritual life imparted to them by God's conferring upon them the nature and disposition of "Children" by His grace, and through their faith in Him, are God's spiritual children. Such as are motivated by their own desires of the flesh, as prompted by the devil, are "children" of the devil (John 8:44). "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10). It would be difficult to find a more simple or straightway statement of the proposition than this.

With this in mind we proceed to the problem of sin as it touches and affects those who have once begun to serve God and have been translated from "the power of darkness into the kingdom of the Son of his love" (Col. 1:13). One cannot doubt that such have come into the relationship of "fellowship with Him" (1 John 1:6-7), and are therefore properly understood to be His "sons." They stand in a saved or forgiven state as in contrast with those unforgiven their sins and separated from God (Isa. 59:1-2). It is made quite clear that as we "keep on walking in the light" he "keeps on cleansing us from all sin" (1 John 1:7), which certainly acknowledges, as does 1 John 2:1, that a "son" of God may sin.

But, as the "son of God" is brought to repentance and made to confess his sin His heavenly Father forgives and cleanses him and his relationship with God is maintained. Only by such repentance and intercession, or prayer, can one maintain his fellowship with the Father. The relation-

ship is set forth beautifully in such parables as that of the Vine and Branches (John 15). Notice that Jesus is the vine, the Father is the Husbandman and the disciples are the branches. Branches that are fruitless and unbenefitted by pruning are cut off and cast into the fire, whereas every branch that bears fruit is pruned and produces more fruit. We cannot read this parable without being made aware that the unfaithful and unfruitful disciples will be "severed." Some think this is done at the eternal judgment but the scriptures make it quite plain that the apostle (for such the above are) is severed during his own lifetime upon the earth. Paul plainly states of the disciples who followed the course of Judaism that in receiving circumcision for their salvation they became "severed from Christ" and "fallen from grace" (Gal. 5:4). In this lapsed condition he is no longer a "son" because the relationship with God is severed. In the same manner, that one who stands related to the devil, by reason of the devil's influence over him, and who does the devil's bidding is the devil's "son" (Acts 13:10). But, when such a one renounces the devil and accepts the will of God he is by the gracious acts of God's forgiveness translated out of the devil's domain and into God's. He, by that very gracious forgiveness of God, has ceased to be the "son of the devil" and is now a "son of God." But by the reverse of that process, renouncing God and his will and turning to serve the devil, and by his resolved will determining to give up God and right, he falls into apostasy and separation from God and becomes again a "son of the devil." There is, in reality, no such thing as an "apostate Christian." One who was once a Christian may become an apostate but **apostasy** and **being a Christian** describe two separate states, not one.

Reverting now to Romans 8 where we started: "The Spirit himself beareth witness with our spirit, that we are children of God" (vr. 16). "Our spirit," in this passage, refers to the spirit of filial obedience, i.e., the obedience that characterizes a son. No apostate possesses such a character as suggests "sonship" because he will not bow to the will of the Father. The testimony of the Spirit is that such are "severed from Christ" not "son of God in apostasy." "And if children, then heirs; heirs of God and joint heirs with Jesus Christ..." (vr. 17). This passage plainly affirms that **if we are children then we are heirs**. There is no such thing in the scriptures as one being God's child but not inheriting. God has no **disinherited** children. If we are children we are heirs and if we are not heirs we are not children! While, in the material world a man's son is still his son whether he inherits or is disinherited this analogy does not obtain in the spiritual accomodation of the word "son" and "child." When the scriptures wish to convey the thought that we have originated with God, as to our being, like a son originates from his father in the flesh, another thought entirely is presented, i.e., man is God's "offspring" and God is his "creator." Man will never cease to be the "offspring of God" and nothing changes the fact that God is the "creator" of all men, both good and evil. But God is "father" only of those who, believing in Him, have graciously conferred upon them the nature and disposition of "children" along with the spiritual life. All of this is forfeited by the one who turns apostate. "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

End

—Teach your neighbor the Truth.—

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



New Testament "Doctrine" and "Morals"

Edward Fudge

We have made an unfortunate separation today, in many instances, in teaching Bible doctrine and Bible morals. And a result has been, too often, the loss of the Scriptural significance of both kinds of teaching.

Sometimes the remark is heard, while studying the first chapters of Romans or Ephesians, "I'll be so happy when we finish this doctrinal material!" And as frequently the sentiment is thought if not expressed, during a study of ethical passages, that "this moral teaching is so monotonous — 'do this,' 'don't do that!'" The truth is that when they are taken together, both doctrinal (as the word is used today: in Scripture "doctrine" means "teaching") and moral teaching can be interesting as well as profitable.

Nor are disgruntled or unspiritual students always to blame for such complaints as those above. About as often the fault lies with some "man of God," who, through failure to "give diligence," has not "handled aright the word of truth!" If 2 Timothy 2:15 means anything, it certainly means that the person who would teach or preach God's word should use considerable caution to deal with that word in a scriptural manner. Yet this is precisely what is not done, when one regularly and habitually separates Bible "theology" ("doctrine") from Bible "morals" ("ethics") in his preaching and teaching.

In the Scriptures, historical "doctrine" (what God has done) and ethical teaching (what the Christian is to do) go hand in hand. Christian morals are grounded in Christian doctrine; that is, what the Christian does is a direct result of what God has done. And, on the other hand, Christian doctrine is important because it results in Christian morals. It is for this reason — that faulty teaching concerning God's nature and work can lead to an improper life on the part of the Christian — that the Bible has so much to say regarding "sound (healthy) doctrine (teaching.)"

By making a "great gulf" between these two parts of scriptural teaching, men have acted against the intended design of both. And, as a result of this unjustifiable division, too often Christians are discouraged by ethical teaching and bored by doctrinal! Yet taken together, as God gave them, the two harmonize beautifully, and "furnish the man of God perfectly" for all his teaching work.

The Scriptural Method

Throughout the New Testament Scriptures, with the exception of the Gospels, Acts, and somewhat of Revelation, the essential pattern of each book is two-part. God inspired these writings, and saw to it that they were composed the way they were for a purpose. In each book the

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author (1) discusses what God has done, the nature of God or Christ, or some other great theological or "doctrinal" truth. And then, on the basis of what has been discussed, the writer (2) shows the rational and proper application, or fulfillment, or consequence in the lives of his intended Christian readers.

For example, notice the book of Romans. In chapters one through eleven, Paul announces, discusses, and defends the proposition that salvation is by grace, through faith, apart from works of law. He then carries on, beginning with 12:1, to show the logical consequence of these truths in the lives of those who have been thus saved. In fact, that second part begins with the very significant words, "I beseech you therefore brethren, by the mercies of God, that you present your bodies. . ."

Ephesians is a frequently studied book. But how many teachers have everlooked the simple construction of it. From 1:1—4:16 Paul tells what God has done through the work, life, death, resurrection and glorification of Christ, and what His same mighty power has accomplished in the parallel, spiritual death, resurrection and glorification of the Christian. Then, from 4:17 through the rest of the letter, he proceeds, on the basis of this, to describe the new life in Christ which the Christian enjoys.

Colossians divides itself the same way. The first part describes the fullness and glory of Christ, and tells of the Christian's complete fullness in Him. The second part proceeds from that point to instruct the Christian in living according to these glorious truths.

These examples are not the only ones. merely some of the more noticeable. Within various passages on the great themes of Christian doctrine, stirring verses will be found which urge God's children to live lives which are consistent

See "Doctrine," page eleven

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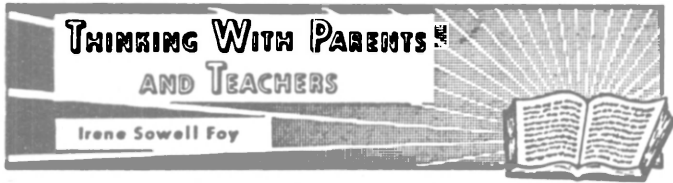
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Woman, As Builder



can see signs of her own influence.

The wise woman who buildeth her house realizes that children do grow, that nothing on earth grows faster nor in as many different ways as do children. All too soon the house may be painfully quiet and painfully neat because there are no more scattered toys, and no more muddy foot-prints. The children are now men and women with homes of their own, where a mother can see signs of her own influence.

Knowledge of the brevity of childhood will cause the wise mother to waste no time in building carefully and well the character of her children. She will realize that her child must be fed and clothed properly for health reasons. More than that, her attention will be given to his intellectual and spiritual development. If she spend all her time attending to the clothing and feeding activities she will build her child to bodily maturity with strong animal passions and desires. Being goaded by physical desires without the restraints of spiritual development it would have been better that he had never been born. The Lord spoke to Samuel about what he would do to Eli's house. He said: "Behold, I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken, concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; **because his sons made themselves vile, and he restrained them not**" (1 Samuel 3:11-13).

Disrespect for authority has brought division in the Lord's church. It has brought problems in our schools, and problems of rebellion in our nation. Where must respect for authority be taught and when? Respect for authority, if it is ever learned, must begin with the babe in the home. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). The mother, as "an help meet for him," will have the greatest opportunity in the early years of the child's life to train him "in the admonition of the Lord," to respect the authority of his parents. The children, when so trained, will never know anything else than: "Children obey your parents in the Lord: for this is right" (Ephesians 6:1).

Every child is the scared trust of his parents, a responsibility, than which there is none more mighty or fearful in life. A glance at the newspaper and one is shocked to

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realize how few human beings have been trained in the way they should go. It is time for more serious action on the part of parents who are Christians. There is no time to lose. Morals in America are on a toboggan slide downward. Respect for the word of God is at low ebb. Some young Christians have doubted the wisdom of bringing children into the world. They say, "What's the use to try, with the world so overwhelmingly evil?" Do they mean we will just relinquish our responsibilities as Christians and turn things over to his satanic majesty? The answer lies in the power of the gospel of Christ. Believe Paul when he wrote the Galatian Christians: "A little leaven leaveneth the whole lump." Believe our Lord when he said, "Ye are the salt of the earth" and let us see that the salt does not lose its savour. He also said, "Ye are the light of the world" and let us see that that light is not put "under a bushel" of worldliness where it will not shine before men. Let us, as parents, have the courage of Paul in all the difficulties he faced and be more diligent than ever in the spiritual feeding of our children.

For the want of due exercise of parental authority, hundreds of children are growing up to be participants in every evil work. The duty of parents who are Christians has become more and more a problem of deep concern. One great cause for this is that too many women have discarded their womanliness in being wise and "building her

See **Woman**, page eleven

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The Church at Play

James W. Hester

THE VOICE OF GOD

The word of the Lord came unto Jeremiah in his tender years saying, "Before I formed thee in the belly I knew thee; and before thou camest out of the womb I sanctified thee, and ordained thee a prophet unto all nations" (Jer. 1:5). When these words were spoken, God's people were in apostasy. They were pictured as having a revolting and rebellious heart—revolted and gone (Jer. 5:23); forsaken God, the fountain of living waters, and hewed out cisterns that can hold no water (Jer. 2:13). None could be found in Jerusalem that doeth justly, and seeketh after truth (Jer. 5:1). The prophets would prophesy falsely; the priests would endorse false teaching, and the people love to have it so (Jer. 5:31).

Thus the charge came to Jeremiah to "Gird up thy loins and arise, and speak unto them all that I command thee (Jer. 1:17) root out, pull down, and to destroy, and to throw down, to build and to plant" (Jer. 1:10).

Today, when the people of God find themselves going head long into apostasy, "gone" either morally, or doctrinally, it is time to root out, pull down, and destroy the works of the carnal minded, and build according to the New Testament pattern. May God help us to ask for, and seek out the old paths, and WALK THEREIN; for God has promised, "Ye shall find rest for your souls" (Jer. 6:16).

VOICES FROM THE PAST

In 1922 Norman E. Richardson edited a 317 page book titled "THE CHURCH AT PLAY." He states that the church is not trying to mix oil and water when it undertakes to coach a baseball team and lead a prayer meeting. He deals with methods of social and recreational leadership and names one hundred and fifty four games, plays, stunts, songs, tricks and "turnis" games. He states that the subject of play has come to be one of the most serious matters which the church can possibly take under consideration.

You would not then expect the gentleman to leave out the Boy Scouts, and he doesn't. Scouting, says he, has become identified with the work of so many churches that the director of social and recreational phases of the church's activities is compelled to take its program into account. It is estimated that ninety per cent of the scout troops are organized in churches or because of the interest of church leaders (pg. 129). Whenever possible a room in the church, chapel, or church property should be definitely assigned as the permanent meeting place of the troop (Ibid. 142).

Considering that Mr. Richardson penned these words

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forty six years ago, note his "whole man concept." "The church that is interested in the whole life of its people cannot fail to take into account the trying conditions under which many of them live and work. Multitudes of men and women exist under such conditions as to make it physically and mentally impossible for them to respond to the gospel message of the abundant life unless that gospel message comes to them in the form of opportunities for recreation as well as in the form of a challenge for self-sacrificing service. The ministry of the modern church must include a ministry of healing through play" (pg. 42, 43).

The social gospel concept, of which Mr. Richardson was obviously intoxicated, had not at that time found lodging to any great degree in the church of the Lord, nor had all denominational preachers yielded to the pressures of the materialist. One good example is the case of James Francis, speaking at a dedication service at the First Baptist Church, Los Angeles, California in 1926. Hear him:

"I hope none of you will ever make the mistake of speaking or thinking in an apologetic way of the church as a religious institution. That is what the church is, and if we are not in that business, we have no reason for our existence. In some cities you would almost think that the church was a rival of the houses of entertainment, and that it was up to us to make our service as much like those of the houses of entertainment as possible. God forbid! If that happens, I shall stop preaching and earn my living in some other honest way as you men and women in front of me are doing, for I certainly would be ashamed to have anything to do with such a church. Now, I am not casting any aspersions on houses that exist for the purpose of providing entertainment, but we are not in that business.

See Church at Play, page thirteen

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A Perfect Father

Richard Kirby

No single metaphor can describe God completely. But Jesus Christ, who is Himself God, has revealed God to us as a Father. This means that our most fruitful way of thinking about God, and of approaching Him, will be as our Father.

Our human fathers are never perfect. We know they are imperfect because we have an idea in our minds what a perfect father would be like. To be perfect, a father must have these characteristics: (1) He will always desire the best for his children. (2) He will be able to discern what is best for his children. (3) He will have the power to effect what is best for them. No human father can meet these requirements. God meets all three. He is the Perfect Father.

Only in the third requirements is God limited at all. In this one He is limited by the choices we make. He will not violate our free choices, even when they are not to our best interest. God is a Father whose 'steadfast love endures forever' (Psalm 136). He is a Father who knows what is best for His children (Luke 12:30). And He has abundant power to work what is good for us beyond our strongest hope and imagination (Ephesians 3:20). In all the universe only the free wills of rational creatures stand opposed to His will. When these creatures conform their wills to His, there is no end to the blessings in store for them. He even brings good out of our foolish and short-sighted choices; for somehow, despite our foolishness, everything fits into a pattern for good (Romans 8:28, Phillips).

Therefore, if human fathers, imperfect as they are, know how to do good things for their children, how much more will the Perfect Father do what is best for His children (Matthew 7:9-11).

The Lord Jesus once said: "Whatever you ask in prayer, believe that you receive it, and you will" (Mark 11:24). Expect to receive it, He said, and you will! Obviously, this confidence expectation must be confined to 'good things.' That is, what we ask for must be good for us and not harmful to another. But consider the multitude of things this includes. It includes all the spiritual virtues: faith, hope, love, obedience, diligence, patience, piety. They are unquestionably 'good things'; for them every Christian can pray confidently, trusting completely that their Father will answer them. He may answer in His good time, thus instructing us in faith and patience as we wait; but we can be sure that He will answer.

It appears to me that the greatest obstacle to prayer of faith is this: We are told to believe that we will receive; yet at the same time we must keep the mental reserve that

what we ask for may not be God's will. Mental reserve and confident expectation do not go well together. That is why it is so important that we understand what we can pray for without any mental reserve, with complete confidence.

I think I have detected in others, as well as myself, a tendency to pray without really expecting an answer. This is the same as not really believing that God will answer the prayer. Certainly there must be a readiness to bow to the will of God. But more often we assume that our requests will most likely not be His will anyway. We have gotten into the habit of not expecting our prayers to be answered. The teaching of Scripture is very clear on this subject. Prayer, to be effective, must be made in faith.

It is very important, then, that we form the habit of expecting an answer to our prayers. The following suggestions may be helpful in doing this. (1) We should begin immediately, with absolute confidence, to pray for spiritual virtues, such as those mentioned above. God wants us to have them. But He also wants us to ask for them, so that we may learn to rely upon Him. It is part of the preparation for 'an eternal weight of glory beyond all comparison' (2 Corinthians 4:17). (2) We should take greater pains to discover what God's will is before we ask for it. We can pray for anything that we can lawfully desire. If we reversed the process, if we only wished for what we could pray for, I suspect that our lives would be altered drastically. Our discernment of God's will would be more accurate if we kept in mind that our souls are immortal, and that our bodies are not. Once we are sure that it is a 'good thing' that we desire, we ought to pray for it, with all our heart; and then **expect** to get it. If God does not answer us, if somehow our judgment was wrong, then let it
See **Perfect Father**, page fourteen

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“Young Lady, Marry a Christian

Carl A Allen

In recent months there have appeared some articles entitled: “Young Lady, Marry A Christian”; or, some related title. I have not received the impression that these articles are teaching it would be wrong for one to marry a person who is not a member of the church; but, far more **expedient** and rightly so. There cannot be enough emphasises on the danger of an ill-matched marriage and the value of a godly man and lady marrying someone of like mind in religious matters.

Although the articles have been excellent, I would like to point out something neglected; or, assumed. Mainly, the young man or lady is a **FAITHFUL** member of the church. I know of many who are Christians that are not faithful. Would I encourage my daughter to marry a non-concerned and disinterested member of the church — no sir. Some emphasises needs to be put on the training of our young people and making sure their lives and character is worthy of a Christian lady or gentlemen.

There are many members of the church whose character and general reputation is deplorable. Recently, in the last few years, one young lady said to me: “Brother Allen the boys who are not members of the church are more decent than those who are.” Brethren this is a deplorable condition! I am not saying that all of our young men — and ladies — are this way; yet, I am not such a purist that I do not know the young lady stated the truth, in many cases.

This points to a lack of **parental training**. Mothers and fathers have given birth to children, named them and turned them loose. There must be training. We are to prepare our young folk for the marriage relationship. Just because the young lady suffers the social degradation and shame of a passing affair, this — in the eyes of God — does not leave the young man without charge of guilt. Fathers we have the responsibility of teaching our sons to be gentlemen and our girls to be ladies. I will assure you when a gentlemen and a lady meet — both being **FAITHFUL** Christians — there will be consideration given to marriage and these two will not have to be told, “Young lady — man — marry a Christian.” **End**

Carl A. Allen — Box 724, Lufkin, Texas 75901.

What Others Are Saying

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—Bob Harkrider, Caringbah, N. S. W., Australia



Australia Report

Robert Harkrider



When Harold Comer, Jim Everett, and I moved to Australia in May, 1967, much groundwork had been laid to warn the brethren against us. One preacher from Perth wrote and circulated a letter to all the churches in Australia admonishing Christians to beware of us, that our “anti” convictions would jeopardize the cause of Christ in Australia. The misrepresentations of our views had a telling effect, at least in regard to our initial reception. Even the brethren of conservative convictions were wary of us and uncertain about extending the right hand of fellowship.

However, these efforts served a good purpose by causing some to investigate for themselves. As our personal contact with brethren enlarged, we have been surprised and thrilled to find the strength of convictions maintained by many. Lessons that we have labored to teach in the U.S.A were easily explained and a frequent comment has been “we have always believed that.” This reaction has been true especially of brethren who made the initial break some 10 to 13 years ago from the Associated Churches of Christ (Christian Church).

The promotional spirit manifested in U. S. churches has reached Australia mostly in the form of “end result.” In other words, these churches are not large enough to contribute financially to the programs, but they have been on the receiving end of Herald of Truth and the Ivan Stewart Campaigns. I have been aware of the pressure exerted on the “supporting side” of these centralized cooperation programs, but now I am convinced of the pressure which is exerted on the “receiving side” too. Many brethren in Australia have expressed how they have been sickened at heart to now see similar innovations within independent churches which they had formally opposed in the associated churches.

In January I circulated an “open letter to Christians” in which the scriptures were set forth regarding the Lord’s church and its work. This letter was mailed widely throughout Australia in order to clarify and expel misrepresentations which had been made. This week I received a tape recording from a man whom I have never met, but who was so thrilled to have received the letter and to know our convictions that he made this response. Let me share with you a portion of his statement:

“I know from north to south, east to west of this continent there are people of like mind. Over the years I have preached in Bundaberg, down to Sydney, Albury, Wangaratta, Melbourne, Adelaide, and in Perth; and I met many people in these places, some whom I have
See **Australia**, page fourteen

Robert Harkrider — P. O. Box 52, Caringbah, N.S.W. 2229 Australia.

Jim C. McDonald — Evangelist for the Second and Walnut Street church and Staff Writer for **The Preceptor Magazine**, 401 North Third Street., Paragould, Arkansas 72450.

Reports of baptisms in various Mexican churches both in Mexico and in the U. S. amount to twenty-two... Two have been baptized at Southside church in Mt. Pleasant, Texas since last report... One was recently baptized in San Bernardino, Calif. Two have been baptized in Marion, N. C. One baptism in March is the report from Spring and Blain in St. Louis, Missouri... One baptism is reported in Pine Bluff, Arkansas at the 6th Ave. church... A February baptism is the report from Belmont Ave. in Indianapolis, Ind. One was baptized recently at Southside in Tulsa, Okla. One was baptized recently in Charlotte, Tenn. Five were baptized in a meeting in Sussex, N. J. Ten were baptized in a March meeting at Manslick Road in Louisville, Ky. One was baptized in March at the Preston Highway church in Louisville, Ky. A recent baptism is the news from the Paris Ave. church in Peoria, Illinois. One baptism in February at the West Murray church in Murray, Ky. One was baptized recently in Chatanooga, Tenn. Two were recently baptized at the Downtown church in Lawrenceburg, Tenn. One was baptized in March at the Poplar St. church in Cleburne, Texas. A baptism in March is the news from Bradenburg, Ky. One was baptized in Louisville, Ky. at the Expressway church. News from the Pearl City, Hawaii church indicates that three baptisms have taken place there. Three were baptized in past weeks at Second and Walnut in Paragould, Ark. One was baptized recently at 77th St. church in Birmingham, Ala. Eight recent baptisms at the Floral Heights church in Wichita Falls, Texas. Nine were baptized in March at the Westside church in Irving, Texas. Four were baptized in March and April at the Imhoff church in Pt. Arthur, Texas.

Brethren in the Birmingham, Ala area had gospel meetings scheduled during March — May at: Hueytown, A. C. Moore; Inglenook, John Clark; Skyline Drive, Frank L. Smith; 9th Street, Bessemer, Ray Rutherford; Fairfield Highlands, Robert Crawley; Fultondale, Bobby Thompson; Graysville, lectureship; 77th Street, Harris Dark; North Birmingham, Dale Smelser; Midfield, A. C. Moore; Huffman, Harry Pickup, Sr.; Pinson, David Harkrider and Cahaba Heights, John Clark. Ray Ferris held an April—May meeting for the

Griffith, Indiana church... A lectureship meeting was held recently at Albion, Michigan... The 43rd and Erie church in Highland, Ind. had a March meeting with Carl Hollis preaching... An April lectureship was held at Joliet, Illinois with Larry Hafley, Paul Foutz, Jim Watts, Dorvall McClister, Gordon Pennock, Rudolph Berry preaching... Brethren in Piano, Illinois have an April meeting planned... Southern Oaks church in Lake Jackson, Texas have an April meeting with Bill Fain preaching James B. Lusby held a March meeting

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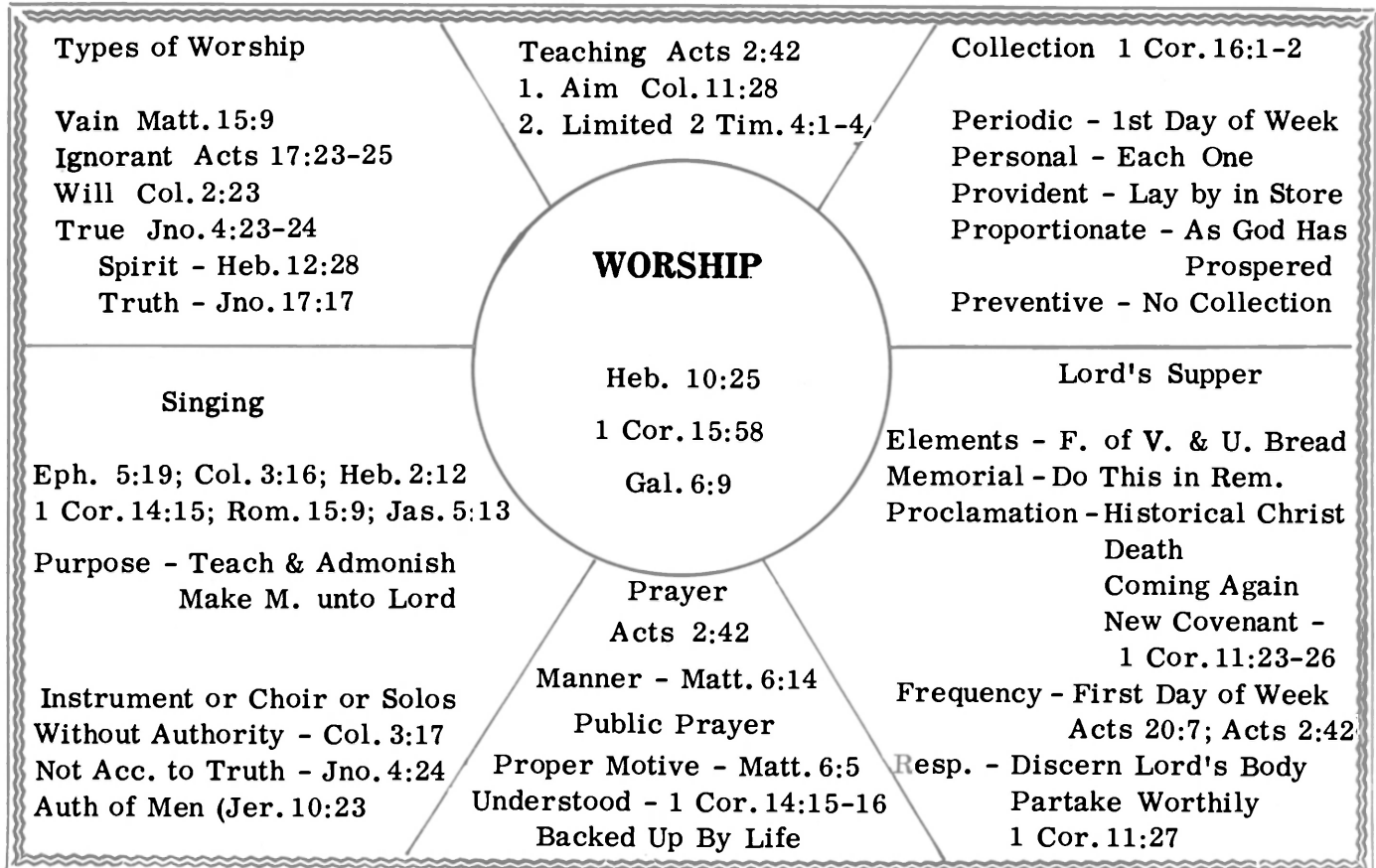
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for the Rogers, Ark. church... David Lawrence held an April meeting for the Melton Ave. church in Truman, Ark. Jerry Eubanks held an April meeting for brethren at Stone Street in Jonesboro, Ark. C. A. Cornelius was at the Broadway church in LaPort, Texas, Joe Scarborough at Angleton (Texas); Herman Sargent was at Highland (Wallisville Rd.) and Yater Tant at Red Bluff in Pasadena. All in Texas and all in March. Roy Foutz was in a March meeting at the Auburn St. church in Lubbock, Texas. Brethren at College Street in Lafayette, La. had a recent meeting with Elmer Moore, Lufkin, Texas preaching. Sewell Hall held a March meeting for Southside church in Huntsville, Texas. Kentucky meetings in March and April were in progress at Manslick Road,

Arvid McGuire; Expressway, Eural Bingham; Shively, William Lewis; Gardiner Lane, Granville Tyler; West End, Luther Blackmon; South End, Kenneth Green; Valley Station, Frank Puckett (The preceding churches are all in Louisville) Bowling Green, Ky., D. E. Harrell; Campbellsville, Yater Tant; Tompkinsville, H. E. Phillips; Shepherdsville, Bobby Witherington; Glasgow, Donald Townsley; and Murray with Frank Puckett. Guthrie Dean held an April meeting for brethren in Pekin, Indiana. Mel Myers held an early April meeting for the Silver St. church in New Albany, Ind. Aude McKee held an April meeting at Middletown, Indiana. James P. Miller was in an April meeting at Riverside Drive in Nashville, Tenn. and Irven Lee was at South Clarksville, Tenn. also in early April. Yater Tant held a March meeting for the Gulfport, Miss. church. Golden Triangle meetings (The Beaumont, Pt. Arthur and Orange, Texas area) were in progress at West Orange with Don Collins; Herbert Fraser at West Groves; Imhoff Ave. (Pt. Arthur), Huey Hartsell; Pinecrest (Beaumont), Robert Turner; Rosedale (Beaumont), Oliver Murray; Ninth and Burton (Orange) Bill McCuiston; North Main in Vidor, Jack Holt. Edgar J. Dye in a late March meeting in Vanduser, Mo. Brethren at 40th Street in Phoenix, Arizona were in a March lectureship with brethren David Curtis, Bob Love, Bob Nichols, Garreth Clair, Kenny Marrs, Bob La Costa, Ted Bollier and Harry Hawkins all speaking. Richard Holloway held a recent meeting for brethren in Bradley, Ill. Connie Adams holds a May meeting for the Highland St. church in Hammond, Ind. W. L. Wharton held a meeting in Greenwood, Ark. and Stanley Lovett a meeting with brethren at Northside in Uvalde, Texas. James Trigg held a mid-April meeting at Henderson, Texas and Oliver Murray an April meeting at White Oak, Texas. Robert D. Davidson, Sr. held a meeting at the Burgess Falls church in Samaria, Tenn. Brethren out in California were having meetings at Northside in Oxnard with Jeff Wasson; San Diego, Clairemont-Mesa Blvd., Elvis Bozarth; 10th and Termino (Long Beach), Maurice Barnett; El Centro, 8th and Heil, Floyd Thompson; and at Garden Grove with a lectureship. James Adams was with the South Flores church in San Antonio, Texas in April. Malcolm King was at Bonham, Texas in an early May meeting and had been also at the Southside church in Silsbee, Texas in March. W. L. Wharton held a meeting for the Westside church in Ft.

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Worth, Texas in April... Paul Brock held a recent meeting at Rantoul, Ill... Valley Texas churches were in meetings in March and April with W. L. Wharton in Taft; Sam Binkley, Sinton; W. R. Jones at Westgate Heights in Corpus Christi and Paul Kelsey at Parkway in Corpus Christi... Osby Weaver held a late April meeting for brethren at Castleberry, Ft. Worth... Alta Mesa in Lancaster, Texas had a lectureship in late March... Edward Fudge writes: "Jerry Phillips of Baton Rouge, La. will preach in a gospel meeting April 8-14 for the Christians meeting at 610 E. Ave B in Sweetwater, Texas. Edward Fudge is the regular preacher. God is blessing us with additions and spiritual growth, for which we are very grateful and praise HIS name!"... Bill Cavender held a late April meeting for the Southside church in McAlester, Oklahoma.

Brethren in Fultondale, Ala. are consolidating support given to different preachers into one and will begin about June 1st giving full support to Cherrill Schmid in Brunswick, Ga.... John Albert Franks, longtime preacher in Western Louisiana and responsible for many churches in that section of that state, died in late February. Bro Franks was father to Bob Franks, dear friend of this writer and who is the preacher for the College Rd. church in Lafayette, La.... Eugene Francis McDonald, 84, longtime Christian in East Texas died

in late December. He was father of this editor... Dave Bradford met in public debate Harry L. Cobb, Jr. on the class arrangement in Fairfield, Ala. in April... Ercel Ray Warren has agreed to move to Grand Ave., Chicago, Ill. to work with brethren there about Sept. 1st... Hiram Hutto in a report of a meeting in Tuscaloosa, Ala. writes in his bulletin: "About 3 1/2 years ago Lynn Headrick moved to Tuscaloosa, Ala. to establish a new congregation of the Lords people in that city. At their first meeting there were 5. Since that time the work has progressed to where there are now about 60 or more who attend on Wednesday nights." Brother Larry Devore, New Carlise, Ohio writes: "We just concluded an outstanding series of gospel meetings at the Funston Ave. church, March 18-26, with brother J. T. Smith doing the preaching. Bro. Smith is an excellent gospel preacher. Four precious souls were baptized into Christ and one was restored and identified."... The new congregation in Louisville, Ky. is meeting in the maul and now has 23 members. Ron Mosby has been asked by the church to work with them and will shortly begin to do so... Fred A. Shewmaker writes that Ferrell Jenkins held a series on the "Ancient Faith in the Modern World" for brethren in Wilmington, Ohio in late February... William Sexton writes to tell of the work in a section of four states he has been associated with. He is presently working with the 10th and

Lincoln church in St. Joseph, Mo., but preached recently for brethren in Beatrice, Neb. They now have a public meeting place... A new group, according to bro. Sexton, is meeting at 5513 S. Topeka, Kansas... 1032 3rd Ave. is the address of the brethren's meeting place in Grinnell, Iowa... A church in Sioux City, Iowa has now taken a stand for truth.

77th Street in Birmingham is enlarging their work—they have taken up the full support of bro. George Pennock who has planned to go to Nigeria this summer, and taken a good portion of the support of David Watts who is moving to Butler, Ala... Ward Hogland and Vernon Barr met in Greenville, Tx at the Walnut Street church of Christ in a public debate. Mr. Barr is a missionary Baptist... Brethren at Westside in Irving, Texas have sold their property and are in the process of building a new building.

James L. Denison, Box 481, High Springs, Fla., Feb. 24, 1968: "Two confessions of wrongs last Sunday. I am scheduled to conduct a meeting at Mayo, Fla, April 21-28, and another at the Gap Road church in Batesville, Ark., June 16-23."

Neil Youngblood, 1524 W. Birch, Lovington, New Mexico, Telephone 396-5275: "A gospel preacher is sorely needed in Hobbs, New Mexico to labor with the See Hither, page fifteen

RESPONSE (Continued from page two)

have chosen to dub it a meeting "on the plains of Ono." Others have found objection to some statements made by certain individuals who were present at the meeting. Whether or not one is in agreement with any such statement, he must understand it but reflects the personal expression of the speaker. At Arlington no collective decisions or pronouncements were made. They came together as interested individuals, discussed the Scriptures, expressed their personal convictions and then went home.

We think it worthwhile to do what we can in attaining unity with one another on the proper Scriptural foundation. We call upon all to work and pray to this end. **End**

* * * * *

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"DOCTRINE" (Continued from page four)

with God's nature and work. It is interesting to observe that most of the passages dealing with the effects and validity of baptism are snugly nestled in a setting of what some would call "doctrine," and are addressed to the church. (Someone might further develop the thought: Since this teaching is addressed to the church, what was the message of those first gospel preachers when they regularly confronted "alien sinners"?)

Great teaching on purity of life is often found in the direct context of what we are calling "doctrine." For example:

Having **therefore** these promises, dearly beloved, let us cleanse ourselves... (2 Cor. 7:1).

And every man that **hath this hope** in him purifieth himself, even as He is pure (1 John 3:3).

But as He which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; **for I am holy** (1 Peter 1:15, 16).

Suggestions for Study

The person who is interested in continued study of this theme might begin by running down the "therefore's" listed in any good concordance and found in the epistles. Such an exercise will prove a delightful surprise to the student who follows it with an open Bible and open mind.

In a study of Ephesians, one would profit a great deal by carefully observing the occurrences of "as," or "just as." If he has access to a Greek-English concordance (J. B. Smith's, published by Herald Press, Scottdale, Pa., is one of the best—relatively inexpensive, very useable, demands no knowledge of the Greek), one should pay special attention to "as" and "just as" where they stand for the Greek word **kathos**.

God's word was written the way it is for a purpose. And of all people, we, who profess to seek a restoration of New Testament Christianity, should be very careful to restore this New Testament trait to our preaching and teaching.

Someone has put it this way: "In the Scriptures, the **imperative is grounded in the indicative.**" Or, to put it another way, The "Do Ye" is grounded in the "As God has," and the "Be Ye" is rooted in the "For God Is."

The Scriptures integrally relate historical doctrine (theology—what God has done) to Christian morals (ethics—what man is to do). And God's Spirit will use the word most effectively when it is handled as He gave it. **End**

* * * * *

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WOMAN (Continued from page five)

house," but, are leaving their homes to vie with man in the business world. There is no substitute for a mother. When she sows disrespect for Authority by leaving her God-given place of keeping the home, it will be reflected in the child's disregard for her as authority.

A mother said she did not want to "break the will of her child" but to let him "live his own life." The will is not to be destroyed, "broken," but given proper guidance. Christ came to earth for OTHERS, so if we follow him, there is no such thing as living one's own life, but we, too, will live for others. The child must be regulated, guided in the right way, for, "It is not in man that walketh to direct his steps."

There are two general ways in which children may be trained in obedience to authority. The wise mother must ever manifest her own respect for authority. Her children should ever see her respect for and obedience to her husband, her head. They should see her respect for civil authority by obeying all civil regulations that are not out of harmony with God's laws. They should see ever present her respect for and obedience to the highest Authority, God himself. Her respect for all God-ordained authority will go far in teaching the same to her child. The second way to teach a child to respect authority is to keep your teaching on his level of maturation, in the area of his ability to understand and to obey. Remember Jacob truly said, "The children are tender." Paul wrote, "Provoke not your children to wrath." Always give directions that the child can understand. Help him to see the right in what is to be done and that you expect it to be done. Mild commendation of right doing is sometimes worth much.

Give direct teaching of Bible examples of obedience to authority, such as: Jesus' obedience to his parents, "subject to them," and of his obedience to his Father in heaven, "Thy will be done, not mine." Read to them the Bible teachings of blessings which follow obedience. (Deuteronomy 28:1-14; Isaiah 1:19; Revelation 22:14.)

Problems in every area of life today have their roots in disrespect for authority. Mothers, who love the Lord, must re-double their efforts to remedy this trouble. A family in which children are brought up to have the fear of God in their hearts, is a blessing to the world. If the families of the church are to be of this character, there must be a return to the discarded truths which once were regarded of first importance in relation to the training of the youth of our country. **End**

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CHURCH AT PLAY (Continued from page six)

The attraction of the house of God is a different attraction entirely" (The Real Jesus, pg. 91).

Comment: Mr. Francis was in error on many doctrinal issues, but very correct in that the church is not designed to fulfill the social needs of man. However, we wonder, when he stopped preaching and went to work. We think we know what you meant Mr. Francis, and would that some of our brethren had the same conviction.

VOICES OF TODAY

The following excerpts were taken from an article written by Pietro Belluschi, a famous architect, defending the "spirituality of the new design in houses of worship" (it says here). The masterpiece appeared in the **Saturday Evening Post**, October 4, 1958 issue. Here we learn how far the sectarians have gone.

"To the uprooted and lonely man of the machine age, the church must offer fellowship and something approaching the social intimacies of the old village communities. The new churches tend to be less stately, and they serve small congregations. They are not only sanctuaries but also complex meeting places with Sunday schools, auditoriums for plays and dances, social rooms with dating parlors and hi-fi. Some have bowling alleys, table tennis and outdoor tennis courts. Most have kitchens to serve social gatherings. The Wesley Memorial Methodist Church of High Point, North Carolina, has planned for ten bowling alleys, a swimming pool, an ice-skating rink, a gymnasium, three softball diamonds and several tennis courts. This may be an extreme case, but it is true that no active congregation today is satisfied with just a chapel for worship. The church as a place for social fellowship is a typical American development. Emphasis on social and lay activities in the modern church, for instance, creates a problem which is not always recognized.

Once while struggling with the problem of the kitchen for an Episcopal church in Baltimore, I let slip the remark that the kitchen seemed to have become more important than the altar. The rector put me right by referring me to the Last Supper, which, along with other meanings, is the symbol of the communal experience of bread breaking."

Comment: If you think that is contrary to the spirit of New Testament christianity, then read what is taking place within the ranks of some professing New Testament christianity.

VOICES FROM WITHIN

When a fifteen-year-old girl writes to Pat Boone complaining about a place to get together, Pat answers:

"Dear Ruth; I can understand your problem. It's not easy to find a community place for get-to-gethers. I used to live in a small town too. The first thing that always comes to my mind is a **place of worship. Our minister always encouraged us to have our get-to-gethers there. Why don't you ask your minister's help?**" (Ladies Home Journal).

FROM BULLETINS THROUGHOUT THE COUNTRY, we quote:

"On Tuesday, May 8th, the ladies of this congregation will be hosts to the ladies from the other congregations of churches of Christ in the city at a luncheon. This will be held in the educational building immediately after the class. There will be no need to bring bread for this meal so much was left over from the supper Monday evening."

"There will be a skating party for the Intermediate group—you may bring your friends, the cost will be 50 cents per person."

"There will be a 'Country Supper' for the young people 9th grade and up, in the educational building Friday night March 15th at 7:30. Each person will pay 35 cents."

"The ladies of the congregation and their guest will meet for lunch in the educational building following their class. This will be the last of the regular monthly luncheons until September. Let's make it a 'must' in our program."

"Sports: Our senior basketball team is now in first place in the league at the Boy's Club."

"Last Sunday there was a very hot volley-ball game on the church playground. It's a little hard to say who the final winner was but I think the 'Old men' were the final victors. This victory would not have been possible if it were not for the efforts of some of the lady players! After the game cookies and hot drinks were served. A good time was had by all."

"The congregation has rented the swimming pool Thursday morning. Everyone is invited. If you are interested please contact _____ by Sunday night so it can be decided which day will be most convenient for the most of us."

"A skating party is held every month by the church on the first Sunday of the month. The building is reserved by Christians, and the atmosphere is wholesome for good recreation."

"Special notice to all young people: A city-wide get-together will be held Thanksgiving night, Thursday, November 28, at the Union Avenue Church. A devotional service will be at 8:30 p.m. and refreshments will be served afterward. Then the group will go to the Roller rink, which has been reserved for our use until midnight. Tickets will be sold only at Union Avenue. Those who wish to attend the skating party are asked to attend the devotional service too. Tickets are 50 cents for those renting skates."

"Attention young people: Only six more days before our greased pig chase! Announcements have been sent to all the congregations around and we should have a lot of visitors to help us run down our greasy pig. Some preachers too, perhaps. Don't forget to bring some old clothes. There will be a weiner roast afterwards and if we have our tent up by this Saturday, perhaps we will be able to meet after supper and sing for a while before going home. Lots of fun and Christian fellowship for all! In case of rain, it will be held on the next Saturday."

"Sunday evening, God willing, immediately after our evening worship we will have a period of fellowship in the fellowship room. There will be refreshments . . ."

(Please turn page)

"The Church of Christ gave a Christmas party Sunday night... cake and punch was served."

"Prayer meeting and Bible study will begin at 7:00 P. M. but those who desire Christian fellowship, may come at 6:30 for coffee and doughnuts."

"There will be a Zone Leader's meeting (date given) at the Robinhood Cafeteria, at 6:45 p.m. Zone leaders be sure to be there."

Comment: You may have noticed that fun and folly is carried on in the church building, but matters of business pertaining to the work of the church is conducted in a cafeteria, hotel, etc.

Brethren, if it is the work of the church to entertain its members, young or old, you should be able to read about it in the Book of God (2 Tim. 3:16-17). We plead with the revolting and rebellious hearts to consider the bought institution, the church, knowing that the church is not designed to be a "play house," and return to the **old paths** and walk there-in. Nothing short of genuine repentance, will God accept. All that go beyond the teaching of Christ, have not God (2 Jn. 9), and the teaching of Christ does not authorize social clubs within the framework of the church. Now, if this makes me a hobby-rider, church-splitter, trouble-maker and a down-right "anti," so let it be.

Under the caption, "The church of Christ is on the march" Foy Smith writes, "The church isn't doing one thing today she didn't do many years ago." If the gentleman has reference to the **true** church, he is so right, otherwise, he is so wrong.

From the "Admonisher" published by the church of Christ, San Bernardino, California, we find this clipping from the Fort Worth Star Telegram. This bit of good news comes from

THE VOICE OF TODAY'S YOUTH

Recently four students from Trimble High School were asked how they felt about God, church, and religion. One young man was quoted as saying: "Well, I don't go to church as much as I used to. Somehow it doesn't seem as meaningful. Seems that kids go because their church has a pool hall or ping pong table. Or because they have hay rides and picnics. It's not the religious part that brings people, more the activities."

Another male student in support of the above statement said: "It (church) isn't meeting the needs. It is trying to be a gymnasium or canteen—when that's not what we want or need."

Voicing her approval, a young lady said: "You can get recreation anywhere."

A fourth student (a girl) made it unanimous: "They have the wrong impression. They think teenagers want fun and games all the time. **We know that that's not what church is far.**"

Comment: "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and avenger" (Psa. 8:2; Mt. 21:16).

It just could be that the young people could teach the fun-folly folks the way of the Lord more perfect and turn recreation halls into houses of worship and demand spiritual food for a change. Anyway, hats off to the young people.

* * * * *

Order your class needs from The Preceptor Company

PERFECT FATHER (Continued from page seven)

come as a surprise. Let God be the one to decide. Do not try to decide for Him in advance. (3) Finally, once we have formed the habit we must continue it. Prayer is a great blessing of our inheritance, but it is also a duty (Luke 1:1-8).

The Apostle Paul prayed for the Colossian Christians that they might 'be filled with knowledge of his will in all spiritual wisdom and understanding' (Colossians 1:9). Spiritual wisdom, then, is a 'good thing' for a Christian to have. In fact, James said that anyone who did not have it ought to 'ask God who gives to all men generously and without reproaching, and it will be given him' (James 1:5). Since Jesus taught that one can confidently expect to receive every good thing that he asks for, there is no room for mental reserve here. We need not wonder whether it is God's will. We ought rather to 'ask in faith, with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind. For a person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord' (James 1:6-8).

End

* * * * *

AUSTRALIA (Continued from page eight)

know for many years, that most certainly will agree and stand fast with this position. This is the reason why we are so thrilled, that at last things have come to a head. It is out in the open where people can make a choice for themselves without needing to blindly swallow everything they are told. We know what it means now when James wrote that 'the effectual fervent prayer of a righteous man availeth much.' Over many years I believe many people in this country have been praying for such teaching, for such a stand for truth as it was in the first century

"In such a vexation and turmoil of spirit and soul over this last decade or so, coming to a point where we can't go any further, on a dead end road; we can't afford to take a turn that we know is wrong. We come to a point where we just wonder what to do for the best. We can't turn around and go back, we can't turn to the right, we can't turn to the left, and we seem to be up against a brick wall. Then we see answered prayers. What a thrill it is, what an encouragement, and I believe that as you listen to my words, you too may feel encouraged that not all of Australia seems to be giving you a poor reception."

And what an encouragement this tape was to us! However, as I considered it, I began to feel an impending need for able men and women to come to Australia to assist these brethren shine forth the light. The brethren here are few in number and scattered; one family here, perhaps two families there. The largest congregation in Australia has only 80 members, and the majority of cities have no known Christians at all. Brethren, Australia beckons — **can you come?**

End

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\$3.00 Per Entry

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Church of Christ
2150 Belle Vue Way

Bible Study 10:00 A.M.
Morning Worship 11:00 A.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.
Information 222-2881 or 877-3832

FAIR LAWN, NEW JERSEY

Church of Christ
Plaza Road and Marlot Avenue

(The building is located 9 miles West
of the George Washington Bridge.)
Fair Lawn, N. J., 796-4497

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

DALLAS, TEXAS

Church of Christ
8350 Forest Lane

Bible Study 9:45 A.M.
Morning Worship 10:45 A.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.

DALLAS, TEXAS

Church of Christ
1707 North St. Augustine Dr.

Bible Study 9:45 A.M.
Morning Worship 10:40 A.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.

John Bullock, Evangelist
Phones EX 1-2897; AD 5-6397

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

LUBBOCK, TEXAS

Church of Christ
62nd and Indiana Ave.

Bible Classes 9:30 A.M.
Morning Worship 10:30 A.M.
Evening Worship 6:30 P.M.
Wednesday Evening 7:30 P.M.

Phones: SH 4-1365; SW 9-2959

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.... (Continued from page 10)
southside church of Christ, meeting at
1720 South Turner Street.

We are the only scriptural congrega-
tion in Lea County, New Mexico, the
southeast corner of the state. The es-
timated population of Hobbs is in ex-
cess of thirty thousand people.

We have about twenty faithful mem-
bers, with four men, and representing
some ten or twelve families.

This congregation was started in the
Spring of 1960, built a meeting house
and purchased a house for the preacher
in the Fall of 1963.

We have been without a regular full-
time preacher for about three years
now, and we will continue to "carry on"
as long as we can.

At this time, we can offer a preacher
a three bedroom house and utilities,
and hope of some support from other
congregations that have indicated some
interest in the work here in Hobbs.

Anyone interested and in position to
be of any help to us, is requested to
write the Southside church of Christ,
Box 13, Hobbs, New Mexico 88240, or
contact the writer of this letter.'

A gospel meeting was conducted at

the North Park congregation, 2958
Grape, Abilene, Texas, March 31—April
6, the theme being "Responsibilities
of a Christian": The speakers were:
Edward Fudge, "A Christians Respon-
sibilities to God," and "The Christian's
Hope," Edgar Furr, "The Christian and
Personal Evangelism," Hollis Windham,
"The Christian's Influence," and "The
Christian and His Money," Hoyt Hou-
chen, "The Christian's Character," and
"The Christian and His Responsibility
to Those in Need."

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The PRECEPTOR

"Through thy precepts I get understanding.."

Living Moments with the Living Word

James W. Adams



"Flies In The Ointment"

From earliest childhood, most of us have been familiar with the expression: "Flies in the ointment." Probably, most of us did not learn until we were grown that this saying had its origin in the Bible. In fact, it is extremely likely that the majority of people who use it, grown or otherwise, still are unaware of the fact. We normally employ the expression to suggest that something otherwise good has been made bad by the introduction of an alien element.



The Bible reference is as follows: "Dead flies cause the ointment of the apothecary to send forth a striking savour: so doth a little folly him that is in reputation for wisdom and honour." (KJV Ecclesiastes 10:1.) In ancient times, pharmaceutical science was not the precise, highly developed, and legally regulated practice which it is today. Screens were unknown, pathogenic bacteriology was not even a speck on the horizon of scientific knowledge, and pasteurization and sterilization were millenniums away. Medicinal ointments were kept in open jars exposed to the ever-present fly. Their greasy consistency and sweet odor became a fatal trap to curious and hungry flies which buzzed too near their sticky surfaces. The dead flies putrefying in the ointment caused it to send forth a foul odor.

Inspiration utilized this homely fact of life to illustrate a profound truth. Simply and plainly stated it is this: the

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

least aberration of a man of reputation for wisdom and honor is unusually offensive and ruinously destructive. The truth of this observation is particularly noteworthy in the realm of the spiritual. Many covet places of influence and honor in the kingdom of God who are, at the same time, unwilling to assume and fulfill the grave responsibilities inherent in such positions.

The Christian who attains prominence and influence among the people of God involves himself thereby in a commensurate responsibility "to walk worthy of his calling." He must be morally circumspect, meticulously discreet, scrupulously consistent, and doctrinally sound. A small aberration, which in others might scarcely be observed, becomes, in him, a foul and destructive influence.

Elders, preachers, editors and writers of religious journals, and administrators and teachers in schools and colleges operated by the brethren all fall into this category. Such people are not just "ordinary Christians" however much they may fancy or wish themselves to be so. They are men of "reputation for wisdom and honour." They cannot, therefore, afford to speak, write or act irresponsibly. Yet, all too many subscribe to the cliché, "I'll hew away and let the chips fall where they may."

See Ointment, page twelve

VOLUME 17 MAY, 1968 NUMBER 7

In This Issue

| | |
|------------------------------------------------|---------|
| Editorial, Class Contributions, | |
| Stanley J. Lovett | Page 2 |
| Bible Distinctions (?) In "Wine," | |
| W. L. Wharton, Jr | Page 3 |
| So, Then, Faith Cometh-?, | |
| Bryan Vinson | Page 4 |
| What Are Our Values?, | |
| Irene Sowell Foy | Page 5 |
| Authority Of Elders, | |
| Ernest A. Finley | Page 6 |
| Where We Stand, | |
| William C. Sexton | Page 7 |
| "Another," | |
| Jerry C. Ray | Page 8 |
| Who Are The Chief Priests?, | |
| Bill Crews | Page 9 |
| Chart Sermon, Why Some Do Not Obey The Gospel, | |
| Danny A. Brown | Page 9 |
| Debate Charts | |
| Robert L. McDonald | Page 10 |

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EDITORIAL

Stanley J. Lovett



Class Contributions

A subscriber desires information with reference to the practice of gather-
ing contributions from children's Bible classes which in turn are sent to a
worker in a foreign field.

Here is a part of the letter: "The teachers individually collect the
money from their individual classes, and pool them all into one collection,
and then one of the teachers mails this collection to a missionary in Koea...
This money buys numerous things to help him in his work. His work is to
preach the gospel, and clothe as many people in and out of the church
as the 2nd hand clothing the women in this and other congregations send
him. He has bibles, pamphlets and correspondence courses and stamps, ink
supplies, etc., he uses some of the bible class collection for... P. S. I am
told that this collection makes the children more aware of the needs of
missionary responsibilities, and more aware of the poor children of the
world; therefore is a good work of the church in teaching as well as be-
nevolent work."

A proper work is sometimes rendered wrong by improper things at-
tached to it. It is right for evil doers to be punished by duly constituted
authority of the law (Romans 13:1-7; 1 Peter 2:13-14). But it is wrong
for an unauthorized individual to execute punishment upon the same evil-
doer. It is right for a church to send support to a preacher (Philippians 4:
15-16; 2 Corinthians 11:8-9) but it is wrong for a missionary society to
collect and send support to a preacher. It is good for a church to support
her own needy (Acts 2:44-45; 4:32, 34-35; 6:1-6) but it is wrong to build
human benevolent societies to assume the support of a congregation's
indigent members.

Although it is right to teach children about the needs of missionary
responsibilities and also make them aware of the poor children of the
world, the above described situation teaches them some other things that
are wrong in connection with that teaching method. It actually teaches
the children that money should be contributed into the treasury of a Bible
class and not into the treasury of a local congregation. It also teaches them
a class teacher should send pooled class contributions to a worker instead of
the elders of the church to send from its treasury to workers and to the
poor. Finally, it teaches them it is the duty of a church to send to indigent
people other than saints. Carried to its final fruition such class activities,
each planning, collecting and forwarding monies, would compete with, if not
altogether cripple and ruin, the efforts of a local congregation collectively
to engage in its proper work in this field. Such multiple collecting and
forwarding arrangements within the local congregation are without scriptural
authority; and, consequently, are wrong. The local congregation is the God-
appointed unit for collecting and forwarding its funds for proper uses.

Bible classes, as the descriptions indicates, are for the purpose of teaching
the word of God. That is their sole purpose. It is an arrangement whereby
a teacher may impart divine truth to others. That is all. At least that is
all it should be. As long as that purpose is respected all will be well.
But when attempts to organize them and to assume a work peculiar to itself
other than Bible instruction, all is then not well and danger lies ahead.

Let us be content to teach the word of God in the classes and leave it there
and not attempt in the class capacity to usurp the work of the local
congregation.

End

MEDITATION AND EDIFICATION

Bryan Vinson



So Then, Faith Cometh--?

While here on earth, Jesus raised the question, "When the Son of Man cometh, will he find faith on the earth?" All men who are rational believe something. But all rational men have not the same faith, and being rational does not within itself create faith. In an article in *TIME* magazine, of March 8, 1968, under the section on religion we find this statement: "If God is not dead, how can man prove that he lives? Rational proofs cannot convince the skeptic; the Bible alone is authority only to the convinced believer; the demythologized universe no longer points to an unseen creator.

One approach to an answer that appeals more and more to modern Protestant thinkers is the undeniable evidence of religious experience—the intuition men have of their dependence upon God. The popularity of this insight, in turn, leads back to the study of Friedrich Schleiermacher, who died in 1834, is now being reassessed as the most significant Protestant theologian since Luther and Calvin." Reading further in this piece, we find: "In his best known work, *On Religion: Speeches to its Cultured Despisers* (1799), Schleiermacher answered that faith is not based on doctrine or reason, but upon man's feeling of absolute dependence, and what he called a sense and taste for the Infinite. Man, he argued, could never define or explain God, only his own experience of the divine. To Schleiermacher, church doctrines were primarily articulations of religious feelings, and he scandalized German Protestantism in his early writings by coolly appraising Christianity not as a faith with a unique monopoly on truth but simply as the highest and purest of the world's many religions. Skirting the question of Christ's divinity, he defined Jesus as the completion of the creation of man."

To experience a sense of dependence on something or someone exterior to self requires the presence of faith not only in the existence of this thing or being, but also a confidence in the ability and disposition of this being to satisfy the demands of the felt dependence. If God is, and so being, He is a Person, then there must be possessed by Him the power to think, will and act. This power is essential to being and functioning as a person. As so being, He must have a knowledge of the existence and nature of man, and entertain an intelligently controlled volition concerning man. If so, does He communicate with man, or does he simply implant those intuitive powers within man by which he, man, creates and gives form and character to his own internally generated faith? Does man bring forth, individually, a faith in a God fashioned by his own peculiar feelings, intuitively begotten? Such seems to be the theory

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

advanced in this material appearing in this periodical, as espoused by this theologian of the 18th century, and being revived by some today.

Now, on the assumption that each person's faith is the peculiar product of his own intuition and feelings as reflecting his own experience, we find an explanation for the presence of so many and varied faiths, and a justification for the apology that everyone has a right to his own beliefs! Also, it should be noted that on this basis God is wholly unrelated to and apart from any connection with or responsibility for anyone's faith. He would stand as entirely separated from the existence of the faith of everyone, as causally considered, and only the original source of endowment of such powers of intuition as man possesses. This position is an inversion of cause and effect, of faith and feelings. Feelings are not the creator of faith, but necessarily the fruit of it. Feelings bear no evidence, either, to the truth or falsity of the thing believed, but are the stimulation of such emotions as correspond with the thing believed.

Regarding the powers of intuition, it might be well to say they aren't creative, but are cognitional. There is a vital difference between knowing a thing intuitively, and the thing thus known or believed being the product or creature of intuition. To illustrate, and thereby render more clearly perceptible, I wish to quote from Lard's appraisal of Campbell, on this point: "But the peculiar greatness of Mr. Campbell lay not in his broad intellect. his capacious thought, or his learning. Neither did it lie in the vigor of his soul, or the reach of his view. Nor yet in the activity of his nature, his powerful speech, or mastery over the wills of men. It lay in none of these. Mr. Campbell's greatness lay in his power to perceive intuitively the truth. This power will make a common man great; it makes a great one transcendent; and such was our fallen brother. We say his greatness lay in his power to perceive intuitively the truth. Let us be understood. Mr. Campbell never discovered the truth by induction. Yet he was fond of induction, spoke often of it, and used it well. Still he discovered nothing by it. He admired the great Bacon; but induction was for one purpose in Bacon's hands, for a different one in his. Mr. Campbell saw the truth at once and directly; he only defended it by induction. . . . But when we say that Mr. Campbell discovered the truth by intuition we may be misconceived. Let me then explain. He made no **original** discoveries. Far from it. The truth which he discovered had already been revealed, and lay embedded in the sacred page."

From this we can see that intuitive powers are identified with the act of perceiving, discovering truth, and not creating it. Truth lies outside of man, and only comes to dwell within him as it is perceived, cognized or known. My ignorance of any given truth is no indication of its non-existence; however, my knowledge of it can only exist as it antecedently exists. The light in which the scriptures portray these matters is in perfect harmony with the constitutional powers and functions of the human mind. The eyes and ears are the avenues to the mind, and the testimony bearing on such facts and truths as are matters of faith are borne to the intellect through the faculties of

See **Faith Cometh**, page twelve



What Are Our Values?

In the rush and hurry of our too-ambitious lives, many of us have lost our sense of values. Our stress is too much on personal achievement and our time too filled with material things. Having many things and having attained greatness in the eyes of men, usually characterize our values. A man may reach the zenith of greatness today and become the object of ridicule tomorrow. Such greatness is often short-lived. Those who put their hope in money and in things can have no feeling of security for they, too, are temporary.



Our sense of values may become obvious in our ethical standards which in the last few years have seemed to have a downward trend. We hear such expressions as "morals going down the drain." What is the meaning of ethics? Ethics has to do with the principles and rules of good behavior.

In every area of life there have been those who have tried to establish a code of ethics for his or her area of life. In the field of medicine there has long been accorded the highest code of ethics and because of this doctors are held in highest respect and esteem. This is usually attributed to the "Father of Medicine," Hippocrates. Some qualities that characterize one who takes the "Hippocratic Oath" are: their love and respect for the profession and their determination to render a worthy service to those in need. Such qualities may be seen in these statements in that "Oath":

"Into whatever house I shall enter, it shall be for the good of the sick to the utmost of my power, I, holding myself from wrong, from corruption, and from the temptation of others to vice."

And another:

"That whatsoever I shall see or hear of the lives of men which is not fitting to be spoken, I will keep inviolably secret."

It was the desire of Hippocrates that all physicians go beyond the knowledge of medicine to maintain a high ethical standard: to live honest lives, "to be devoted to the care of their patients, to be just and kind."

Another physician gave this message from his death-bed: "Stop thinking about yourself. . . . Lighten your own load by

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.

doing something for someone else . . . it will keep you from morbid worry and fears . . . it's the best medicine."

High and above all physicians who have walked the earth was "The great Physician of the Soul," Jesus of Nazareth. His "code of ethics" was indelibly written in his everyday life. By studying his life one can see what qualities are displayed in his ethics. Love for man, fallen man, may well head the list when one reads what he did for others as recorded in Philippians 2:6-8: "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Involved in his great love for man were other qualities: unselfishness is ever a part of love, kindness cannot be apart from love, understanding of others' problems is close akin to love, sympathy stems from love, and one always lends support, help, and loyalty to those whom he loves. All of these were fully manifest in Jesus. One may well add another great characteristic of love. That is sacrifice, with its attendant, courage. All of these made up the "code of ethics" of the Physician of the Soul.

As doctors do well to take the Hippocratic Oath, even so, much more should every one "who is buried with him by baptism in to death," and "raised from the dead by the glory of the Father, even so we also should walk in newness of life," ever maintain those qualities advocated and practiced by the Great Physician.

What can we do to get people today to subscribe to the highest code of ethics that have ever been maintained on this earth, that by which Jesus of Nazareth lived?

In this age of "dog eat dog" and every one for himself, mothers must begin in the infancy of their children and show them the beauty of sacrificial love for the good of others. Then she must manifest daily those qualities that were the make-up of the lowly Nazarene. Such qualities cannot be maintained as an outward form but must bespeak the very character of the individual: love, unselfishness, kindness, understanding, sympathy, helpfulness, loyalty, courage, and sacrifice. All of these combined result in a mother who will train her children in the way they should go.

Having had a loving, sympathetic training, a child will want to help to make a loving, sympathetic world. How great is the need!

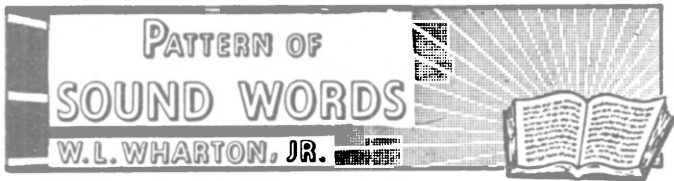
"This time, like all other times, is a good one, if we but know what to do with it," said Ralph Waldo Emerson.

We have the perfect Pattern. Let us put it into the hearts of our children.

In our next article, we hope to explore how this may be done. End

TELL US ABOUT IT

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Bible Distinctions (?) in "Wine"

There is recurring interest in the subject of our present short article as the Bible student is confronted with the application of Bible language to our present day living.

Just what is under consideration when the term "new wine" is used in Acts 2:13? When Jesus turned water into "wine" was it fermented or unfermented? When Jesus instituted the Lord's supper was fermented wine used, or was it unfermented? These are not uncommon questions and are not easily disposed of even by close study, much less by mere assumption. Obviously, one finds himself involved in understanding words and realizes that certainty can obtain only when authorities are consulted concerning the words used in the original languages and how well those meanings have been preserved and passed on in the process of translating. Few people have access to necessary reference works that afford the utmost help in such a study. Perhaps it will be of interest to reproduce some quotations affecting understanding of some of the elements involved. The following are all from a rather rare work **DICTIONARY OF THE BIBLE** (Hastings) Vol. 2, pages 33-34 under a general study of **FOOD**.

"Wine is known by nine names in the OT, but these do not necessarily mean different kinds. The varieties of wines are named from the locality of their production. . . . Kerotim, Tomlin, Bethrima, Bethlaba, Sigma as those suited for the service of the sanctuary (Menachoth 8:6).

"The commonest word for wine is **YAYIN**, a loan-word from a non-Semitic root. This occurs 143 times, being first mentioned in connection with Noah's drunkenness: It is used for wine in the blessing of Jacob (Gen. 49:11, 12); it is said to cheer God and man (Judges 9:13), and to make glad the heart of man (Psa. 104:15). Repentant and returning Israel is to be rewarded by again drinking the wine of her vineyards (Amos 9:14), as she had done before (Ecc. 9:7). It was to be given them of heavy heart (Prov. 31:6), but its use had to be limited, for it was intoxicating, as in the case of Nabal (1 Sam. 25:37), Lot (Gen. 19:32), Amnon (2 Sam. 13:28), the drunkards of Ephraim (Isa. 28:1) . . . it is usually rendered **OINOS** in the LXX. In general, this word is used when wine is spoken of as a beverage.

"**TIROSH** occurs 38 times and it rendered by the LXX as **OINOS** . . . it is so called because it takes possession of the brain and inebriates (Gesenius; but most moderns reject this etymology). In Jeremiah 40:10, 12 the words **YAYIN** and **TIROSH** are used as synonyms, and in general **TIROSH** is translated 'new wine' in AV. Collating all the

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references, it seems as if **TIROSH** was especially used for wine as the produce of the vineyard.

"**SHEKAR**, LXX *oikera*, is the word translated in general 'strong drink,' which occurs 23 times in the Old Testament. It was used for the drink-offering (Num. 28:7), and was permitted to be brought with the tithe money and consumed at the Temple (Deut. 14:26). In excess it caused merriment (Isa. 24:9; Psa: 69:12) and intoxication (Isa. 56:12) . . . **SHEKAR** seems to be named from its effect upon the mind (i.e. to be drunk).

"In the New Testament the word commonly used is **OINOS**, as at the marriage feast of Cana. This wine in excess produces (what is described by the verb translated **DRUNK freely**, parenthesis mine, w.l.w.) (John 2:10). New wine was regarded as inferior to the old (Luke 5:39). 'New sweet wine' in Acts 2:13 as that by which the Jews thought the apostles were intoxicated at Pentecost. It cannot have been unfermented, as that would not have produced that effect, and Pentecost was 8 months after the vintage.

"The study of the names applied to wine shows that they are, for the most part, evidently synonyms, and that the substance indicated by them all was one which, if used to excess, was liable to cause intoxication. An attempt has been made to obtain a textual support for total abstinence by differentiating intoxicating from unfermented wine in biblical terminology; but it is only special pleading without textual foundation. The teaching of the scriptures as to the pernicious effects of intemperance in any form is clear and explicit, and the apostle Paul has stated the case for total abstinence in Romans 14 in a way which does not require the treacherous doubtful exegesis for its support. End

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by Robert McDonald

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Authority Of Elders

Ernest A. Finley

"Popes," "Tin Gods," "Lords," "Dictators," "Tyrants," "Bosses." Sad to say, all the foregoing epithets or invectives have been hurled at godly brethren who were trying to fulfill their responsibilities as overseers in the Lord's church. Brethren, faithful, consecrated, self-sacrificing elders do not merit such insulting abuse. They no more merit such than do faithful, consecrated, self-sacrificing preachers. Elders are not perfect men. But among the most saintly, godly men that I have ever known were



elders and esteem them. I am confident that they do far more good than some brethren think. The work and leadership of qualified elders is just as vital and essential to the good of the Lord's cause as it has ever been. Elders have responsibilities in reference to the church. But the church also has responsibilities in reference to elders. Paul wrote, "But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you, and to esteem them exceeding highly in love for their work's sake (1 Thess. 5:12, 13). The author of the book of Hebrews charged, "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you" (Heb. 13:17). Yes, brethren, we must respect elders. We must follow their guidance and leadership.

I have been informed in recent months that, "Elders can initiate no action or program of work. Elders can not make decisions in matters of judgment. If they do so they are 'lording it over the flock.'" Brethren, I do not believe a word of it!

The New Testament teaches that elders are overseers of the church. This means that they are to oversee its work, its members and its resources. The New Testament makes no distinction between "work" and "members" in so far as oversight is concerned. Actually, in a local congregation, its members and its work can not be entirely separated for work in the local congregation is accomplished by its members.

Bear in mind that we are not suggesting, as some have charged, that elders have the right to "bind their opinions on the church." There is a vast difference between binding an opinion on the church and exercising judgment in a matter that is authorized in the will of Christ. In order for a judgment or expedient to meet with divine sanction it must be "lawful" (1 Cor. 10:23). When elders make lawful judgments which are for the best interest of the church, they are not "law-making" nor "lording it over the flock."

If making a decision in matters of judgment constitutes "lording it over the flock" or "law-making," then a business meeting can not make a decision in matters of judgment for so to do would make the business meeting guilty of "law-making." Most business meetings do not constitute the whole membership nor even a majority of the membership. Are our protesting brethren opposed to business meetings? I am not when the situation in a congregation calls for them. But some of our brethren are going to have to oppose them if they are going to be logical.

If making decisions in matters of judgment constitutes "lording it over the flock," were the apostles in Jerusalem guilty of Lording it over the flock when they made decisions concerning the collective work of benevolence in the church there (Acts 4:32-35)? Who doubts that they made decisions in matters of judgment?

When the "seven" were selected by the church, as the apostles instructed them to do, to oversee the work of benevolence (Acts 6:1-6), were they guilty of "lording it over the flock"? They undoubtedly made decisions (judgments) concerning: who was to receive assistance and how much assistance was to be given them. If making decisions in matters of judgment constitutes "lording it over the flock," then we would have apostles authorizing men to "lord it over the flock" in one case and charging them not to "lord it over the flock" in another case. It should be evident, then, that making decisions in matters of judgment does not per se constitute "lording it over the flock."

That elders in apostolic days were also overseers of the work of benevolence is seen in the fact that when Antioch brethren sent relief to the saints in Judaea, they sent it to the elders in Judaea, "which also they did, sending it to the elders by the hand of Barnabas and Saul" (See Acts 11:29-30). Could it be that they were to make decisions (judgments) concerning: who was to receive assistance and how much assistance was needed? Were they guilty of "lording it over the flock"?

The terms, elder, bishop and pastor, which are applied to the office of an elder in the church, convey the idea of full oversight of the church: its members and its work.

The term "elder," translated from Greek presbuteros, was understood by the Jew to signify civic as well as religious officials. It was used in reference to those who were rulers, judges, overseers in various realms, managers of various affairs, and signified rank, responsibility and authority. Lexicons and grammars further inform us that when the term "elder" is used in reference to those who were in position of leadership in the church, they exercised "oversight of the churches." The term was "... an official title." An elder was "... a religious official." They were responsible for the "spiritual care of" the churches.

Another term applied to this class of rulers in the church is "bishops," translated from "episkopos" meaning: "overseer, superintendent, guardian, curator, keeper, custodian, bishop." The term was used in Egypt of the officer of a temple, in Greece of overseers or guardians in general, or of municipal and financial officers. In Athens the commissioners to regulate colonies and subject states were called eposkopoi." When this term is used in reference to the

See Elders, page thirteen

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Where We Stand

William C. Sexton

Members of the church of Christ have the greatest job on earth. It deserves the most diligent consideration and the most stringent effort. To do a job well, one must understand clearly the nature of the work, and be dedicated to it. To carry out our mission, as christians, we must give due consideration to just what we are standing for, then determine to proceed on course without being deterred by anything.



Paul tells the Ephesians to, "be strong in the Lord, and in the power of his might." Also, "put on the whole armour of God." They were to do this that they might "be able to stand." Furthermore, he tells them, "having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; and above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked" (Eph. 6:10-16).

Understanding that the command to "Stand" includes us today, we should ask, "Where we stand?" Only after proper reflection on this, is one **ready** to do his job well! I suggest that we need to recognize that:

1. WE STAND "AGAINST THE WILES OF THE DEVIL"! The devil is a **slanderer**. He is thus called, because he does slander God and His people. He is called other names also—Satan, Serpent, Liar, Etc., they too, are descriptive of his character. "Wiles," means **trick**, or **stratagem**. One says: This implies the use of allurements and beguilement of insnare. Young says: "A method, artifice, cunning, fraud."

Paul points to the fact that we are in a struggle with a strong opponent. He says, "We wrestle" (Eph. 6:12). This suggests "a contest between two in which each endeavor to throw the other." There is, indeed, a **contest** between the devil and each of God's children; A. The child of God has a goal—to obey God and be blessed by Him; B. The devil has a goal—to rebel against God and lead as many to follow him as he possibly can; C. These two forces are active trying to **throw** each other! The devil is working feverishly, scheming, trying to deceive us into thinking that to depart from the true way—the teaching of the Scriptures, is what we should do. If he is successful, he is pleased, and we are loses.

The history of his efforts, reveal his nature, and should convince us: See how he worked in the garden of Eden. He sought to cast doubt in the heart of Eve about the **goodness** of God's actions, and the **truthfulness** of His word. When he accomplished this, **sin** followed; man was driven from the garden of Paradise, and physical in ad-

ditional to spiritual **death** came. Again, in his effort to defeat the purpose of God, in tempting Christ (Matt. 4:1-11), he appealed to the same basic desires of man. He tried to get Him to act contrary to the Father's will.

The beloved apostle, tells us that there are three channels through which we can be led astray. We need to give careful attention to each of these. Only then can we be successful in standing against our opponent. They are: A. Lust of the flesh; B. Lust of the Eye; C. The pride of Life (1 John 2:15-17).

We need to understand the nature of the one against whom we must **STAND!** He will and does use every agency available to him; he uses every method at his command! His aim: to get us to turn aside from God's teaching, the good old way. Unless we recognize that we are up against this type of an opponent, we'll never be successful in achieving our mission.

2. WE STAND 1900 YEARS FROM THE CROSS, AND THE ESTABLISHMENT OF THE CHURCH. Therefore, we must take into consideration, the things that have transpired since then, if we would be successful.

An apostasy (Acts 20:28-30; 2 Thess 2:1-3; 2 Tim. 4:1-3), and history records the development of it. The efforts of men like Martin Luther and John Calvin, and others to reform, resulted in protestant Denominationalism. We can trace the organizations that exist today, churches, back to their beginning, a few hundred years ago at the most. Yet, men believe the doctrines taught by these groups. As we seek to teach them, we need to know the sources of these false teaching; also, the fondness they have for the same. Like a doctor treating a patient with a disease, he must understand the disease, to be effective. So, the christian, to be effective, must understand the disease of the soul—false doctrine, before he can administer the healing power of the gospel.

The efforts of men like Campbell, Stone and others, to **restore** New Testament Religion, must be considered also. Their aims were good, yet some things they believed and taught were not true to the Bible. A number of groups have come from that movement. An understanding of the basic difference between these groups, is necessary, if we would be efficient in doing our job well. We understand the basic difference between these groups, to be a matter of being **bound completely** by BIBLE AUTHORITY, or partly by the AUTHORITY OF MEN. As we persuade men to return to the New Testament, to be governed by it alone, and reject all other doctrines, it seems to me, that we must take all these things into consideration. In other words, we need to give due consideration to "Church History." All of these movements have had their influence on the thinking of man. We need to be able to point to "History" as well as to the Bible to show the sources of certain teaching.

3. WE STAND FOR AN APPLICATION OF GOD'S WORD. We must be "for" something, as well as "Against" something. At times people seem to think that all we "do" is "oppose," but we must "Propose" also. It is true that we must be **against** some things: it is necessary to "Root up" the weeds, the false ideas that have been planted in the hearts of men, before we can plant the word of God which

See **Stand**, page fifteen



“Another”

Jerry C. Ray

The Koine Greek, in which our New Testament was originally written, is a marvelously precise language in so many ways. Sometimes these distinctions are missed or are not fully appreciated in English translations because the English may not have this precision in parallel areas.



The Greeks had two words for “another.” “Allos” means numerically distinct. “Heteros” superadds the notion of qualitative difference. The first is *divers*, the second *diverse* (Trench, *Synonyms of the New Testament*, p. 357). Thus, allos “expresses a numerical difference and denotes another of the same sort; heteros expresses a qualitative difference and denotes another of a different sort” (W. E. Vine, *Expository Dictionary*, Vol. 1, p. 60).

While synonyms in every language tend to “overlap,” or, at least there are instances where we may not be able to see the exact distinction between synonyms, still Trench wisely states that “There are not a few passages in the N. T. whose right interpretation, or at any rate their full understanding, will depend on an accurate seizing of the distinction between these words.”

Consider the following instances:

1. Jesus told a parable, then another (allos) and another (allos) (Mt. 13:23, 24, 31, 33). Each succeeding parable was of the same character.

2. Jesus promised to send another (allos) Comforter (John 14:16). Some maintain that the Holy Spirit is not a person, but an influence; they deny the deity of the Holy Spirit, plus His personality. But Jesus was a person a divine person, and He promised to send another (of the same kind), not another (heteros) of a different kind.

3. After Joseph’s death in Egypt another (heteros) king arose. He was of a different kind—hostile to the Israelites. Some scholars believe a different dynasty came to the throne: “A different kind of king also, probably a king of a new dynasty after the shepherd kings had been expelled from Egypt” (A. T. Robertson, *Word Pictures*, III, 84. Cf. *Expositor’s Gk. T.*, II, 185-186).

4. Paul wrote, “I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different (heteros) gospel; which is not another (allos) gospel” (Gal. 1:6-7). Paul preached a God-sent gospel that had the power to save. False teachers perverted the truth and preached a different gospel (another kind). It was not another (allos) of the same kind, i.e. it did not have the power to save. So Paul says it is *another* (of a different kind, verse 6), not *another* (of the same kind: a saving gospel, verse 7).

5. In the parable of the Pounds, the slothful servant was another (heteros) (Lk. 19:20). He was not industrious, as the others.

6. It is clear what Jude means when he speaks of the men of Sodom and Gomorrah going after *strange* (heteros) flesh, considering the plain indications of homosexuality found in Gen. 19.

7. When Jesus was crucified there were two others (heteros), malefactors, with Him (Lk. 23:32).

John the Baptist, in prison, sent word asking Jesus, “Art thou he that cometh, or look we for another (heteros)” (Mt. 11:3).

This by no means exhausts the references in the New Testament to alios and heteros. Maybe I’ve whetted your appetite and you’ll get a good concordance, look up the other references and do some serious studying. **End**

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Propositions

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Who Are The "Chief Priests?"

Bill Crews

The designation, "Chief Priests," is used more than 60 times—all in Matthew, Mark, Luke, John and Acts—in our English translations of the New Testament. It is not found in the Old Testament. In the Koine Greek of the New Testament it is simply the plural form of ARCHIEREUS, the word for "High Priest" (ARCHIEREUS—High Priest; ARCHIEREIS — Chief Priest). In nearly every instance in the New Testament we find "High Priest" in the singular (Luke 3:2, KJV, is an exception) and "chief priest" in the plural (Acts 19:14, ASV, is an exception).



The Old Testament provided for a high priest and priests, but who were these "chief priests" of the New Testament? Aaron was the first high priest, and his sons (Nadab, Abihu, Eleazar and Ithamar) were the first priests (Ex. 28:1-2; 29). Thereafter every high priest and all the priests were to be descendants of Aaron through his sons. (Nadab and Abihu were slain, leaving only

Bill Crews — Preacher for the Central church, 1363 Central Drive, Beaumont, Texas.

Eleazar and Ithamar—Lev. 10:1-2). The offices of high priest and priests were therefore to be received by inheritance and not by appointment. Qualified men began serving as priests upon reaching the age of 20 (2 Chron. 31:17) and apparently served until death. The heir to the office of high priest would begin serving upon the death of the previous high priest and would serve until his own death. Most of the high priest of the Old Testament were descendants of Eleazar, but some were descendants of his brother, Ithamar.

On page 77 of *Thayer's Greek-English Lexicon of the New Testament*, under the word ARCHIERUS, we find these comments: "According to the Mosaic law no one could aspire to the high-priesthood unless he were of the tribe of Aaron, and descended moreover from a high-priestly family; and he on whom the office was conferred held it till death. But from the time of Antiochus Epiphanes, when the kings of the Seleucidae and afterwards the Herodian princes and the Romans arrogated to themselves the power of appointing the high-priests, the office neither remained vested in the pontifical family nor was conferred on any one for life; but it became venal and could be transferred from one to another according to the will of civil or military rulers. Hence it came to pass, that during the one hundred and seven years intervening between Herod the Great and the destruction of the Holy City, twenty-eight persons held the pontifical dignity. . . . The plur. ARCHIEREIS, which occurs often in the Gospels and Acts . . . and in Josephus, comprises, in addition to See **Priests**, page thirteen

Can't Know & Understand Truth
John 8:32; Eph. 5:17

God & Christ Unwilling
2 Pet. 3:9; 1 Tim. 2:3-4

Why Some Do Not Obey The Gospel

Gospel Lost Power
Rom. 1:16; Heb. 4:12

Gospel Too Hard
1 John 5:3

ALIEN

B - Acts 16:31
R - Acts 17:30
C - Rom. 10:9
B - Acts 10:48

Acts 2:42

Kingdom Of
Darkness
Multitude

1. Not Realize Lost
 - Seeking Own Righteousness Rom. 10:1-3
 - Justification by Law Gal. 2:16
 - Trusting Morality Acts 10:1-2; 11:14
 - Trusting Faith Only James 2:24
2. Because of Prejudice Matt. 13:58; 21:23-27
3. Follow Majority — Noah — Elijah — Lot
4. Unwilling to Pay Price Luke 14:33
5. Evil Influence of Some Church Members
Titus 1:16 - 2 Tim. 2:3 - Matt. 5:13-16
6. Unmindful of What It Means to Be Lost
Matt. 25:41; Rev. 20:10

HIS SERVANTS YE ARE WHOM YE OBEY - Rom. 6:16

ERRING

R - Acts 8:22
C - 1 John 1:7
P - Acts 8:22

Kingdom
Of Christ
Few

By Danny Brown



Debate Charts

A religious discussion, opened to the public, took place at the Union Building in Baytown, Texas March 28th and 29th. Disputants for the discussion were Robert L. McDonald (preacher for the Eastside church of Christ in Baytown) and Bob L. Ross (Baptist). Below are some of the charts used in the debate.

PROPOSITION:

"THE SCRIPTURES TEACH THAT THE CHURCH OF CHRIST, OF WHICH I AM A MEMBER, IS THE CHURCH AS ESTABLISHED BY THE LORD JESUS CHRIST ON THE FIRST PENTECOST FOLLOWING THE RESURRECTION OF CHRIST."

Affirms: R. L. McD.

Denies: B. L. R.

McDonald: Not Affirming

1. CAN LOCATE CONGREGATIONS IN EVERY CENTURY SINCE AD 33.
2. WHAT UNINSPIRED MEN HAVE SAID ABOUT THE CHURCH OF CHRIST.
3. UNSCRIPTURAL PRACTICES BY SOME CHURCHES OF CHRIST.

Negative Speaker

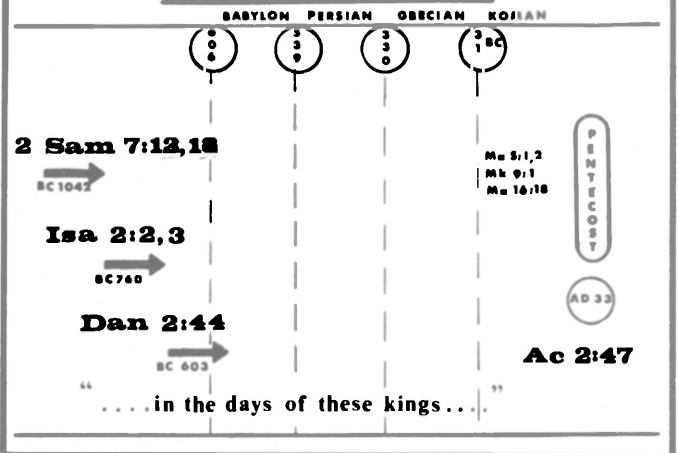
OBLIGATED:

REPLY TO MY AFFIRMATIVE ARGUMENTS BEFORE NEGATIVE ARGUMENTS ARE INTRODUCED.

OVERTHROW AFFIRM:

1. SHOW THE SCRIPTURES USED BY AFFIRM. ARGUMENT ARE MISAPPLIED.
2. SHOW SCRIPTURES HAVE BEEN ARRAYED AGAINST OTHERS.
3. THEN: SHOW THE TRUTH AS REVEALED IN THE BIBLE.

CHURCH IN PROPHECY



Law Of Procreation

VEGETABLE KINGDOM (Law)

Established: (Gen 1:11)

"LET THE EARTH BRING FORTH... AFTER HIS KIND, WHOSE SEED IS IN ITSELF..."

Executed: (Gen 1:12)

"AND THE EARTH BROUGHT FORTH GRASS, AND HERB... TREE... WHOSE SEED WAS IN ITSELF, AFTER HIS KIND"

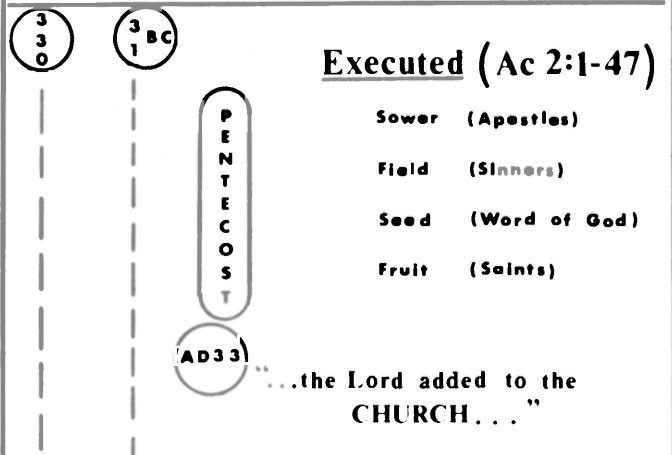
SPIRITUAL KINGDOM (Law)

Established: (Lk 8:10, 11, 15)

SOWER SEED FIELD FRUIT

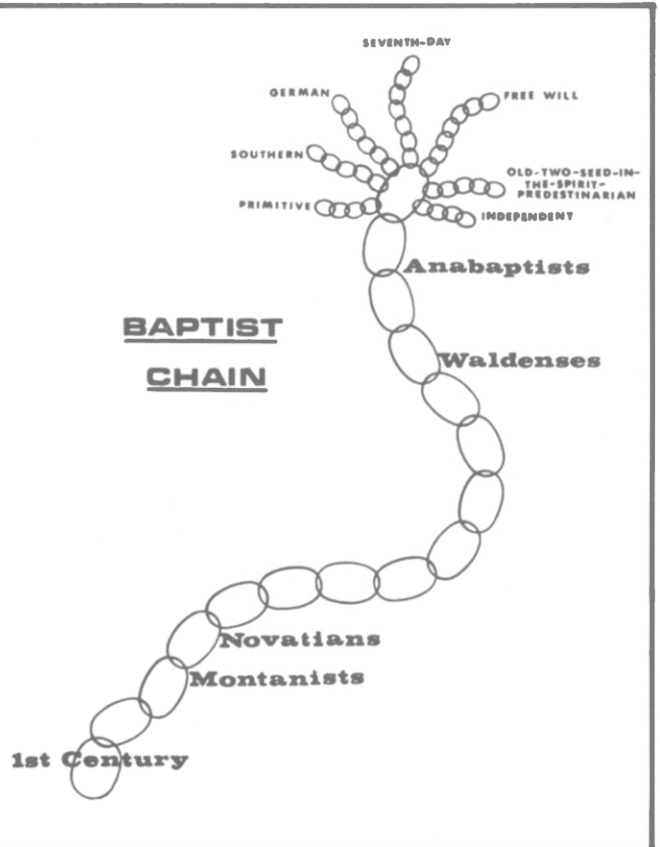
Law Of Procreation

Graecien Roman



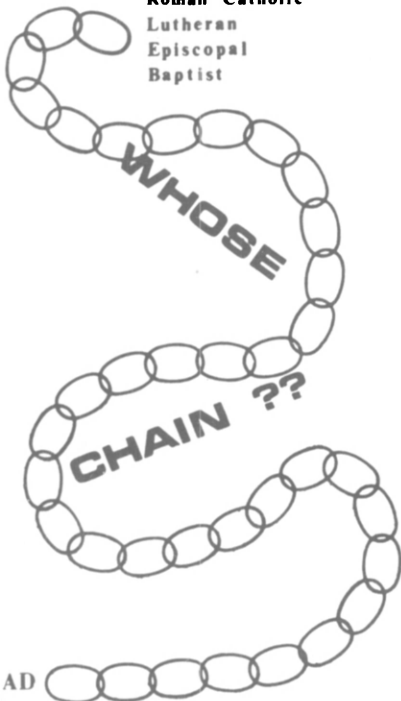
Identity Of N.T. Church

| <u>DIVINE AUTHORITY</u> | <u>HUMAN AUTHORITY</u> |
|-------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Church of God - 1 Co 1:2
Church of Christ - Ro 16:16
Church of Living God - 1 Ti 2:15 | Church Referred To
BAPTIST CHURCH |
| Christians - Ac 11:26, 1 Pe 4:16 | Name Of Members
BAPTISTS |
| Each congregation independent with own overseers.
Ac 14:23, Ac 20:28 | Organization
One pastor rule.
Universal church function thru one agency. |
| Teaching, Lord's Supper, Contribution, Praying, Singing
Ac 2:42, 47, 1 Co 16:2.
Ac 20:7, Eph 5:19. | Worship
Instrumental music in worship.
Lord's supper once a month. |
| Hear
Believe (gospel of Christ)
Repent
Baptized (for remission of sins)
Added to the Lord's church.
Ac 2 | Entrance
Repent
Believe (Baptist doctrine)
Saved (?)
Confess (already saved)
Voted on by Baptist church
Baptized to get into Baptist church and commune |



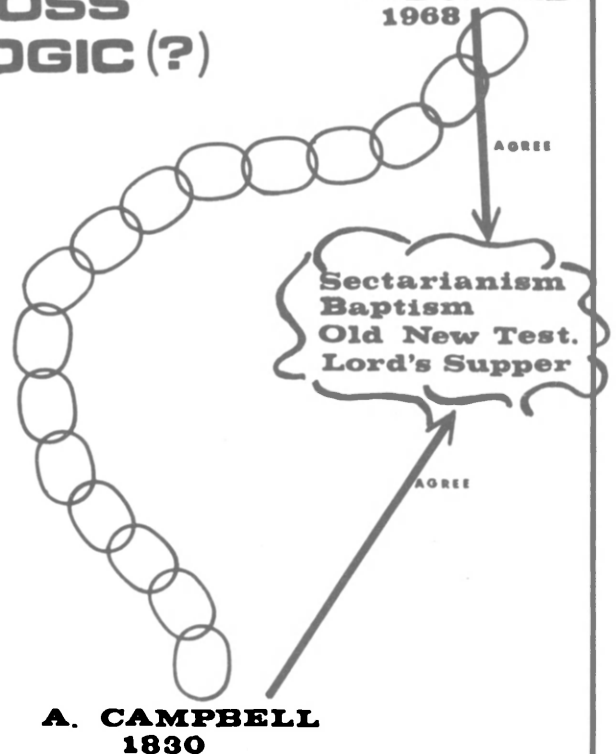
CHURCH SUCCESSION

Roman Catholic
 Lutheran
 Episcopal
 Baptist



ROSS' LOGIC (?)

McDONALD 1968



OINTMENT (Continued from page one)

When I was a boy in Southwest Texas, we used wood for cooking and heating purposes. One of my duties was to keep the woodboxes full. Consequently, the axe and I became intimately acquainted. One of the first lessons I learned (the hard way) was not to chop wood or kindling and let the chips or that which was being chopped fly wherever they might chance to go. I have more than once received a knot on my head and administered some to hapless persons standing by through the irrational, irresponsible, and dangerous cliché just mentioned—"hew and let the chips fall where they may." He who uses an axe, in so doing, assumes the responsibility of predetermining, to the best of his ability, by a careful and practiced use of his chopping tool, the direction in which his chips and wood will fly.

Elders, preachers, writers, and school personnel have a grave and solemn responsibility to measure carefully their words and acts in the light of their possible influence for good or ill. Caution, restraint, and moderation should be cardinal qualities in their behavior. This is particularly true with reference to public acts and utterances. Such is not to say that men in these positions should be privately one thing and publicly another. It is to say that public acts and utterances, by reason of their inherent power to influence, are to be guarded commensurate with the degree of that power. Thoughtful, prayerful, responsible conduct on the part of men in positions of "reputation for wisdom and honour" can do much to preserve the peace and unity of God's people. Conversely speaking, irresponsibility and unrestrained speaking, writing, and acting on the part of persons in such positions will produce strife, division, and every evil work. Indeed, as Solomon observed, "They send forth a stinking savour." **End**

* * * * *

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FAITH COMETH (Continued from page four)

seeing and hearing. The order, then, is first the fact, second the testimony, and third the faith. Nothing could be more discordant with the truth of man's nature as a rational creature than for him to follow the vagaries of his imagination in lieu of the testimony of God recorded in the scriptures. Yes, faith comes by hearing, and hearing by the Word of Christ (Rom. 10:17).

Not only do people generally need to learn the truth of this statement concerning the cause and source of faith, but the children of God stand in dire need of learning it anew. The general posture of God's people today is away from this truth. There is still lip service being paid to a faith in and satisfaction with the scriptures being the sole source of our faith and sufficient guide in our practice, but, by and large, it is from the lips out, and not from the heart. Emotionalism supercedes the well-reasoned understanding of the truth in much that is being done today. High-powered appeals for "responses" rests, not on the teaching of Christ and the Apostles, but on related experiences, many perhaps apocryphal, to lead many to rededicate, and consecrate themselves anew, to the Lord. Too, many who are too young to be sinners, and thus become pertinent ones, are being baptized.

Also, many projects are spawned by inwrought feelings, destitute of any scriptural directions, and carried along by the support of those who prefer to feel without thought, rather than to feel as responsive to thinking. In the final analysis, all such is but a pattern of lawlessness. Martin Luther King advocated the violation of laws which one deems as unjust, and, of course, his feelings determine his appraisal of the justice or injustice of the particular law. We aren't much different where God's laws are concerned. Our feelings of an adverse nature toward any particular law of God can neutralize its force and render null and void its validity in our lives and for our time. It may have been all right in other days when people were not quite so modern, but as the product of this day, and its environment, my feelings deposes differently!

The virtue of faith is derived from the nature and quality of the thing believed, and this by its source. Anything believed which comes from man as its origin, and pertains to that which lies outside and beyond the powers of man to discover of himself, is utterly worthless. God alone is competent to testify on all that pertains to man's relation with and dependence on Him, and no man's feelings are worth a farthing in this area. But the testimony of God is so vital, and of such worth, that he whose faith is the product of this testimony is the most fortunate of all earth's creatures.

But what of those whose faith isn't traceable back to a thus saith the Lord? How many in the church believe what they do, not because they have read it in the Bible, but because their parents believed it? Or some preacher whom they admire so teaches? In other words, altogether too likely is it that many of us hold such persuasions as we do without them being personally rooted in the language of the scriptures themselves. Do we go to the scriptures seeking confirmation for the faith we have secured from other sources? If so, we will most likely find it! Observation and reflection have led me to the persuasion that most folks believe what they want to believe, and find satisfaction and consolation from some source to shore up this faith. This general deterioration of faith in God and His Word has created the climate and generated the encouragement for these far-out positions that increasingly are becoming acceptable today. There is but one force available to combat these subversive influences, and that is the cultivation of and firm attachment to the faith that is the direct result of what the Lord says in His Word, and a strong positive devotion to Him.

Both truth and the evidence establishing it to be truth are external of man, hence any subjective faith is alien thereto. He hath chosen us unto salvation through belief of the truth and sanctification of the spirit, but the truth to be believed comes not from within us, but is revealed to us in the testimony of the apostles and prophets. Since we are saved by faith, and this faith comes by hearing the Word of Christ, we had better cultivate a lively distrust toward any feelings we might experience which are inharmonious with the revealed Word. And never allow them to take precedence over that which is revealed, or become satisfied with them as suitable substitutes for the truth from heaven. As Christians we are not to walk by sight, by that which either looks to be all right or which we

intuitively feel to be so; rather we are to walk by faith. It continues to be true that every man's way is right in his own sight, but we would do well to be ever mindful of the truth that the Lord pondereth the hearts. **End**

* * * * *

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ELDERS (Continued from page six)

church, it undoubtedly indicates that bishops are overseers of the church, its work, members and its resources and all that relates to the churches spiritual welfare—and in some cases even its members' physical welfare, in time of distress.

The term "pastor" is rendered from Greek "poimaino," the English equivalent being "shepherd." Lexicons tell us that the term signifies "tend a flock...figuratively of activity that protects, rules, governs, fosters"... "lead, guide, rule"... "direction of a congregation"... 1 Peter 5:2 "...protect, care for, nurture." Arndt and Gingrich. "To feed, to tend a flock, keep sheep;... to rule, govern: of rulers... of the overseers (pastors) of the church..." Thayer, p. 527. "To act as a shepherd... to tend... The tending (which includes this, that is feeding, EAF) consists of other acts of discipline, authority, restoration, material assistance of individuals..." W. E. Vines, concerning their work: "...exercising the oversight, R. V.; this involves tender care and vigilant superintendence."

Considering these terms and their full meaning indicates that much more is involved in serving as an elder than some are willing to grant. Elders are overseers of people—but also work. They are to act in harmony with the faith—but they may in this realm exercise judgment.

Notice just exactly what is said regarding their taking care of the church: 1 Peter 5:2 "Exercising the oversight," "tend the flock"; 1 Tim. 3:5 "... take care of the church of God"; 1 Peter 5:3 "...the charge allotted to you"; Heb. 13:17 "Obey them"... "rule over you"... "submit to them"... "they watch in behalf of your souls"... "they shall give account"; 1 Thess. 5:12 "... know them that labor among you... over you in the Lord... admonish you..." "...esteem them exceeding highly in love for their works sake"; 1 Tim. 3:1 "...office of a bishop"; Acts 20:28 "...take heed to all the flock... Holy Spirit made you bishops... feed the church of the Lord"; 1 Pet. 5:3 "...examples to the flock"; 1 Tim. 3:2 "...apt to teach"; Titus 1:9 "...exhort in the sound doctrine... convict the gainsayers"; 1 Tim. 5:17 "... the elders that rule well"; Titus 1:7 "... God's steward"; Titus 1:10 "... vain talkers and deceivers... mouths must be stopped."

Elders are caretakers of the flock; they watch for souls; laboring among the flock; tending to spiritual needs, guarding their spiritual welfare; superintending the work of the Lord; teaching, counseling, admonishing, reproving, encouraging; guiding the members into the work, activities, service and worship God ordained; bringing saints to spiritual maturity, just and righteous conduct; applying the law of God in the performance of the work God assigned the church individually and collectively to perform. Elders are overseers of the church, its work, and its resources. **End**

PRIESTS (Continued from page nine)

the one actually holding the high-priestly office, both those who had previously discharged it and although deposed continued to have great power in the state...., as well as the members of the families from which high-priests were created, provided they had much influence in public affairs..."

Luke 3:2 says, "In the high-priesthood of Annas and Caiaphas, the word of God came unto John." Annas was appointed high priest A. D. 7 by Quirinus, governor of Syria. A. D. 14 Ismael was put in his stead by Valerius Gratus, procurator of Judea, but A. D. 25 Joseph Caiaphas, son-in-law to Annas, was made high priest by the same Gratus. When Christ was on trial, Caiaphas was referred to as high priest (Matt. 26:57), but Jesus was taken first before Annas (John 18:12-13). John 18:13 says, "And led him to Annas first; for he was father in law to Caiaphas, who was high priest that year." John 18:19 refers to Annas as high priest, and John 18:24 refers to Caiaphas as high priest. Apparently the Jews in some sense recognized both, and both served in some official capacity. History tells us that Annas lived to a ripe old age and had five sons to serve as high priest—all according to the schemes of men and not the plan of God. After the imprisonment of Peter and John (Acts 4:1-3), the Jewish "rulers, elders and scribes were gathered together in Jerusalem." Annas and Caiaphas were present, Annas being referred to as high priest. Present also were "as many as were of the kindred of the high priest" (verse 6). In verse 23 these men are referred to as "the chief priests and the elders."

The "chief priests," then, unknown to the Old Testament and principal men in the persecution and crucifixion of Christ (Matt. 16:21; 20:18-18), were the acting high priest, ex-high priests still living and members of their families. **End**

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STAND (Continued from page seven)

is the **seed** of the kingdom (Luke 8:11; Matt. 13:19). Also, it is essential that we "Pull down" that which has been built in the minds of men which is contrary to God's will (Jer. 1:10; 2 Cor. 10:3-5), before we can build upon the firm foundation of God's word. Like in a city where old structures stand, demolition must precede the construction of the new buildings; like a field with weeds and trees, hard work of cleaning and clearing, must precede planting and harvesting of fruit; so it is in the field of religion.

The preaching of God's word is essential to the betterment of mankind; the object of preaching is to produce **faith**, which will motivate man to obey the teaching. Until men apply the teaching it will do them no good. Men of God are **charged** with the responsibility of preaching it,

realizing that many will reject it, yet some will receive it (2 Tim. 4:1-5). Men cannot be begotten, born again, without the "incorruptible seed," the word of God; it must be **preached**, **received** and obeyed (James 1:18; 1 Peter 1:22-23).

Wisdom is manifested in obedience, according to Jesus (Matt. 7:21-27). Let us then remember, that the end of our labor is to get men and women to **apply** the word of God in their lives; to apply it in ours; to save their souls and ours! To be successful we must be, "wise as serpents, and harmless as doves." Let us therefore, be **enlightened** as to our **mission** and the **nature** of our opponent, also, give due consideration to the things that have influenced our fellow-men. Having taken into account "Where We Stand," let us therefore, **STAND**. **End**

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Living Moments with the Living Word

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"Revolution of Rising Expectations"

Across the world at this moment, there are millions of people who are caught up in two great camps of opposite extremes. There are those who, having caught a glimpse of the lavish, luxurious way in which middle class America lives, "give up in despair" by reason of what seems to them the sheer impossibility of commensurate attainment. Others have responded, under the same sense of frustration, with "aggressive resentment" expressed in "riot and revolt." "Psychologists teach that frustration produces either of two backlashes: regression or aggression."



The thoughts in the above paragraph were suggested by a report in a recent *Dallas Morning News* of a speech made in Dallas by Dr. Daniel Lerner. Dr Lerner is the author of fifteen books, research expert in the field of sociology and international communications, founder of the institute of European Studies in Paris, and Ford professor of sociology and international communications in Massachusetts's Institute of Technology. Miss Mary Brinkerhoff, the *Dallas Morning News* reporter who was the author of the article in question, quotes Dr. Lerner as saying or "warning that the global spread of the American dream has fostered a 'revolution of rising expectations'."

In our article, we are interested in the principle of human behavior which Dr. Lerner emphasized as it relates to the realm of the spiritual—to religion. Wherever we go

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

these days, we find professed Christians who are either (1) in a state of discouragement bordering on despair, or (2) in a state of riot or revolt. Frustration lies at the root of their difficulties. Because of impractical idealism, they have set goals for themselves and others impossible of accomplishment. Their failure to turn their dreams into reality has left them with a deep sense of frustration and futility resulting in debilitating pessimism and discouragement.

On his Dallas speech, Dr. Lerner suggested that, in the realm of world affairs, such despair leads to a "great waste of human resources." We are convinced that, in the realm of the spiritual, such despair leads inevitably to inertia and inactivity and a consequent sinful "waste of resources." Preachers are often responsible for this attitude among Christians, and they are about as often the victims of their own idealism. When they present the duties and responsibilities of the Christian in such fashion in their preaching as to lead their hearers to the conclusion that "the abundant life" is a thing impossible of attainment to the average flesh-bound mortal, they become disseminators of despair. Impressed with the futility of his efforts, the child of God ceases to labor and wastes his potential in spiritual lethargy.

On the other hand, some do not regress but react, as See *Revolution*, page thirteen

| VOLUME 17 | JUNE, 1968 | NUMBER 8 |
|---------------------------------------------|------------|----------|
| In This Issue | | |
| Editorial, Oler's Offering, | | |
| Stanley J. Lovett | | Page 2 |
| The Brotherhood, | | |
| Bryan Vinson | | Page 3 |
| Baptism and the Local Church, | | |
| W. L. Wharton, Jr. | | Page 4 |
| What Are Our Values?, Part 2, | | |
| Irene Sowell Foy | | Page 5 |
| Saved By Grace—What Else? | | |
| Leo Rogol | | Page 6 |
| Is Reparation a Part of Repentance?, | | |
| John Coffman | | Page 7 |
| Debate Charts (Continued), | | |
| Robert L. McDonald | | Page 8 |
| Hither... Thither... Yon...., | | |
| Jim C. McDonald | | Page 10 |
| Chart Sermon, "Church Crises," | | |
| J. L. Denison | | Page 11 |

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EDITORIAL

Stanley J. Lovett



Oler's Offering

Gayle Oler, in the April 25, 1968, **Boles Home News**, offers the following respecting present discussions with reference to the possibility of reaching common scriptural ground that divisions among us can be healed.

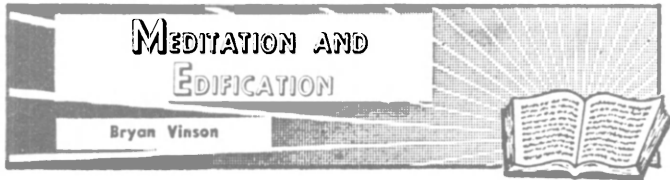
He makes no attempt to conceal his continuing ill-will toward (as he claims) "those who went out from us." Acidly he charges against them: (1) They went out from us, (2) divided the brotherhood over their opinions and fancies about church cooperation and the care of the fatherless, (3) the church has suffered rifts and wounds because of "these things," (4) espoused theories to the division of the brotherhood, (5) responsible for dividing the church, (6) they have removed themselves from the brotherhood and the fellowship of the church, (7) by their errors they have done damage, (8) have done evil, (9) should correct their mistakes and repent of the wrong they have done to the body of Christ, (10) have espoused divisive theories and pressed them and opinions to the dividing of the church, (11) there is an error of "this way."

Not only does he thus indicate his contempt by what he charges against them but also he is quite alarmed that these errorist and church dividers may attempt to "slip back into the brotherhood (thus, he "un-Christianizes" all such), into the fellowship of the church" and thus "creeping in unawares to spoil the church of the Lord. still further, and to create additional divisions" among brethren. His allusion to Jude 4 cannot be misunderstood with reference to his now estimate of faithful brethren.

Oler's three-fold plan for the restitution and the receiving back of the recreants is as follows. First: those who oppose institutionalism and the sponsoring church co-operatives must, like the prodigal son, confess, "Father, I have sinned against heaven and in thy sight"; they must make "an acknowledgement of wrong." Second: They must try to correct the evil they have done." Third: They must "stand on the ground of fellowship, good will, and co-operation." We are left to guess what he means by "fellowship." All along those who oppose institutionalism have contended that the only fellowship acceptable to God is that which is based upon the Scriptures. As the statement stands "fellowship," without necessary reference to the Scriptures, is what he wrote. "Good will" is the result of Scriptural fellowship but is not a basis of Scriptural fellowship. Oler has signally failed to exhibit in his tirade the good will he recommends to others. Then, he declares brethren can stand on "cooperation." By cooperation, he refers not to the cooperation set forth in the Scriptures but rather the Boles Home (plus its satellites) type of cooperation. He certainly is for the latter type of cooperation for it is essential to the perpetuity of his human projects. Little wonder he did not say Scriptural cooperation because that would destroy the human cooperative system he has been pushing for years.

Superintendent Oler knows as well as anyone living today that the church-supported institution he has pushed for more than a score of years has been one of the principal divisive factors among us. He has never yet been able "with the searchlight of pure truth burning upon the issues" (as he phrases it) to give New Testament authority for a local congregation to send a donation to a human institution for any purpose. To have done so would have set at rest the controversy. In the absence of such authority, he should cease his solicitation and reception of church contributions. He has done neither.

(Continued on page thirteen)



The Brotherhood

In 1 Peter 2:17 the writer admonishes those addressed to "Love the brotherhood." This is the only occurrence of this word in the Authorized version of the New Testament. In the same letter (5:9), it is rendered "brethren." We are informed that it means a brotherly relation, and thus the community sustaining this relation, a brotherhood. Consequently, it embraces within its membership all who are God's children, who have become such by reason of having been born again. When one becomes a child of God, he thereby becomes a brother to all other children of the Father. I cannot conceive of it being otherwise, and so it is amazing and disturbing to observe the restrictions some impose upon the limitations they prescribe for those whom they esteem as constituting this brotherhood.

It is true that some of the Father's children so conduct themselves as to forfeit the fellowship of other children, but does it follow that this, perforce, effects their excision from the brotherhood? The relation of brothers is one which rests on the primary relation of child and father, and thus we are brethren in consequence of being children of the same father. We are the children of God by virtue of birth; all men are initially the children of God as constituting His offspring, Acts 17:29, but the brotherhood of which I speak is not this universal brotherhood of all men, but rather that of those who have been born again. That one, which includes all men, exists as embracing all features made in the image of God. This one embraces those bearing the image of Christ—his followers. We read in the writing of the apostle John of one by the name of Diotrephes, who "prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." Evidently, his act of exclusion was directed as related to a local and thus restricted number of God's children, and did not extend to the whole brotherhood.

However, we note this disposition being displayed today, not in a local and restricted sense only, but as extending toward the whole community of believers. In the Boles Home News of April 25, 1968 we read from an article entitled as, "How Shall They Return?" the following: "When brethren are responsible for dividing the church of the Lord and would come back to the fellowship of that church, their first remarks should be, 'I have sinned.'" They should try to make their correction as broad as their errors in an effort to correct and undo

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



the damage they have done. They should not slip back into the brotherhood, into the fellowship of the church, without making an acknowledgement of wrong and trying to correct the evil they have done. True repentance and true correction requires this acknowledgement."

From this it is evident the writer regards those of us who have not accepted the position he holds and advocates with respect to these points of issue are outside the brotherhood. In the opening section of this piece he notes the "waning influence of some of the leading proponents of these divisive theories and with the searchlight of pure truth burning upon the issues, we think we see signs of return..." With this pronouncement of his regarding the status of those of whom he speaks, and their condition of excision and the terms he lays down for their return to within the brotherhood, it is obvious he thinks there is no decline of his influence. If such be possible, it doubtless has extended to greater limits inasmuch as he speaks for the brotherhood! He has laid down the law of "return," and warned against any creeping in unawares through the confidence extended to them by hopeful brethren."

This entire effort by him to thus influence those he addresses is apparently provoked by the information he has received concerning the meeting in Arlington three months ago. He may feel some alarm for fear that a too cordial and fraternal atmosphere existed in that gathering. As one who was present, I noticed no indication that anyone thought any others were outside the brotherhood, but each manifested a disposition which reflected a regard for everyone there as being brethren. It would be well for the peace of Zion for him and all others to hold in abeyance every inclination to prejudice brethren against this meeting, and wait until the material presented by the speakers

See **Brotherhood**, page thirteen

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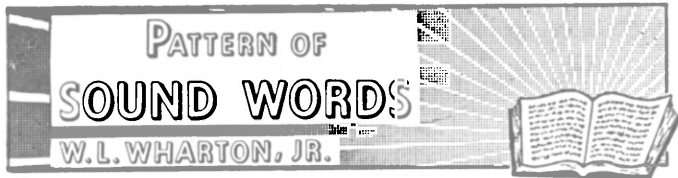
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Baptism And The Local Church

Baptism is for the remission of sins (Acts 2:38) and therefore the "door" to fellowship with God. Since sins have separated man from God (Isa. 59:1-2) forgiveness of them re-instates man. All persons forgiven their sins and who continue to "walk in the light" (1 Jno. 1:7) are a part of the church "general" or "universal." This is why we say that the "units" of the church universal are saved or forgiven persons.



The local church is made up of such persons who, having a right relationship with God, desire and form a relationship with one another agreeable to God's plan and authority. The "units" of a local church are also units of the church universal. No person is to be refused fellowship in the local church who is in fellowship with God. The only way it can be known who is in fellowship with God is by reference to the teaching of the scriptures bearing on the point of human redemption and divine acceptance.

This basic background has a very interesting bearing on present day controversies over baptism and the local church. With almost all denominational bodies it is confidently believed that one makes his peace with God and enjoys forgiveness of his sins without baptism. Such believe that forgiveness is reached through prayer and some sort of direct operation of God upon the heart of the individual. The result of this is, in their creeds, to bring such into God's fellowship. However, when such present themselves to the respective denominational churches in view of taking membership among them it is generally required that they receive baptism as it is set forth by that particular body. Hence, they take what God has made a condition of fellowship with Himself (baptism) and make it a condition of fellowship with the church. This will serve to explain why churches are reluctant to receive members from one denominational status to another on the other's "baptism." "Baptism" into the Methodist faith does not constitute acceptable "baptism" for becoming a Baptist! Baptist insist on doing their own baptizing and that is proper only on the vote of a Baptist church concerning the validity of the candidate for membership. All of which lays out the grounds for properly appreciating how conflicting human systems can be in the light of simple Bible truths. The following incident is a case in point and occurred many years ago in the little community of Pilot Point, Texas. This account is taken from a "History of Denton County Baptist Association and the Sixty Churches

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

Within Its Jurisdiction" by J. N. Razor. Mr. Razor was a prominent Baptist preacher.

"An incident occurred in the Pilot Point church during Rev. J. B. Cole's pastorate, which involved a point of doctrine that subjected Pastor Cole to criticism, and gave the incident much publicity and notoriety. Pastor Cole went fishing one day with a business man who was not a Christian, and he availed himself of the opportunity to talk to the lost man about his unsaved condition, and led him to an acceptance of Christ. Jo Ives, the man converted, said to Pastor Cole, "Here is water, what doth hinder me from being baptized?" Obviously Brother Cole thought of the story of Philip and the eunuch, and, taking that incident as an example, he led Mr. Ives out into the water and baptized him. Rev. Cole had been a Baptist but a short time and was not up on their conception of baptism, and how and when it should be administered. The news of the incident soon spread among the members, and then the show began. The following Sunday Mr. Ives presented himself to the church, asking membership, and his application was rejected and he was hurt at the action of the church and he turned to another church, which readily accepted his baptism. The criticism of the pastor caused him to ask a committee of eminent brethren to sit in judgment upon his conduct—Drs. A. J. Holt, J. B. Link and R. C. Buckner. After reviewing the details of the incident they wrote the church advising it to drop the matter, and Pastor Cole to go his way, but not to repeat the act."

If one has been baptized for the remission of his sins, no matter who baptized him, he has done what the Lord requires and has received that which God promised all such i.e., the remission of his sins. Such is acceptable in any congregation worshipping and serving after the New Testament order. Acceptable, this is, so far as his baptism is concerned. Baptism being a condition of acceptance with God and acceptance with God being the condition of receiving one into the local fellowship of brethren, it turns out that baptism is involved in local church membership only because it bears on fellowship with God. This is all lost sight of in many instances when men make baptism the "door" to fellowship with themselves and allow that men can have fellowship with God without it. **End**

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What Are Our Values?

Part Two

All mothers and teachers are in accord in wanting children "to be good." There may be a difference as to what they mean by being "good." Some may equate good-with quietude, saying nothing, doing nothing.



The mother who advocates goodness as being quiet will learn of her mistaken idea too late, after they are no longer children and the house is quiet. That will be all too soon. The house with no child in it is painfully quiet and still—no more noise in the hall with the boys running pell-mell. Everything takes on an unused look, cheerlessly orderly. It would sound like music again to have some feet clatter down the stairs and to hear again the slamming and banging of doors. All of that noise and dirt from little children's feet was not bad, but characterized a period of ignorance of ethical standards. Children are not born with consideration for the rights of others but must be taught that others have rights as well as they and that they have no right to interfere with the rights of others. They must learn the great lesson: "Thou shalt love thy neighbor as thyself."

Why Should Our Children Be Taught Ethical Behavior?

They must be taught ethical behavior because they must live in the world with others. To be happy, they must know and practice satisfactory human relationships. Mothers who are faithful Christians hope to live to see their children faithful Christians who will be considerate of and helpful to others. If they live to realize that hope, it is necessary that early in life the children learn and begin to practice the high ethical standards maintained by Jesus of Nazareth. This is the only road to a purposeful, happy life.

Jesus headed the list of standards of ethical behavior as obedience to Authority, to the highest Authority, His Father in heaven. This was prompted by his great love for Him. Jesus said: "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). Again he said: "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 3:38). How pitifully few children today are led to respect our Father in heaven and to know that one's standards of behavior must come from the One now reigning as Lord and King!

Another item in the behavior as practiced by Jesus was

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subjection to his parents. Luke 2:51 says: "And he went down with them (his parents), and came to Nazareth, and was subject unto them." The Record gives us very little information about his childhood and boyhood but being subject to his parents shows that his behavior was in harmony with the Holy Spirit's dictates that children honour and obey their parents. Our nation is going through a period in which the results of permissiveness are being felt. This is leading to a falling away from the standard of ethics that calls for children to respect and be subject to their parents.

Jesus of Nazareth walked for about thirty years in this earth, then gave himself as a sacrifice for our sins at a relatively young age. He died pure and clean, without a blemish on his character and with his virtue unmarred. The writer of the Hebrew letter pictures him in these words: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as are we, yet without sin" (Hebrews 4:15). He was ever true to his own highest convictions, that of giving honour to his heavenly Father. He conquered himself, then was strong to go forth as conqueror over Satan.

"Man who man would be must rule the empire of himself." Shelley.

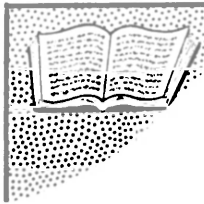
Are we, as mothers, helping our children early in life to conquer themselves or are we allowing them to give way to the lust of the flesh and the lust of the eye? In order that mothers may have peace in their latter years, they must train their boys to be strong, manly and virtuous. They must train their girls to maintain purity of life, to be virtuous women.

Jesus was ever kind and thoughtful of others. "Others" might well have been the motto of his life. He discerned opportunities to be kind to others. Even though he sat on a well in Samaria to rest, during a journey from Judea to Galilee, yet he used the opportunity to show kindness to a Samaritan—a woman. So kind and thoughtful was he that she went into the city to share the "good news" with her friends. She "left her waterpot," and went her way into the city, and saith to the men, "Come, see a man, which told me all things which ever I did: is not this the Christ?" Let us ever hold up before our children this portrait of Jesus dispensing kindness to all with whom he came in contact, never weary of well-doing. Help them to accept the following motto penned by an unknown author: "I shall pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not neglect any kindness, for I shall not pass this way again."

Paul left for us a record of the kindness to others of the churches in Macedonia. Writing of their ministering to the poor saints in Judea, he said: "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God (2 Corinthians 8:5).

The things on the earth seemed only as a means to a lofty end to Jesus of Nazareth. He walked with eyes on spiritual values, not of the earth earthy. The fact that he had not where to lay his head was not to him a matter of

See **Values**, page thirteen



Saved By Grace— What Else?

Leo Rogol

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9).



This passage of scripture is often used in connection with the teaching of FAITH ONLY with reference to salvation. That man is absolutely unable to do one thing for his salvation; hence his salvation totally and completely depends upon the unmerited favor of God apart from any works, from any obedience to God's law he might present unto Him. He simply believes in Christ as his personal Savior and thus he becomes justified by faith. This doctrine, "Justification by Faith," was founded mainly by Martin Luther as he broke loose from the rigid clericalism and legalism of the Papal yoke and was incorporated by most of the Protestant sects and denominations.

But this passage gives no support to such a doctrine. In consideration of this passage, we cannot make this observation. It deals with the type or quality of the nature of the man who was "saved by grace" and not with "What must I do to be saved?" Simply because man is saved by grace does not deny that obedience is essential, for if the grace of God did not offer pardon to the sinner, man would be hopelessly lost despite such faith on his part that could remove mountains.

Let us examine this passage point by point to determine its teaching.

1. "By grace YE are saved." This means those people were saved only BECAUSE of the grace of God. Who are these "YE," or what TYPE of people were they who were saved by grace? Notice: (1) vs. 1: "Dead in trespasses and sins"; (2) "walked according to the course of this world . . . children of disobedience"; (3) vs. 3: "conversation in times past in the lust of our flesh . . . CHILDREN OF WRATH."

These are the types of people described by Paul who were "saved by grace." In this condition they were **unbelievers**, disobedient, the **enemies of God**. As such, they certainly did not merit or do anything deserving of salvation; on the contrary, they were "CHILDREN OF WRATH." WERE IT NOT FOR GOD'S DIVINE MERCY OR GRACE, THEY WOULD BE WITHOUT HOPE!

2. "Not of yourselves."

Again, Paul wrote: "There is none that understandeth, there is none that seeketh after God. They are all gone

out of the way, they are together become unprofitable; **there is none that doeth good, NO, NOT ONE . . . THERE IS NO FEAR OF GOD BEFORE THEIR EYES**" (Rom. 3: 11-12, 18).

After such a description of these people we can readily ascertain their complete unworthiness of God's salvation. "There is no fear of God before their eyes" does not describe one who BELIEVES and thus can be saved by "faith only." Hence we see that Paul was telling the Ephesians what kind of people they were BEFORE they were saved without going into any account of WHAT WAS DONE TO CHANGE THEIR CONDITION.

3. "Not of works, lest any man should boast."

Since "there is none righteous, no not one," and "all have sinned and come short of the glory of God" (Rom. 3:10, 23), these works of the ungodly did not merit the grace of God, but invoked guilt and the wrath of God upon them. In such a condition of living they had nothing to present to God as means of justification.

4. "WORKS"—Which Kind?

Herein lies the crux of the whole issue. People seeking to justify "faith only" use this verse to prove that obedience to God's law of pardon is non-essential; that one cannot produce any WORK for his salvation. This is gross perversion of scriptures. THE "WORKS" HEREIN DEFINED REFER TO THE UNGODLY ACTS JUST STATED BY WHICH THEY WERE "DEAD IN TRESPASSES AND SINS" (Eph. 2:1). One sin was enough to bring the death penalty upon the transgressor and thus he depended upon God's grace for his salvation. Hence the "works" here defined are **ungodly** works and cannot be perverted to mean that Paul taught against works of righteousness. They were not saved because of the good lives they lived, or because of their righteousness, for these people were destitute of such when they were "dead in trespasses and sins." On the contrary, while there was no merit in man's sinful acts, Paul did state that "we are his workmanship, created in Christ Jesus UNTO GOOD WORKS, WHICH GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM" (Eph. 2:10).

Now notice the contrast between the **two types of works** mentioned. (1) the ungodly works of "trespasses and sins" and (2) "works which God hath before ordained."

5. "It is the gift of God."

Again, this does not mean that man can do nothing to be saved. "For the grace of God that bringeth salvation hath appeared unto all men" (Titus 2:11). Now, if salvation is given as a free gift apart from man's own act, then WHY is it that NOT ALL MEN ARE SAVED, if the grace of God HATH APPERAED UNTO ALL MEN?" This proves, that while God's grace appeared "unto all men," many **failed to do something** to receive this gift. Jesus demonstrated this point when he said, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but HE THAT DOETH THE WILL OF MY FATHER . . ." This proves there is more to salvation than "faith only," for many who **believed only** were lost! What is that wonderful and glorious meaning of "saved by grace"?

See **Saved by Grace**, page fourteen

Leo Rogol—Preacher for the Southwest church, 2410 S. W. 14th Street, Miami, Florida 33145.



Is Reparation A Part Of Repentance?

John C. Coffman

Few of us give ourselves to thinking on a subject with which we believe we are familiar, for verily, "thinking" is weariness to the soul. It is for more comfortable to parrot familiar concepts than to study and formulate.

With but little trepidation I suggest that the moral regeneration of man, as it pertains to his penitence, has been relegated to an area of little importance to such a degree as to actually produce illiteracy in the minds of many brethren. Many are confused as to what constitutes repentance and what our conduct should be toward the guilty insofar as what we must behold in the life of the guilty before one is forgiven. I have actually heard it stated that the guilty should not have to "ask" us for forgiveness since we should have ALREADY forgiven him! By making this statement, the proponent requires something of us that God will not even do! True, God is ever WILLING to forgive, but where is the scripture which teaches that God has ALREADY forgiven, and therefore man does not have to "ask" for forgiveness? If God requires repentance and a petition of forgiveness prior to exoneration, why should we require any less?

Lamentable though it may be, nothing is more repulsive to God-fearing people than to behold one who has wronged himself and his Creator, and instead of making restitution for his wrong, either defends his unmeritorious conduct or attempt to discredit and ruin those who make the allegation of guilt. Only one other thing might be MORE repulsive: to see people let their heart rule their head, and instead of making their association with the accused conducive to his restitution, they ENCOURAGE his estrangement by EXCUSING his conduct! If we like the accused, we tend to excuss any allegation of misconduct; if we dislike the accused we approach the other extreme of formulating our conclusion of guilt before unbiased investigation is completed. Some brethren are like the "church fathers" who refused to look through Galileo's telescope for fear they might discover something they had already decided did not exist; i.e., many brethren refuse to investigate allegations of misconduct for fear discovery of such to be true might necessitate embarrassment, notwithstanding they might be called upon to make a decision or issue an ultimatum! While all the while, these same brethren parrot piously their conviction of "love for the truth." Their conduct indicates that they love the truth as long as truth does not embarrass, necessitate a decision, demand an ultimatum, or affect friend or relative.

"Repentance," contrary to what some might believe, does not SPECIFICALLY refer either to SORROW or to REFORMATION! Specifically speaking, the term simply means "a change of mind." Heb. 12:17 says Esau "found no

place of repentance in his father." Another version renders "repentance" as "change of mind." Jonah 3:10 says "... God repented of the evil, that he had said he would do unto them; and he did it not." That verse simply teaches that God changed His mind about conferring certain consequences upon the people of Nineveh.

Note that we said "repentance" did not SPECIFICALLY refer to sorrow or reformation; we did NOT say that sorrow and reformation were not INVOLVED in this moral regeneration! 2 Cor. 7:9 says, "Now I rejoice, NOT THAT YE WERE MADE SORRY, but that ye sorrowed unto repentance." Simply crying and saying we are sorry, without feeling convicted of our wrong which culminates in a thorough change of mind, is of no use. Likewise, simple sorrow for our misconduct without any effort of REPARATION for our mistake is of absolutely no use! The only unequivocal evidence of repentance is ACTUAL REDRESS OF THE WRONG COMMITTED as far as possible; a sorrow for the sin, cessation from the sin, and reparation for the wrong are the prerequisites for eliciting forgiveness from both God and man! Even John the Baptist recognized this when he said in Matt. 3:8, "Bring forth therefore fruits WORTHY OF REPENTANCE." In practical application of the above, for one to be forgiven of lying he must (1) be grieved in his heart for lying; (2) cease lying; (3) correct the information which he gave as a lie. What would you think of one who stole money, ceased stealing money, and yet refused to repay what he had stolen? Similarly, what must the community conclude when one lies and then refused to correct the false information which he has provided? Is this repentance? Nay, brother! All of the tears which may be shed will not erase the

See **Reparation**, page fourteen

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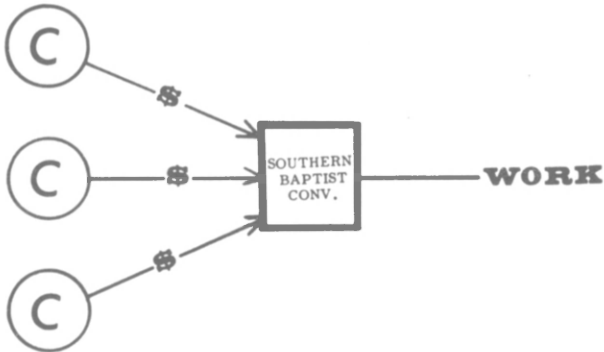
John Coffman—Preacher for the 15th Street church of Christ, Box 741, Hereford, Texas 79045.



Debate Charts

A religious discussion, opened to the public, took place at the Union Building in Baytown, Texas March 28th and 29th. Disputants for the discussion were Robert L. McDonald (preacher for the Eastside church of Christ in Baytown) and Bob. L. Ross (Baptist). Ten charts appeared in *The Preceptor* last month. Below are more of the charts used in the debate.

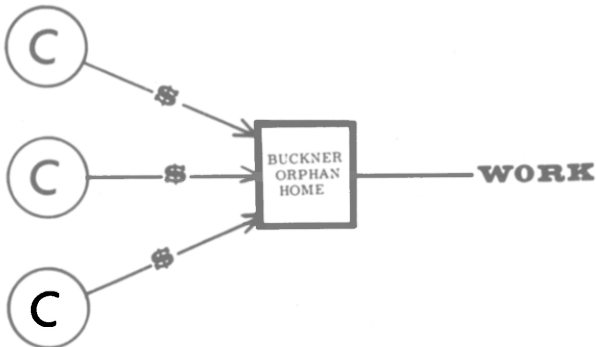
IS THIS SCRIPTURAL?



R.L.M. _____ **No**

B. L. ROSS _____

IS THIS SCRIPTURAL?



R.L.M. _____ **No**

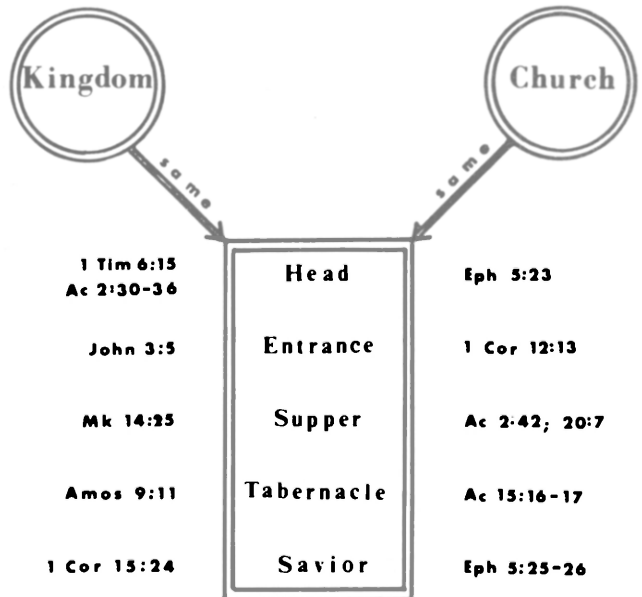
B. L. ROSS _____

CALLED THIS

ΕΚΚΛΗΣΙΑ ΤΟΥ ΘΕΟΥ
 ΕΚΚΛΗΣΙΑΙ ΤΟΥ ΧΡΙΣΤΟΥ
 ΟΙΚΩ ΘΕΟΥ
 ΕΚΚΛΗΣΙΑ ΘΕΟΥ ΖΩΝΤΟΣ

NEVER THIS

ΒΑΠΤΙΣΤΗΣ ΕΚΚΛΗΣΙΑ



KINGDOM OF GOD

26
AD

32
AD

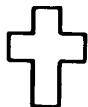
33
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Before

Ma 3:2
"at hand"

Mk 9:1
"come with power"

Lk 10:9
"come nigh"



Lk 23:51
"waited for"

Acts 1:6
"restore" (?)

PENTECOST

Law Of Procreation

VEGETABLE KINGDOM (Law)

Established: (Gen 1:11)

"LET THE EARTH BRING FORTH... AFTER HIS KIND, WHOSE SEED IS IN ITSELF..."

Executed: (Gen 1:12)

"AND THE EARTH BROUGHT FORTH GRASS, AND HERB... TREE... WHOSE SEED WAS IN ITSELF, AFTER HIS KIND"

SPIRITUAL KINGDOM (Law)

Established: (Lk 8:10, 11, 15)

SOWER SEED FIELD FRUIT

IF CHURCH EXISTED

BEFORE PENTECOST

It Was Without:

CHRIST AS HEAD - EPH 1:19-23

REDEMPTION - EPH 1:7

RECONCILIATION - EPH 2:16

NEW TESTAMENT - HEB 9:15-17

KINGDOM OF GOD

33
AD

After

54
AD

64
AD

96
AD

1 Th 2:12
"called unto"

Col 1:13
"transl. into"

Col 4:11
"fellowworkers unto"

Heb 12:28
"we receiving"

Rev 1:9
"in"

POST-PENTECOST

ROSS SAYS:

"I have believe" (WHAT?)

1. Jesus postponed the establishment of His Kingdom until His second coming, then He will begin reigning.
2. Child of God cannot so sin so as to be lost in hell.

Gal 1:6, 11-12.

"I have repented" (OF WHAT?)

1. So claims.
2. What evidence?

Matt. 3:7-8

"I have confessed" (?)

"I have been baptized" (WHY?)

1. NOT:
 - a. For forgiveness of sins. (Ac 2:38)
 - b. To get into Christ. (Gal 3:27)
 - c. To receive gift of Holy Spirit (Ac 2:38)
 - d. To be saved. (Mk 16:16)
2. BUT:
 - a. To have fellowship with Baptist Church.
 - b. And, to commune.

"Am I saved?" NO

"HAVE NOT OBEYED THE GOSPEL OF CHRIST" 2 Thess 1:8

HITHER... THITHER... YON

Jim McDonald

Jim C. McDonald — Evangelist for the Second and Walnut Street church and Staff Writer for **The Preceptor Magazine**, 401 North Third Street., Paragould, Arkansas 72450.

We notice in this issue, a more enlarged amount of news from abroad; which news has been held back, for lack of space for a couple of months. There are many places where we have no news to report from that we would like to carry in our pages of this journal, and brethren in other lands are invited to send us news of the work you are doing and thus let other brethren be acquainted with other work in other lands.

MEXICO is a land where much good is being done and the seed being planted. There are numbers of native preachers who know the truth and proclaim forcefully the Word. A new church has just been begun in Mexico City and **Zaragoza Algara** is the peacher for this church, being supported by the Huffman church in Birmingham, along with perhaps others. Being in the early part of this year, already they appear to be having 15-25 in attendance in services. There is a church meeting in Rio Bravo, Tamps. and **Bob Lewis** and **Emiliano Trevino** preached in an April meeting there. Four were baptized .. **Emiliano Trevino** and his son **Luis** have moved to Agua Priete, Sonora to begin a new church here ... **Rdolfo Mendez** and **Jorge Rodriguez** have moved to Guadazara, Jal. to start preaching and teaching souls in this city A group of brethren are meeting in Chihuahua City, Chic. and **Mack Kercheville** held a February meeting here .. Brethren meet at Reynosa, Tamps.... A group of brethren meet at Ojinaga, Chih.... A church meets at Rancho Tres Elex where **Efrain Cruz Cauvazos** lives and provides for himself. Efrain was converted during meetings in Reynosa and has kept the church meeting for two years .. **Jacobe Mendina** preaches for a group of brethren at El Salto Del Agua. S.L.P. Nearby brethren meet in El Mecó and three were baptizd there in April. Brethren meet at Matamoros, Tamps. and **Fiden Resendez** preaches for them. One baptism was reported there in March .. Brethren meet at Cd. Valle Hermoso, Tamps. and **Fernando Coronado** held an April meeting for them ... Six have been baptized since the first of the year at Nuevas Casa Grandes, Chic. where **Angel Palomares** preaches In the state of Chihuahua brethren meet at Manuel Benavides and **Adolfo Lujan** is the preacher. One was baptized here in

January... A brother **Miguel** preaches at Ejido Francisco Villa, San. Fernando. Tamps. Five were baptized the first of February ... Brethren also meet in Monterrey, N. L. where **Valente Rodriguez** is the preacher. Valente is in urgent need of an additional \$60 in support per month.... **Abel Sanchez Robles** is a man converted out of the Presbyterian church. He preached for the Presbyterian Church and drew a salary from their headquarters in Ciudad Manet. Leaving the Presbyterian church cut off all his support and he has made and sold paper flowers to provide the bare necessities for his family. Part of the church for which he preached also was converted (if I understand the reports correctly!). Thirty miles west of El Mecó where bro. **Robles** lives is Ciudad del Maiz which has several thousands residents and no group of brethren meet in the city. **Abel** would like to move here and plant the cause. A house in the city would cost about \$50 per month providing both meeting place and home for the family. Write to **Glen Roges**, 408 La-Vista, McAllen, Texas for more information about how to help this brother. By no means is this all of the Mexican churches—there are many more. The good number of churches and brethren in Mexico are no doubt the result of the support that faithful brethren have for years put into the work in South Texas among faithful brethren. There is scarcely a south Texas city with a Mexican population of any size, but that there is a faithful group of Spanish speaking brethren meeting. Through the years brethren like **Glen Rogers**, **Mack Kercheville**, **Wayne Partain**, the late **Don Atherton** and other Anglo brethren have been preaching to Mexican people and the seed planted has seen fruit borne both along the border and in the interior of Mexico.

Philip Morgan writes: "I am constrained to continue to seek support for the men here that I know are prepared to do a good work for Christ. **John Bannister** has part of his support and will be in Chile within two months with God's help. I would like to repeat the appeal I made in November for support for **Carlos Capelli**. This man has been preaching without support for the past 4 years in a church he helped start .. he desires to dedicate his full time in the work in his country where there is only 1 supporter

worker and 25 million people. (\$200 a month will support this brother.) The church he works with is Belle Vista, Argentina The church brother **Morgan** is working with began just a year and a half ago and just recently had 102 in Bible Study.... They need badly assistance to begin a new congregation in Santaigo and a minimum of \$100 will pave the way for such a new work. Write brother **Morgan** at Clasificador 1154, Santiago, Chile.... **THERE IS GOOD NEWS FROM AUSTRALIA**..... From the News-Report No. 6 of **Jim Everett**, Jim tells "For a number of months we had been laboring under a false impression. We thought that the majority of the churches in the Melbourne area were going along with all the promotions and schemes of the liberal (for want of a better term) American preachers. This is not true. Four native Australian preachers (I am sorry to report that one of them has just passed away) are very conservative and have stood opposed to these innovations. They had become quite discouraged because of all the things being done and had begun to equate these things with American preachers in general. It seemed to be an uplifting discovery to learn that there were others who stood with them. When **Bob (Harkrider)** and **Rolly (McDowell)** made the trip, they were well received. In fact, they were asked by some of the churches to stay and preach over the weekend at least four churches in the Melbourne area .. will now welcome our help and fellowship .. All told, there are some 11-12 churches who are basically conservative and this is not inclusive of some individual brethren in other congregations. There are four full-time preachers here (including us) now who are conservative and more than 10 other brethren who are preaching fre-

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1 Pet. 5:8; Rev. 2:10;
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1 Cor. 5; Jas. 4:4;
1 Jn. 2:15; Tit. 2:12;
Lk. 21:34; Matt. 16:26;
Col. 3:2

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1. Love

Matt. 22:37; 1 Pet. 1:22;
2:17; 1 John 3:14

2. Involvement

Matt. 7:21; 2 Cor. 8:1-6

3. Education

Jn. 8:32; 5:39; 1 Pet. 3:15

4. Evangelism

1 Pet. 3:15; Heb. 5:12-14;

Acts 8:4

-- J. L. Denison

quently, some every Sunday! In addition to this good news, Sam Binkley, Jr. writes that his son Dan will also go to Australia this summer with bro. Binkley and be associated with brethren there in preaching. They will leave in the middle of August.

Robert Davidson, Sr. writes of his recent journey to the Bahama Islands, to an island in this group called Albaco. "Only one Bible church exists on this Island, due primarily to the efforts of a converted church of God preacher by the name of Carl Strachan. Since his conversion in 1942, brother Strachan has spent untiring hours preaching to all those who would hear. Carl preached in Nassau where he lived and worked until the 'digressive brethren' uprooted him by paying a preacher a good salary and a nice car to preach for the church there. Carl was offered these same benefits but refused since the doctrine preached by these men could not be found in the Word of God. Moving to Abaco, he has been responsible for conversion of several families, planting the cause also on the Island of Cat and Hope Town Island. Additional information concerning this work may be obtained by writing to me at 318 East 18th Street, Cookeville, Tenn. Many of the trends of the day are not confronting the church on these Islands to impair their usefulness or outlook on spiritual matters but the future looks grim unless brethren are con-

cerned enough to be moved to turn loose of worldly possessions to let some poor soul hear the Good News."

Despite a Civil War, work goes on in Nigeria. Leslie Diestelkamp, one of the pioneers in the work in West Nigeria, found it necessary to return to the states in February due to his wife's illness. But the cause is firmly planted there and brethren are hurrying to fill the gap caused by his leaving. His son-in-law, George Pennock and family move to Nigeria this summer and although one of the workers presently there will be leaving in July (James L. Gay) brother Wayne Payne has just recently arrived in Nigeria and this summer two other families (in addition to brother Pennock) will be arriving. These are the Jim Link family (who need support and may be contacted at 13065 110th Ave., N. E., Kirkland, Wash.) and the Ton Honea family who will be supporting themselves while there. Hundreds are baptized each year by the workers in the Western Region, and the name of Christ is being magnified. Many native preachers assist the American preachers (which will number four by late summer) in planting firmly the cause of Christ in Africa....

Tom O. Bunting and Tommy Thornhill are American preachers in a hard and difficult work in Bergen, Norway, yet their February report tells of a

young man from Norway that was converted to Christ.

Work progresses in the Philippines as Romulo Agduma tells there of two baptisms in Kidapawan and one in M'Lang. Romulgo Agduma is supported in part, by the Central church in Beaumont, Texas.

THE WORK IN SOUTH AFRICA has been planted for a number of years. Possibly the oldest American preacher there is Ray Votaw (who plans to come back to the states this summer for a year.) Brother Votaw has spent 12-13 years in South Africa and has been a bulwark for truth there. In addition to brother Votaw, other preachers are Gene Tope, also having been in Africa for a number of years and preaching at Krugersdorp, Fred Liggins, Paul K. Williams (who is in Johannesburg, having just recently arrived from the states) and Wayne Sullivan, presently in Pretoria but who returns to the states this summer. The work is aided also by several native (white) brethren and exists in a number of cities scattered throughout South Africa.

We have no news from them, but in addition to these brethren, there are faithful preachers in a number of other lands.

Next month we will return once more to news in these U.S. End

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REVOLUTION _____ (Continued from page one)

Dr. Lerner suggested, with "aggressive resentment" leading ultimately to "riot and revolt." Witness the notorious riots in the ghettos of American cities, and the bloody revolutions of newborn African states. This too has its counterpart in the realm of the spiritual. The proclamation and attempted enforcement of **Puritanic** rather than **Biblical** morals has often led to an abandonment of true, New Testament morality and the acceptance of vicious theories such as the "situation ethics" fallacy. By **Puritanic** rather than **Biblical** morals, we mean morals that are based on human tradition and unnecessary and fallacious human inferences rather than on plain statements of Scripture. Also, in the arena of religious practice, a refusal to recognize realms governed by **generic authority** has often led to a rejection of the need for Bible authority altogether. Extreme, unjustified conservatism often breeds wild, untrammelled liberalism. Too many in their efforts to return to **Jerusalem** in religion have overshot their landing strip and wrecked their crafts in **Babylon**. Others headed in the opposite direction have wrecked their crafts in **Rome**.

Jesus often warned against idealism, emotional fanaticism, and hasty, unreflecting generalizations. When a certain scribe enthusiastically said to our Lord, "Master, I will follow thee **withersoever** (Emp. mine, JWA) thou goest." Jesus warned him concerning his "rising expectation" by saying, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Mt. 8:19, 20.) Jesus warned Simon Peter concerning his impetuosity on the night of his betrayal. Peter said, "Though all men be offended because of thee, yet I will **never** (Emp. mine. JWA) be offended." Jesus answered, "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice." (Mt. 26:33, 34.) When Simon's "rising expectations" were blasted by his thrice repeated denial of his Lord, having been warned by Jesus, he did not despair. He wept bitterly, but was soon "begotten again to a living hope by the resurrection of Jesus from the dead." He did not become "frustrated." When Jesus saw great multitudes (the rabble) following him, he was moved to give one of his greatest discourses on the **cost of discipleship**. (Lk. 14:25-33.) Jesus was acutely aware of the dangers inherent in "rising expectations," thus sought to prepare his followers for the possibility of frustrations arising from their failures in accomplishing idealistic, impractical, and often misdirected dreams.

It has often been observed by **thinking** Christians that many of our troubles among brethren grow out of frustrations. Doctrinal issues are sometimes manufactured in order to provide an excuse for blowing off the accumulated steam of pent-up frustrations. More often, they are belatedly introduced into controversies and divisions to cover the real reason for the strife; namely, frustrations produced by the failure of some to realize cherished ambitions which they regard as their due. All of us are made of clay. We are human, and, as such, susceptible to the danger of being caught up in a "revolution of rising expectations." If we despire, we should ask ourselves, "Are our expectations too high or too urgent?" If we tend to "revolt or riot," let us ask ourselves, "**Is there really an issue here which**

justifies revolt and riot, or are we simply reacting to frustration over unfilled, personal aspirations?" End



EDITORIAL, Oler's Offering _____ (Continued from page two)

Although he writes that he longs, prays and hopes for unity and for the return "home" of those "who went out from us," he has set up impossible and unScriptural demands on those who have been content to follow the New Testament way. In the light of what he has written, we do not know how he now could more effectively perpetuate the divisions among us. **End**



BROTHERHOOD _____ (Continued from page three)

is available in printed form. "He that answereth a matter before he heareth it, it is folly and shame unto him" (Proverbs 18:13).

Any recognition of a division within the "brotherhood" does not justify the conclusion that one segment of the division is at this point, and by virtue of the simple fact there is division, outside the brotherhood. Any reference to this by referring to either a "conservative brotherhood" or "liberal brotherhood" is sectarian in character and but indicates the spirit of partisanship, which finds no sanction in the scriptures. It would require a strange and unusual mentality to reason that children of God are outside of the church and excluded from the brotherhood by the Lord for not doing that which both the scriptures and history are silent for nineteen hundred years. That is, support such institutions as this one, the first one being so supported dating back only to 1909!

There are voices being heard expressing the hope for a better day in the relation between the people of God, and that an area of increased understanding and trust can be developed by just such efforts of communication as this one at Arlington. This does not entail the stultifying of one's conscience, but does envision an earnest resolve to seek the "unity of the Spirit in the bond of peace." It cannot be realized by inflammatory and prejudicial pronouncements from any source. A denial from either side that those of the contrary part are members of the church and included within the brotherhood whom we are enjoined to love can frustrate all efforts designed to further the progress toward the end sought. **End**



VALUES _____ (Continued from page five)

concern. He admonished his friends, "Lay not up for yourselves treasures upon earth... but lay up for yourselves treasures in heaven..." "And why take thought for raiment?" We may have room for thought in the following words of Emerson in his referring to Thoreau: "He chose to be rich by making his wants few."

A mother's love for a child will cause him to live by a high code of ethics: obedience to divine Authority, subjection to his parents, maintain purity of life, always be kind and thoughtful of others, hold spiritual values high above material values, ever give of himself for the good of others. **End**

REPARATION _____ (Continued from page seven)

fact that he has refused to make restitution for his lying. To lie, one does not necessarily have to make a dogmatic statement of untruth; one can IMPLY an untruth, STATE an untruth, or ALLOW an untruth to be uncorrected—and be guilty of lying! Many people are like Abraham when it comes to lying. True, Sarah WAS his half-sister, but the way Abraham told it the implication was left that she was NOT his wife. People will not come right out and make a statement of untruth, but they will slyly tell something which conveys an untrue impression and when confronted with the tale express hurt indignation at being accused of lying; no, they did not “say” the lie, but they DID either imply it or allow it to be believed when told by someone else! We can act cute like this to people and sometimes get away with it— but that is another matter with God!

This moral regeneration in repentance is what was preached even by Moses. Remember, for a moment, that under the Law of Moses the sin-offering meant nothing without restitution—and the Law was pregnantly replete with specifics regarding restitution! Exodus 22 would be a splendid place to begin a study of what constituted making restitution under the Law—also, read Prov. 6:30, 31. Under the Law (Num. 5:7, 8) the penitent sinner who could not find the one whom he had wronged, was to seek out the KINSMAN of the wronged and make restitution! And yet many brethren today have the unmitigated gall to demand that the community accept them as penitent and restore all enjoyments of fellowship simply upon the basis of their saying “I’m sorry,” without even one overtune of reparation! Then, when one conscientious fellow refused to accept this “song and dance” as repentance, he is branded as being malicious and unforgiving! Shades of blasphemy! How far will we drift to condone ungodliness? Jesus said in Matt. 5:4, “Blessed are they that mourn: for they shall be comforted,” implying that comfort can be obtained only as a result of one mourning his sinful condition! This is why Paul said, “For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea CLEARING of yourselves, yea indignation, yea fear, yea vehement desire, yea zeal, yea AVENGING! In all things ye have APPROVED YOURSELVES TO BE CLEAR IN THIS MATTER.” Those are my sentiments exactly. I will require no more, but I certainly will accept no less.

End



SAVED BY GRACE... _____ (Continued from page six)

Paul said: “For when we were yet without strength Christ died for the **ungodly**” (Rom. 5:6). Again, “While we were yet **sinners**, Christ died for us” (vs. 8). Further: “When we were **enemies** we were reconciled to God” (vs. 10).

The glorious truth of this is, God did not wait until sinful man realized his guilt and longed for the Savior. God did not wait until sinful man ceased from sin before sending His Son to die for his reconciliation. On the contrary, “He came unto his own, and his own received him not” (John 1:11). In verity, they cried: “Crucify him,

Crucify him!” The very messengers of the gospel would be persecuted by the VERY ONES to whom they would be sent with the message of eternal salvation. “They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers **for my name’s sake**” (Luke 21:12). Truly, then, God did not wait until man was deserving, or even desirous, of the Savior and of the offer of salvation, for he despised both. He sent His beloved Son to a cruel and **undeserving** world. Truly, then, it was the “grace of God,” the “gift of God.”

The Transition

Notice this wonderful contrast, please. Those who were “dead in trespasses and sins” are NOW “quicken” (made alive) they are “quicken together **with Christ**” (Eph. 2:1, 5). They were “raised . . . up together, and made to sit together in heavenly places in Christ” (vs. 6).

How did this change occur? **When**, and by **what means**, or process? By “faith only”? If so, then other passages must agree. **WHAT WAS THE FACTOR THAT RESULTED IN THE DIFFERENT STATE OF THESE INDIVIDUALS?** The key to the solution lies in the understanding of the meaning, the process of “quicken” and “raised.” Notice, please, these passages simply state **WHAT HAS HAPPENED**, but **DO NOT TELL HOW IT HAPPENED**. Other passages dealing with this very same things will bear this out fully.

1. Rom. 6:2: “dead to sin.” The literal meaning of death is, separation. Here these people were in sin, and thus they were “dead in trespasses and sins.” They were separated from God. But being NOW “dead unto sin,” they were separated **from sin** and reconciled to God.

Vs. 4: “Therefore we are buried **with him** by baptism into death: **that like as Christ** was raised up from the dead **EVEN SO WE ALSO SHOULD WALK IN NEWNESS OF LIFE.**” Verse 11: “Likewise reckon ye also yourselves to be dead unto sin, **BUT ALIVE UNTO GOD.**” Hence we see that while Eph. 2:1, 5 teaches **WHAT** has happened, Rom. 6:3-5 teaches **HOW** it happened. It reveals the **process** by which salvation, the new birth is attained.

2. Col. 2:11: “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” Notice the parallel between this verse and Rom. 6:2, 11: “dead to sin.” and “dead unto sin, but alive unto God **THROUGH JESUS CHRIST OUR LORD.**” Hence again, separated from sin (dead to sin) and reconciled unto God. How? “Through Jesus Christ.” Verses 3 and 4 tell us “That so many of us **WERE BAPTIZED INTO JESUS . . .** therefore we are **BURIED WITH HIM BY BAPTISM.**” In this manner we are “alive unto God **THROUGH Christ Jesus our Lord.**”

Col. 2:12-13: “Buried with him **IN BAPTISM**, wherein ye are **RISEN WITH HIM . . .** And you, **BEING DEAD IN YOUR SINS . . . HATH HE QUICKENED TOGETHER WITH HIM, HAVING FORGIVEN YOU ALL TRESPASSES.**”

Can you not see the wonderful harmony in the word of God? Eph. 2:5 tells us, “Even when we were dead in sins, hath he **quicken together with Christ.** Paul demonstrate; the **HOW** of this in Col. 2:12-13: “quicken together **WITH**

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HIM..." WHEN they were "BURIED WITH HIM IN BAPTISM." This undeniably proves HOW ALL THIS WAS ACCOMPLISHED WHAT WAS SPOKEN OF IN EPHESIANS TWO CONCERNING "BY GRACE ARE YE SAVED."

In conclusion let us notice:

1. Man, in his sinful condition, could not save himself. As Isaiah of old wrote: "... thou hast wearied me with thine iniquities" (43:24).
2. Hence, man did not deserve the "grace of God that bringeth salvation." Truly, then, it was "the gift of God."
3. There is no evidence of "faith only" as the PROCESS or MEANS of salvation; in verity, scriptures refute such false doctrine.

4. "Seeing ye have purified your souls in OBEYING THE TRUTH..." (1 Pet. 1:22) destroys the "faith only" theory, for this teaches MAN IS SAVED BY OBEDIENCE. One can obey only when commanded. In the absence of a command, obedience is impossible. Hence obeying a command is not "faith only."

5. This is all accomplished when one obeys the command to believe (Mark 16:16), when one repents (2 Cor. 7:10), when one confesses the Christ (Rom. 10:9-10), and finally, when one is baptized for remission of sins (Mark 16:16; Matt. 28:19-20; Acts 2:38, 41; 8:12, 36-39; 10:47; 16:30-33; 22:16; Rom. 6:3-6 Col. 1:11-13; Heb. 10:22; 1 Pet. 3:20-21).

These passages prove there is something else, in addition, to "the grace of God" that MAN MUST DO to be saved. End

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Tempered Love

"And this I pray, that your love may abound yet more and more in knowledge and in all judgement; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Philippians 1:9-11.)



Love is that attribute of the human heart which activates faith and produces works of obedience to God. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Galatians 5:6.) Love may therefore be equated with zeal. A person's zeal, however, may not always be pleasing to God. Paul reminds us of his own unholy zeal demonstrated by his persecution of Christians, saying, "Concerning zeal, persecuting the church." (Philippians 3:6.) He further tells us that his Jewish brethren "have a zeal of God, but not according to knowledge." (Romans 10:1, 2.) These statements suggest that neither zeal nor love are ends within themselves. Their character and acceptability thereby are determined by their objects and their respective motivations. Flaming devotion has often been the source of some of the world's most tragic errors.

Paul's beautiful prayer for the Philippian Christians recorded in the text with which we began this article em-

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phasizes the importance of "tempered love." The word temper means "to regulate, esp. by moderating." (Merriam Webster's New Collegiate Dictionary.) It is a term technically used to describe the preparing of metals so as to give them toughness and strength adequate for the uses to which they will be put. Often in accomplishing this objective metals are first heated in fire then cooled in water. This practice furnishes a suitable analogy for an application of Paul's remarks on "love." The Christian's love is to be tempered by his knowledge of the will of God—Heaven's fire (Jeremiah 23:29.) and judgement born of sanctified experience and believing prayer (James 1:5, 6.)—the cooling water of a righteousness matured mind.

Inflamed devotion to Christ and Heaven's institutions, if it be not tempered by enlightened understanding of the word of God obtained through persevering study and perceptive discernment begotten of dedicated experience and trusting prayer, can and does give rise to unreasonable and destructive extremes in human attitudes, speech, and practice. As Paul suggests, love abounding with a commensurate degree of knowledge and judgement ("tempered love") is that which enables us to "approve things that are excellent" or "distinguished between things that differ."

It has been most appropriately said, "It is a sad thing (See *Tempered Love*, page twelve)

| VOLUME 17 | JULY, 1968 | NUMBER 9 |
|----------------------------------------------------------------------------|------------|----------|
| In This Issue | | |
| Editorial, "The Best Co-operation,"
Stanley J. Lovett | | Page 2 |
| The Profitableness of the Scriptures,
Bryan Vinson | | Page 3 |
| Guarding the Root,
Irene Sowell Foy | | Page 4 |
| God's Laws,
Jack H. Kirby | | Page 5 |
| Church Cooperation
In Benevolence and Evangelism,
Truman Smith | | Page 6 |
| One Year In Australia,
Jim R. Everett | | Page 7 |
| "It Applies In Principle,"
Jerry C. Ray | | Page 8 |
| Hither... Thither... Yon....,
Jim C. McDonald | | Page 9 |
| Sermon Chart, "Prayer,"
Danny Brown | | Page 10 |

The Preceptor Magazine

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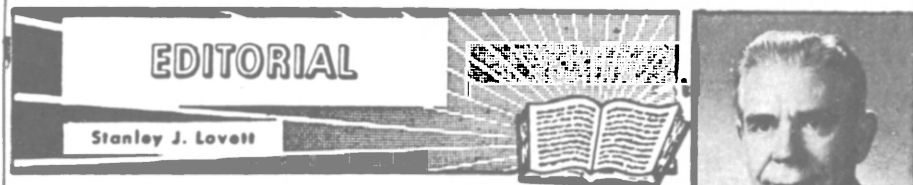
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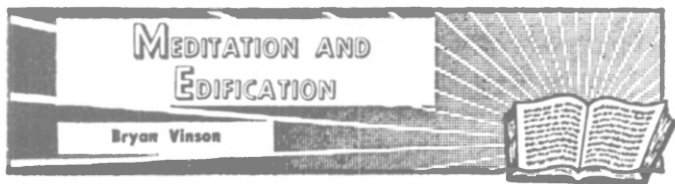
In the May 21, 1968, *Firm Foundation*, brother Reuel Lemmons wrote: "The best co-operation among churches is when each congregation does its work along with every other congregation to advance the same cause. None will object to this." If by "best co-operation" Lemmons refers to the New Testament pattern of co-operation and by "cause" he refers to the gospel, we are in complete agreement with his statement. "No one will object to this." Upon the New Testament pattern of independent but concurrent church co-operation all brethren could co-operate. However, in the light of what he has written in the past, his statement could imply, that of several ways in which churches may co-operate, the plan of the Lubbock, Texas, Sunset church elders (of which he was writing) is the best to advance "the same cause" which cause, unqualified, could refer to any number of "causes" (not found in the New Testament) which brethren have pushed in past years. In the light of the context, in connection with Lemmons endorsement and commendation of the Sunset elders' plan or "framework" to get preachers into the remaining 120 unevangelized nations of the earth, either we have misunderstood Lemmons or we have misunderstood Peden or both. we are not sure Lemmons means what we would like for his statement to mean.

In his article, "Into All the World....," Peden writes some good things about the evangelization of the remaining 120 untouched nations but at the same time betrays a lack of understanding respecting the independent and concurrent character of the work of the local church in "working together in concert."

In passing, we would suggest that brother Peden is wrong when he thinks local congregations are under the Great Commission. It was given to the Apostles and under it they labored until their respective deaths. If churches are under it today, it is not enough just to send a preacher. If the congregation is under the Commission, the church itself must "go" and it must "go" into "all the world." We know of no such congregation either in the past or in the present. Brother Peden makes an approach to what appears to be truth when he wrote, "The 120 churches can work together on a world program while working separately in the full strength of congregational autonomy." But previous to that statement, he had already made a shift right back into the "sponsoring church" sort of co-operation by endorsing both World Radio and Herald of Truth as "facilities" in which churches "could beam the gospel to any part of the world" which would not allow the presence of an evangelist among them.

Peden deprecates among churches what he describes as "unilateral action" and "independent action" as being productive of "duplication of efforts, as well as duplicity of mistakes," which "is the costly price we have paid for unilateral action." We deny that independent action of churches is the cause of the ills he describes. If the work of a congregation that is peculiar to itself is not "independent" then it is "dependent." But there is no New Testament evidence that in the work of a congregation that is peculiar to itself, any church was "dependent" upon another church.

Peden concludes by announcing that October 11-13, 1968, will be a Historic Date" when "hundreds of elderships will gather in the meeting of the Sunset Church of Christ for three days of planning and prayer." "Planning" for whom? If each eldership plans for its own (Continued on page thirteen)



The Profitableness of the Scriptures

Scripture is anything written, hence scriptures are writings. All scriptures are not profitable, but some are, and these only when read. Nothing written is of any profit apart from being read, and the measure of profit derivable therefrom is determined by first, the value inherent in that written, and secondly, by the energy employed in endeavoring to extract therefrom the true meaning of that written, coupled with a righteous attitude in the purposes prompting the pursuit and directing the quest for this true meaning. While



acknowledging that all scriptures are not profitable, because so much which has been and is being written has no value, being literary trash, being puerile and insipid if not altogether injurious in the effects wrought.

When we come to appraise that body of writing identified within itself as being inspired of God, we are confronted with the totality of value which is affirmed. "Every scripture inspired of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, furnished completely unto every good work" (2 Tim. 3:16-17). No other writing or body of scriptures extant can make such a self-claim as this. These can because they are from God. And being from the God who is infinite in wisdom and therefore inerrant, it isn't conceivable that with respect to the purpose for which he has caused to be written the contents that there should be either any falling short of the end He had in mind or any superfluous extension in that revealed by Him as touching this end. The finiteness and liability to err by man renders all his writings as thus imperfect both in content, construction and design, but not so regarding that which comes from God.

This passage sets forth with a fascinating interest the intent or design of the scriptures, as inspired of God, as bearing on the effect to be wrought on man. First man is viewed as being in a state of ignorance and elsewhere we read that "the times of this ignorance God winked at, but now commands all men everywhere to repent," and thus repentance is a required act by man suspended on an antecedent accomplishment of enlightenment, a removal of a condition of ignorance which God no longer views with any condonement. Thus man needs teaching. The scriptures fully supplies the teacher with all he needs to teach the one who is to be delivered from a condition of ignorance; that is, all enlightening material contemplated as necessary to the end sought is embodied within the inspired scriptures. Also, it might be worthwhile to note that this initial teach-

ing is designed to not only inform man of the mind of God with regard to what man is to do, but joined essentially with this is the pronouncement of reproof or rebuke for what he is in consequence of what he has done. When the Holy Spirit came to guide the apostles into all truth, through them he was to "convict the world (mankind) of sin, of righteousness and of judgment." To Timothy, Paul is affirming the competency of the scriptures to accomplish this conviction of the guilt of sin. Also, in the conviction of sin there was contemplated the necessity of an accompanying conviction of God's remedy—God's provision and terms of justification from sin. This corresponds with that affirmed as bearing on the capability of the scriptures in effecting a correction of the sinner's condition, a healing of his affliction.

There is, therefore, not one thing lacking within the revelation from God in effecting the conviction and conversion of the sinner; and when those who engage in teaching the scriptures all necessary to accomplish the desired purpose, salvation from sin, is in his hand. Equally true is it that with this initial aim realized, there resides within these writings all one needs to instruct others in righteousness, and when the apostles "taught them all things whatsoever I have commanded you," pursuant to teaching and baptizing, this, too, is realized. There is affirmed equal fulness of that bearing on the instruction of the redeemed as there is on the conversion of the sinner. It ill-befits one, then, to warmly affirm the sufficiency and competency of the scriptures in relation to these while in any degree, in theory or in practice, disavowing the same adequacy and efficiency in instructing those.

What, though, does it mean to teach the scriptures? Does it involve only reading them without comment or explanation? If so, reason would demand that only those who are unable to read may thus be taught, and all others read the scriptures themselves. True, this they should do, and without so doing they will profit but little from any efforts of instruction bestowed on them by others. Each one needs to "search the scriptures daily to see whether the things (they hear) are so." But the endeavor of teaching the Word of God certainly requires an exposition of the scriptures. To expound the scriptures was the practice of Christ and His apostles in instructing their audiences in the truth. "Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into glory? And beginning at Moses and all the prophets, he expounded unto them in the scriptures the things concerning himself" (Luke 24:25-27). In this instance the meaning, as suggested in the Revised Edition is that of interpreting.

Numberless have been the instances when the compliment has been voiced, in eulogizing the scriptures, that the acquisition of truth by the continued and persistent study of the scriptures is likened to drinking water from a fountain of pure water, inexhaustible in its supply. No man has exhausted the meaning of the scriptures in his study of them; however, this being true lends no approval of the concept that any given passage may mean more than is discoverable within it. In one's effort to discover, (See **Profitableness**, page twelve)

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Guarding the Roots

More than a century ago, Ralph Waldo Emerson boasted that Harvard University was teaching all branches that would be a help to humanity. Another Bostonian, Thoreau, replied, "They are teaching all branches but not the roots." Failure to give attention to the "roots" of things by sowing the right seed in the right soil is bearing fruit in today's world, to our sorrow. We are living in a sick, sick world that can be cured only by the Physician of soul.



Alexander Campbell wrote beautifully of how "Infinite Wisdom has dictated the arrangement" and development of both nature and religion. He said: "As in nature, the lofty spreading oak was originally contained in the acorn, or, rather in a single cell of that acorn, upon which were impressed all the nature and laws of development which distinguish the mighty monarch of the woods. Even so, it has pleased God to wrap up, as it were, in a single proposition, that vast remedial system, which may overspread and shelter, in its full development, the whole assembled family of man." In it is presented the gospel, "the good seed of the kingdom," which when it grows and is fully matured, produces fruit unto eternal life. "In both areas, natural and spiritual, apparently simple means produce the grandest results." It is, "first the blade, then the ear, then the full corn in the ear." Underneath it all is the root, which without proper attention will not send forth the blade, the ear and the corn in the ear.

Jesus said, "The kingdom of God is as if a man should east seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how" (Mark 4:26,27).

In Mark 8:4-15, we find a record of Jesus giving to "much people" the parable of the soils. In that he impressed the necessity for the soil to be in a receptive condition for the seed, if the roots were to develop a plant to bring forth fruit.

The present chaotic condition of the world, with its riots and rebellion, show us that mothers and teachers have failed to prepare the soil of the hearts of their children for whom they are responsible. In such case the plant cannot become deep-rooted, able to support "a mighty oak." The world-wide sorrow and distress due to "man's inhumanity to man" should be sufficient to awake us out of our lethargy.

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.

As teachers who are Christians, let us listen to the Master Teacher, not waiting to be activated by the world, accusing us of giving attention "to the branches but neglecting the roots."

In reading Jesus' parable, one sees the need for giving attention to the soil, the hearts of our children. There the roots must take hold, get their food, and send forth the blade. As Jesus said, "Some fell by the wayside, and it was trodden down, and the fowls of the air devoured it." Jesus explained that as those who hear, then the devil comes and "taketh away the word out of their hearts." As teachers of children, our responsibility is to shield them from evil companionships and from evil in all forms, thus conditioning the soil for root growth. Keep the gate to your child's mind closed to all forces of evil.

Some seed fell on rock in the soil. "These have no root... and in time of temptation fall away." Others fell among thorns and were choked. The soil of a child's heart should be so guarded that anything that would harm may not enter in. His mind and heart should be so cultivated as to be receptive to the good seed. The very tone of the mother's voice, her words, her dress and her activities are daily making their impress on the child's mind and are cultivating him to make choices of good or evil. Jesus gave the result of being "choked with cares and riches and pleasures of this life." How many mothers want their children to "have a good time"! Whether or not they are in affluent states, the children must have money to spend, seeking fun and pleasure. A mother thoughtlessly said, "the pleasures of this life mean so much to me." How out of place she would feel in that eternal home of the soul, where all will be joy and peace. How unkind such a mother is being to her child to make him feel that our existence on this earth is for "fun and frolic." How empty is this life when one does not have the lofty goal of saving the souls of men for that eternal home.

The parable ends on a beautiful note. There is the good ground, typical of an honest and good heart. This one received the seed, the Word of God, kept it and brought forth fruit with patience.

What a grave responsibility and what a great opportunity is that of motherhood. It is the mother's responsibility to prepare the hearts of their children to receive and to keep the truth in their hearts, ever growing in the grace and knowledge of our Lord, Jesus Christ. It is a time-consuming work but what else could mothers do that is more rewarding?

"The wicked desireth the net of evil men:
but the root of the righteous yieldeth fruit."

—Proverbs 12:12.

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God's Laws

Jack H. Kirby

When God created humanity, He placed them under law, (Gen. 2:15-17). They were to dress and keep the Garden of Eden, and were to refrain from eating of the tree of the knowledge of good and evil. Adam and Eve were completely human with every characteristic of men today.

Sin had not yet entered into the world, but Adam and Eve had the capability to sin, i.e. violate the law God had given them. Death is a result of sin, and since no sin had been committed there had been no deaths; but God said that if they ate of the forbidden fruit they would die. (Notice the Bible does not mention an apple or any other specific fruit.) They did eat thereof, and sin and death entered into the world. They violated God's law, and He punished them. (Gen. 3:1-24). Man has been under law from the beginning of his existence. God's marriage law from the beginning is stated in Gen. 2:24, "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh."

Sin is a violation of law or acting without (outside the bounds of) law, (1 Jno. 3:4). Paul revealed that "where there is no law, neither is there transgression," (Rom. 4:15). "Sin is not imputed when there is no law," (Rom. 5:13). Cain sinned when he killed Abel and was punished, (Gen. 4:11-14), hence God must have revealed that man was not to kill another. We have said that it has always been wrong to kill. It has been because God forbade it, but not because of the nature of man. The African mother tosses her firstborn to the crocodile with no compunction of conscience because she has been taught that she should do this as a sacrifice. Her nature does not tell her it is wrong. Willful killing is wrong because God forbade it at the time of man's creation.

As man multiplied and the earth became inhabited, there arose a need for government to regulate man's conduct toward each other. Hence civil law was inaugurated. Paul revealed that civil government was ordained of God, and we are to be in subjection to these powers, (Rom. 13:1-7). It is the business of civil government to regulate man, and also to punish him when he violates the law. Thus it is a minister of God for good, (v. 4). Howbeit, men were still under God's law from the beginning. It was wrong to willfully take life, to marry more than one person, to commit sodomy (Gen. 19), etc., even if civil government might have permitted it. These moral laws of God transcend civil law.

Civil government could not save men when they sinned. There was no savior in civil law. During this period of time God spoke to man through the Fathers (Patriarchs), (Heb. 1:1). Adam, Noah and Abraham are examples of these men.


In the course of time God set out to affect the promise made in Gen. 3:15 to bruise the head of Satan, i.e. to save man from sin and the power of the Devil. The law given to the sons of Abraham through Moses at Sinai was a part of that plan. God had called Abraham to come out from his former home and to remain separated from other peoples, and in him and his seed all the nations would be blessed, (Gen. 12:3). The law "was added because of transgressions, till the seed should come to whom the promise hath been made," (Gal. 3:19). The Messiah was to come through the seed of Abraham, and the law of Moses was to keep the descendants of Abraham close to God. It was a tutor to bring the Jew to Jesus Christ the Messiah (Gal. 3:24). The law of Moses could not save man from sin because there was no Savior. "Now that no man is justified by the law before God is evident," (Gen. 3:11).

The law of Moses was given to the Jews only, (Deut. 5:2, 3, 15; Exo. 31:16, 17; Ezek. 20:10-12). However, the rest of the people (Gentiles) were not left in a state of anarchy. God still communicated his will through patriarchs and prophets such as Balaam (Num. 22) and Jethro (Exo. 3:1). The Gentiles were also under law, not the law of Moses but law nonetheless. It was the same law that regulated man's relationship to his Creator before the Mosaic law. They were to be judged by this law, (Rom. 2:12). It was a law written on their hearts, (Rom. 2:15).

This was the law Cornelius was under, (Acts, chapters 10 and 11). Cornelius was not a saved man (Acts 11:14) because he had not heard and accepted the Savior and the saving gospel. However, he was faithful to the only law he had, (Rom. 2:15). Hence, he was called a devout man, (Vine's Expository Dictionary, page 308, "to reverence, the root signifying sacred awe, describes reverence exhibited especially in actions, reverence or awe well directed. In New Testament it is used of a pious attitude towards God, Acts 10:2, 7"). By what standard was he devout? Not the law of Moses, because he was not under that law. It took a miracle to get Peter in his house. He feared God (reverence of God—Vines, pg. 85), gave much alms to the people, and prayer to God always, (Acts 10:1, 2). God heard his prayers (Acts 10:4), not because he was a Christian, and not in spite of the fact that he was a sinner; but because he was living faithful to God's law given from the beginning of man's existence upon earth. This was God's moral law. Cornelius' prayers did not save him. It took obedience to Christ's saving law to do this. Likewise, prayer does not save today, but to say God does not hear a devout, God fearing, man is to read things into God's word that are not there. Salvation is not through prayer, but may come about as a result thereof.

People can be good moral men today and not be Christians. They can live in harmony with God's moral law, but they are still sinners until they acknowledge the Savior and obey His law, (Heb. 5:9).

In his letter to the Gentile Christians of Galatia, Paul said "when we were children, were held in bondage under the rudiments of the world: but when the fulness of time came, God sent forth his Son, born of woman, born under the law, that he might redeem them that were under the law" (See **God's Laws**, page twelve)



Church Cooperation In Benevolence and Evangelism

Truman Smith

Often our institutional brethren charge us with placing more importance on the physical or material needs than upon the spiritual in our teaching on the subject of New Testament cooperation. This is due to a failure on their part to accept what the New Testament does teach.



They Get Brethren Confused

Almost without exception, in a desperate attempt to prove that one church may scripturally send money to another church to preach the gospel, our brethren will drag out every example in the New Testament where a church or a number of churches sent money to another church to relieve **needy saints**. In other words, they contend that if they can show where one church sent to another church this would prove that they are justified in the **sponsoring church** type of cooperation as practiced by the 5th and Highland church in Abilene, Texas with the Herald of Truth. They use New Testament examples of church cooperation in **benevolence** in order to establish what is scriptural in **evangelism**. The Herald of Truth is not a work of benevolence (caring for physical needs), but is a work of evangelism (having to do with the **spiritual** needs). So, indeed they confuse the minds of brethren by thus misusing New Testament examples! The reason they do this is obvious. They know that there is no passage in all the New Testament that shows one church sending to another church in **evangelism**. They have no other place to which they can go to try to make their practice harmonize with the truth as taught in the New Testament, so they are forced to use the passages that deal with benevolence, and thus they "by good words and fair speeches deceive the hearts of the simple" (Rom. 16:18b).

New Testament Church Benevolence

Each local congregation in the New Testament was to take care of its own needy members. However, emergencies sometimes occur which make it impossible for a congregation to meet the needs of such members without help from others; thus, we note in 1 Cor. 16:1-4 the church in Jerusalem required assistance from other churches (See also 2 Cor. chapters 8 and 9). The New Testament plan is that many churches may send bounty to such a needy church that it may be able to do its own work of relieving its needy saints. A careful look at Acts 11:27-30 will reveal that when brethren in an area were destitute, a church in another place sent relief to the elders of the needy brethren so that the elders could do their own work of relieving the needy members in the local church over which they

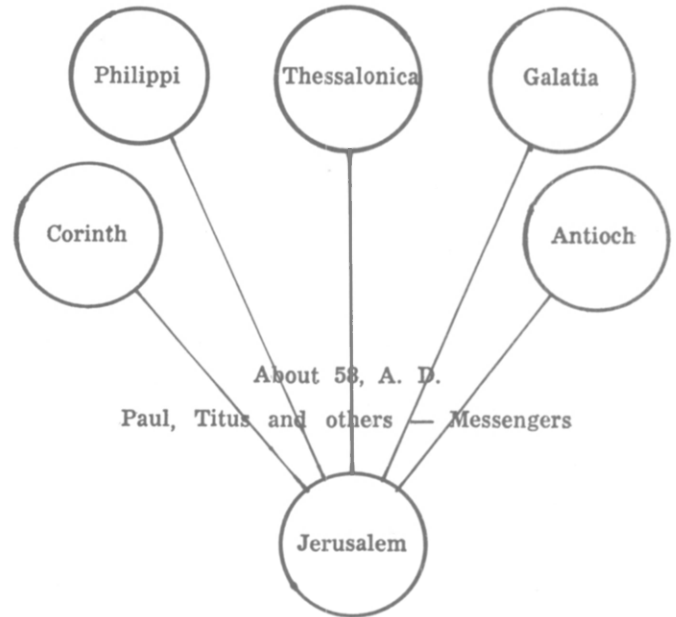
Truman Smith — Preacher for the Thayer Street church.
641 Elma, Akron, Ohio 44310.

were overseers (1 Pet. 5:2). The digram below will serve to illustrate the New Testament plan of benevolence. But remember, this is in the realm of benevolence; not evangelism.

An Example of Many Churches Cooperating With One Church

1 Corinthians 16:1-4

2 Corinthians 8:9



New Testament Evangelism

We do not have the same plan in the field of evangelism as we do in benevolence. Herein is the area where our institutional brethren make one of their greatest blunders.

Paul said in 2 Cor. 11:8, "I robbed other churches, taking wages of them, to do you service." This passage shows that while Paul was in Corinth, "other churches" sent his wages to him. Notice, please, that the "wages" went directly
See **Cooperation**, page twelve

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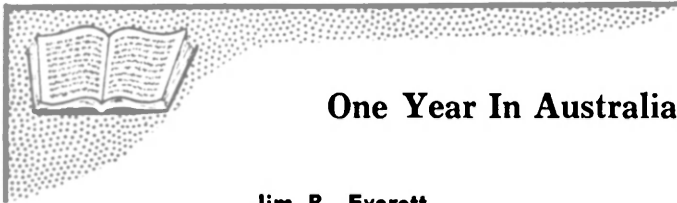
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One Year In Australia

Jim R. Everett

A person would have to understand how we felt as we arrived in Australia in order to appreciate fully the contrasting emotions which now reside in our hearts. A letter had been circulated throughout Australian churches warning them of the coming of "Anti" preachers. This letter, perhaps unintentionally, left the impression with the brethren here that we were opposed to Bible classes and individual containers for the fruit of the vine, among other things. One Australian preacher recently remarked that it was little wonder that those who warned of our coming would not relate what we really opposed, because such correct representation would have found many Australian Christians of like-mind. As we stepped from the boat and passed through customs, we were greeted by brother Rolly McDowell of Bundaberg, Queensland, and brother and sister Henderson of Sidney. We verily thought within ourselves that the McDowells and Hendersons were the only people in all of Australia who wanted us to be here—a rather lonely feeling. The local work is slowly growing and many brethren in Australia are now receptive to us and desirous of our assistance in the preaching of the Gospel. The warning in the letter has actually worked to the furtherance of the Gospel and not to the hindrance of our work.

Shortly after our discussion with the author of the warning letter, Bob Harkrider, with whom I am working, wrote an open letter to the Christians in Australia, answering the letter and stating exactly that to which we are opposed. About a month later, we started publication of a small paper entitled "Doing Truth." Both of these have enjoyed good reception from many brethren. At the request of a number of brethren in Melbourne, Victoria, Bob and Rolly McDowell made a recent trip there. This trip confirmed the conservative attitude on the part of four Australian preachers and other Christians in the Melbourne area. We have also learned of conservative brethren in other places, as they responded to the letter and paper.

For the past nine months, we have been working with the churches in Armidale, Inverell, Gunnedah and here in Caringbah. At the same time Harold Comer and Rolly McDowell have been working with the brethren at Gympie, Rockhampton, Emerald and Bundaberg. We have preached in eleven or twelve meetings this past year, done extensive teaching through different newspapers, done some radio work and taught innumerable home Bible studies. As a result of this work, at least, eight have been baptized, one has been restored and two have left the associated church of Christ. We trust that many brethren have been streng-



Jim R. Everett — P. O. Box 159, Miranda, NSW 2228, Australia.

thened through our efforts. In the local work here in Caringbah, there are three prospects who will probably obey the Gospel within a few weeks. We now number ten adult members and our attendance is consistently over seventeen. Brother Henderson and brother Thompson, the other two male members, both teach and preach in our absence and are a tremendous help in the work. The church in Bundaberg numbers about forty members and
See **Australia**, page fifteen

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"It Applies In Principle"

Jerry C. Ray

This statement is heard many times in the discussion of the Bible, and, I fear, is quite often used wrongly. A passage of scripture is quoted and an objection is made the passage is not dealing with the subject at hand. The answer is given, "Well, it applies in principle," or, "The principle is the same."



Stop and think: How does one know that the principle applies? The only way is that some other passage teaches the truth involved. But that still doesn't mean the verse in question teaches anything "in principle" that it does not include in general.

Isn't the statement actually an admission: "I know the passage isn't talking about that, but I can't think of a passage that teaches what I am affirming, so I'll try to use this one."

Please don't misunderstand me. I am not accusing anyone of dishonesty. But if there is a passage that teaches the point to be made, why not use that passage instead of using one that may, or may not, teach it "in principle." Perhaps we have become the victims of our careless and inexact thinking.

Certainly there are passages where a general truth is stated that can apply to things for beyond the immediate circumstances that elicited the statement originally from the inspired writer. For example, "God is not the author of confusion, but of peace . . . Let all things be done decently and in order . . . Let all things be done unto edifying" (1 Cor. 14:33, 40, 26).

But too often this loose handling of the Scripture can be the foundation for a completely erroneous position. Let me give you an example:

"Be not unequally yoked with unbelievers" (2 Cor. 6:14) has been used to show that a Christian cannot marry an unbeliever. But the passage is not even talking about the subject of marriage at all. Look at the context. But someone reasons, "The passage mentions a yoke, and there is no closer yoking than that of the marriage covenant, so it applies in principle."

Whatever "yoke" is under consideration in 2 Cor. 6:14 is wrong to enter (verse 14) and wrong to remain in (verse 17). Note the strong contrasts: Christ with Belial, believer with unbeliever, temple of God with idols, righteousness with iniquity, light with darkness.

Verse 17 absolutely demands the dissolution of whatever

Jerry C. Ray — Evangelist for the Greens' Bayou church, 12402 Mylla, Houston, Texas 77015.

"yoke" is spoken of in verse 14. Some want to say it is wrong to marry an unbeliever, but you may remain in such a yoke once entered. You can't have verse 14 without taking the rest of the section.

In 1 Cor. 7 Paul told Christians to remain with their unbelieving mate. It changes not the force of 2 Cor. 6:14-18 to say that 1 Cor. 7 speaks of marriages contracted before obedience to the gospel; if the yoke spoken of in 2 Cor. 6 is marriage, then such a marriage is linking Christ with Belial, light with darkness. etc.

Look again at the import of 2 Cor. 6:14-18. The yoke spoken of is one that cannot be tolerated under any circumstances.

Be careful of those "it applies in principle" arguments. **The End**

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HITHER... THITHER... YON

Jim McDonald



Jim C. McDonald — Evangelist for the Second and Walnut Street church and Staff Writer for The Preceptor Magazine, 401 North Third Street., Paragould, Arkansas 72450.

Two were recently baptized at the Paris Ave. church in Peoria, Ill.... Larry Hogland, son of Ward Hogland, Greenville, Texas is serving in Viet Nam. Son Larry wrote father stating: "Two have been baptized on the base in Viet Nam." One was a Catholic who presently is trying to convert his wife who lives in New Orleans, La. These young Christians have 8-9 meetings with them for worship each Lords Day .. One was baptized at Union St. in Bangor, Maine.... One was baptized recently at Scyene Rd. church in Dallas, Texas .Two were baptized at Anaheim, California during April..... One was baptized during May at Steele, Missouri Two were baptized in April and May at the church in Butler, Missouri ... One was baptized during April at Floral Heights in Wichita Falls, Texas Seven were baptized in a gospel meeting during April at the Huffman church in Birmingham, Ala..... Seven have been baptized in the last month at Second and Walnut in Paragould, Ark. Two were baptized in April at Westside church in Irving, Texas Two were baptized during April at North Main church in Vidor, Texas.... One was baptized during May at the Sixth Ave. church in Pine Bluff, Ark.... One was baptized during April at the Preston Highway church in Louisville, Ky. Three were baptized late in April at the Caprock church in Lubbock, Tex. Two were baptized during April at Belmont in Indianapolis, Ind.... One was baptized in a recent meeting in El Centro, Calif..... One was baptized at West Washington St. in Indianapolis, Ind. during April... One was baptized during April at Poplar Street in Cleburne, Texas.... One was baptized in late March at the Fairview church in Garden Grove, Calif..... Ten were baptized in an April meeting at Myrtle Grove, Pensacola, Florida... Early April was the time for one baptized at the 77th Street church in Birmingham, Ala. One was baptized recently at the Downtown church in Lawrenceberg, Tenn..... One was baptized in April at the Imhoff Ave. church in Port Arthur, Texas.... Four have been baptized recently at Wallisville Road in Highlands, Texas.

Bill Cavender held an April meeting for the Southside church in McAlester, Okla..... Brother Cavender holds June meetings for Westvue church in Murfreesboro and Almadale church both in

Tennessee..... Oliver Murray held an April meeting for the White Oak, Tex. church... Ward Hogland held a May meeting for the church in Booneville, Miss..... James Trigg held an April meeting for the Highway 79 church in Henderson, Texas ... Arnold Hardin was with the Kiestview church in Dallas during May.... Osby Weaver was with the Castleberry church (Ft. Worth).... James R. Trigg held a May meeting for the Westwood church in Sherman, Tex. ... James W. Adams held an April-May meeting for the Hickman Mills church in Kansas City Missouri..... Franklin Puckett held a May meeting for the West Murray church in Murray, Ky... Eugene Britnell's summer meetings will carry him to Aurora, Colo., Kokomo, Indiana; Mulvane, Kansas; Carrolton, Texas; Tampa, Fla.; New Hope, Tenn., and Isbell, Athens and Hartselle, Ala. Lew St. church in Plano, Ill. had an April lectureship with Leslie Diestelkamp, Ray Ferris, Kenneth Thomas, Charles Boshart, Gordon Pennock, Elvis Bozarth, Jim Watts and Hiram Hutto speaking ... The Timberland Drive church in Lufkin, Texas had a recent lectureship Bob McDonald, James Adams, Wilson Coon, Jerry Ray and John Iverson were speakers. A June meeting also was conducted by these brethren with Robert Farish, Austin, Tex., preaching ... Cleo N. Blue held an early May meeting at 6th Ave. in Pine Bluff, Ark. ... Bill Crews held an April meeting for the Spring Branch church in Houston, Tex..... A. C. Gridler held an early May meeting for the brethren at Berger, Tex..... Stanley Lovett was with the Southside church in Mt. Pleasant, Texas in a recent meeting Robert Jackson held an April meeting for the Hickory Heights church in Lewisburg, Tenn., while at Tullahoma, Tenn. (Westwood) Rufus

Clifford was in a meeting. B. G. Hope held a recent meeting for the University Heights in Murfreesboro, Tenn.... Raymond Harville held an April meeting for the East Side church in Russellville, Ala. church.... A lectureship meeting was held in early April at the Margaret St. church in Joliet, Ill.... During the same week Carrol Sutton was with the church in Washington, Ill. in a gospel effort.... Leon Goff held a June meeting for the Haynesville, La. church.... Thomas F. Shropshire held a meeting recently at Bossier City, La.... Elmer Moore held an April meeting for the Mound and Starr church in Nacogdoches, Texas.

P. F. Kuykendall held a May meeting for the Burnett St. church in Louisville, Ky..... Elsewhere in Louisville, Granville Tyler was in a meeting the same week at the Gardiner Lane church B. G. Hop was in a May-June meeting for the Clarksville, Ind. church.... J. F. Dancer held a June meeting for brethren in Hodgenville, Ky.... Bob Owens held a May meeting for brethren in Kirkwood, Miss.... Luther Blackmon held a recent meeting at Bloomington, Ind.... Weldon Anock was at High School Rd. church in Indianapolis, Ind.... Robert Turner was in a late April meeting at 40th and Emerson, also in Indianapolis... Jady Copeland held a recent meeting for the South Street church in Nacogdoches, Tex.... Hoyt Houchen held a May meeting for the brethren in Zion, Ill..... Harold Howard held a May meeting for the church in Rogersville, Ala.... Arthur W. Atkinson, Jr. held an April meeting for the California St. church in Calimesa, Calif. .. William B. Murrell held an April meeting for the Southeast church in Akron, Ohio. .. Oliver Murray held an April meeting for the Matthews Street church in Bay City, Texas .. Clyde Strickland held a meeting in May for the Alta Loma, Texas church and W. R. Jones held a May meeting for the Southside church in Sulphur Springs, Texas .. April meetings were held in Vernon, Texas with Arvid McGuire and at Altus, Okla. with Arnold Hardin preaching Larry Bunch and Jesse Kelly were speakers at a five night meeting at Floral Heights in Wichita Falls, Tex... John Clark held a May meeting for the Cahaba Heights church in Birmingham, Ala..... Elvis Bozarth held an April meeting for the Montebello, Calif. congregation... Maurice Barnett held an April meeting for the 10th and Termino church in East Long Beach, Calif. O. J. Swinney held an April, May meeting for the Union Road church in Lufkin, Texas.... Leonard Tyler held a May-June meeting for the Central church in Charlotte, Tenn.... Charles Morton held a June meeting for the Etna, Ark. church ... Maurice Barnett held a May meeting for the Locust St. church in Mt. Pleasant, Tenn.... W. C. Sawyer held a May meeting for the Brandenburg, Ky. church... Homer

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To God-Father Matt. 6:9

Iniquity Out Psalm 66:18

In Faith Matt. 21:22

1 Thess. 5:17

PRAYER

Luke 18:1

Word In Heart Jno. 15:7

Keep His Commands 1 Jno. 3:22

In Name of Christ Jno. 14:13

ALIEN

Hear - Rom. 10:17
Bel. - Jno. 8:24
Rep. - 2 Pet. 3:9
Con. - Rom. 10:10
Bap. - Mark 16:16

1. NO SUBSTITUTE FOR PRAYER

1 Tim. 2:1; Phil. 4:4-6; Eph. 6:18
Obedience No Substitute For Prayer

2. GOD ANSWERS PRAYER

Teaches He Will - Matt. 7:7; Jas. 5:16
Expect an Answer - Matt. 21:22; Jas. 1:6
Exsmpls: Hannah - David - Elijah

3. EXAMPLES OF JESUS - 1 Pet. 1:20

Mark 1:35; Luke 6:12; Matt. 14:23; Luke 22:42

4. POWER IN PRAYER

Enlightening Power - 1 Kings 3:4-12; Jas. 1:5-6
Comforting Power - Luke 22:43-44; Heb. 4:15-16
Pardoning Power - Acts 8:22

ERRING

Rep. - Acts 8:22
Con. - 1 Jno. 1:9
Pray - Acts 8:22

-- Danny Brown

Hailey was with brethren at Thomas Blvd. in Pt. Arthur, Tex. in a mid-May meeting... and Wilson Coon held an April-May meeting for the Eastside church in Baytown, Texas.....

Robert F. Turner, 1608 Sherrard St., Burnet, Texas 78611. "Beginning April 8, I have been in meetings in Beaumont, Texas (Pinecrest); Madrid, Iowa; Indianapolis, Ind. (40th. & Emerson); Baltimore, Md. (Taylor Ave.); Piscataway, N. J.; and Canoga Park, Calif. Interest and attendance has been very good throughout, with special attention given to a series of lessons on the church and its organization. At Canoga Park, by request of the elders, one service was devoted to an explanation of the "Arlington Meeting" and some of ramifications. There were two baptisms, and two to place membership there.

"Following a current meeting in Long Beach, Calif. (Studebaker Road); I will continue in meetings in Arizona, northern California, Oregon, Texas, Missouri, Arkansas, Illinois, Kentucky and Tennessee; to conclude the year 1968. Subsidy from the Oaks-West church, Burnet, Tex., is making it possible for me to conduct meetings and special studies in places unable to fully support such work.

"I plan to continue this type of work in 1969; and have already scheduled work in Arizona, California, Missouri, Indiana, Alabama, Florida, and Texas."

J. G. Savage, Lewisville, Texas writes: "Ward Hogland of Greenville will do the preaching in a gospel meeting at the church which meets at 1200 West Main Street, Lewisville, Texas, June 17-23rd; services will be at 7:30 P.M., Monday through Saturday nights.... Vernon Ripley is the regular preacher for the church in Lewisville...."

Herbert Thornton, Humble, Texas: "The work at the Humble, Texas congregation continues to make progress. We had a good meeting April 7-12 with Elmer Moore of Lufkin, Tex. doing the preaching. In the past two months there have been five baptisms, three restorations and two to place membership. On March 31, I was privileged to baptize my youngest son, Mark. This, indeed was a joyful occasion."

James L. Denison, Box 481, High Springs, Fla. writes "On June 9th, 1968 I will begin working with the Henderson Blvd. congregation of Tampa, Fla. Any correspondence after that date may be sent me at the church's address of 3402 Henderson Blvd., Tampa, Fla. 33609, until further notice. (I) closed an 8 day meeting at Mayo, Fla. on April 28th with two baptisms and two restorations. My next meeting will be with the Gap Road congregation of Batesville, Ark. beginning June 23rd."

Harold Turner is the new preacher

for the West Side church in Ft. Worth, Texas.... Tom Roberts now is preaching for the brethren in Crockett, Tex... John Coffman is now preaching for the church in Hereford, Texas... James R. Trigg has accepted an invitation from the Greggton church in Longview, Texas to work with them. Frank Ingram moves to St. Petersburg, Fla. to work with one of the congregations there.... Harry L. Dubois also is moving to work with one of the Florida congregations.... Jack Britt is the new preacher for the Lafayette Heights church in Indianapolis, Ind.....

NEW CHURCHES—"A new congregation has started meeting in Pulaski, Tenn. It is known as the South Third Street church....." via Downtown worker, Lawrenceburg, Tennessee..... "Several families, who formerly worshipped at 3600 Calmont Ave. (Ft. Worth Texas) met together at a new location last Sunday.... The new group will be designated as the Southeast church of Christ for locative purposes. They meet at 9:45 a.m. for Bible Study and 10:45 for worship. The services on Sunday evening are conducted at 6:00. Forty-seven were in attendance for the initial service...." —via Castleberry bulletin.. "A number of brethren desiring to serve God in Gods way have started to meet in West Memphis, Ark. They had over 20 at their first meeting..."—via Know the Truth, bulletin of the Winchester Rd. church in Memphis, Tenn.

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TEMPERED LOVE _____ (Continued from page one)

when men have neither the wit to speak well, nor judgement to hold their tongues." (Bruyere, *The New Dictionary of Thoughts*.) The cause of truth among God's people desperately needs people with a burning passion—people inflamed with holy zeal, but such love and zeal must always be tempered by knowledge and judgement. There must be enlightened understanding of the word of God plus accurate knowledge of all the facts connected with any given situation with which we deal. In winning a lawsuit in court, one must demonstrate that both the law and the evidence sustains his claims. Neither without the other is sufficient. By the same token, God's people can proceed scripturally, effectively, and constructively only when they are sustained by Divine law and pertinent facts. Too, we must have enough judgement to know when we should and when we should not speak and how we should say what is necessary when circumstances demand it.

Christ's cause has been overtaken by evil days when those who espouse it, though inflamed by passionate devotion, have "neither the wit to speak well, nor judgement to hold their tongues." Surely we should ponder well the admonition of Jesus, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matthew 12:36, 37.)

End



PROFITABLENESS _____ (Continued from page four)

to draw out the proper meaning of any statement, he isn't licensed to extract more than is in it, in his zeal to get what is in it! Language teaches both explicitly and implicitly. When orally employed one's language can convey thought by the facial expression and the manipulation of the voice and the variation of tone. This would be in the area of implication, extending beyond the explicit language of the speaker. In writing, however, these influences are absent and that taught by implication must be discovered by the consideration of other evidence lying outside the particular statement under scrutiny. The context is the nearest and most frequently accessible source material in this area. It may be the immediately surrounding language or extend its borders to embrace all the area covered by the general subject under treatment. Too, it can be subjected to a process of collating a number of passages and discovering by implication the truth as cumulatively taught.

A wise and godly gospel preacher told me when I was young that, in his study of the scriptures, the first impression he received as the meaning of a verse of scripture proved to be generally the correct one after much subsequent study. Another equally able preacher has said that he had been given credit for knowing more about the scriptures that he was entitled to, and he supposed the reason was that there are so many things he knew they didn't teach that they were accused of. It is my persuasion that the two extremes to be most assiduously avoided is, one, a lazy, shallow and superficial study of the scriptures,

and two, an ambition to probe the depths with such zeal that we discover things that are not there. It is unfortunate to fail to learn that which is profitable for us, but equally so to think we have learned some things there which just aren't taught in the scriptures, priding ourselves with our superior attainments. These are precautions and suggestions which I earnestly believe needs respecting and cultivating by everyone who studies the scriptures, and supremely so with respect to those who aspire to teaching others. But there is a basic condition underlying these that must be characteristic of every acceptable venture of study or teaching. That is the attitude reflected by the oft cited expression: "Lord speak, thy servant heareth, command and I will obey." Any motive which supplants or corrupts the holy aspiration to learn the will of God in order to do it can easily mislead the searcher from the path of truth into the labyrinth of error. There must be a reigning love of the truth which repels every impulse of party pride or sectarian victory. "What is truth?" — "Thy Word is Truth." "And for this cause God shall send them a working of error that they might believe a lie and be damned, who believed not the truth but had pleasure in unrighteousness." What cause? Because they received not the love of the truth! One may, and oftentimes perhaps we all have been, sincerely in error in our understanding of what the truth is in some particular, but remaining sincere and sincerely searching for the truth, we can discover that which is vital to doing those things which are pleasing in His sight. Being insincere and/or indifferent can but insure the unprofitableness of the scriptures however much we might intellectually perceive the truths as therein revealed. Too, there were those of whom it has been said that "the word of hearing did not profit them because it was not united by faith with them that heard." This being tragically true of those here mentioned (Heb. 4:2), it can be equally true, and tragically so, of us.

This has been written in contemplation of a series of articles devoted to an examination of particular passages of scripture, which I plan to submit periodically to the **Preceptor**.

End



GOD'S LAWS _____ (Continued from page seven)

law (Jews-J.H.K.), that we (Gentiles-J.H.K.) might receive the adoption of sons," (Gal. 4:3-5). "For the Son of man came to seek and save that which was lost," (Luke 19:10). "Faithful is the saying . . . that Christ Jesus came into the world to save sinners," (1 Tim. 1:15). Jesus shed his blood on Calvary that we might be saved, for without the shedding of his blood there could be no salvation, (Heb. Chapters 9, 10). "In whom (Christ-v. 5) we have our redemption through his blood, the forgiveness of our trespass, according to the riches of his grace," (Eph. 1:7).

On the first Pentecost after Jesus' death (Acts, chapter 2), the new law (the gospel of Christ) was first preached. People were free from sin for the first time since Adam sinned by obeying this law (Acts 2:37-41). The law of Moses was taken away, (Col. 2:14; Heb. 9:16, 17; 10:9, 10), and people were under a saving law at last. This is a

(Next page, Please)

perfect law, because it is a law of liberty (freedom from sin), (Jas. 1:15). This law will last until the end of time (Lk. 21:33); there will be no other, and these words shall judge us (we who live today) in the last day, (Jno. 12:48). We will not be judged by Moses' law, but by Christ's law.

Under Christ's law is salvation. His law does not condemn—sin condemns and separates man from God, (Isa. 59:2). Christ's law (gospel) contains the saving power, (Rom. 1:16). When a man accepts the provisions of the gospel and is born again into God's family (Jno.3:3-5; Gal. 3:26, 27), he receives salvation. If he lives faithfully unto death he will be saved, (Rev. 2:10). If he violates the law and is lost it does not manifest weakness in the gospel but in the man. He sinned, did not get forgiveness, and was lost. The gospel did not cause him to be lost, but rather his sins.

No man is under or amenable to Christ's law until he subjects himself to it and is born again into Christ's Kingdom. A man is not under a law until he becomes a citizen in that which is governed by the law. To become a citizen in Christ's Kingdom and to be under Christ's law we must be born into that kingdom by obedience to His law as manifested in baptism. The alien of the world (Eph. 2) is not in Christ's Kingdom, he is not under Christ's law, he has no forgiveness, is still in his sins, and is doomed to eternal fire unless he accepts the saving power (Christ's law, the gospel). He is not lost because he does not accept the gospel—he is lost because he is in sin. He is not lost because he is not baptized—he is lost because he is in sin. Baptism is that which will save him, (1 Pet. 3:21). A man drowning in a lake is not lost because there is no lifeline—he is drowning because he is in the water and cannot get out.

The question arises if a man is not under the gospel until he obey the Lord in baptism, what law does he violate that makes him a sinner and causes him to be lost? The answer is the law of God from the beginning, God's moral law. A man cannot be condemned by a law he is not under, and no man is under Christ's law until he is in His Kingdom; but all men are under God's moral law. Jesus will say to those who died out of his Kingdom, "I never knew you, depart from me," (Matt. 7:23). They were lost because they were in sin. They had not accepted the saving power in order to be saved from sin.

A good many brethren claim the only sin for which the alien sinner will have to answer is the "sin of unbelief." This is usually done in an effort to justify divorce and remarriage for any cause before a person becomes a Christian, because he is not amenable to Christ's law. While it is true that a man is not under, a subject of, or amenable to Christ's law until he is in Christ's Kingdom, it is not true that he is under no law concerning marriage. He is under the law of marriage from the beginning, (Gen 2:24).

If aliens are not subject to God's moral law, then there is no marriage for them in God's sight. If God has no moral law for aliens, then it would be impossible for an alien to be immoral. Nineveh, Sodom and Gomorrah were wicked heathen cities that God punished because they had violated His moral law. The fact that aliens are told

to repent shows they have sinned against God. Felix was to repent of unrighteousness and lack of self control, (Acts 24:25). If unbelief is the only sin for which an alien is condemned, then he would not be required to repent of the sins of lying, drunkenness, stealing, fornication, etc., and could continue these practices. Paul mentions these in 1 Cor. 6:9-11, and says they were guilty of sin when they did these things before baptism. If someone says they violated the laws of civil government, they should point out the civil government that ever had a law against covetousness or idolatry.

We have seen that marriage was regulated by God in the beginning of man's existence (Gen. 2:23-24). This law is for all men, saint and sinner alike, and men sin when they take other wives (Matt. 19:3-6). Moses' law suffered (allowed) divorce, but Jesus said it was not so from the beginning, (Matt. 19:7-8). Then Jesus gives an exception under His law—unfaithfulness manifested by fornication. This is not the origin of the marriage law for us today—that was given to Adam and Eve. Jesus was restating it with one exception allowed under the gospel. Being under Christ's law does not free us from the moral obligations of God's law from the beginning; however, the gospel incorporates most if not all of these precepts. Neither does the gospel free the alien from accountability to the moral law.

Neither does being under Christ's law relieve man of his responsibility to civil government. So far as we know Cornelius remained a soldier, and the Philippian jailor remained a jailor. Servants were to still be servants, and masters were to still be masters, (Gal. 6:5-9). We still are to be in subjection to the civil powers, and as subjects of civil government we bear arms, serve on juries, vote, hold office, pay taxes, and drive on the right side of the road. We have a dual citizenship—in Christ's Kingdom and man's kingdom. Our responsibility to civil government is not diminished by our citizenship in Christ's Kingdom, but is rather intensified. We will be better civil citizens because we are Christians.

Moral law was given to regulate man's relationship with man; civil law was given to enforce regulations of man to man; Moses' law was given to prepare a people for and lead them to the Messiah, and Christ's law was given to save man's soul and govern his relationship to diety. Of these Moses' law was taken away. The rest are still in force. End



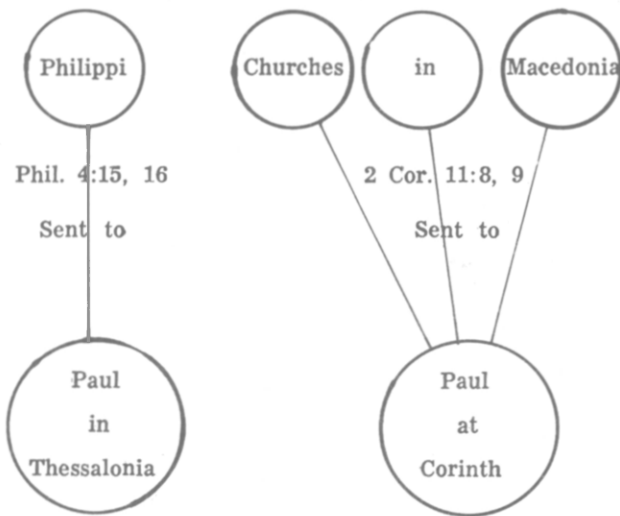
EDITORIAL, CO-OPERATION—(Continued from page two)

flock, why journey to Lubbock? If these elderships plan for more than themselves, where is the New Testament authority for such planning for others? If these elderships collectively can plan for 120 churches, why can they not plan for all the churches everywhere?

Why not just let each church do its own planning and sending and supporting and thus enjoy in the New Testament what Lemmons describes as "The best co-operation among churches is when each congregation does its work along with every other congregation to advance the same cause. No one will object to this." End

to the evangelist in the field; not to the church with which he worked (in this case, Corinth); neither did his support go through some "sponsoring church." The New Testament plan in evangelism is that the money be sent from the church directly to the preacher. This was also true with the apostle Paul in Thessalonica, as we find in Phil. 4:15, 16. Note the chart below:

Sending Churches



You can be sure that there is never a deviation from this plan anywhere in the New Testament; and this must be followed today.

No Sponsoring Church

We should note that even if our liberal minded brethren were justified in using the passages dealing with church benevolence to try to prove the scripturalness of their type of cooperation, they still would not have authority for the **sponsoring church**. Even in all of the examples found in the New Testament, there is not found a single example of one church acting as a central agency through which other churches acted. Some **assume** that the church in Jerusalem served as a sponsoring church in the case recorded in Acts 11:27-30. There is no way to show that this is an example of the sponsoring church, so they simply assume it is such. It is most likely that Paul and Barnabas went among the individual churches in Judea, delivering the "relief" to the elders of the respective congregations. Some have argued with me that there were no churches in Judea at that time. However, we read of the **churches** (plural) in Judea in Acts 9:31; Gal. 1:22; 1 Thess. 2:14. It should be abundantly clear that there were a number of churches in Judea even at the time of the sending of relief on the occasion of Acts 11:27-30. Some argue that since it tells us in Acts 12:25 that Barnabas and Saul returned from Jerusalem, that we can be "reasonably sure" that Jerusalem had served as the sponsoring church to make

distribution among all the other churches in Judea. This is mere assumption! Thus brethren base their authority for the sponsoring church upon assumption.

The Body Above the Spirit?

When our institutional minded brethren begin to feel the force of these Bible examples, and observe that a church (or churches) may send to another church in the case of benevolence, but cannot in evangelism, they usually accuse us of exalting the fleshly body above that of the spiritual needs. We can be certain as to what God has revealed. Right now would be a splendid time to jog our memory concerning a truth most brethren used to use quite frequently: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29). This truth also finds expression in the New Testament in various ways: Gal. 1:8 says: "But though we, or an angel from heaven, preach any other gospel unto you than that which ye have preached unto you, let him be accursed." In 2 Thess. 2:23 we read "But foolish and unlearned questions avoid, knowing that they do gender strifes." Yet, in another place, Paul also urges: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2:11, 12). Thus, my friend, since God has **revealed** to us that churches may send to other churches in benevolence, and has **revealed** that churches may send to an evangelist, who are we to speak and act upon that which the omniscient God did not see fit to **make known** to us through His inspired Word? Is not this the truth which we have always insisted upon with those who try to justify the use of mechanical instruments of music in worship? Certainly so! Then, why can't we be fair and apply this truth in the matter of church cooperation?

It would be well to observe how harmonious God's revealed truth on church cooperation is with that of His system or organization which He has revealed for the church. The work of one church cannot be shifted to the oversight of another church (Acts 20:28; 1 Pet. 5:2). Therefore, it is a matter of determining what relationship a church sustains to its work of benevolence and that of evangelism. If a local church has more needy members than it can take care of (which members are the responsibility of that church) it is scriptural for other churches to send relief that this needy church might be able to do its own work. Such benevolence is **peculiarly** that church's responsibility. Thus, God permits church to church cooperation in benevolence (Acts 11:27-30; 1 Cor. 16:1-4; 2 Cor 8 & 9). However, since the task of preaching the gospel (evangelism) is an obligation to which all local churches sustain **equal** relationship, God has not authorized church to church cooperation in evangelism; that is, a church sending "wages" to another church to preach the gospel. You can see how that this would be shifting the responsibility of a work to another church. Thus the apostle Paul received his wages directly from the churches (2 Cor. 11:8; Phil. 4:14-16), and not through a sponsoring church.

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God's word urges us to "avoid" the foolish and unlearned and accept only that which He has revealed. To say that this position elevates the physical needs above the spiritual is to impeach the wisdom of Almighty God! End



AUSTRALIA (Continued from page seven)

three of their young men are helping in the preaching there and elsewhere.

At present, there are twelve churches and a number of native, Australian preachers who preach both full-time and part-time with whom we can work. Our second year here will be even busier than the first one. Perhaps, you can now understand that the first impression of isolation is

greatly contrasted with the fellowship and happiness we now enjoy — The Lord has abundantly blessed our efforts.

Brother and sister Sam Binkley and son are to arrive in Australia sometime in August. There is one other preacher from the States who is making serious plans to come — besides these, we know of no other who are making definite commitments to labor in this country. Needless to say, there is an immediate and demanding need for good conservative preachers throughout Australia. Australia is not the only place where such a need exists, but I feel that this country offers the greatest potential for work in the saving of souls and the helping of brethren who stand opposed to liberalism in general (for want of a better descriptive phrase). End

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Living Moments with the Living Word

James W. Adams



Enough Is Enough!

"Brethren keep asking me what I think about the Arlington meeting..." Thus begin the lead article in a score or more of bulletins in my files. For some unknown reason, brethren who edit and circulate generally their supposed congregational bulletins have felt some sort of compulsion to go on record relative to this affair. Over a period of more than thirty years of gospel preaching, I have observed the occurrence of many debates which I considered most unfortunate with regard to the best interests of the cause of Christ. In my own mind, I seriously questioned them from the standpoint of participants, propositions, demeanor, and results, yet it never occurred to me that I was under compulsion to go into print with these personal judgements. Had I and others who felt the same done so, the brotherhood would have been turned into a shambles. A sense of responsibility for brotherhood peace would not permit us thus to act. Why such compulsion exists now on the part of so many relative to the Arlington discussion is a great mystery. That it does exist is no compliment to us.

Five, long, weary months have passed since this now highly publicized discussion took place. Enough comments have been made about it to fill a medium-sized book. Like the "babbling brook" of poetic fame, they too seem destined to "go on forever." The reactions to the discussion

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

thus expressed have been an interesting and amusing, howbeit irritating, study in contrasts. This is particularly true since they are an index to the character and thinking of those who manifest them. No student of brotherhood ills could possibly ignore them in seeking to diagnose and cure our difficulties.

Whereas cautious optimism and tempered skepticism were to be expected relative to the possible accomplishments of such discussions as that at Arlington, emotions that ranged from ecstatic jubilation to angry, ugly opposition and vilification came as a distinct shock. Whatever may be the truth about the character of the Arlington discussion, its importance in no sense merited such extreme in emotional reaction. The fact that such reactions obtain suggests the existence of a spiritual climate among the brethren wholly antagonistic to any rational approach to an objective study of the things which divide us, hence a climate discouragingly unfavorable to the resolving of issues and a consequent restoration of peace. When estranged people meet in a spirit of angry belligerence only a fight can ensue, never an equitable and honorable settlement of issues.

Some have gone so far as to equate the Arlington discussion with the Witty-Murch Unity Meetings of a generation. See *Enough*, page eleven

VOLUME 17 AUGUST, 1968 NUMBER 10

In This Issue

| | |
|------------------------------------------------------------------------------------|--------|
| Editorial, Do We Care?,
Stanley J. Lovett | Page 2 |
| Old Indians,
W. L. Wharton, Jr. | Page 3 |
| "Journey To Eternity,"
L. R. Hester | Page 4 |
| The Only Answer to Our Problems,
Irene Sowell Foy | Page 5 |
| The Joy of Preaching,
H. L. Bruce | Page 6 |
| Total Agreement Not Required,
R. J. Findley, Jr. | Page 7 |
| Saved From What?,
Jim Everett | Page 7 |
| Hither... Thither... Yon,
Jim C. McDonald | Page 8 |
| Sermon Outline, Why Not To Join
A Denomination,
Danny A. Brown | Page 9 |

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EDITORIAL

Stanley J. Lovett



Do We Care?

In the June 23, 1968, issue of *Parade* appeared the following question and answer: "Q. Historian Arnold Toynbee says that 19 or 21 major civilizations died from within and not by conquest, just because people didn't care. Is that true? Is that what is happening to American society? —Ann E. Knapp, Forest Lake, Ill. A. Toynbee's statement is true. American society may be in crisis at the moment, but people care and are involved."

It is a sobering thought to reflect upon Toynbee's statement that 19 of 21 civilizations died from within and not from conquest just because the people did not care. This reverses the popular concept that civilizations perish because of being overpowered by stronger ones. The truth is the perishing civilizations become weaker and the victor may or may not have been stronger than the other before the decay set in. Thoughtful citizens cannot but be concerned about the future of this great nation of which we are privileged to be citizens. It is the greatest nation that has ever existed. How long our civilization may endure no one may say. As long as its influence can bless the world and it is God's will it can continue to endure. But there are unmistakable signs of weakness that are causing considerable alarm among many. They are wondering if we have reached the end of our usefulness as the leading nation of the world.

As the above question and answer indicates the key to the whole matter is whether or not "people care." If Toynbee's statement can be relied upon that the perished nations are such "just because people didn't care," at least we have some information to help us preserve ourselves as a nation. It is the writer's personal conviction that most of our national ills are but a reflection of the general breakdown of morality among the citizenry. As grave as are our present national problems, there are none that could not be solved if all, or even a substantial percentage, would return to and embrace the principles of divinely revealed morality. Such morality in the beginning of this commonwealth was the thing that caused us to become what we were. A return would cause a like effect at the present time. Historical Toynbee's statement implies if people cared the fall of these major civilizations could have been averted. We think his implication is right. As long as there are enough citizens who care, maybe, the downfall of this nation can be prevented. May God help us all to care.

In contemplating the state and future of our nation, it is impossible for thoughtful brethren to fail to consider the state and future of the Lord's church. In connection with, and as a significant part of it, the unconcern and consequent general weakness of religion in our land and the apathy so characteristic of it has not failed to have its baneful influence among ourselves. Never before in the lifetime of this writer have we observed such indifference to the gospel generally both among ourselves as well as among our institutional brethren. It is our personal opinion that one important reason that the latter mistakenly have rushed so swiftly into such things as church sponsored entertainment and recreation is an effort to attempt to overcome such severe indifference to religious matters.

But the one encouraging thing is the fact that brethren do care about the gospel and its influence in the lives of men. As long as we continue to care about God and his will and allow his potent word

(Continued on page 11)

Old Indians

They say, "Old Indians never die, they just fade away"; which only goes to show how unlike old indians are old errors which neither die nor fade away but just hang around to vex us.



"What about the thief on the cross?" Have you ever encountered that question as given out by one with knowing leer as he were a sage. While not knowing where it started I can personally vouch that it has been here for a long time.

Most all individuals who deny that baptism is for the remission of sins (Acts 2: 38; Mk. 16:16; Acts 22:16, etc.) are wont to bring up the subject of the thief on the cross as being evident proof that baptism is not essential to forgiveness. While they do not generally bother to "spell out" the argument involved (if indeed they are even familiar with it) it goes like this: (1) The thief on the cross was not baptized; (2) The thief on the cross was saved; **therefore**, baptism is not essential to salvation.

Those who talk so much about the "thief on the cross" hold very firmly to the proposition that men must believe that Jesus of Nazareth is the Christ in order to be forgiven (Jno. 8:24). But their argument on the "thief," if made parallel with the salvation of Elijah, would as effectually disprove the essentiality of faith in Jesus of Nazareth as the Son of God. It would go like this: (1) Elijah did not believe that Jesus of Nazareth was the Son of God; (2) Elijah was saved; **therefore**, faith in Jesus of Nazareth as the Son of God is not essential to salvation.

Doubtless, if they were confronted with that kind of rejoinder the informed among them would be quick to respond that Elijah had neither the opportunity nor obligation to believe that Jesus of Nazareth was the Son of God because he was not yet made flesh (Jno. 1:1-4; Phil. 2:5-11). Therefore, what he believed or did not believe on that point could not be parallel with our present duty toward that great gospel truth. And we would agree.

By the same token the New Covenant (Heb. 10:9-10) by which we are sanctified was not made valid until it was ratified by the blood of Jesus (Heb. 9:16-17). This ratification was after the death of our Lord. Baptism for the remission of sins (to which the religious world so strongly protests) is a part of that Covenant. While the "thief on the cross" did not sustain any obligation to any part of the New Covenant, we sustain relation to every part

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

of it. Therefore, what the thief did or did not do, with reference to conditions in the New Covenant, cannot be made a parallel to what we must do in order to receive salvation under its terms.

The point involved is simply this: that men in different dispensations of time have all had responsibility to God and hence have sinned (Romans 3:23). Salvation for all men is through and by Jesus Christ (Jno. 8:24, 15: 6). Yet, admittedly men in the distant past, who have received the benefit of the atonement of Jesus, occupied a very different relationship to the New Covenant than we. It does not follow on that account, however, that whatever they did we must also do or that whatever they were not required to do neither are we. Any sensible and fair-minded person can at once grasp the fallacy of such line of argumentation. The "thief on the cross" argument (?) continues to be around, not so much because it has merit or really deceives thinking people, but simply because it is a ready rejoinder for people void of respect for God's truth who can pass it on to thoughtless listeners for genuine "coin of the realm." When men do not wish to believe or obey truth they find almost any rejoinder or quip will serve their purpose for like-minded persons.

Have you ever considered how many "arguments" are never really made but just suggested? Such arguments (?) take the form of catch phrases and those who use them are very careful to let the other person do all the talking. One of the favorite tricks of false teachers is to teach by implication rather than by demonstration. Missionary societies were, and are yet, defended (?) by saying: "God told us to preach and didn't tell us how!" They charge that the argument is just over "how" a thing is done. This is not true, but where is the man who does not tire of trying to take a thing like that and make an argument for them (when they refuse to make one) and then answer it? The same is true of those who advocate such support of institutions and programs out of the treasury of the church as cannot be scripturally defended. They still chirp: "God didn't tell us how!" It is much easier to say that, and then refer to people who oppose their unscriptural projects (like the forthcoming city-wide Campaign for Christ) as being "prejudiced," "jealous," "wicked" and "ignorant." than to give straightforward evidence that such things are scriptural. What about the one that goes: "I like the way we are doing it better than the way you are not doing it!" If that doesn't prove that whatever is being done is scriptural (?) then what kind of evidence would you want? "Old Indians never die...." **End**

What Others Are Saying

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—W. E. McKinley, St. Louis, Missouri.

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“Journey To Eternity”

L. R. Hester

During March 18-22, 1968, a TV program called “Journey to Eternity,” and represented as a program of “the churches of Christ in your area,” was presented on channel 6 in Shreveport, La. Mid McKnight, of the Highland Street church of Christ in Abilene, Texas, was the featured speaker and questions were answered by a panel of other preachers.

Because I believe that the presentation of this program involved unlawful action, and public misrepresentation of many churches of Christ, the following comments are made. Certainly, every member of the human family is journeying to eternity, and to one of two destinies—heaven or hell. If the responsible person doesn't embrace the gospel and die in faithfulness to it, he has no hope of heaven, and none of avoiding hell (2 Thess. 1:6-10). For love's sake and because necessity has been laid upon us by the Lord, every scriptural effort to save the lost or to give spiritual development to the saved merits our support; and I would not knowingly oppose such an effort nor criticize another for his zealous support of it. But it doesn't follow that a lawful end justifies an unlawful means. In 1849 certain brethren set up the “American Missionary Society” (an unlawful means) through which to preach the gospel. The society, receiving support from the local churches, sent preachers who actually preached the ancient gospel; and those who opposed the society were accused of opposing the preaching of the word and the salvation of the lost. The society brethren, confusing progression with digression, called themselves “progressives” and the opposing brethren “non-progressives.” But their society divided brethren, led to other departures and gave to the world a new denomination—the “Christian Church.” And it is my conviction that the proponents of “Journey to Eternity” cannot find a passage of scripture, nor make an argument, in support of their own project that the proponents of the ACMS didn't offer in its support more than fifty years ago. The New Testament provides no authorization for any organization but the independent, sufficient, local church.

Jesus referred to the local church as a “golden candlestick” (Rev. 1:12, 13, 20). The analogy of this metaphor is between a collectivity of Christians and a single lightbearer, thus showing that the local church is the Lord's collectivity (functional unit) for supporting the truth (1 Tim. 1:15).

By preaching the gospel and thus making converts to the Lord, Paul and Barnabas made “disciples” at Antioch (in Pisidia), “brethren” at Iconium and “disciples” at Lystra (Acts 13:14—14:20). From Lystra they went to Derbe, “And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through

many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fastings, they commended them to the Lord, on whom they had believed” (Acts 14:21-23).

Paul and Barnabas “appointed for them (the disciples of Lystra, Iconium and Antioch) elders (plural) in every church.” These disciples were all members of one universal church, having all been baptized into “one body.” (1 Cor. 12:13). Yet, Paul and Barnabas “appointed for them elders in every church” — “every (local) church.” This denotes the organizational features, the independence and all-sufficiency of the local church. Each church was “the church of the Lord” (Acts 20:28), and “the body of Christ” (1 Cor. 12:27), in its own locality; and each was independent of (not dependent upon) the others. Each was the Lord's “golden candlestick” — collectivity for supporting the truth — and each was all-sufficient to fulfill its own commission. The divine organization was adequate for the divine requirement, and each was to do its own work under the oversight of its own elders and within the confines of its own framework. Neither was to act as an agency for the other, as each was an independent, sufficient entity.

Paul said to the elders of the church at Ephesus, “Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood” (Acts 20:28). Like the word “church,” the word “flock” is a collective noun, denoting the unit feature; and the Ephesian elders were to “take heed unto . . . all the flock,” as designated in this verse. Where did “all the flock” in this case begin and end? From the universal point of view there is “one flock” embracing all the saved of all the earth (Jn. 10:16). But “all the flock” of Acts 20:28 is qualified and limited by the clause, “in which the Holy Spirit hath made you bishops.” As elders were appointed in “every church,” the Holy Spirit made bishops (overseers) in “every church”; and it was in the church at Ephesus that He had made these men bishops. “All the flock” in this verse was all the congregation of which these elders were members. They were to “feed the church of the Lord which he purchased with his own blood.” Certainly, the Lord purchased the universal church with His blood, but the reference in this passage is to the church in Ephesus. This was the “church of the Lord” that these elders were to “feed,” tend or shepherd. It is unthinkable that they were charged with the responsibility of tending “all the flock” from the universal point of view — the “one flock” of John 10:16.

Peter said to elders (local overseers), “Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock” (1 Pet. 5:2-3). Peter, like Paul restricted the elders' oversight to their own congregation. His clause, “which is among you,” limits the flock that elders are to “tend.” The “flock of God which is among you” equals “the charge allotted to you.” Let the “brotherhood” elders take warning.

See *Journey*, page twelve

THINKING WITH PARENTS AND TEACHERS

Irene Sowell Foy



The Only Answer To Our Problems

That there are seemingly insurmountable problems that afflict mankind today, no one will deny. Reports of the increase of crime are frequent and just as frequent are the statement that the powers that be are unable to cope with it. Problems that lead to striking employees, even to teachers, seem difficult or impossible to prevent or to control. The problems of youth on our college campuses lead to interruption of classes and even to destructive measures. Many people do not seem to accept that age-old edict in Holy Writ, "In the sweat of thy face shalt thou eat bread." Such people demand a "hand-out," or else. This becomes a problem.



Why the many problems and more in the future? Some have suggested the foolish excuse that the Bible is out-of-date for these modern times and that man needs new guidance. How inflated can man become from his own ego!

May all faithful Christians discern the seriousness of the situation. Are we the salt that has lost his savour and is henceforth good for nothing but to be cast out, to be trodden under foot of men? Or, have we put the "light" under a bushel of worldliness so that men are no longer seeing our good works and glorifying our Father which is in heaven? Are we "too busy here and there" to "shew forth the excellencies of him who hath called us out of darkness into his marvelous light"?

General Omar Bradley once wrote all too truly that which seems our claim for distinction today. He said: "Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. This is our Twentieth Century's claim to distinction and progress."

Wherein Lies the Answer to Our Problems?

God, our Creator, and the Creator of all things for man's use, has, in his Book, provided all solutions to the present and to future problems. Jesus, when tempted by Satan in the wilderness, won a great victory when he quoted from Deuteronomy 8:3: "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but

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by every word that proceedeth out of the mouth of the Lord doth man live."

God, through Isaiah 45:22, 23, spoke these words to the seed of Jacob: "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." To whom else could one go for words of hope, comfort, and help in our problems? "If any one of you lack wisdom, let him ask of God" (James 1:5). Job wrote: "But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living... 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" (Job 29:12, 23, 28).

God's word is the only source of wisdom to direct our steps through this life and to solve our problems. Jesus gave us comfort in Matthew 24:35 when he said: "Heaven and earth shall pass away, but my words shall not pass away." Isaiah comforts us by speaking of the power of God's Word: "Hearken unto me ye that know righteousness, **the people in whose heart is my law**; fear ye not the reproach of men, neither be ye afraid of their revilings" (Isaiah 51:7). David gives the answer to problems in these words: "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide" (Psalm 37: 30, 31). The answer to "youth problems" is in these words: "wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee" (Psalm 119:9-11).

See Only Answer, page fourteen

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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The Joy Of Preaching

H. L. Bruce

Preachers, like everyone else, have their good days and bad days. There are moments of discouragement. Some preachers despair in these moments and stop the major



part of their effort and turn to the secular and vocational world for employment. Opportunities are constantly before us to "better ourselves" in the business world. Personally, I love and enjoy preaching the gospel of Jesus Christ, and though the business world has beckoned, I have no plans to cease preaching. This decision to preach the gospel through life was made years ago; not because that preaching is a lucrative work, but because there is a real joy and satisfaction in preaching the gospel of Jesus Christ. For this reason I preach frequently. The business that I am interested in is the Lord's business—the preaching of the gospel of Christ.

I mention the JOY of preaching. Perhaps a better term would include the plural and emphasizes the JOYS of proclaiming God's Word.

THE JOY OF PREACHING IS THE JOY OF SAVING MEN. The New Testament teaches that there is joy in heaven when the lost are found. The apostle Paul told Timothy to "Take heed unto thyself, and the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). This verse sets before us an additional joy to that of saving others, and that is the opportunity to save self in so doing. Should one rejoice because he is saved? The eunuch did! (Acts 8:39). When the seventy returned Jesus told them to "...rejoice because your names are written in heaven" (Lk. 10:20).

THE JOY OF PREACHING THE GOSPEL IS THE JOY OF ACCURATE AND PROFITABLE STUDY. Any preacher who is worth his salt will not only find studying needful and beneficial but will actually ENJOY spending dozens of hours each week in a study of the word of God. It is indeed a pleasant and enriching experience to be able to, while meditating with an open Bible, have the meaning of a passage to unfold right before your very eyes. Besides this there is a tremendous satisfaction in a job well done. The task of preaching a sermon, teaching a class or private instruction of an individual cannot be well done unless the instructor has spent sufficient quantity of time in study of the Word of God.

THE JOY OF PREACHING IS THE JOY OF DEFENDING THE TRUTH. Men who are afraid to defend the truth should be ashamed of their pusillanimity. The apostle Paul bravely declared, "...I am set for the defense of the gospel" (Phil. 1:17). He exemplified the zenith of the above expression of determined conviction when at Ephesus he

H. L. Bruce — 204 Cedar Street, Mt. Pleasant, Texas 75455

went into "the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he separated the disciples, disputing daily in the school of one Tyrannus" (Acts 19:8-9). Jude admonishes that it was necessary to earnestly contend for the faith (Jude 3). There is a joy in defending the truth. We should realize the reward and consequences and count it a privilege.

THE JOY OF PREACHING IS THE JOY OF HAVING THE PROPER ATTITUDE TOWARD PERSECUTION. One may ask, "Do preachers suffer persecution?" My answer is "ask any preacher." Any preacher who has persistently, faithfully and sincerely preached and defended the truth for any length of time has his share of "sabre scars." He has constantly embattled the devil and has not always won out with as wide a margin as he desired. He may not have been stoned or beaten with rods but it is almost certain that within the depths of his being he has had his share of anguish. When any persecution comes our way if we will but take the time to evaluate it properly there will be plenty of room for us to find there in an occasion for rejoicing. Paul "gloried" in his afflictions for the name of Christ. Peter and John left the presence of the counsel REJOICING that they were counted worthy of suffering for his name (Acts 5:41). In the sermon on the mount, Jesus said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven for so persecuted they the prophets which were before you" (Matt. 5:10-12).

This article could continue ad infinitum. But here is the central thought. Should we not search for, AND FIND, the involved and inescapable joys which are definitely contained in the preaching of the Gospel of Christ? My brethren, if we will do this, let the business world beckon and adversity come, but WE WILL PREACH and rejoice therein. **End**

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R. J. Findley, Jr.

There recently appeared an article by Sidney J. Harris in one of our papers having the above heading. In reading the article I was impressed with the logic and clarity of thought of the writer. It occurred to me that if the same clear reasoning had been employed by brethren in their differences, we might be closer to the unity we once enjoyed.

Of a certain man he said, "He seems a little crazy." Some partisans of this man's viewpoint were quick to say, "That's because you do not agree with him." He further says, "Most people can't understand this. They think that if you agree with a man he must necessarily be sane and rational; and if you think irrational, it must be because you are prejudiced against his views. We seem incapable of separating man from ideas, or even from discriminating among the different ideas held by the same man. We feel that a man must be accepted or rejected in toto along with his ideas. But this attitude only makes for difficulties and frustrations, and is sadly unrealistic."

He gives an illustration. A man for whom he has the greatest admiration, had several blind spots and bitter biases. He hated Jews, dismissed psychoanalysis as an outright fraud, and espoused an untenable economic system called "Distributism," which, in his opinion, made him irrationable and ignorant. Nevertheless, the bulk of this man's works were richly rewarding. He sagely says, "It is not necessary, or even desirable, for me to agree with everything he wrote, and I would be doing myself a disservice if I rejected his works because of elements that repulse me." Likewise he says, "merely because a man voices an opinion or point of view, I do not have to regard him as either sane or sincere, there are demagogues on my side as well as on the other side. A crazy man on my side can do more harm, ultimately, than its enemies can."

As I reflected on this article, I had cause to remember the attitude of my brethren on both sides of the issues that separate us. I recall specifically, a case where a brother wrote an article in a religious journal which was contrary to the thinking of many. A brother preacher, standing before his congregation, spent the entire time allotted him in lambasting the writer of the article, and in uncertain terms branded him without reservation as unsound. I happen to know both the writer of the article and his severe critic. The writer with the possible exception of his peculiar theory, is a very fine gospel preacher, and hews as closely to the line as his critic. In my opinion, this writer was in error, but can he justly be accused of being unsound, and that totally so? Can the truth he preaches be nullified because of an isolated opinion? Is not the truth

See **Total**, page fourteen

R. J. Findley, Jr. — 835 Stuckey Dr., Longview, Tex. 75601



Saved From What?

Jim R. Everett

Most people have a mystical concept about salvation—it is supposed to be miraculously acquired but never understood. They say it is something received, never to be lost—



if lost, it was never, truly, received. However, when a person approaches a study of "salvation" with a "wee bit" of common sense and a small amount of contextual definition, he should understand that being saved necessitates being saved FROM something.

The word "saved" basically means "deliverance" and the Greek word is so translated in Acts 7:25. Moses supposed "his brethren would have understood how that God by his hand would deliver (save) them: but they understood not." The question arises: "From what were they saved (delivered)?" They were saved from Egyptian bondage and what is so mystical about their salvation? Nothing. They understood what it was and that from which they were saved. If they were ever to go into bondage again, would this deny the fact that they had been saved? Certainly not! Their salvation did not guarantee their future salvation from bondage. In fact, they found themselves destroyed because of their rebellion against God.

Noah was saved. He had preached a coming destruction to a sinful and unrepentant generation. Concerning this generation and Noah's salvation. Peter said, "Which some-time were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (1 Peter 3:20). Saved from what? Destruction and an old world of sin! Did Noah's family being saved from an old and sinful world mean they would automatically be saved from all future destruction and that they could not, themselves, make another sinful world? Study Gen. 9:20-29, and the answer can be seen.

In comparing our salvation with Noah's salvation, Peter said, "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Peter 3:21). Those who believe the doctrine of "once saved, always saved" find this passage rather hard to accept. Since, to their minds, salvation is something mystically received and the individual must always possess it, if he got it in the beginning, how can an act like baptism give them this? The answer to "saved from what?" resolves the difficulty. From what does baptism, as a final act of obedience being prompted by faith, save a man? Jesus said, in commissioning his

See **Saved**, page fourteen

Jim R. Everett — P. O. Box 159, Miranda, NSW 2228, Australia.

HITHER... THITHER... YON

Jim McDonald



Jim C. McDonald — Evangelist for the Second and Walnut Street church and Staff Writer for **The Preceptor Magazine**. 401 North Third Street., Paragould, Arkansas 72450.

One was baptized in May at Chicopee Falls, Mass.—One was baptized in May at the Washington St. church in Indianapolis, Ind.—One was recently baptized at the Oak Forest church in Houston, Texas—One was baptized in June at the Southside church in Mt. Pleasant, Texas—Two were baptized in April in Pasadena, Texas at Southside—One was baptized in May at Sixth Ave. in Pine Bluff, Arkansas—One was baptized during a recent gospel meeting at Castleberry in Ft. Worth, Texas—Three were baptized at Fairview in Garden Grove, Calif.—One was baptized in Boonville, Miss. in mid-May—Five were baptized in May at the Arch Street church in Little Rock—Five were baptized in late May at the Gardiner Lane church in Louisville, Kentucky—One was baptized in May at North Main in Vidor, Texas—Two were baptized at Kiestview church in Dallas, Texas in a meeting with Arnold Hardin—One was baptized at Scene Rd. church in late May, Dallas—Two were baptized in April at the Union Street church in Bangor, Maine—Nine have been baptized recently at the Belmont church in Indianapolis, Ind.—One was baptized in May at the Cowan Rd. church in Gulfport, Miss.—Two were baptized recently at the Snapfinger Rd. church in Decatur, Georgia—One was baptized in May at Lafayette, Georgia (Daughterty Street)—Five were baptized in May at the 55th Drive church in Glendale, Arizona—In May two were baptized at the Southern Oaks church in Lake Jackson, Texas—One was baptized in June at the Highland Street church in Hammond, Ind.—Three were baptized at the West Murray church in Murray, Ky.—One was baptized in May at the Franklin St. church in Borger, Texas—Three were baptized in June at Ligon Springs church near Russellville, Alabama—Nine have been baptized in May and June at Marion, N. C.—Five were baptized in a recent meeting in Zion, Ill. in a meeting with Hoyt Houchen—One was baptized in

June at Pineland, Texas—Three were baptized in May and June at the Expressway church in Louisville, Ky.—Three were baptized in May and June at the Mt. View church in San Bernardino, Calif.—Two were baptized in a gospel meeting in Wichita, Kansas at the Pleasant Valley church — Three have been baptized at Winchester Rd. in Memphis, Tenn. in past weeks — Spanish brethren report baptisms: One at Ojinaga, Chih.; seven at Las Cruces, N. M.; Two at Monterrey, L. N.; Three in San Isidro, N. L.; two in Loma, N. L.; and Two at N. C. Grandes, Chih.

Robert Atkinson held a June meeting for the Apple Valley, California church—David Claypool held a May meeting for the Freewill church near Tompkinsville, Ky—B. G. Hope held a June meeting for the Beaver Dam, Ky. church—The following Birmingham, Ala. churches had June meetings: Sayre, Hollis Creel; Berney Points, Robert Jackson; 5th Ave., Bessemer, David Harkrider; Pleasant Grove, Hiram Hutto; Mt. Olive, Jim Ward; Fairview, Al Payne; and Acipco, Tommy Thornhill—Dale Smelser held a June meeting for the Summit Ave. church in St. Paul, Minn., where Paul Earnhart is presently preaching — Leonard Tyler held a June meeting at Friendship church and Johnny Edwards at County Line in July (both rural Alabama churches) and Guy Robertson is to be in Shacklett, Tenn. in August—Charlie Richie held a July meeting for the Olsen Park church in Amarillo, Texas—James A. Rodgers held a June meeting for brethren at Damon, Texas—Bob McDonald held a June meeting for the North Freeport, Texas church — Gary Ogden held a June meeting for the Lawrenceville, Georgia, church—Leon Odom held a June meeting for the Union Street church in Bangor, Maine; later in the month Leon held meetings at Dexter and Pittsfield—Jack Thompson held a June meeting for the Joaquin, Texas church—Ward Hogland held June and July meetings at Martinville, Ark.,

Lewisville, Texas, Austin, Texas and Huntsville Alabama—Robert F. Turner held a May-June meeting for the Canoga Park, Calif. church; Bob Mc Curdy was at Home Gardens the same week and in early June a lectureship was in progress at Norwalk, Clarkdale St. with different Elders preaching. These included Dell Evans of Bellflower, Ernest Lewis, Sunnyvale, Kenneth Main, Norwalk. Joe Beach and Harold Houchen of Ontario—Ray Ferris was at Palatine, H. F. Sharp at Berwyn and Hoyt Houchen at Bradley, all in Illinois and all May meetings—Connie Adams held a late May meeting at Highland St. in Hammond, Ind.—Edwin Hayes held a recent meeting in Wayne, Mich. in which one was baptized—Chas. G. Caldwell, Jr. held a June meeting for the Mooreville Pike Rd. church in Columbia, Tenn.—Ed. O. Bragwell held a June meeting for the Oak Ave church in Dickson, Tenn.—George T. Jones held a July meeting for the Eastland church, in Louisville. Elsewhere in Louisville Roy Foutz was in a June meeting with Wendell Ave; Bob Crawley was in a meeting at Haldeman Ave.—Herschel Patton held a June meeting for the Haleyville, Ala. church and a July meeting at Granada, Miss. — Bryan Vinson, Sr. held a June meeting at the Hardies Chapel church near Gordon, Georgia—Martin Lemmons held a June meeting at the Jackson Heights church in Columbia, Tenn. and Sam Binkley held a June meeting for the East Side church in Athens, Ala.—Luther Blackmon held a June meeting for the Norhill, Houston, church — Ralph Williams held a June meeting for the Greens Chapel church near Horse Cave, Kentucky—James Needham held a June meeting at Round Hill, Ky.—Jack Holt held a gospel meeting for the brethren meeting at Rogers, Arkansas—Harold Fite held a June meeting for the brethren meeting at Sand Flat, near Grand Saline, Texas—James P. Miller held a June meeting for brethren in Haltom City, (Ft. Worth vicinity)—James Needham held May meetings at Peoria, Ill., Barberton, Ohio and St. Petersburg, Fla. (Skyview church) — Winchester Rd. church in Memphis held a June meeting with Eural Bringham as the speaker—Ardie P. Brown held June meetings at Ridgecrest near Orange, Texas and Pineland, Texas — Harold Fite was with the brethren at Allen, Texas in a June meeting — Robert Goodman began a gospel meeting

Why Not To Join A Denomination

Not Because of Truth Taught About:

But Because of Error:

1. Faith In God - Gen. 1:1; Heb. 11:6
2. Faith In Christ - John 3:16;
1 Cor. 8:6
3. Morality - Titus 2:11-12
4. Zeal - Romans 12:11
5. Good Works - Titus 3:1

1. Wrong Point of Origin - Dan. 2:44, 45;
Mark 9:1; Acts 1:8; 2:1-4
2. Wear Human Names - Isa. 56:5; 62:2;
Acts 11:26; 26:28; 1 Peter 4:17;
2 Cor. 5:7
3. Uphold Division - John 17:20-26;
1 Cor. 1:10; Eph. 4:4-6
4. Creeds - Discipline, etc. -
Phil. 13:16; 2 Tim. 3:16-17;
Gal. 1:6-9; 1 Peter 4:11
5. Law of Pardon -
Faith Only - James 2:24;
Prayer - Acts 9:11; 22:16
Truth - Mark 16:15-16;
Acts 2:37-38

July 7 for brethren in Madisonville, Texas — **John Bullock** held a recent meeting for the Chandler Highway church in Tyler, Texas—**Ed Dye** held a May meeting for the Burge church, north of Dierks, Arkansas and a July meeting for brethren in Cardwell, Missouri—**Wayne Ernest** holds an August meeting for the Main St. church in Blytheville, Ark—**H. L. Bruce** holds a late July meeting for the Air Base church near Newport, Arkansas, and August meeting for the Woodlawn church near Columbus, Missouri—**Ed Dye** held July meetings at Ben, Ark., Wickett, Texas, Grady, Arkansas; and holds August meetings at Rivervale, Ark., Rector, and Griffeth Springs, near Pine Bluff, Ark.—**Johnie Edwards** holds a meeting soon for the Grant and Summit church, Portsmouth, Ohio —**Robert Jackson** held a June meeting for the Walnut St. church, Greenville, Texas—**Bill McCuiston** at the Garden Valley Rd. church in Tyler, Texas—**Billy W. Moore** held a June meeting for Linwood Ave. in Shreveport, La. and at Leesville, La.—Mt Tabor, Ky. begins a gospel meeting July 7th with **Bob Williams**.

Ronald Mosby has begun working with the new East Side church in

Louisville, Ky. — **Earl Robertson** has moved to work with one of the Akron, Ohio churches — **O. D. Dial** is moving to work with the Westwood church in Sherman, Texas—A new congregation presently is meeting at 447 Morton Street in Elkhart, Kansas—**Kenneth Green** is now preaching at the South End church in Louisville, Ky.—**LaGard Smith**, 705 Ferry Street, S.E. Salem, Oregon 97301 writes: "The sound congregation in Sweet Home, Oregon is going to be needing a preacher after I leave the work there the end of this month (June). There are about 40 members, but partial support will be necessary. Anyone interested should contact bro. Lewis Sloan, Route 2, Box 425, Sweet Home, Ore. or phone 367-3827 in Sweet Home. My work has been part-time for the past nine months while I have been attending law school in Salem. There is a fine group of Christians in Sweet Home, and I would recommend the work there most highly."

John Bullock, 13231 Emily Rd., Dallas, Texas 75240: "In the past eleven months there have been 80 responses here: We have baptized 12, 47 have been restored, and 21 have placed membership. Our meeting begins here

July 22nd with **A. A. McInroe** doing the preaching. Brother McInroe is well known in these parts and is looking forward to seeing many of his friends." —**A. C. Grider** is moving to Owensboro, Ky. — **W. R. Jones** has moved to work with the Bellaire, Houston, Texas church and **Bob Craig** has moved to work with the brethren in Southern Oaks, Lake Jackson, Tex. —After 18 months of existence, the church in Mariette, Georgia is now fully self-supporting. They meet in the YWCA but have purchased property and hope shortly to begin their building—**Herschell Patton** reports in his bulletin of his recent meeting in Haleyville, Ala.: "This congregation was started about six years ago when a few faithful brethren who refused to stifle their conscience and continue working with, and contribute to, liberal elements in the church today began meeting. They purchased property, erected and now have paid for, a modest brick building with a seating capacity of about 135. They have grown from less than 20 members to about 60. Their attendance averages over 100 on Lord's days. Bro. **John Swatzell** is working with this congregation and doing a wonderful work."

WOMAN

Her Blessings and Responsibilities

by Irene S. Foy

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For Women

CONTENTS

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3. The Responsibilities of Wifehood
4. Blessings of Motherhood
5. Responsibilities of Motherhood
6. Responsibilities of Motherhood, continued
7. Responsibility To Teach Children That God Is and His Word Is Truth
8. Blessings in Christ
9. Responsibilities of the Bride of Christ
10. Responsibilities of the Bride of Christ, continued
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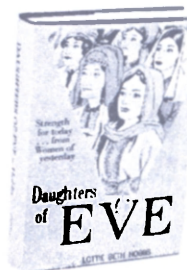
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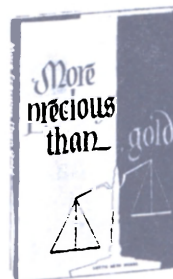
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EDITORIAL, Do We Care?——(Continued from page two)

to have free course in our lives we can possess optimism with reference to the future. But the care of which we speak is not just a passive concern but an active care that will impell us to continue to believe in God with all the power of our hearts and obey his gracious word in all its divine strength and blessedness.

May God help us all to care.

End



ENOUGH——(Continued from page one)

ago. Such is utter nonsense and prejudicial sophistry — a damning by spurious analogy. The **Witty-Murch** meetings were “unity” meetings, not controversial discussion of Bible teaching relative to the existing issues between **Christian Churches** and the **churches of Christ**. At the time these meetings were conducted, the division between churches of Christ and Christian Churches had been going on for almost a hundred years, beginning in 1849 with the formation of the **Missionary Society** in Cincinnati, Ohio. The two bodies had been recognized as separate religious bodies by the **United States Census Bureau** for more than thirty years. Our present cleavage extends back no more than fifteen years. It has been pronounced for less than a decade. In many sections and in many congregations, the matter is yet fluid, not solidified and fixed. Brethren, are we ready to admit, much less affirm, that there is between us and those whom we have so recently regarded as brethren beloved “a great gulf fixed so that we cannot go to them nor they come to us?” Personally, I **neither admit nor affirm** such.

“Conservative Brethren Have Said Too Little”

Some have complained that the brethren on “our side” of the current controversy have said too little with reference to the Arlington discussion. Conceding the possibility of such being true, I wrote a lengthy report which appeared in the **May Issue of Truth Magazine** in which I tried to cover all the aspects of the meeting concerning which questions had been raised. Yet, as far as some are concerning this seems to have been a waste of my time and the space of **Truth Magazine**. Having previously made up their minds on subjective grounds—they opined certain things to be true—our critics do not propose to have their sacred and infallible judgements confused by the **facts** in the case. They much prefer to nurse their dark conjectures and mouth their direful dirges of pessimistic prognostication.

An Attempt At Restraint

Those of us who participated in the meeting from among the so-called “conservative” brethren have uniformly tried to be restrained in expression and longsuffering, patient, and understanding in attitude both with reference to those with whom we agree on current issues concerning “institutionalism,” “cooperation of churches,” and “church sponsored recreation” and with reference to those with whom we disagree. Knowing that a discussion such as that which we had at Arlington would be the target of some disgruntled extremists and misunderstood by some who might come under their influence, we agreed to such a course as that mentioned above while in the meeting. We have, there-

fore, desired to say nothing which would further complicate our relationship with those from whom we differ on these subjects. Also, we have been extremely averse to having the Arlington meeting become a bone of contention among brethren with whom we agree on these subjects. Deliberately to create disunity over efforts to restore unity would be to plumb the depths of absurdity. However, let not our critics mistake tolerance for terror.

Unfortunate Reporting

Unfortunately, as is almost invariably the case, some things have been said and written by brethren of the opposite persuasion relative to the subjects discussed at Arlington which were not scrupulously accurate. Some have given slanted and prejudicial reports. Still others have been overly optimistic in their expressions. Others have manifested an almost total lack of understanding of what happened at Arlington or the issues which were discussed there. However, we have not thought these to be significant enough to further complicate our differences with these brethren by entering into heated controversy with them over the matter. A certain amount of this sort of thing was inevitable, and we were prepared, in the interest of the over-all good effect of the Arlington meeting, to tolerate it without reply.

A Surprising Development

The source of the greatest surprise and the occasion of the sorest disappointment has been the attitude of some brethren with whom we are supposed to be in agreement on the subjects discussed at Arlington.

Their **malignant suspicions** and **vehement denunciations** freely voiced and written, while, at the same time, confessing **total ignorance** of what **actually transpired** at the Arlington meetings, have been shocking beyond measure. As in the case of the brethren from whom we differ on current issues, we anticipated a certain amount of this sort of thing from a few, isolated individuals with whom we substantially agree on current issues, but individuals who are not noted for their contributions to unity among brethren, sound judgement, or even common discretion and courtesy. Be it observed, however, we have been alarmed and discouraged by such reactions from a number of brethren from whom we feel we have the right to expect better.

Enough Is Enough!

My personal emotions in this matter have run the gamut from anger to complete disgust. There is a point beyond which meekness becomes weakness and patience becomes a vice rather than a virtue. It is my sincere conviction that we have arrived at such a point in this matter. I do not propose to ignore longer the endless haranguing of our critics.

I have never been one to issue challenges or to hand down ultimatums. Particularly has this been true with reference to every trifling difference which I might perceive between me and others in religion. However, I have never run from an issue in my life implicit in which has lain the germ of baneful consequences to God's truth or the unity of His people. **I do not intend to begin now!** While most

challenges are boastfully adolescent and pugnaciously repulsive, there comes a time when an existing issue must be met head on, squarely and unequivocally. As far as I am concerned, relative to the reactions to the Arlington meeting, **THAT TIME IS NOW!**

My Offer

Some so-called "conservative" brethren have specifically charged and others have clearly insinuated that the participants in the Arlington meeting from among the "conservatives" compromised God's truth in that meeting. Others not so bold have implied or said that we acted honestly, in good faith, but were "taken advantage of and used" by the so-called "liberal" brethren. Such a statement necessarily implies naivete, gullibility, and downright childish ignorance on our part. It, at the same time, contains an implication of profound sagacity and limitless vision on the part of him who makes it. This finds me slightly more than "fed up" with such unmitigated arrogance and conceit. Such allegations as these just mentioned are (1) **false**, (2) **belittling**, and (3) **slandorous**. Therefore, I feel no obligation to tolerate them further without challenge. Furthermore, he who makes such a charge against those whom he regards as "liberal" and who were our **opposition** at Arlington does so without proof and in direct conflict with the **facts in the case** as known by all who were there present. This being true, the statement constitutes a sinful judgement. In the name of reason and Scripture, brethren, what good could possibly be accomplished by such as this?

Critics of our participation in the Arlington discussion are hereby advised that I stand ready to defend, in the most public manner, the meeting and our participation in it. In keeping with this fact, I offer to meet a man of ability, judgement, and good reputation among our critics, in any or all of the journals of national circulation published by "conservatives" (subject of course to their willingness to carry this material), who will challenge the meeting and/or our participation in it. I will defend the discussion either from the standpoint of **Scripture** or **judgement** or **both**. I stand ready to defend: (1) our Scriptural right to have the discussion; (2) our judgement in deciding to participate; (3) the procedure followed in conducting it; (4) the sincerity and ability of the participants; (5) the soundness in the faith of the "conservative" brethren who participated; (6) the thoroughness and ability with which they performed their tasks in the meeting; and (7) what **actually** took place (was said and done) in the meeting.

Why Me?

Neither arrogance nor egotism prompts me thus to offer myself. It just happens that: (1) I was the first person among "us" who was approached relative to participation in the **Buchanan Dam** meeting which preceded and opened the way for the Arlington discussion; (2) I was present at, participated in, and saw and heard everything that was done and said as an integral part of both discussions; (3) I have a complete file of all the correspondence leading up to both meetings; (4) I have tape recordings of all that was said and done at Arlington; (5) I have just finished listening to these tape recordings; (6) I, therefore, **know** what was said and done, and I do not have to "read

between the lines" of any person's report of the affair to obtain my information; and (7) I have two file envelopes literally bulging with comments from brethren about the meeting which I am **dying to answer publicly**. I regard myself, on the basis of these facts, as the logical person to defend the discussion. I further regard it my sacred obligation to defend the good names and influence of the men who participated, many of them at my invitation and urging. I refuse to allow them to be unjustly maligned either by specific charges or by detestable innuendo.

"Put Up, Or Shut Up, Brethren!"

May I repeat for the benefit of our critics, I am **ready**, **willing**, and, I believe, **able** to defend the Arlington discussion. The fact is, I am "itching" to face our critics in the most public manner. Just say when and where, brethren. At the risk of being considered overly combative, I suggest that our critics should "put up, or shut up." If they choose to do neither, but continue their campaign of villification through insinuation, they expose their true characters to the minds of all fair and honorable brethren. In such case, it will cease to be worth the time or effort necessary to reply to anything they may have to say. **End**



JOURNEY _____ (Continued from page four)

Each local church is to have **its own elders** (and deacons) as men of the congregation qualify (Phil. 1:1; 1 Tim. 3:1-13; Titus 1:5-9); and each is to function as an independent and all-sufficient entity, discharging its own duties under the oversight of its own elders, and within the confines of its own framework. Every New Testament precept, example and necessary inference so teaches.

The TV series called "Journey to Eternity" involved a violation of New Testament teaching relative to the independence and sufficiency of the local church. The program professed to be a plea for New Testament teaching, and the speaker insisted that every teaching was proved by citing inspired scripture. The audience was also assured that all questions received would be answered, either on the program or by mail. Now, I do not say that error was specifically taught (I didn't hear **all** that was taught), nor that any question presented **during the program** was not answered. But I do say that error was practiced in order to present the series, and that legitimate, reasonable, fair and revelant questions were submitted to the sponsoring elders (in reply to their appeal to other local churches for joint participation), even a second time, that were completely ignored. Brother Hayse Reneau of the North Main and Gay Avenue church in Gladewater submitted these six questions to the elders and preachers of the Southern Hills church of Christ in Shreveport, La. in a congenial letter of November 27, 1967:

"1. What scriptures do you give as authority for one church sending funds to another church in order that the receiving church may preach the gospel?

"2. Is it sinful for a church to begin a program of work, knowing beforehand that it does not possess the funds necessary to meet the financial obligations thereof?

"3. Will this endeavor involve the eldership of one congregation overseeing the funds of other congregations?"

"4. If the answer to number 3 is yes: how many congregations are expected to be involved?"

"5. Is there any circumstances—conceivably—in which all the congregations of Christ on the earth could pool their resources under one eldership to perform ANY work which the Lord has given the church to do?"

"6. Does 1 Peter 5:2 and Acts 20:28 limit the oversight of elders?"

Having received no reply to his letter nor to his questions, brother Reneau submitted the same questions in a second letter of January 25, 1968. But, while the appeals for the church in Gladewater to participate in the undertaking, and in compliance with the instructions of the Shreveport elders, continued to be received, no reply was ever made to his letters nor to his questions. Do we need to wonder why???

A form letter to the congregations of this area says, "... with the support and backing of sister congregations, the eldership at Southern Hills has agreed to take the oversight of this great undertaking... we ask that you send one or more of your congregational leaders to Alpine and Glover Drive church of Christ where an area meeting has been arranged..." Another letter says, "Here is the news everyone is waiting on. The Co-ordinators Meeting!... It will be at the Southern Hill Church of Christ... Who is invited? 1. The individual who has been selected to act as the co-ordinator between the Southern Hills congregation and your congregation. 2. All elders! 3. All Preachers! 4. All their wives!... What will be accomplished? 1. All material will be furnished to each congregational co-ordinator to assist him in organization and expediting the complete program of 'Journey to Eternity' in his own location. This meeting is a must if you are going to participate in this effort." Another form letter says, "Do you have your material for your co-ordinator?... Our commitment from our sister congregations has already reached within \$4,000 of our goal of \$25,000..." Still another letter under the heading, "A CALL TO ISRAEL," says, "Just as many of the enemies of Israel were too powerful for one tribe to overcome and defeat... so also the task we have before us is one that is too great for one congregation," and the following Old Testament statement is quoted in support of their intercongregational activity under the oversight of one eldership: "So all the men of Israel were gathered against the City, knit together as one man" (Judges 20:11). This same letter has these paragraph headings: "WE GIVE YOU A CALL TO ARMS: ... IT IS GOD'S CALL! YOU CANNOT REFUSE!"

Yes, these elders would have us believe that their assumed oversight of a brotherhood project, their calling of area-wide meetings, their calling together and issuing instructions and manuals to co-ordinators from various congregations, their oversight of a centralized treasury supplied by many congregations, etc., is "GOD'S CALL" and that "YOU CANNOT REFUSE," and that all of this can be justified by Judges 20:11. Their contention in citing this passage is simply this: Because the different tribes in

Israel (under the law of Moses) acted jointly in their battles against their enemies, local churches of Christ must act jointly in trying to save the lost. No one is contending that a single congregation could have presented the TV series called "Journey to Eternity," but that this fact is against and not in favor of their program. Such intercongregational activities under one eldership must either be justified by an appeal to the New Testament or stand condemned as a work of "iniquity" (lawlessness) (Mt. 7:21-23). "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:17).

Every major apostasy since the founding of the church on Pentecost has resulted from a rejection of New Testament teaching relative to the organizational features, the independence and sufficiency of the local congregation; and every such apostasy has been motivated by the false concept that the local congregation is inadequate to carry out the divine purpose in the church, without some kind of intercongregational machinery for joint action on the part of the churches. This false concept built Roman Catholicism, the American Christian Missionary Society and the denomination called the Christian Church. And it is motivating digression and division in the Lord's church today.

The idea that we must have the BIG and SPECTACULAR things in order to discharge our evangelistic responsibilities—Herald of Truth, Intercongregational Campaigns for Christ, World-Fair Exhibits, a Journey to Eternity TV Series, etc., is human opinion pure and simple, handed down by a minority of professional promoters. The Journey to Eternity TV series was originated, planned and professionalized before the Southern Hills elders in Shreveport knew anything about it. Let these men speak concerning this matter:

"The elderships of the Lord's Church in Shreveport and Bossier recently had an opportunity to review a dramatic T. V. presentation of God's simple truths. Brother Mid McKnight of Abilene, Texas presented to us the details of the program... In February of 1966, the Douloi Company was formed to produce religious films. The word "douloi" is Greek for 'servants.' Sabre International Films were contracted to produce a 12 minute film entitled "The Great Commission Today." This film was followed by a series of five 16-mm color, sound motion pictures called "JOURNEY TO ETERNITY... It is professionally done..."

Where did the Southern Hills elders get the details regarding their project? They said "Brother Mid McKnight of Abilene, Texas presented to us the details." Just as James Walter Nichols invented Herald of Truth and persuaded the elders of a local church to assume the oversight of it, so was "Journey to Eternity" invented and handed down to the Southern Hills elders, and to others.

We do have New Testament examples of congregational cooperation in evangelism, but not of the kind involved in the presenting of this TV series. Paul received wages from other churches while rendering service to the church in Corinth. But this was concurrent and not joint action on the part of the churches involved. If the Southern Hills elders can scripturally oversee and expend a centralized

treasury from a multiplicity of churches within the range of channel six in their city, what is there to keep them from setting up a universal treasury to be supplied by all the churches in the world, that they might from that treasury oversee TV programs, or conduct gospel meetings, etc. for all the churches? Where is the stopping place this side of Rome, if it is not where the scriptures stop? My New Testament says, "Prove all things; hold fast that which is good" (1 Thess. 5:21). "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God" (2 John 9). "For we walk by faith not by sight" (2 Cor. 5:7). The need is for all Christians and congregations to **get to work**. We do not need a substitute plan, but to **work** the Lord's plan!

—From the "Highway 79 Caller,"
Henderson, Texas.



ONLY ANSWER.....(Continued from page five)

As though it were a summary of all the evidence the Book gives of itself, Paul wrote to Timothy:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Timothy 3: 16, 17).

The Bible, the Book of books, is as high above man's conception of right and wrong "as the heavens are higher than the earth." The verbally inspired Book has passed and will pass through all flames of criticism that man can conceive and come out unscorched and undimmed. The Bible, confirmed by the Spirit of God is a divine **certainty** not subject to men's argument or rationalization. The Bible contains authentic history given "for our learning" and for our "examples." It exceeds every covenant ever made by man and every will ever drawn up by an eminent lawyer. It is the foundation of civil government, the source of lofty learning, and contains the greatest literature, that which is suited to all times and to all peoples. There is no book comparable to the Bible. It is universal in interest and eternal in duration, and perfect for the salvation of the souls of men.

It can be but the ignorance of man that suggests that the greatest treasure we have to direct us through life be supplanted with that which will meet the needs of "modern man," suggesting that the Word of God is inadequate for man's needs today.

Let us take courage in the fact that not one of its pages has ever been even blotted with infidel ink. Today, wherever the Bible is read and followed, it frees the slave, lightens burdens of sorrow, brightens our lives with joy unspeakable, and robs death of its sting.

An unknown author wrote the following poem, based on the precious words from 1 Peter 1:25, "But the word of the Lord endureth forever."

GOD'S ANVIL

"Last eve I paused by a blacksmith's door,
And heard the anvil ring the vesper chime;

Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

'How many anvils have you had,' said I,
'To wear and batter all these hammers so?'

'Just one, said he, and then, with twinkling eye,
'The anvil wears the hammers out, you know.'

And so, I thought, The Anvil of God's Word
For ages skeptic blows have beat upon,

Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers GONE."



TOTAL.....(Continued from page seven)

the truth even if the Devil should preach it? Is all truth negated because of some erroneous idea one may have?

I greatly fear brethren on both sides have the fanatical idea that they have all the truth, and any statement or utterance contrary to their thinking is looked on with askance. The truth of the matter is, we are closer together by far than we are apart, and does not justify the attitude some who are ready to accuse some of apostasy. We give up on brethren quicker than the Lord does. It is true that some seem headed toward apostasy if some movements are not abandoned. Ideas are formed from what we hear and what we read. If our ideas prove to be wrong we need to readjust our thinking. If our opinions are questionable, we should place them in their proper realm, and not press them to the dividing of the Lord's body. To wound the conscience of a brother is a terrible mistake and must be accounted for when their case is plead before Him who doeth all things well. Therefore, I cannot impugn the motives, but rather laud the efforts of those men who gathered in Arlington. I respect these brethren for their works sake and believe they were motivated by the Psalmists admonition, 'Come, let us reason together.' The rupture is deep and the results deplorable. The element of insincerity must be removed, vituperative language and calling of names have no place in any form of negotiations, especially when Christians are involved. Until proper regard be sustained toward each other, no advantageous progress can be made. If this is strictly adhered to, much good could come from efforts of this sort. **End**

* * * * *

SAVED.....(Continued from page seven)

apostles to go and preach to the whole world, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15-16). This instruction, given to believers on the day of Pentecost, came out as, "Repent and be baptized for the remission of sins" (Acts 2:38a). In equating the two expressions, the answer to "saved from what?" is "saved from past sins." Does a person's being saved from past sin necessitate his future salvation from sin and does it guarantee that he will never sin again? No more so than Israel's deliverance from bondage guaranteed their future salvation from the same.

Daily salvation is something that requires work—labor to live above evil each day of one's life. "Wherefore, my

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beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil. 2:12). This statement was addressed to those who were already "saved" but they were in need of working out their daily salvation. This required obedience, fear and trembling.

Having been saved from past sins and working out salvation, one earnestly desires and expects salvation that comes as an "inheritance"; a salvation that "is reserved in heaven," and comes at "the end of your faith" (1 Peter 1:5-10). Where such qualifying words are used, "salvation" must refer to that which comes in eternity. Saved from what? One is saved from eternal destruction to enjoy the presence of the Lord forever.

A person cannot be saved without being saved from something. Every passage in the Bible, where "salvation" is found, could be examined and when the question "saved from what?" is answered, that salvation can be understood. In every case, man does the obeying and God does the saving. Israel obeyed and God saved them from bondage; Israel disobeyed and God destroyed "saved" people. Noah and his family were saved from an old world of sin but they introduced sin into the washed, new world. Men who have been saved from past sin can turn and go back into the bondage of sin. Saved people must "walk in the light" (1 John 1:7) in order to be cleansed continually and they must "work out salvation" to be heirs of salvation in eternity.

End

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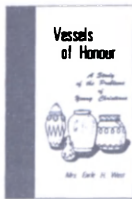
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Living Moments with the Living Word

James W. Adams



"The New Idolatry"

A long time ago, the prophet Zechariah exclaimed, "For who hath despised the day of small things?" (Zech. 4:10.) To the prophet, it was incredible that any person should hope to succeed in anything while despising the small things essential to its accomplishment. Had he lived to our time, he would have seen the **incredible** become **reality** in many walks of modern life.



Recently while thumbing through **The Dictionary of Thoughts**, the following quotation caught our eyes: "Our spiritual peril is the new idolatry—the worship of the God of Bigness..." (McIlyar Lichliter.) So apt was it that it became the inspiration for this article, "**The New Idolatry.**"

Idolatry consists of making any person or thing a matter of ultimate concern to us instead of God, and the things of God. This may be done in a multiplicity of ways. We have in mind, however, a species of idolatry more or less peculiar to our time, unusually destructive, and exceedingly widespread; namely, the worship of the "God of Bigness."

Americans are particularly susceptible to this idol. They pride themselves in thinking and acting "BIG." Whatever we undertake is done on a mass scale all the way from the gross national product to the national debt,

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

from the possession of the most bathtubs to the dirtiest and most disreputable "hippies," from the largest number of religious sects and cults to the highest and most disgraceful incidence of crime.

Churches of Christ have not escaped the infiltration of "The New Idolatry." Brethren used to report in the gospel papers that a group of saints at a particular place had begun "keeping house for the Lord." By this they meant the beginning of a new congregation. Such an event in a virgin field was ordinarily brought about by an unspectacular gospel preacher conducting a modest series of teaching services in the community, converting a few people to the Lord, and encouraging them to begin meeting regularly together for purposes of corporate work and worship. Often their place of assembly was a courtroom or a lodge hall, and sometimes a private dwelling.

Today, such procedure is thought trifling and niggardly. "Perish the thought" that members of THE churches of Christ should be reduced to such an unsophisticated approach to **evangelism**. The "**God of Bigness**" whom we now worship would tolerate no such whimsical, outmoded service. He is honored only by intricately **organized**, powerfully **centralized**, bountifully **financed** (with other people's See **Idolatry**, page eleven

VOLUME 17 SEPTEMBER, 1968 NUMBER 11

In This Issue

| | |
|-------------------------------------------------------------------------------|---------|
| Editorial, Rate Increase,
Stanley J. Lovett | Page 2 |
| I Do Not Believe It,
W. L. Wharton, Jr. | Page 3 |
| "By Faith" or By Opinion,
Bryan Vinson | Page 4 |
| "Is Christ Divided?"
Irene Sowell Foy | Page 5 |
| All The Time, But Not Full Time,
Harold E. Turner | Page 6 |
| Knowledge And Conduct,
Donald R. Givens | Page 7 |
| Going To Nigeria,
James E. Link | Page 7 |
| The Hardness Of Kicking Against The Pricks,
William C. Sexton | Page 8 |
| Hither...Thither...Yon,
Jim C. McDonald | Page 9 |
| Sermon Outline, "Reconciliation,"
Danny A. Brown | Page 10 |

The Preceptor Magazine

Stanley J. Lovett

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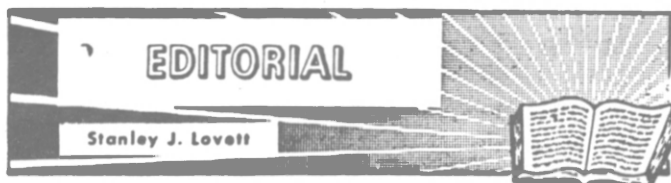
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Rate Increase

Prices for both products and services as well as all kinds of taxes continue their never ending spiral. Whether the recently passed surtax bill will or will not slow galloping inflation remains to be seen. Likely it will have only a minimal effect. Even with periodic salary increases the family budget ever continues to feel the pinch. Those on retirement or other fixed incomes, in many instances, are really hurt. It is a strange paradox that in a time of unprecedented productivity and prosperity most all find it more or less difficult to live within their means.

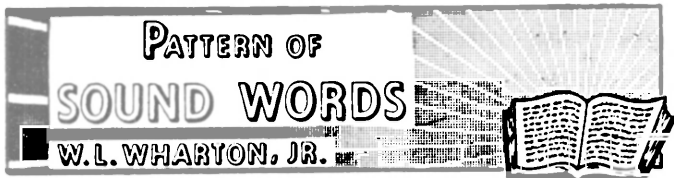
This financial squeeze especially has made itself felt among brethren who publish gospel papers and charge subscription price for them. Most, if not all the periodicals, have been forced to raise the subscription price in the past years in order to meet expenses incident to the publication of such papers. Some of them have done so several times. Now we are forced to make an increase in the subscription price of The Preceptor Magazine. It is with reluctance that we do so. Effective with the October, 1968, issue the annual subscription price will rise from \$2.50 to \$3.00 which is an increase of only 50¢ or 20% per single subscription. Actually this small increase is long overdue but we have delayed it as long as we can. Even with the small increase it is still one of the best bargains available for the money.

Please remember the rate increase is effective with the October issue and bear this in mind when you are remitting your next renewal or when you are sending in new subscriptions.

It is again time to announce our Annual Bargain Subscription Drive. Effective October 1 and running through December 31, 1968, NEW subscriptions to The Preceptor Magazine may be purchased at drastically reduced rates over the regular subscription price. One full year of The Preceptor Magazine can be purchased for only \$1.50 per subscription. This special rate applies only to NEW subscriptions, not to renewals.

In the past several years that we have been offering special reduced rate the response from our readers has been very gratifying. We look for the same enthusiastic response this time. Even with the modest increase of only 50¢ over our former special prices, it is still a terrific bargain. The

(Continued on page eleven)



I Do Not Believe It!

The propriety of bestowing religious titles of honor or deference upon men is sometimes the subject of discussion. The currency given the title Father in reference to a Roman priest is frequently the occasion of such discussion. Two passages of scripture are generally called forth; one is thought to favor the practice and the other regarded as forbidding it. Jesus plainly states: "And call no man your father on earth; for one is your Father, even he who is in heaven" (Matt. 23:9), while Paul says: "For though ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel" (1 Cor. 4:15) (ASV). It is most unfortunate to see these passages arrayed against each other rather than their common truth proclaimed.



The background of Jesus' teaching in Matthew 23:9 is essential. In verses 1-7 the wrong motives of the scribes and Pharisees are viewed. First, they bound heavy burdens on others without themselves bearing any of them; secondly, they were motivated in all their religious practices by the desire to be seen of men. Proof of this latter charge is demonstrated by the fact that they made broad their phylacteries and enlarged the borders of the garments and sought the chief places in the synagogues and to be called "Rabbi" (Teacher) in the market places. Such wicked ambition and pride among Jewish religionists was the background of our Lord's prohibition of all such among His disciples. He specified three particulars: prohibition against being called (1) Rabbi, (2) Father and (3) Master. Since Christ himself is all of these to his disciples none other can be (Vv. 9-10). The greatest among the disciples was to be the servant but he is not, on that account, distinguished by the title Servant or Greatest. The former is fact and the latter is title.

Does Paul's observation concerning himself (1 Cor. 4:15) violate the above (And it does if Paul takes the term Father as a title)? If so, Paul sinned.

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

Does it compliment the teaching of Jesus? Then it must be attended and the Romanist, or any others guilty of giving or receiving religious titles of honor and deference, stand condemned. In the light of the Divinity of Jesus and the inspiration of Paul this latter view must be en-

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

tertained. But, in that case, what is to be understood of Paul's language?

The term Father is used of fleshly and spiritual parenthood (Hebrews 12:9). But Paul was not a "father" to the Corinthians in either sense. That he was not a fleshly parent to them goes without objection. That he could not have been their spiritual father is evident from the fact that they were not his disciples but the Lord's (1 Cor. 1:12-15; 3:6-9). Too, he states that "In Christ Jesus I begat you through the gospel" (1 Cor. 4:15). The Corinthians were begotten into discipleship and relationship to Christ (not Paul) by his preaching the gospel to them. Too, he uses the term "fathers" ("yet have ye not many fathers") in contrast with other instructors. Whatever it is that is under consideration it is the basis of Paul's appeal to them to be "imitators of me" (vr. 16). Again, whatever it was that caused Paul to identify his work among the Corinthians as "a father" (in contrast to some who obviously were not) it also was the basis of his relationship and appeal to Timothy who is called "my child in the Lord" (vr. 17) and who was also exhorted to imitate Paul (2 Tim. 2:2). Since it cannot be admitted in the light of evidence that Paul was either fleshly or spiritual "father" to these people and that he is not making a titular use of the term (for this would be in violation of the Lord's prohibition) then how shall it be understood? It must be kept in mind that Paul, all along to this point in the letter, has contrasted himself with the false teachers who had followed him in Corinth. Their coldness, selfishness and ambitious pride has been in contrast with Paul's abasement, "foolishness" in matters preached with lack of worldly distinction. Now

See **I Do Not**, page eleven

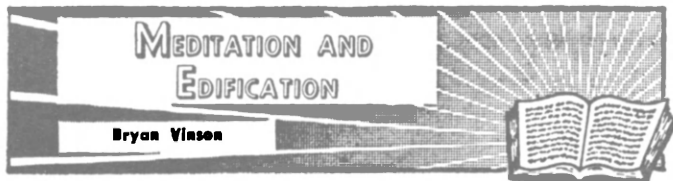
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The church which meets at 1135 Iron Spring Road in Prescott, Arizona 86301 is in need of a gospel preacher and wishes to hear from anyone interested in the work. For more information contact Harold Pope, 421 North Mount Vernon, Prescott Arizona 86301.

If anyone knows of a congregation or brethren in Bangkok, Thailand, please contact M. Fred Stacey, P. O. Box 42075, Cincinnati, Ohio 45242. The need arises from some Air Force personnel in that area.



“By Faith,” or By Opinion, Which?

In the second Corinthian letter, Paul writes: “...we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God” (4:2). He enjoined Timothy to study to show himself approved of God, a workman that needeth not to be ashamed, handling aright the word of truth (2 Tim. 2:15). These two passages portray the exact opposites as bearing on the matter of one's handling or



use of God's Word. To handle it deceitfully is the contrary to the injunction of handling it aright. How prone we are, when swept up in some emotional experience, to yield to rash impulses and employ unlawfully the scriptures in support of some thought or position with which we entertain an alliance or affinity. We are living in tumultuous times amid conditions of conflict and strife within the family of God, and this affords a fruitful climate for such errant employment of the Holy Word of God.

One passage which has been bandied about with reckless abandon in recent years is Romans 16:17-18. “Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech beguile the hearts of the innocent.” Conceivably, the expression “contrary to the doctrine” might be construed to mean that the bare fact of causing division is within itself thus contrary to the teaching of Christ, but to so construe it would conflict with other things taught within the doctrine of Christ. For instance, Jesus said: “Think not that I came 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” (Matt. 10:34-36).

From this language, when considered in connection with that passage in Romans, it is very evident that division within itself is not contrary to the doctrine of Christ. In fact, Jesus teaches that his doctrine shall be the very occasion of division within one's own household. Hence, we are led to the alternate view namely, that the divisions and occasions of stumblings which Paul mentions are those caused by the advocacy of that which is contrary to the doctrine of Christ. But for a teaching or practice to be

contrary to the doctrine of Christ must it be expressly forbidden thereby? Or, is a division which is caused within the body of Christ by the advocacy of such teachings or practices, concerning which Jesus or his apostles never taught, contrary to the doctrine of Christ? If so, then the only way one can exonerate himself from complicity in the sin of division, when and where it occurs, is to establish from the Word of Christ that He taught such. Failing to do so, then innocency is impossible of establishing. If we hold to the first point of view; that is, a practice must be forbidden before it is contrary to the doctrine of Christ, then the burning of incense, the sprinkling of babies and the playing of musical instruments in the worship must be accepted rather than effect division by opposition thereto. On the other hand, if that which lies outside of Divinely Revealed truth is contrary to the doctrine of Christ, these things must be opposed, and the responsibility for such division as ensues must rest on those who insist on these practices! From this conclusion I am unable to see any escape.

A while back brother Galye Oler issued a broadside charge of guilt against many of us for having divided congregations, and thereby under the guilt of sin, and that we must come back as the prodigal son, confessing our sins in order to return within the brotherhood, and be restored to the fellowship of him and other faithful ones. To give substance and relevancy to this magnanimous appeal of his, he must first, establish beyond all peradventure that we caused the division which we all know has been wrought among us. To do so he must prove his practice to be according to, and, therefore, our opposition to be consequently contrary to the doctrine of Christ; and, therefore, the cause of the division existing.

See *Division*, page twelve

A Study In Masonry

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

“Is Christ Divided?”

Words of a dying man are usually cherished and remembered by those near and dear to him. The writer cannot forget the last words of her father, F. C. Sowell:

“Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Revelation 13:14).



As our Lord’s betrayal drew near, he uttered a memorable prayer. He included in that prayer a petition for us, his children. He not only prayed for his apostles

but he added: “Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me” (John 17:20, 21).

What a grief it must be to him, who so loved us, to see the divided state of those who claim to make up his family, his kingdom! “Is Christ divided?”

What may Christians do to maintain the unity for which our Saviour prayed? What is our responsibility? Paul, in his love letter to the Philippians, helps us to see the answer: “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things but every man also on the things of others” (Philippians 2:1-4). Selfishness, having one’s own way, and disregarding the rights of others will not tend to unify but will lead to division. James wrote of the danger of uncontrolled tongues. He told about how horses are made to obey us by the use of bits in their mouths. He gave the illustration of great ships, wind-tossed, that may be “turned about with a very small helm, whithersoever the governor listeth.” James next warns us of the danger of the tongue: “Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.” The warning is given that every kind of beasts, and of birds and of serpents, and of things in the sea . . . hath been

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.

tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Since the tongue cannot be tamed, it follows that it must be controlled. Part of the maturing as Christians is self-discipline, especially control of the tongue. Where there is a failure to control the tongue, one finds envying and strife, confusion and every evil work.

Oftentimes trouble arises in a congregation from bitter arguments over the Word of God. What a disgrace! God’s Word is TRUTH. That it is absolute so does not lend itself to argument. The answer to this problem is in 1 Peter 3:15: “But sanctify the Lord God in your hearts: and be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear.” In order to be able to do this one must “strive diligently to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” **Truth does not lend itself to argument.**

The Lord’s body is no place for speculative teaching which will always prevent unity of God’s children. Paul in instructing Titus wrote: “In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” He also advised avoiding “foolish questions,” and contentions. Paul’s advise to Timothy was: “Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.” Always keep in mind that the Scripture is not from the source of man but “holy men of God spake as they were moved by the Holy Spirit.” There is then no room for man’s speculation or imagination. **The Lord has spoken** and he is not divided.

A great work for mothers of young children in the home
See *Is Christ*, page twelve

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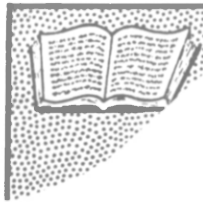
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All The Time But Not Full Time

Harold E. Turner

I don't see a thing in this world wrong with calling a man who is supported by brethren in order that he may devote all of his time to preaching an all of the time preacher. I generally try to fit myself into various ideas that brethren come up with and it seems to me that if we quit using such terms as the one above because everyone is supposed to teach that we'll have a real time;

Woman of the world: "Hello, sir, what do you do for a living?"

One of these fellows who preaches all of the time (I don't know what to call him): "I'm glad you asked that question madam. I am a Christian."

Woman of the world: "I didn't ask you what you are religiously, I asked what you do for a living, how do you get money?"

One of these fellows who preaches all of the time (I don't know what to call him): "Well, actually I do a little public teaching from time to time and I'm payed for that."

Woman of the world: "Oh, really, what kind of teaching do you do?"

One of these fellows who preaches all of the time (I don't know what to call him): "I teach the Bible a little but now I want you to know that all of the people I teach should be teaching also."

Woman of the world: "You mean you're a preacher. Why didn't you say so?"

One of these fellows who preaches all of the time (I don't know what to call him): "Actually that's right but don't call me that because all Christians are supposed to preach and teach and if you call me preacher everyone will think they shouldn't preach or teach any because I do it all the time."

Woman of the world: "You mean all of the people in your church get payed so they can devote all of their efforts to preaching?"

One of those fellows who preaches all of the time (I don't know what to call him): "Oh, no madam, I'm the only one that gets payed in order to do this. You see Apollos watered the church at Corinth and I'm kinda an all of the time waterer only I wish you wouldn't call me that. You see we should all be called the same thing."

Woman of the world: "In other words the members pay you in order that you might devote all of your time to study, teaching, and preaching and they work at secular

jobs and as they have time they study, preach and teach also. You give all of your time to this and they give some of their time to it. Now why can't we call you an all of the time preacher (since you use all of your effort in this respect) and call them some of the time teachers and preachers since that accurately describes what's done?"

One of these fellows who preaches all of the time (I don't know what to call him): "Madam, you're a little thick. Let me see if I can't simplify it for you. You see, the denominational world uses the pastor system in which the preacher has authority over the members and he does everything for them. He does their preaching, teaching, visiting, etc. because he is the hired full-time pastor or preacher. They pay him to do what they ought to do therefore don't call me an all the time preacher."

Woman of the world: "What if the denominational world decides to pick the 'head Christian' in each church are you going to quit being called a Christian? What if one of the members (one of them that has a secular job and teaches as he can) of a denomination obtains some authority in a church and acts in this role as 'Father Sec.-Part-Time' preacher, will all of the people in your church that work at a secular job and teach some as they have time quit?"

One of these fellows who preaches all of the time (I don't know what to call him): "Oh no ma'am, they won't quit, they would just prefer to not be called a person who works at a secular job and then teaches the Bible some-times. Any word or phrase that would describe that condition would be terrible because of the denominational abuse."

It seems to me that a man who does anything full-time is a full-time what ever he does. It seems to me that a man who does something part-time is a some of the time or part-time what ever he does.

Recently a fellow asked the qualifications of a full-time preacher. That's easy. First you have to have something to preach all of the time and then some money to live on while you do it. If you have these things you're qualified to be an all of the time preacher. If you don't then you probably will only get to preach part of the time because some of the time will be taken up with making money but don't call yourself a part-timer just because you do it only some or part of the time. That's silly.

Now if a full-time preacher (one who is supported in order that he may give his time to preaching) goes out here and becomes a full pledged pastor, that's bad. But he can hang a sign around his neck that looks like this:

I AM A FULL-TIME
MOST HOLY AND RIGHT
REVEREND PASTOR PREACHER

and that sign will not deny the fact that a man who devotes all of his time to preaching is an all of the time preacher. End

Harold E. Turner — Preacher for the Westside church, Fort Worth, Texas, 5405 Volder Drive, Ft. Worth, Texas

— Subscribe to the Preceptor for a Friend —



Knowledge and Conduct

Donald R. Givens

In the pursuit of knowledge let one beware of failing to apply it in his personal conduct. Biblical knowledge is vital to one's spiritual well-being. We can be destroyed for a lack of knowledge (Hosea 4:6). But knowledge is not an end within itself. It is to be used for a glorious purpose. A person may be very "knowledgeable" but still live an immoral life. We must **apply** this vital knowledge to our **conduct**. Pure lives must be lived. As Paul admonished Timothy, "...be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity" (1 Timothy 4:12).

Our behaviour must be godly. "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation" (1 Peter 2:11, 12). In the previous chapter, the apostle Peter exhorts us "as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance: but like as he who called you is holy, be ye yourselves also holy in all manner of living because it is written, 'Ye shall be holy; for I am holy.'" (1 Peter 1:14-16).

Many scriptures teach that our eternal destiny will be determined by our conduct in this life. "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5:10). Read John 5:29 also.

Shall we gain **knowledge**? Most assuredly! "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and forever. Amen" (2 Peter 3:18). And remember to **apply** your knowledge in forming righteous conduct. In the words of Paul to Titus: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works" (2:11-14).

Grow in your spiritual knowledge. Become and remain righteous in your conduct. Live godly in this present world. Heaven will be your eternal home. **End**

Donald R. Givens — 1399 Chase St., Novato, Calif. 94947.

Let Us Supply Your Class Needs

Going to Nigeria

James E. Link

Dear Brethren:

The Lord willing, my family and I will be going to Nigeria about September 1st. Since making this decision to go in February, much has transpired. I have taken all the necessary steps to prepare myself and my family to be ready to go at that time.

Nowhere in this present day of ours is there a place so ready to receive the gospel as is Nigeria! Nowhere are there so many "babes in Christ" that need to be taught! What would we give as ministers of Christ to be able to go out and preach on street corners here in America and draw crowds of 50 to 350 persons who have never heard the gospel. My brethren that land is indeed "white unto harvest."

This is our second appeal to the brotherhood. Our financial needs are still great. We will need for 2 years in that country: \$650.00 personal per month, plus \$6000.00 work and travel fund. Following is a report of our progress to date:

Personal support:

Church of Christ, Kirkland, Wash. \$ 65.00

See Nigeria, page fourteen

BOOKLETS

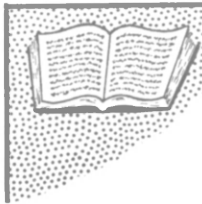
- A Study In Masonry, 35¢ ea. Robert L. McDonald
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 Christ, 20¢ ea. Danny A. Brown
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The Hardness Of Kicking Against the Pricks

William C. Sexton

Saul of Tarsus, was told by Jesus, on the road to Damascus: "It is hard for thee to kick against the pricks" (Acts 9:5; 26:14). The figure used here is very impressive to me, and I feel that perhaps it needs more attention than it gets.

The PRICK or goad, was a sharp-pointed pole, "used to prod the ox to make him go faster or obey the plowman. If the ox kicked when pricked with the goad he received a severe prod" (Boles Commentary on Acts, page 404).

It is easy to see, as Conbeary & Howson says: "As the ox rebels in vain against the goad of its master, and as all its struggles do nought but increase its distress—so is thy rebellion against the power of my grace" (The Life and Epistles of St. Paul, Eedrmans, page 74).

As Paul in effect was kicking against the pricks, when he in his ZEAL was persecuting christians; so are all men when they are rebellious against the way of the Lord. The only reward one can possibly receive for his effort is—a pricking; an increase in distress.

It must be evident to the enlightened, that there are many engaged in this type of activities. We are sure that many are zealously working to destroy the effect of "Church of Christ Doctrine, and Practices"—what we members of the body of Christ teach about the plan of salvation, the "Items of Worship," the governmental arrangement of the church, the work of the church, etc. What they don't realize is: when we teach these points with Bible Authority, they are not "Church of Christ Doctrine," as many conceive them to be, rather they are part of "the doctrine of Christ..." (2 John 9) beyond which if one goes, he "hath not God."

It is evident to many also, that men through out this land, who in days gone by have preached the truth of God's word, now are determined to destroy the effect of "The Anti Group" in the church of Christ. They are working to counteract the forces of God's word. On "Helping the needy"; "Cooperation"; and on "Fellowship." These are terms used, or most often mis-used, we need to be sure that we understand them, that we understand the concept back of them when they are employed. Thus let us be specific:

1. We teach that all men are to be helped when in need (Gal. 6:10; Jas. 1:27). We abide by the scriptures in making a distinction between what the church and "a man or woman that believeth" can do (1 Tim. 5:16). The church is charged to help "saints," while the individual is charged to assist "all men." Some call this a mean doctrine, some have called it a "Doctrine of Satan." They ignore the fact that this teaching comes from God. Also, they ignore

William C. Sexton—2718 Renick, St. Joseph, Mo. 64507.

the fact that this teaching will assist as many people as the doctrine that the church is responsible for "all men." It is HARD—they shall suffer the consequences, for them to KICK against this; it is as Saul was doing—fighting against God. They can't win, their effort will ultimately come to nothing. (Cf. Acts 5:39.)

2. We teach that each congregation is to co-operate, work together; let each congregation do its own work, and
See Kicking, page fourteen

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HITHER... THITHER... YON

Jim McDonald



Jim C. McDonald — Evangelist for the Second and Walnut Street church and Staff Writer for *The Preceptor Magazine*, 401 North Third Street., Paragould, Arkansas 72450.

Paul K. Williams in his report of July from Johannesburg, South Africa reports that three were baptized in the African work, July 11—One was baptized in a recent meeting in Leesville, La.—One was baptized in June at Floral Heights in Wichita Falls, Tex.—Three were baptized in July and August at the North Main church in Vidor, Texas—One was baptized in July at the 6th Ave. church in Pine Bluff, Ark.—18 were recently baptized in a gospel meeting at Eastside in Athens, Ala.—One was baptized in June at the Queen City church in Independence, Mo. — The church in Bangor, Maine had two that were identified with them in June, having been baptized in a gospel meeting at Pittsfield, Maine—Four were baptized in a recent meeting in Leitchfield, Ky.—One was baptized in July at the 77th St. church in Birmingham, Ala.—One was recently baptized at the Snapfinger Rd. church in Decatur, Georgia — Five have been baptized recently at the N. 55th Drive church in Glendale, Arizona—Two were baptized in past months at the Southside church in Tulsa, Okla. — Four were recently baptized at West Anaheim, Calif.—Three were baptized in June and July at the Bellaire (Houston area) Texas church....

A number of gospel meeting through the nation always are in progress. **Jack Thompson** held an August meeting for the Hogaboom Rd. church in Groves, Texas—**Elmer Moore** held an August meeting for the Lindale, Tex. church—**Earl Pickle** held an August meeting for the Zavalla, Texas church—**Ray Votaw** holds an October meeting for the Central church in Beaumont, Texas—**Bill Crews** holds a September meeting for the Ridgecrest church in Orange, Texas and held an August meeting for the Comanche, Texas—**Henry C. Edwards** was in an August meeting at the Cowan Road church in Gulfport, Miss.—**Bob Owen** held a July meeting for the Vestavia church in the Birmingham, Ala. area—

Leon Goff held a July meeting for the Clark Lane church in Redondo Beach, Calif.—**Joe Neil Clayton** held a July meeting for the Torrance Calif. church and during the same week—**Floyd Thompson** held a meeting for the Division Street church in Oceanside — **Ferrell Jenkins** held a July meeting for the Silver St. church in New Albany, Indiana—**Robert Weller** held a June meeting for Valley Hi church in San Antonio, Tex—**Charles Boshart** held an August meeting for the Steele, Missouri church—**Franklin Williams** held a July meeting for the Marcella Falls, Tenn. church—**Kelly Ellis** held a July meeting for the Simpsonville, Ky. church—**Elmer Moore** held a June meeting for the Lafette and Calla St. church in Frederick, Okla.—**Arthur W. Atkinson, Jr.** held a June meeting for the Apple Valley, Calif. church—**Dean Bullock** held a July meeting for the Parkway church in Corpus Christi, Tex.—**B. J. Thomas** held a July meeting for the Evergreen church, a small rural church near Haynesville, La.—**W. L. Wharton** held a July meeting in Azle, Texas—**James Adams** held an August meeting at the Eastside church in Baytown, Tex.—**Homer Hailey** held an August meeting for the Spring Branch church in Houston—**Roy Foutz** held a late August meeting for the Main and Gay Street church in Gladewater, Tex.—**Hayse Reneau** held a July meeting for brethren in Morton, Texas — **Osby Weaver** held an August meeting for the Fairview church in Garden Grove, Calif.—**Eugene Britnell** held an Aug. meeting for the New Hope, Tennessee church—

A new church has begun in Mason, Ohio (suburb of Cincinnati) and **James E. Cooper** is preaching for them—**Dale Smelser** of Zion, Ill. engaged in debate **Sidney Frency** in July touching the current issues. The debate was held in the city of Zion—**Kenneth Van Deusen** from Queen City church in Independence, Mo. reports that the church met in their new building in

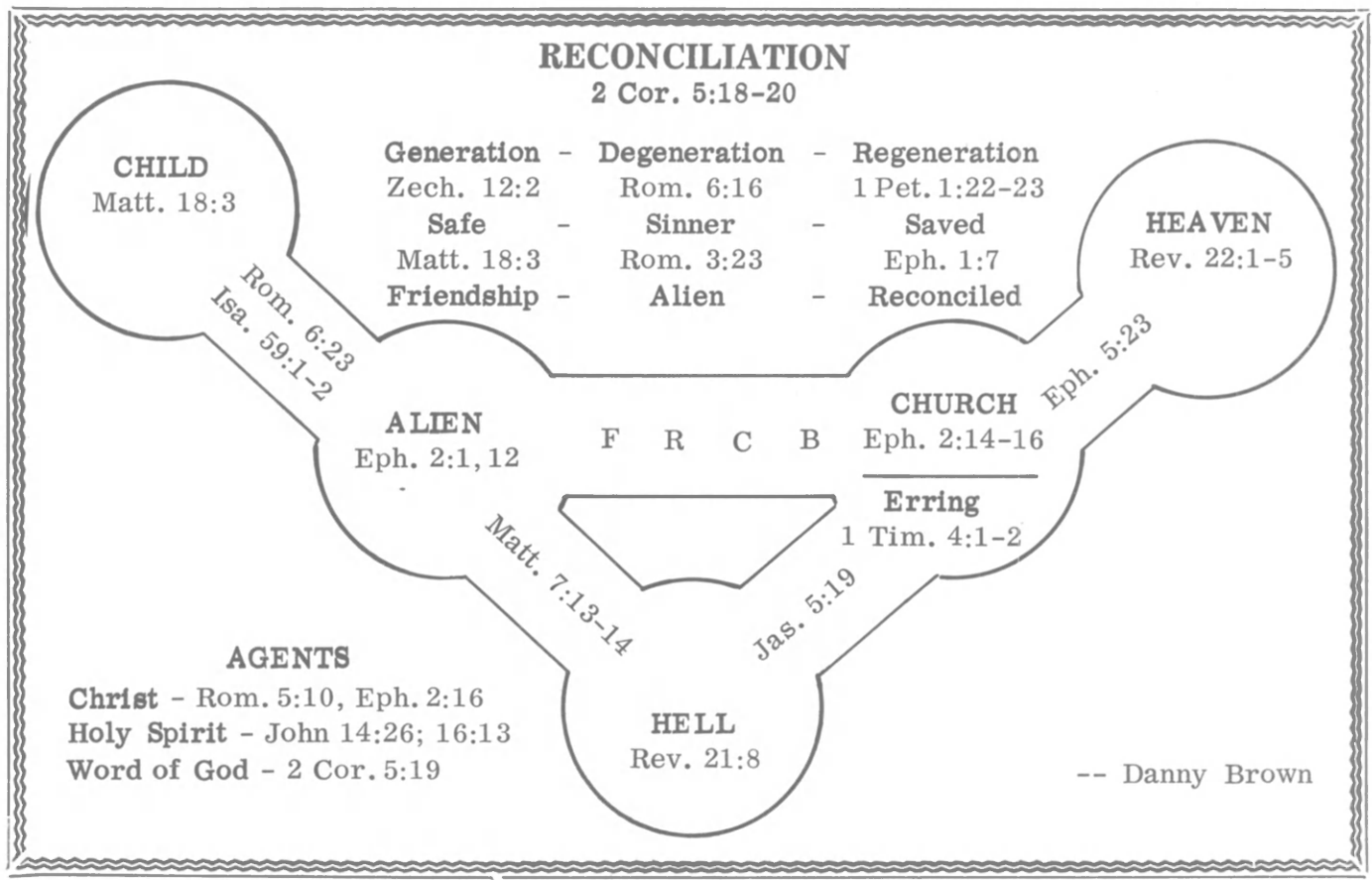
late June—**Herbert Knight** has moved to Paducah to work with the Clay St. church in that city—A religious discussion was held in Baytown, Texas in late July and early August between **Bob Ross**, Baptist, and **Wilson M. Coon** touching the divine origin of the church—**W. E. Coffman**, preacher for the Southside church in Tulsa, Okla. for six years resigned there effective September 1st.—**Eugene Britnell** will meet **Boyd Morgan** in a debate in Pocahontes, Ark. the dates of September 9, 10, 12, 13 and the current issues will be the topic of discussion—**John Iverson** has resigned from his work with the Red Bluff church in Pasadena, Texas and will devote his full time to meeting work. Brother Iverson may be contacted by writing him at 2614 Pickerton, Deer Park, Tex. 77536 — **Bob Franks**, faithful gospel proclaimer of the word and close friend of this writer, has been in very grave condition, first in Lafayette, La. and at the time of this writing in New Orleans. Bob is some improved by last reports, but still has a long, long road to recovery. Pray for him — **Luther Blackmon** has terminated his work at Bedford, Ohio and soon will move to Noblesville, Ind. (Indianapolis area)—A brother **Cobia** has agreed to move to Forest City, Ark. to work with a new church in that city and will be supported there by the Winchester Road church in Memphis, Tenn.—**Wayne Sullivan** is the new preacher for the West End church in Birmingham, Ala.—**Charles Caldwell, Jr.** is preaching in Columbus, Ga. working with the Southside church in that city — **David Smitherman** will begin fulltime work soon with the brethren in Victoria, Texas.

Thomas F. Shropshire, 1210 Elsa Jane, Bossier City, La. The work in the Bossier church of Christ 2917 Foster, is definitely on the increase. Attendance has increased in all services and recently new records were set in both Sunday morning and evening services. There has also been a marked increase in contributions. Two were baptized in June. I began work with these brethren in February of this year. At first the work was somewhat discouraging but we have been greatly encouraged in recent weeks by the growth, both in numbers and interest. I still lack about \$200 per month having enough support for a

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RECONCILIATION

2 Cor. 5:18-20



fair wage. Any contribution anyone, church or individual, can make toward raising this needed support would be greatly appreciated."

Jack Gilliland has moved to work with the church in Edna, Texas—**Dale Varnon** is the new preacher for the Southside brethren in Beaumont, Texas.

C. C. "Bud" Hunter, Rt. 2, Box 565, Enumclaw, Washington 98022. "On June 30 I began working full time with a small group of zealous Christians known as the Sierra Vista church of Christ, Enumclaw, Wash. This is a small town in the heart of the dairy country with a population of 4,000 people. About ten months ago three families separated themselves from the North Hillcrest congregation because of liberal tendencies and practices in connection with church supported institutions. During these months various preachers in the Puget Sound area willingly supplied preaching for the brethren. Of special mention should be **J. C. Clifford, Sumner, Washington**, who held a Bible study each week. His teaching resulted in one baptism last May.

The church here is unable to pro-

vide full support but by the grace of God, the elders of the Market Street church in Salem, Oregon, have assumed the major portion of my support until July 1, 1969. Our attendance for each of our three weekly services is almost identical averaging about 30 souls. We recently purchased a two acre building site on the main highway just east of the city limits. This highway serves one of the four mountain passes connecting Eastern and Western Washington. It is also the main highway from the Seattle-Tacoma area to Mount Rainier National Park.

Growth in the area is just beginning. Many people drawn to Western Washington by the Boeing Airplane Company prefer the rural life and are willing to drive the 30 or 40 miles to Renton or Seattle.

This work marks my entrance into the vocation of a gospel preacher. We ask for the prayers of all the saints to the end that our work will be fruitful and that we might remain strong in the faith. When in the area, worship with us. For information call me at TAYlor 5-5437, Enumclaw, Washington."

Gale Cummings, P. O. Box 955, Altus, Oklahoma 73521. "I have recently moved to Altus, Oklahoma, to preach for the Southeast church, meeting at 1105 South Navajoe Street. I will appreciate mention being made of this in **The Preceptor** so that my many friends may know of my new location. Brother **Lindy McDaniels** is to be with us in a Gospel Meeting in December."

GUADALAJARA, MEXICO "Since the first days of April, we, two preachers and wives, are working in Guadalajara, Mexico.

"Guadalajara is the second city of Mexico, with a population of 1,300,000 inhabitants. It is considered as the most beautiful city of this country. So, it is visited by a great number of tourists.

"It is called 'The city of the flowers' and deserves that name indeed. Besides, its boulevards, parks, antique buildings (much of them dating since colonial epoch), authentic Mexican Markets, etc. make of Guadalajara a ideal place to visit in vacation time.

"From religious point view, the alone fact of Guadalajara being the See, **NEWS**, page 15

IDOLATRY _____ (Continued from page one)

money), and professionally publicized activities. "Keep house for the Lord," did you say? Shades of the "grass-hopper complex!" Such, among the constituency of the "God of Bigness," is rank heresy. After all. "How square can you get?"

Devotees to the "God of Bigness" will countenance nothing which is not stupendous, colossal, or at least "thrilling and challenging." Nothing short of a "crusade meeting," a "campaign," or a mass "Exodus" is worthy of our new deity. A "gospel meeting," did you say? May the "God of Bigness" forbid! How shall we who have so recently crossed the "railroad tracks" live any longer in a shabby, "19th Century, theological" ghetto? Know ye not that so many of us are "on the march" and a part of "the fastest growing religious body in America" have been inducted into the fraternity of America's larger denominations and have put on the habiliments of modern theological respectability? Judge ye if it be right that we should thus shame our recently matured, literate "scions of the church who have crossed the Rubicon" of denominational fraternization, repudiated our former "bigoted exclusiveness," and shaken off the crass, "doctrinal absurdity" in such matters as opposing the use of mechanical instruments of music in Christian worship? Can we afford to present to modern Christendom anything less than a new, spiritually neon-lighted facade of theological liberality, institutionalized approachment, awakening social consciousness, and accommodation of "our former plea for the unity of all believers on the Bible alone" to the new "ecumenicism?"

Brethren, are we not in "spiritual peril" when the things just mentioned are facts and not caricatures? Are we not in "spiritual peril" when the "God of Bigness" leads us to value a professed gospel preacher more for a graduate degree than an infidel, denominational, theological seminary than for his knowledge of, loyalty to, and ability to preach the New Testament gospel of eternal salvation? Are we not truly in "spiritual peril" when our devotion to the "God of Bigness" makes us better known for the excellence and size of our educational and benevolent institutions than we are for our doctrinal soundness and our moral probity? Are we not in deadly "spiritual peril" when our prostration at the feet of the "God of Bigness" causes us to be more concerned about the social rehabilitation of this earth's misfits in order to produce a new world society than we are with reference to the salvation of the world's sinners in order to form the heavenly society of saints redeemed by the blood of the Lamb in the world to come? Surely no one will think of denying that professed churches of Christ have entered the era of "The New Idolatry." Wake up, brethren, and look about you! **End**



EDITORIAL, Increase _____ (Continued from page two)

purpose of this annual subscription drive is to introduce **The Preceptor Magazine** to as many people as possible who are not now reading it. You will do both us and those for whom you, subscribe or gather subscriptions a favor by sending in subscriptions during this three-month campaign.

We call upon all our friends and well-wishers who are interested in the dissemination of sound gospel teaching to join with us in the next three months to enlarge our reading list. We thank you in advance.

Have you noticed that we are now back on our proper mailing schedule? For a long time now (and embarrassingly so) we have been running about one month behind in sending out the paper. How such things happen would be of little interest to the readers. But for the past several months the editor, the printer, and the mailers have made a determined effort to be back on schedule. We are very pleased we have been able to do so and intend to keep it there from now on. **End**



I DO NOT _____ (Continued from page three)

Paul contrasts the love he has for the Corinthians with the feelings others had entertained for them. Paul's love was that of a father for his children. Through his impartiality, loyalty to truth and affection for them he had brought them into Christ and for all of that they ought to further rely on him and follow his example. In this he was like a father to them and wrote to them, not to shame but to "admonish as my beloved children."

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

None will object to any man being a "father" in love, devotion and fidelity in bringing men to Christ. But when men tell me that Paul actually calls himself "Father" to the Corinthians in a titular sense . . . I don't believe it! When people tell me that it is all right to heap honor on some man for his learning or attainments by applying titles of religious distinction and that this is proper in the light of Paul's remark in 1 Corinthians 4:15 . . . I don't believe it! When men try to gain positions of power and influence in the local church and court praises of their brethren and seek to justify their conduct (whether they wear any titles or not) . . . I don't believe it is right! It is only when we serve God with one eye single to his glory and approval that we can serve acceptably. Let "greatness" or "smallness" be a matter of complete indifference and let fidelity and love be everything and then, and only then, will we be what we ought to be. **End**

What Others Are Saying

"I have never met you, but I would like to take this opportunity to thank you for a job well done on this magazine. Keep up the good work."

—James E. Link, Kirkland, Wash.

Jesus commissioned the apostles to "teach them whatsoever things I have commanded you," and thus to establish as true that they enjoined upon the congregations the obligation to support Boles Home and/or other like institutions. This I confidently believe him unable to do. Furthermore, in his current piece, directed to upbraiding brother Reuel Lemmons, he says. "I pray God there will ever be those who will defend the New Testament church, to hold it free from all encumbrances, additions and entanglements." Let us examine this fervent prayer of his for a moment. Does he not **encumber** the church with the claims he makes upon it for sustained **contributions** to Boles Home? Does he not fill the pages of Boles Home News with repeated appeals to congregations to send money to this institution, and present such as obligatory? And when anyone dissents devote space to vitriolic diatribes against the dissenter? And all this underwritten by funds which he receives to care for **homeless children!**

He says for the church to rule the state is Romanism, and for the state to rule the church is Anglicanism. He says for the home to rule the church or the church to rule the home is equally iniquitous. But what about the State supporting the Church (Anglicanism) — is this wrong? Now, while making distinctions between the State, the home and the church, and rightly so, let him insist on the same separateness throughout the area of distinctions he makes. Is he partly Anglican; that is, is it right for the State to support the church if it doesn't rule it? Or, is it right for the church to support the home provided it doesn't rule it? On this point, it seems his chief difference with brother Lemmons is that he thinks Lemmons wants the church to rule the home while supporting it, whereas he wants the church to support the home and let him rule it! I think the church should neither support nor rule Boles Home or any other one.

He has with renewed vigor reaffirmed his professed loyalty to the Word of God as touching its teaching on forgiveness and the restoration of fellowship. In the past I have made personal appeals to brother Oler to do all within his power to avert the division which has occurred. I appealed to him to act in harmony with his expressed theory of the right classification of Boles as a service institution on a plane with the utility service, and hospitals for the sick, in which he noted that churches bought services from these institutions. To cease the solicitation of donations and their acceptance from congregations, and should any congregation wish to buy the child care services of Boles Home, let them pay the prescribed cost of such care, just as a hospital bill incurred by the illness of an indigent member. He has not seen fit to do so.

Further, the guilt of responsibility for division cannot be so summarily fixed by him as he evidently thinks. True, in some instances where a division has occurred within a local congregation the guilt may rest on those who profess opposition to the church contributing to an Orphan Home, when such has been the "horse they rode out on," and the reason being really otherwise. But, by and large, when brethren are forced to either partake of that which they

conscientiously believe to be unscriptural or leave, they have no other choice, and then to become the objects of the foul fulminations of brother Oler and others of his spirit designed to inflame and prejudice the simple or innocent is but compounding the evil already done.

Brother R. L. Whiteside says, on Romans 16:17-18, among other things that, "Contrary to the doctrine which you have learned covers a wide field, such as mechanical music in the worship, the organization of societies to do the work of the church, and various schemes to raise money." Moses E. Lard comments as follows: "The teaching they had learned consisted in the gospel they had heard. Where the gospel, correctly presented, produces division, as it always will, the divisions are always right. We are not responsible for the legitimate effects of the truth. But where we, by our own errors of teaching or conduct, produce divisions among the children of God, we sin against Christ. Nor is a less offence to countenance and defend divisions, than it is to cause them. They must be utterly disfavored by the Christian. He is not at liberty even to feel indifferent towards them. He must actively oppose them, where they exist, and actively endeavor to prevent them, where they do not exist."

I would not even attempt to introduce any brethren now living whose learning would entitle them to testify on this point with the purpose of either controverting or confirming the observations of these two, for they could not nullify the one or strengthen the other by any claimed ability they might possess.

But brother Oler would respond to Lard, doubtless, to the effect that you may not have to support Boles Home, but we will not tolerate any voiced opposition on the penalty of being withdrawn from and excluded from the brotherhood! Lard says errors must be utterly disfavored by Christians, and be actively opposed. Hence, the whole point turns on whether the issue as thus joined involves as Whiteside said "societies to do the work of the church," or, as may well be pertinent, whether the assistance solicited is for the purpose of doing what the church is charged with doing. In any case, brethren could have, and should have, resolved these differences before they became so inflamed in their feelings toward one another. The hour is late, but not too late except as such voices as brother Oler's be heeded and their recommendations be followed. **End**



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is to maintain unity within the family circle. Children will learn the value of obedience to authority, of working together for the welfare of each member of the family, and of the joy of working together in love toward a common goal. Yet the rule of your home ever be the commandment which Jesus taught his disciples in John 13:34: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34). **End**

—Teach your neighbor the Truth.—

WOMAN

Her Blessings and Responsibilities

by Irene S. Foy

A Thirteen Lesson Study
For Women

CONTENTS

1. Blessings and Responsibilities
2. Blessings of Wifehood
3. The Responsibilities of Wifehood
4. Blessings of Motherhood
5. Responsibilities of Motherhood
6. Responsibilities of Motherhood, continued
7. Responsibility To Teach Children That God Is and His Word Is Truth
8. Blessings in Christ
9. Responsibilities of the Bride of Christ
10. Responsibilities of the Bride of Christ, continued
11. Responsibility To Share the Truth with Others
12. Woman's Responsibility To Help Maintain Unity in the Spiritual Family
13. The Setting of the Sun

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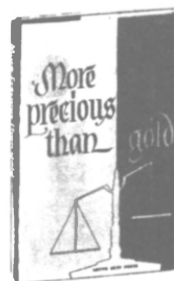
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KICKING.....(Continued from page eight)

be not tied together in some unscriptural way—like the Highland church taking money from thousands of congregations to do a brotherhood work. We KNOW and PREACH that one congregation can send to another to “supply for their want” that there might be “equality” (2 Cor. 8:14). Churches can send to a man in the field (2 Cor. 11:8-9). But when we insist that we limit “cooperation” to this, the scriptural plan, they set out to destroy such teaching and practice. They say that such teaching hinders the progress of the church and is “Legalism.” They are, if I understand my Bible, fighting against the “pricks.” It will be “Hard” for them if they don’t do as Saul did, see and turn from the error of their way. Of Course when Saul was shown the truth, he accepted it immediately, men who’ll do that today can be saved too.

3. We teach that “Fellowship” is sharing a common position in covenant relationship with God and working together in the kingdom of Christ. Brethren say that **fellowship** includes having dinners and parties, thus the church has the right to build buildings to which to serve food and provide recreation for the physical man. When we insist that the church has no authority to engage in these things, that this is the duty of the home and other groups, we are opposed vigorously. When we express our conviction that the mission of the church is limited to—Edification, Benevolence and Evangelism (Eph. 4:12), we are charged with “hindering the cause of Christ.” We truly believe that these brethren are rebelling against God in these matters, just as was Saul of Tarsus. They are thus Kicking against the Pricks too. I hope that they will see the hardness of it, and turn before it is too late. May we ever remember the impressive figure, and seek with all our ability to turn them before it is too late. May we never be guilty of KICKING AGAINST GOD. **End**



NIGERIA.....(Continued from page seven)

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As you can see from this report we are far from achieving our goal. Brethren, if the church where you worship has

funds for preaching the gospel, I know of no place where it could be better spent. Individuals, if you have money you wish to donate I am sure you could not find a more worthy cause. It is most needful for us to go as soon as possible. We need a church or churches to take care of our remaining personal support. If you feel you cannot help in this perhaps you could in our work and travel fund. There are three ways in which you can help in this: (1) Send us a lump sum—small or large. (2) Send us a regular amount each month while we are in Nigeria. (3) Send us a monthly contribution from now until we leave in September. All contributions will be properly acknowledged. We do pray that you will help in some way.

It has come to our ears that it is possible that the liberals will be starting a school in Lagos this fall. Brethren, this disturbs me much. In view of this we need to be on the field as soon as possible. There are two other families that will be going to work there this summer. The Thomas Honea’s of Kirkland, Wash. and the George Pennock’s of Owensboro, Kentucky. They are now ready to go financially. The brethren now on the field there have just completed a two weeks lectureship in which the Nigerian brethren were taught of this liberalism that is about to befall them. We have word that this indeed upset the liberal brethren much. If we can get four families on the field there this summer, we pray that we will be able to delay the liberals, at least until we have opportunity to further educate the Nigerian brethren. We feel that much can be accomplished. We will go. Will you help to hnd us?

I have sent out over 500 letters all over the U.S. Some have helped, some have indicated that they are unable to do so, and most of them have said nothing. Brethren, I beg you to give this your immediate attention, and consider the work in Nigeria. Our time of departure is fast coming and our needs are still great.

Again I would like to take this opportunity to thank all the brethren that have helped us in this good work. The Lord will reward you richly, I am sure.

Pray for us that we will soon be on the field in the work of our Lord. I will be waiting to hear from you.

Sincerely,
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NEWS (Continued from page 10)

city where is the only Catholic Cardinal in Latin America, serves to show how powerful Catholicism is here.

"One church of Christ has existed here for more than twelve years, but it is controlled by liberal elements in this country and U.S.A.

"Virtually the rupture between conservatives and digressives has taken place in Mexico. Therefore, the need to establish sound congregations everywhere. So, we did decide to come here from Reynosa, Tamps. and Monterrey,

N. L. to work in the preaching of the ancient gospel as found in the New Testament. Guadalajara, because of its size, location, fanaticism and importance, is a strategic point to the work now and in time to come, we believe.

"The Lord has blessed our work. We are meeting in the home of one of us. After less than two months from our arrival, the church is composed of nine members (five christians have placed their membership with us) and the attendance has been wonderful, we believe. The last Sunday we

were about thirty. (Written the first of June.)

"Brethren, if you are thinking of visiting Guadalajara come to worship with us. Your presence will be very encouraging to us and you will be welcome. Our address is: Calle 60 No. 460, Sector Reforma, Guadalajara, Jal., Mex. The schedule of services: Sunday study — 10:30 a.m.; Worship service — 5:00 p.m.; Wed. Bible study — 7:30 p.m."

With brotherly love,
Rodolfo Calderon M.
Jorge Rodriguez G.

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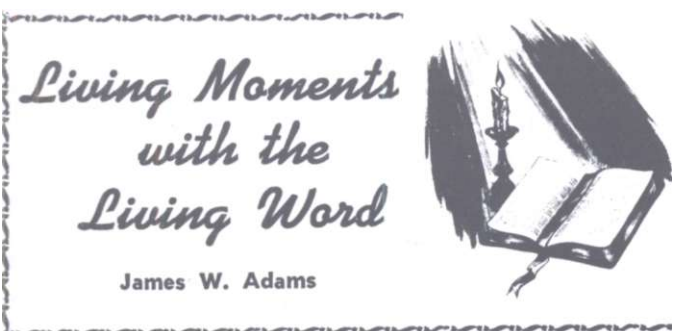
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"Through thy precepts I get understanding.."



"He Showeth His Teeth"

"The separatist seeketh after his own pleasure; against all that is beneficial he shoeth his teeth." (Proverbs 18:1—Delitzsch)

No better source book for a study of the psychology of human motivation and behavior can be found than the Bible, particularly the book of Proverbs. The translation given above of Proverbs 18:1 from the pen of Dr. Franz Delitzsch. Kiel and Delitzsch Commentaries on the Old Testament, Vol. II, Proverbs of Solomon, p. 1, impressively sets forth the thought of the original.



The man under consideration, "the separatist," is one who separates himself from his brethren—from the fellowship of the congregation of which he has been a part. However, he does not have valid grounds for such separation inasmuch as there is no justifiable reason for it. He cannot sustain a complaint against his brethren from whom he thus separates himself which will bear the light of objective logic and truth. His action is wholly subjective in its motivation. "He seeketh after his own pleasure." (Delitzsch) He does it "through desire." (KJV) He "seeketh his own desire." (ASV) He "seeks pretexts." (RSV) The answer to his problem is quite evidently in his own heart and life and not in the faults of his brethren.

A person thus separating himself from his brethren is
 James W. Adams — Minister for the Mound and Star church.
 1103 Mound Street, Nacogdoches, Texas 75961.

wholly lacking in objectivity, yet he invariably has convinced himself that he is of all men the most unprejudiced. He is completely beyond the reach of persuasion, because he is not amenable to reason other than his own. Reason has no device with which to penetrate a heart consecrated to a point of view which is not rationally conceived.

We think it peculiarly fitting that the inspired author of the proverb which is the subject of our study selected a figure of speech to describe the "separatist." from the kingdom of the lower animals. He says of him, "Against all that is beneficial he showeth his teeth." Who has not had the experience of entering the yard of a friend many times over a period of years and each time of being given a friendly, tail-wagging greeting by the family dog, but one day seeking to enter has been met by that same dog, with hair raised in stiff bristles on his back and an angry show of teeth, and forbidden entrance? No amount of reasoning or emotional sweet talk avails to change the dog's mind. His antipathy toward you is purely arbitrary as you have said or done nothing to justify such an attitude
 See Teeth, page eleven

| VOLUME 17 | OCTOBER, 1968 | NUMBER 12 |
|----------------------------------------------------------------------------|---------------|-----------|
| In This Issue | | |
| Editorial, M. Roy Stevens,
Stanley J. Lovett_____ | | Page 2 |
| "By Faith, or By Opinion, Which?",
Bryan Vinson_____ | | Page 3 |
| "What Unitarians Believe,"
W. L. Wharton, Jr._____ | | Page 4 |
| Woman's Responsibility In The
Lord's Family,
Irene Sowell Foy_____ | | Page 5 |
| Faithful Brother In Philippines
Needs Support,
Jady W. Copeland_____ | | Page 5 |
| Bible Baptism, Part I,
Carl A. Allen_____ | | Page 6 |
| Let's Have a Movement Within!,
George T. Jones_____ | | Page 7 |
| A Helper Of Many,
Dean Bullock_____ | | Page 7 |
| Usurping the Function of the Church,
Ernest A. Finley_____ | | Page 8 |
| Hither_____Thither_____Yon,
Jim C. McDonald_____ | | Page 9 |
| Sermon Outline, "A Sermon For
Sidetracked Saints," | | |

The Preceptor Magazine

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M. Roy Stevens

We were very sorry to learn of the recent passing of brother M. Roy Stevens, faithful preacher of the gospel. To his widow and the children, we offer our sincere condolences. Because we believe him to have been faithful unto death, we are persuaded they "sorrow not, even as the rest, who have no hope."

On page 8 of this issue is a brief statement, including the survivors as well as an estimation of his early life and labors, by brother Dean Bullock who knew him well.

Below is a "Study on Alcohol-Caused Highway Accidents sent to Congress By Secretary Boyd" from the National Highway Users Conference Information Service, National Press Building, Washington 4, D. C., under date of August 6, 1968. This approaches the problem of alcohol from a view-point other than that of morality. Thinking it will be of interest and profit to our readers, we include it below.

* * * * *

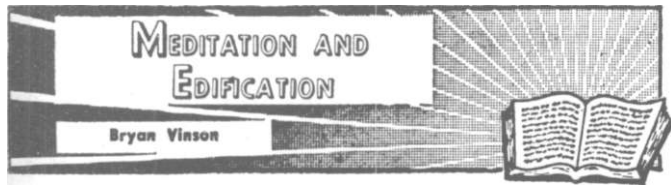
Twenty-five thousand deaths and at least 800,000 crashes — that is the yearly toll resulting from the use of alcohol by drivers and pedestrians in the United States. Such is the finding of the report "Alcohol and Highway Safety" transmitted yesterday to Congress by Secretary of Transportation Alan S. Boyd.

The report, which is over 180 pages long, was called for by the Highway Safety Act of 1966. It examines in detail results of scientific research into the dimensions of alcohol as a highway hazard factor. The report points out that alcohol contributes to about half of all highway deaths and notes: "Especially tragic is the fact that much loss in life, limb, and property damage (from the use of alcohol) involves completely innocent parties."

Highlights of the report tend to indicate that a high percentage of accidents is caused by a small percentage of persons who have been drinking heavily. "Research shows," the report states, "that more than half of adults use the highways at least occasionally after drinking. However, the scientific evidence is irrefutable that the problem is primarily one of persons, predominantly men, who have been drinking very heavily, to an extent rare among drivers not involved in crashes..."

The report goes on to observe that over the past 35 years "alcohol has been found to be the

(Continued on page eleven)



"By Faith," or By Opinion, Which?

We are being confronted, increasingly, today with the spectacle of God's people endeavoring to legitimize opinions as a competent substitute for faith. Inescapably any effort to unify those who are separated over differing persuasions and practices, the matter of whether a given thing is one of faith or opinion must be determined. An unwillingness to confine ourselves to those which are indisputably matters of faith in teaching and practice has led to this emergence of the acceptability of opinions as the basis of our teaching and practice. Some interesting developments are being



brought to light in consequence thereof.

In the editorial in the current issue of "Restoration Review," the editor, Brother Leroy Garrett, writes under the head of "The Militant Instrumentalists." Within the body of this piece we find: "The most interesting of all the developments is the challenge of a professor at a Christian Church college to one of the prominent professors at Abilene Christian College, calling upon him to defend his position on instrumental music as set forth in the Firm Foundation. The Christian Church brother was specific in his challenge, wanting the A.C.C. brother to show cause for making the instrument a test of fellowship, and he was quite willing to rest his case on the Greek words involved. Both men are Greek professors. The A.C.C. brother found himself too busy, and from the tone of his replies, which his correspondent made public, he had no interest in finding the time now or later."

In this editorial he identifies himself as a non-instrumentalist, and as not being an anti-instrumentalist. Further, he says: "It is my judgment therefore that there is but one way for Christian Churches and Churches of Christ to be of 'one heart and one mind' on this matter, and that is for all of us to recognize that instrumental music is a matter of individual or congregational conscience, and to have a 'to each his own' attitude about it. We can all be one united church, with some congregations having the instrument and others not, just as we can have some supporting Herald of Truth and others not, and still be a united people."

From these two excerpts from this interesting article, some observations, I trust, are in order. This writer's concept seems to be that we can be of "one heart and one mind" while maintaining a duality of heart and mind, and thus be united. This duality of mind and heart is reflected necessarily by the duality of practice; that is, some using the instrument and others not, because some are of the

opinion that it is right to use it and some equally of the opinion that such use is wrong. However, he does recognize the presence and action of the "conscience" both individually and congregationally involved in the matter. This, then, would put the whole issue on the plane of indifference as bearing on the acceptability of either before God; and the human conscience, both individually and collectively, being conditioned and controlled by human opinion!

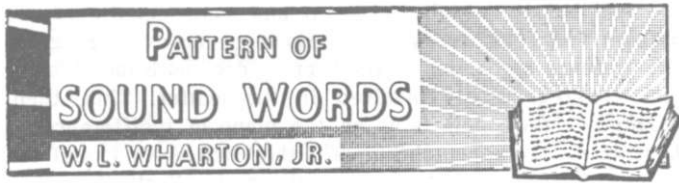
However, the point of most significant interest in this piece is the reference to the challenge issued by the professor in the Christian church to the A.C.C. professor on the music question. For several years it has been my anticipation that such would be a condition which would unavoidably materialize among us. The laxity of regard for authority clearly established to undergird our faith and practice has placed those so doing at a distinct disadvantage in opposing the use of the instrument in the worship. Their practices have driven them to the inescapable necessity of embracing the same defensive reasoning those who employ the instrument in the worship have long resorted to. Consequently, the enervating influence of such is thus reflected in the alleged unwillingness to controvert the claims and pretensions of this challenger! The A.C.C. professor, and I do not know his identity, doubtless thinks discretion is the better part of valor. There lives not a man among the proponents of those current practices in dispute within the church who can occupy and sustain the contention brother Hardeman made in his discussion with Boswell.

Things which are essentially to be identified as matters of faith, when insisted on and contended for at the cost of division are, when efforts are made to justify them, shifted into the category of opinions. Who is responsible for the disunity created when brethren differ in matters of opinions? Those whose opinions decree that all engage in a given action, or those whose opinion is that to do so would violate the will of God? Those who insist on so acting in the practice which is in dispute, they must esteem such to be required of the Lord. Otherwise, their insistence becomes the imposition of their will, rather than the Lord's, on their brethren. If required of the Lord, then it isn't a matter of opinion but one of faith, and those opposing such a practice are in rebellion against the Lord. This the proponents are unwilling to avow, and thus they stand in the inconsistent position of contending for their opinions rather than for the faith once for all delivered to the saints. So while unwilling to forthrightly identify these as acts of faith, as clearly enjoined by the scriptures, they treat the dissenting ones as though their opposition is directed against the plain teaching of the scriptures.

Brother N. B. Hardeman, in the biography, "N. B. H.," is credited with saying: "The pillar, or cloud of fire, was always present with the children of Israel. So should the Bible be to members of the church. When the Bible speaks, speak; when it moves, move; when it says nothing, just sit" (page 265). Such a principle controlling and directing the children of God today would rapidly restore the unity of all, and effect the recovery of the simplicity which characterized the history of the early church. A respect for the silence of the scriptures would result in our doing

See Opinion, page eleven

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



"What Unitarians Believe"

While cooling my heels in a business office the other day I chanced to pick up a copy of Newsweek for April 17, 1967. My eye was caught by a bold cap type WHAT UNITARIANS BELIEVE. The article was interesting to me and perhaps it will also be to you.



"To many mainstream Christians, Unitarians are largely atheistic intellectuals who can't kick the habit of going to church. Indeed, for a century, Unitarians—together with their denominational partners, the Universalists—have hewed to little more than a free-flowing commitment to freedom, humanism and science. The valueneess of that commitment, however, has recently stirred the Unitarian Universalists Association to try to chart the faith's values more precisely; and last week, as a first step toward such definition, the association published a comprehensive survey of what adult members believe.

"Based on replies from 7 per cent of the 172,000 'faithful' in the U. S. and Canada, the survey shows that God as a 'supreme being' simply doesn't exist for most Unitarians—though more than four to ten like to think of God as a name for love, evolution or some other 'natural process.' Accordingly, 81 percent reject the divinity of Jesus. It is regarded as merely a myth created by zealous Christians after the crucifixion. Still—paradoxically—some 43 per cent of those polled prefer to call themselves Christians.

"Backgrounds: The survey explodes the old assumption that Unitarians are largely runaway Jews; only five percent of the members indicated Jewish background. Many come from Lutheran, Episcopalian or liberal Protestant homes (39 per cent), some were raised as Unitarians (12 per cent) and an unusually high number—20 per cent—declared that their parents had been Protestant fundamentalists.

"Along with their rejection of more formal religions, the majority of Unitarians (90 percent) repudiate any hope of personal immortality. What they want from association meetings is mental stimulation, a chance for personal meditation and intellectual fellowship. And apparently that's what they often find. Some 60 per cent of the members are College graduates and a fourth have more than one degree. The survey also finds that Unitarians are normally wealthier and more active in civic and liberal social-action groups than those of other faiths.

"Association officials note that 76 per cent of the mem-

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

bers report, no change in their value systems since becoming Unitarians. In short, it is a natural fellowship of intellectually flexible individuals. 'The survey,' said Dr. Dana McLean Greeley, president of the association, affirms 'out emphasis on free choice.'"

Here is the strange spectacle of an association of diversity; an agreement that agreement is unnecessary and a liberty that consists of conduct without a recognized pattern. It is not surprising that in such association the members would have undergone no change in their sense of values since joining. No change was either sought, advocated or necessary. With such there is no hope of immortality and only the materialistic present counts. The only God there is appears only as a figment of one's fancy to explain love, evolution or some other 'natural force.' While disbelieving that Jesus is Christ and denying every aspect of his divine nature they yet enjoy being called 'Christians.'

While this appears as a shocking revelation of the Unitarians and Universalists it fails to disclose how very near the so-called Protestant world is moving in the same direction. For many of the Methodist, God is dead. The revolution of modernism in their ranks has opened the door for disbelief in the God of the Bible, Jesus as the divine Son, miracles and inspiration of the scriptures. It has also paved a way for moral revolution. Since their union with the United Brethren they have now come to the conclusion that social drinking is not a matter on which "the church" can take a position; that each person must decide for himself. We wonder if each person in their rank can decide for himself on race problems and political schemes and church oriented dogmas?

Last week we featured a little article on the significance of religious service. Precisely as the ratio of materialism increased, the emphasis on and meaning of religious service is decreased and made a mere pacifier. Formality takes over for devotion and conformity serves such in the stead of conviction. What is the real difference between the sectarian who contends that in religion it makes no difference what one believes and the member of the church of Christ to whom truth makes no difference? between the religion that declares one may worship where he pleases and the professed christian who does not attend the worship because it does not suit his pleasure or (disposition to do so? None of us would feel comfortable at being identified as a Unitarian and we even feel some shock at the article we have presented, but there are some, who at least by their action declare that being a Christian imposes no restraint on their "liberty" of thought or action. Others can carry the load and bear the brunt of toil but not them! While rejoicing that they are not like the world about them, they are completely alike in that, while they may differ in the details of religious identity, they are both doing exactly as they please without regard for the standard of divine truth!

There is nothing wrong with God, Christ of the Bible. There has been no failure on the divine side. Men simply have not devoted themselves to know His will and follow His way. Christianity, with some, has sunk to the level of mere party identity and even that without the need for devotion or service. Indeed, it is later than you think! End



Woman's Responsibility In the Lord's Family

There is an analogy between the physical family and the spiritual family. Our Father so simplified things for our understanding.

In the physical family woman has the responsibility to be subject to her head and to be a help suited to his needs. She must train her children to respect and to be obedient to the head of the house and certainly to herself as his helper. In connection with God's promise to Abraham that he should "surely become a great and mighty nation, and all nations of the earth shall be blessed in him," God said further, "For I



know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Genesis 18:18, 19).

Although the husband and the wife each has distinctive duties, yet they are to be one, as ordained by the Creator of family life. They are to be one in their purpose in life; namely: to serve the Lord more perfectly due to the strength each derives from their union. The father is to bring up his children "in the nurture and admonition of the Lord. He can do this only with the "help meet" suited to his needs. In harmony with God's purpose for her, the wife is to help her husband in all things God designed for him to do. In short, the Holy Spirit set out the family relationships in these words: "Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord" (Colossians 3:13-29).

There must be a similar togetherness in the spiritual family. Christ is the Head of the church, the family of God. The bride, the church must be submissive to Him in all things. There must be unity and harmony among Christians, the spiritual children, in order that the design of the Head may be carried out. The pattern God gave for the physical family is one where the members are characterized by love and respect for the head. Jesus gave a similar pattern to be followed by His disciples. "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you. A new commandment I give unto you, that ye love one another; as I have loved you,

that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:33-35). If Christians obey their Head in this respect, we will enjoy a unified relationship, working together toward the loftiest goal. If Christians will obey God in His pattern for relationships in the physical family, it will be easier to maintain togetherness in the spiritual family.

It was within God's power to have brought all people into the world as adults, as in the case of Adam and Eve. He chose, in His wisdom, to do otherwise. His plan is for helpless babies to be brought into the world, to be placed in the arms of mothers for nourishment and care. All the works of His hands are "good." Mothers should be thankful for the blessing thus given to them and accept gladly the responsibility, realizing there is no substitute for mothers. Her great opportunity will be to help her husband to train their children to be "fit for the Master's work," in His kingdom, or family. She must, be one who "feareth the Lord," whose clothing are "strength and honour," who "openeth her mouth with wisdom; and in whose tongue is the law of kindness." "A virtuous woman is a crown to

See Woman's, page eleven

Faithful Brother in Philippines Needs Support

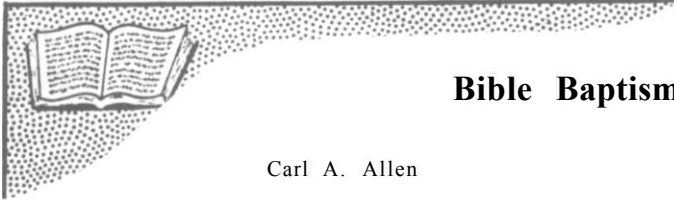
Jady W. Copeland

This appeal is for brother Valentin B. Guleng, Midsayap, Cotabato, Philippines. While I was working with the Calmont church in Fort Worth (1958-1959) that congregation supported brother Guleng along with brother Romulo Agduma. When the "liberal" brethren went out from us, we had to drop the support of one, and chose to drop brother Guleng. The Calmont church supported brother Agduma several years after that.

Recently, I had a letter from brother Agduma telling me that he had worked with brother Guleng and that brother Guleng has openly, and publicly taken a stand against the institutions among us, and is now preaching the truth as regards the problems that have troubled us within the past 15 years. I also had a letter from brother Guleng (in fact two letters) asking that I help him find support. I would like my position to be clearly known. I do not know either of these brethren personally, but I am convinced that they are sound in faith and so far as I am able to tell, zealous in the Master's cause. I have in hand a 44-page "booklet" (regular mimeograph work on 8 1/2 x 11 paper) that brother Agduma distributed in the Philippines and so far as I can tell, it is true to the book. So since brother Agduma recommends brother Guleng, I am giving the readers of this paper that information in case there is a congregation or individual who would like to look into the matter. There are very few faithful preachers in the Philippines. I would certainly seem, then, that these few need our support and help. If you can help brother Guleng, contact him at the above address.

Jady W. Copeland—5337 Keynote, Long Beach, Calif.

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.



Bible Baptism

Carl A. Allen

PART I

Have you heard someone say, "BAPTISM IS NOT ESSENTIAL TO SALVATION?" This is a doctrine taught by many leading denominations. But what does the Bible say about baptism?

PARTS OF THE BIBLE IGNORED

When the Materialist tries to prove that man is wholly mortal, he uses all the passages in the Bible which teach that man is mortal and forgets about those which teach him that man is not mortal. When the Modernist wants to prove that Jesus of Nazareth was only human, he deals with the passages which teach the humanity of Christ and forgets about those that teach the deity of Christ. Needless to say, this is what some have done with the subject of baptism. They have pointed out what the Bible has to say about faith, repentance, confession and have drawn the conclusion that baptism is not essential to salvation! After one has examined all the passages concerning faith, repentance and confession, the only thing he has proved is what the Bible has to say about these subjects; thus, it still remains for the man to find what the Bible has to say about baptism.

THE BIBLE AND BAPTISM

When we look at all the passages in the New Testament which deal with the subject of baptism, we note: baptism is INTO the name of the Father, the Son, and the Holy Spirit, Mt. 28:19-20; baptism is a BURIAL, Col. 2:12; and is IN WATER, Acts 8:38; and thus, produces SALVATION, Mk. 16:16; and hence, a WASHING AWAY of sins, Acts 22:16; Paul stated TWICE that it is INTO Christ, Rom. 6:3, Gal. 3:27; and Peter teaches that one is SAVED by baptism, 1 Pet. 3:21.

MODE OF BAPTISM

Col 2:12 states, "Having been buried with him in baptism," and Rom. 6:4 says, "We were buried therefore with him through baptism into death." Paul clearly shows that baptism is a BURIAL. Baptism itself, is defined as being, "immersion," "dipping" and "burial." This surely would eliminate any thought of Bible baptism being sprinkling or pouring. When one is BAPTIZED he is immersed, dipped or BURIED in water.

ELEMENT IN BAPTISM

When Philip taught the Eunuch the truth, the Eunuch said, "Behold, here is water; what doth hinder me to be baptized?" Acts 8:37. Thus, baptism is in WATER. This, then, is the meaning of Ananias' statement, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, Acts 22:16; hence, there was a washing away of sins

Carl A. Allen — 109 Parker Drive, Lufkin, Texas 75901

in baptism, Acts 2:38. Peter deals with the water of the flood and says that we are saved by water also, 1 Pet. 3:20-21. The water of the flood bore the ark to safety and the water in baptism is the element in which a man is immersed to the remission of sins.

STATEMENTS ABOUT BAPTISM

It is common for people today to say, "Baptism does not save!" But Peter said it does, 1 Pet. 3:21. Someone will say, "I do not believe that baptism is unto the remission of sins!" But Peter said that it is, Acts 2:38. Another will say, "Baptism will not put a man into Christ" But Paul said it would, Rom. 6:3, Gal. 3:27. And still another, "You cannot wash away sins in baptism!" But Ananias said Paul could. Acts 22:16. Thus, it is a clear case of the Bible versus the opinions of men.

SALVATION IN CHRIST

I know of no man who will teach that salvation is outside of Christ—no man, that is, who believes the Bible. Should you doubt this truth note 2 Tim. 2:10: "Therefore See Baptism, page thirteen



Advertising in this section 25c per line. Designed to advertise the location of meeting places, congregations seeking preachers, preachers seeking locations, items for sale, items wanted, also other acceptable matter.

The congregation in Poughkeepsie, New York is in need of a gospel preacher at this time Those who may be interested and desire more information write to Bradford H. Shaw, Mill Cross Road, Stattsburg, N. Y. 12580.

CAN YOU ASSIST: I am presently working with the latin-american brethren in Houston, Texas, which meet in the building of the Oak Forest congregation. I have been working for the cause of the Lord for 16 months in this city. I am in need of support, so as to continue working full time as a minister of Christ. At present time I count with \$435 of my personal support with the following congregations: Red Bluff in Pasadena; Cypress-Fairbanks in Houston; Ridgecrest in Orange; Thomas Blvd. in Port Arthur and Rosedale in Beaumont. I need an additional \$200 per month to constitute the support that I need here in Houston.

After working here in Houston for 16 months the congregation consists of seven families, 23 members, and our attendance ranges from 40 to 50 per service. There is an excellent chance (due to the large number of latin-americans) that this congregation can grow even more than it has and other congregations started in the Houston area.

Any congregation or individual interested in helping with my support can contact me at this address: P. O. Box 7274, Houston, Texas 77008 or at this phone number: 713-681-5966. Additional information will be mailed upon request and a monthly report will be mailed to those who assist in my support.

—Ruben C. Amador



Let's Have a Movement Within!

A little over fifteen years ago a movement was begun by brethren to stay the progress of a trend within the churches of Christ. This trend was toward super organizations and away from the simplicity of the local congregation; it was toward congregations functioning in combination and away from congregations cooperating by independently doing the work God had given them; it was toward the social gospel and away from the spiritual character of the work God had given His church.



The movement to halt the aforesaid trends was not only "called for," it was imperative. This writer considers himself identified with this movement. He has labored to the extent of his ability and opportunity to retard progress away from the ancient order. Nevertheless, he feels there is imperative need for "a movement with a movement." Conditions among those identified with this movement would certainly seem to suggest this. Conversations with concerned and devoted brethren over a wide area reflect, this same feeling.

With the same motivation which prompted "us" in the incipience of the movement fifteen or more years ago, the writer urgently proposes another movement. He calls upon all identified with the movement, to consider the need and dedicate themselves to the task. He proposes the following areas as being in dire need of attention and earnestly prays that the Heavenly Father may hasten the day when:

1. The soundness of a congregation will be determined by the soberness, righteousness and godliness of its members rather than by a position occupied by its elders and preacher. The writer believes he is being unfair to no one but painfully accurate when he suggests that the criterion for soundness among churches generally is the position of the elders and preacher. Such sins as drinking, adultery, dancing, gambling and fornication may be rife but the church is "sound" if its elders and preacher take a certain position. Let none dismiss these as trivials, having nothing to do with congregational life and action. (See 1 Cor. 5 and Gal. 5:19-21.)

2. The word "sound" will return to its New Testament meaning of whole, in health as opposed to the present concept of "orthodox." Wherever the word "sound" occurs in the New Testament, it refers to physical or spiritual

See Movement, page fourteen

George T. Jones — Preacher for the Spring Branch church and Staff Writer for The **Preceptor Magazine**. 1706 Bingle Road, Houston, Texas 77055.



M. Roy Stevens— A Helper of Many

Dean Bullock

Our esteemed brother and beloved preacher passed away in the early morning of August 18, 1968 at the age of 69 years, 6 months and 22 days. He is survived by his faithful wife and companion of almost forty-nine years: Hallie Mae; by four sons: Eldred, Hulan, R. J. and Lanier; by a daughter: Nancy Ruth Page; by a host of other relatives.

Two funeral services were conducted for him. The first at Clute, Texas at 10 A.M., August 19, 1968; the second at Yoakum, Texas, place of burial, at 4 P.M. the same day. I preached the sermon at Clute assisted in the service by Homer Hailey who was in a meeting there. Herman Sargent conducted the service at Yoakum, assisted by Albert Jennings, local preacher there. Large crowds assembled at both places to mourn, with the family and multitudes of brethren in many sections of the country, the passing of a noble and generous man.

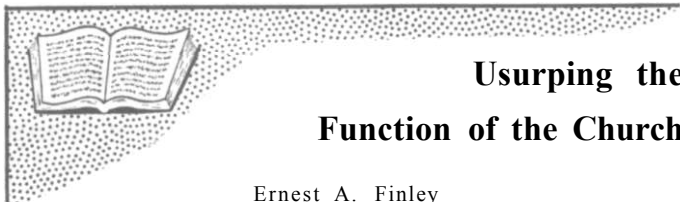
M. Roy Stevens was a remarkable and unusual fellow; a versatile individual. He was an efficient and effective preacher, a capable teacher, and excellent and outstanding song leader and teacher of music, a wise counselor, an energetic personal worker. He was one with a stabilizing influence among brethren; a spiritual builder. And one of those stalwart souls in whose home many persons found warmth, depth, delight and genuine hospitality. He had a fine sense of humor, a ready wit, a cheerful disposition. People were attracted to him. He loved people and people loved him. More than that, he loved the Lord, the truth and the church.

Most of what M. Roy was to me is forever sealed in my heart. He led the singing, in his inimitable way, in the first, meeting in which I ever tried to preach. As a young, immature and inexperienced preacher, I sought and received from him advice and assistance. Our paths crossed many times through the years. We worked together closely on numerous occasions. He was a source of strength to me. What he was to me he was to others. A host of preachers, song leaders and church leaders were encouraged and helped on their way by him. He indeed was "a helper of many."

M. Roy was baptized by his own father, Texas H. Stevens, in 1915. He served the Master for about fifty-three years. His good influence will live on. "He being dead yet speaketh." He still speaks by faith and example to sister Hallie Mae, to his children (three of whom are preachers, one an elder) and to many brethren whose lives were touched by his.

Only eternity can reveal the true impact of his life. "For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord."

Dean Bullock—Matthew St. and Ave. I, Bay City, Tex. 77414.



Usurping the Function of the Church

Ernest A. Finley

Brother Gayle Oler, in the July 25, 1968 edition of Boles Home News, in an effort to induce the church to subsidize a human society of which he is Superintendent, tells us that "The work of the church is to provide the care of the fatherless. The home's work is to administer the care provided."



A study of Acts 2:44, 45; 4:32-37; 6:1-6 establishes beyond doubt that brother Oler has erred grievously. The church must administer as well as provide its benevolence.

Acts 4:34, 35 indicates that the church provided or supplied the resources to be used in the benevolence of the church—the saints in the church contributed it into the treasury of the church. Acts 6:1-6 indicates that the church administered the benevolence of the church. At first the benevolence of the church was administered by the apostles (Acts 4:35; 6:2). Later, the benevolence of the Jerusalem church was administered by seven men whom the church selected and the apostles appointed (Acts 6:3). This was all within the framework of the Jerusalem church. It was church benevolence. And it was administered by the church without creating any sort of society or human organization to be subsidized by the church or usurp the function of the church. In speaking of the church benevolence which the seven men in the Jerusalem church were to administer, the apostles referred to this work as "this business." This was church "business." When these brethren administered this benevolence, they were not infringing on the home nor usurping the legitimate function of those who are in the home. So brother Oler does not get the job done in trying to prove that the church can not get its benevolence done unless it has some other institution (he has to make room for his benevolent society some way) to administer that benevolence. The scriptures teach that the church is sufficient both to provide and administer church benevolence. There is an evident lack of scriptural proof in Brother Oler's article. I am sure that I know why!

In apostolic days the church never "supplied" resources to any organization other than another congregation—always a congregation in distress. The church "parted" or "distributed" its resources to individuals in distress (See Acts 2:45 "any man"; Acts 4:35 "any one"). No man-made benevolent society or human organization ever received contributions from the church.

Brother Oler is right when he says that elders can not oversee a "home." Nor is it the function of the church

Ernest A. Finley — Preacher for the Deer Park congregation, 718 Lambuth Lane, Deer Park, Texas 77536.

to function as a home. He says that the church and the home must be kept distinct. And he is right again in his statement. But his cohorts are not consistent with his contentions. Guy Woods affirmed in debate that churches of Christ may establish and maintain such "homes" as are found among us. This does not sound like the church and the various benevolent societies among us (called "homes") are being kept distinct.

May the church administer benevolence? Brother Oler says the church may supply the care but the home must administer it. Just when does the church begin to infringe on the home's administrative prerogative? He grants that the church may supply a house for a ward. May the church supply food? Clothing? Medicine? If a widow needed nursing could the church provide that care by employing a nurse to render the nursing and the needed supervision? Would it be the church supplying and administering the benevolence? Sound reasoning says "yes."

If a widow or a fatherless one for which the church is responsible needs hospitalizing, the church may provide that needed care by purchasing it from the hospital. Elders are not overseeing the hospital. But their administrative responsibility in this work of benevolence demands that they see to it that the widow or orphan is receiving the needed care. In making this provision for the ward of the church and evaluating the quality of the medical care pur-

See Usurping, page fourteen

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Jim McDonald



Jim C. McDonald — Evangelist for the Second and Walnut Street church and Staff Writer for The Preceptor Magazine. 401 North Third Street., Paragould, Arkansas 72450.

From "Along the Border" report of baptisms among Spanish brethren include one baptized in a recent meeting at Cd. Acunda, Coah., Mexico with Mack Kercheville from El Paso, Texas preaching — During June and July three were baptized in Guadalajara, Jal., Mex.—In June one was baptized at Estacion, Loma, N. L.—In July six were baptized in Santa Anita, Reynos., Tamp.—In June one was baptized at Rio Rico, Tamp, and one was baptized in July in McAllen, Texas—One was baptized during August at the Castleberry church in Ft. Worth, Texas — One was baptized recently at the Highland church in San Antonio, Tex.—During July two were baptized at the Union Street church in Bangor, Maine—Three were baptized late in July at the Bellaire, Houston, Texas church—Five were baptized in July and August at Silver Street church in New Albany, Indiana—One was baptized during July at the Central church in Charlotte, Tenn. — One was baptized in an August meeting in Mull, Ark. in which Charles L. Morton was the preacher — One was baptized in September at the Fairview church in Garden Grove, Calif.—One was baptized during an August meeting at Red Bluff, Calif.—One was baptized during August at the church in Grenada, Miss.—One was baptized during August at the Downtown church in Lawrenceburg, Tenn.—One was baptized during July at the Expressway church in Louisville, Ky., one was baptized there in August—Two were baptized during July at Huffman church in Birmingham, Ala. — Five were baptized during August at Sixth Ave. church in Pine Bluff, Ark. — One was baptized during August at the Second and Walnut church in Paragould, Ark.—Four were baptized in July at the Mt. View church in San Bernardino, Calif.—One was baptized in August, at Arch Street in Little Rock—One was baptized during Aug. at the Woodlawn church near Steens, Miss.—One was baptized in August

at the Southside church in Mt. Pleasant, Texas — One was baptized in August at the North Main church in Vidor, Texas—One was baptized during August at Scyene Rd. church in Dallas—Two were baptized recently at the 55th Drive church in Glendale, Ariz.—Four were baptized during an August meeting at Cooper, Texas — One was baptized during August at the Central church in Beaumont, Tex.

A tent meeting was held in early

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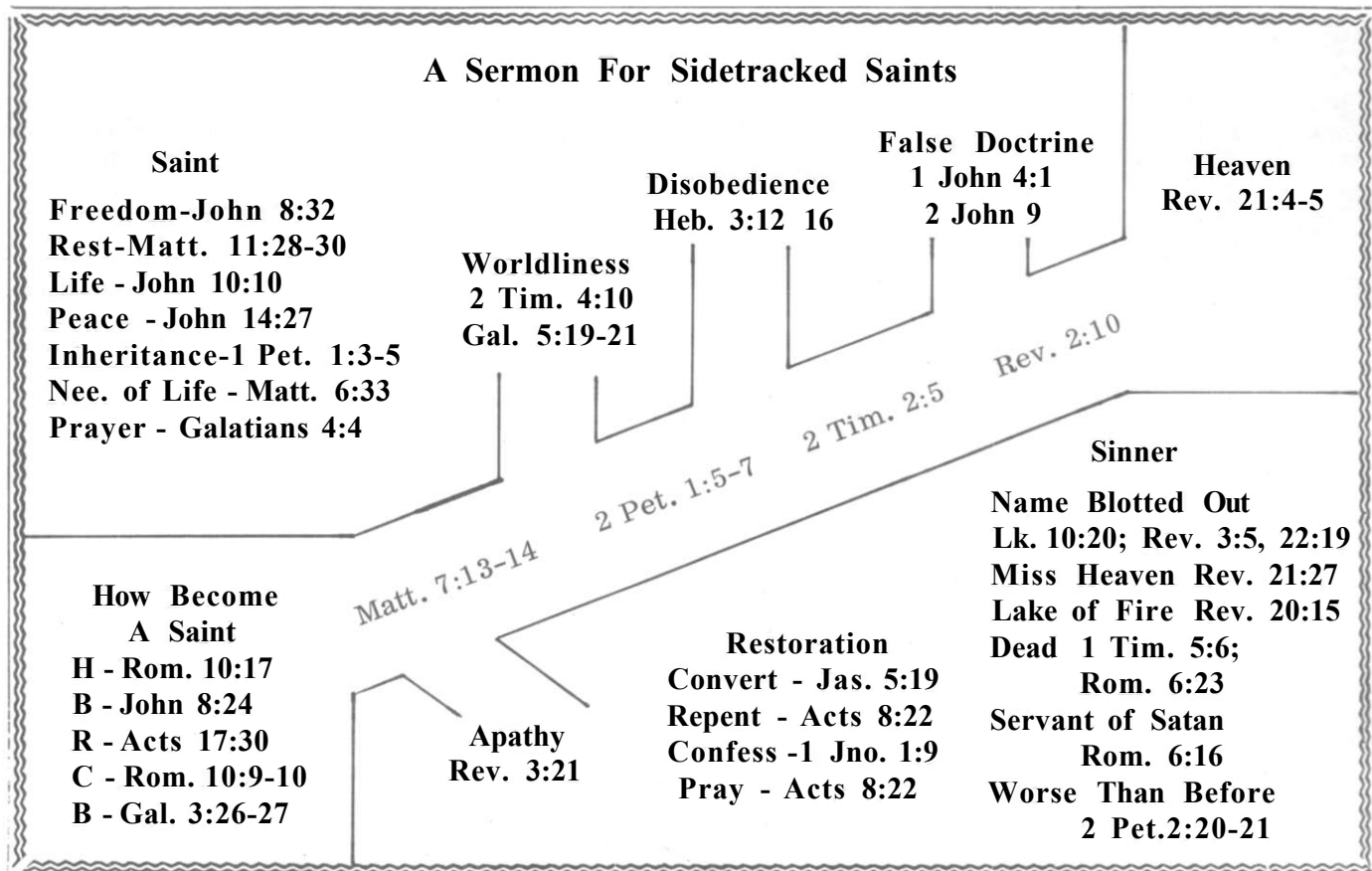
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September at Austin, Indiana with different speakers each evening—A mid-September meeting was held in Freewill, Ky. by W. C. Sawyer — Bro. Sawyer held a Sept.-Oct. meeting at Caesarea — Luther Blackmon holds an early Oct. meeting at Haldeman Ave. in Louisville, Ky.—In Louisville a number of October meetings are slated: South End has an early Oct. meeting with Claude Wilsford, Preston Highway has a late October meeting

with Robert Turner; Harvey Williams holds on, Oct.-Nov. meeting at Shively —W. C. Sawyer holds an Oct. meeting at Harrodsburg, Ky. and L. E. Sloan is to hold a November meeting at Shepherdsville, Ky.—The church in Humble, Texas had a mid-Aug. meeting with Albert Jennings preaching—The Southside church in Pasadena, Texas had a Personal Involvement class during September, Yater Tant, teacher, and has an early October meeting with Roy E. Stephens—Bob Crawley holds a September meeting for the Manslick Rd. church in Louisville—James R. Cope held an August meeting at the Highland Blvd church in San Antonio, Texas and Wayne Partain is to hold a meeting for the South Flores church in Nov.—David Wood held an August meeting in Greensburg, Kentucky and the new church in Louisville designated as "The Mall" had a mid-Aug. meeting with David Claypool—Connie Adams held an August, meeting for the Snapfinger Rd. church in Decatur, Ga. — Curtis Flatt held an August meeting for the Embry Hills church in Atlanta—Jonnie Edwards held an August meeting for the Grant and Sumit church in Portsmouth, Ohio—Oliver Murray held an August meeting for the Cooper, Texas church — Oaks Gowen held an August meeting for the Berea church near Lewisburg, Tenn.—Homer Hailey held an August meeting for the Spring Branch (Houston) church—James Adams held an August meeting for Eastside in Baytown, Texas — Leon Odom held an early Sept. meeting for the Hickman Mills church in Kansas City, Miss.—James Lusby held an October meeting for the Butler, Missouri church—Billy W. Moore held a tent meeting in Sept. in Archie, Miss.—Wilson Coon held an August meeting for the Spring Street church in Weatherford, Tex.—Billy Moore held a late August meeting for the Locust Grove, Oklahoma church—Frank L. Smith held October and Nov. meetings at East Orange, N. J. and Utica, Ohio—Sewell Hall held an August meeting for the Apico, Ala. church (Birmingham area)—Bill Crews held an August meeting for brethren at Comanche, Texas—David Tant held an August meeting for the "E" and Quintard (Anniston), Ala. church—Dudley Spears held an Aug. meeting for the Argo Chapel church near Humphrey, Ark. — Clyde Strickland held a late August meeting for the Austin St. church in Rosenberg,

A Sermon For Sidetracked Saints



Texas — Floyd Thompson holds Fall meetings at Santa Barbara and Bellflower (both October meetings in California) and a November meeting in Austin, Texas — Franklin Puckett held an Aug. meeting for the Franklin Road church in Nashville, Tenn.—Robert Jackson held an August meeting for the West End church in Franklin, Texas.

James P. Needham holds Fall meetings at New Castle, Indiana (Sept.); Mansfield, Ohio (Sept.-Oct.); Glen Bernie, Md. (Oct.); and Corinth, Miss. (Nov.) — J. B. Grinstead held Sept. meetings at Laywell and Knob Fork, West Virginia and a Sept.-Oct. meeting at Mansfield, Ohio—A four night lectureship was held in Jonesboro, Arkansas during mid-September at the Stone Street church—Morris Norman held a late Sept. meeting for the Highland Street church in Ham-

TELL US ABOUT IT

If you plan to move, tell us about it immediately, so we may correct our mailing list. We do not want you to miss a single issue.

mon, Indiana—Robert Welch held an October meeting for the Griffith, Ind. church — Franklin Puckett holds an October meeting for the Hueytown, Ala. church—Robert Atkinson held an August meeting for the Waipahu, Hawaii church—Guy Roberson held a September meeting for the Peabody church in Memphis, Tenn.—Irven Lee held an early September meeting for the Wilson Street church in Malvern, Arkansas—An early September tent meeting was held near Steam Plant Road, Stevenson, Ala. with five different speakers preaching — Ralph Reese held an August meeting in a tent in Beaver Dam, Ky.—Ray Vaughn held an August meeting for the Norwalk, Calif. church—Redondo Beach, Calif. church had a late July meeting with Leon Goff preaching—Hershell Patton held an August meeting at the Shores church (Tenn.); Billy Ashworth held an August meeting for the Main Street church in Chapel Hill, Tenn.—Robert Hendrix held a meeting in August for the Oxford, Ala. church—Bryan Vinson held an early October meeting for the Poplar Street church in Cleburne, Texas — Guy Roberson held an August meeting for brethren in Shacklett, Tenn.

Carl Hollis is the new preacher for the new congregation in Pulaski, Tenn.—H. Scott Owen has moved to Decatur, Georgia to work with the Snapfinger Road church there—Lynn Wessel is working with the Coburg Road church in Eugene, Oregon—Carol Bates is now preaching for the Bedford, Ohio church—J. M. Gillpatrick has moved to Tulsa, Oklahoma to work with the Southside church there—Ray Ferris has moved to Elgin, Illinois to work with the brethren there—Ed Brand is moving to work with the Linwood Ave. church in Shreveport, La.—The church in Fayetteville, Ark. is now meeting in a new building located on Old Wire Road—The Westside church in Pochontas, Arkansas are in their new building — The Central church in Searcy, Ark. are now in their new building and the church in Forrest City, Arkansas now meets at 403 Fussell St.—Larry R. Devore, Box 5. New Carlisle, Ohio writes: Since my last report in the April Preceptor, we have had two baptized and four restored here at Funston Ave. Brother Dudley Spears preached here in a meeting June 6-11. I preached in a meeting See Hither, page 15

TEETH_____ (Continued from page one)

on his part, yet he will not budge in his opposition to you. This writer has a sister-in-law who owns a tiny, gold-colored Chihuahua female. Occasional when visiting in the home she finds me quite acceptable, but at other times, for no perceivable reason, she decides I have no business in her house. Whereas she has allowed me to pet her in the past, she now "shows her teeth" at me each time I make an attempt to approach her. I have done nothing to her to merit such, but no amount of coaxing will change her mind. This is what Solomon is talking about.

Consider the man who for years preaches the gospel of Christ with clarity, soundness, and vigor and defends it vehemently and at great sacrifice to himself in the face of every encroachment of its enemies both within and without the body of Christ, then suddenly and for no justifiable reason abandons it. Such an individual, having been led astray by his own desire becomes not simply a teacher of error but a venomous, carping, caustic critic of everything good he has formerly espoused and which the cumulative wisdom of his brethren has endorsed and defended. Truly, "he showeth his teeth against all that is beneficial." He cannot be reached, because objective reason cannot affect that which has been conceived wholly subjectively. He literally, "rageth against all sound wisdom." (ASV) Men will go to the stake for points of views thus conceived before they will surrender them. We suppose the answer to such puzzling conduct lies in the so-called "law of self-preservation." For such an individual to recant or to abandon his self-conceived theories would probably be regarded by him as an intolerable assault upon his ego. The loss of face thus entailed would be self-annihilating. Whatever the reason, such a condition is tragic beyond measure! End

EDITORIAL_____ (Continued from page two)

largest single factor leading to fatal crashes." Drivers with very high concentrations of alcohol in their blood — "one to four per cent of drivers on the road" — are accounting for about 50 to 55 per cent of all single vehicle crashes in which drivers are fatally injured.

However, the report notes that alcohol also is a significant factor in accidents even among those who are not "problem drinkers." It observes that: "Fatal and other crashes of teenagers and young adults also frequently involve hazardous amounts of alcohol. Adults who use alcohol immoderately, but not identified as problem drinkers by the research to date, are also frequently involved."

The report observes that crashes involving alcohol occur at all times of day, but are relatively uncommon during morning rush hours — "a principal reason for the low fatality rates at this time of day." Most such crashes occur from late afternoon and during the night. The report noted that in one study the odds were found to be more than eight to one that the driver fatally injured in a single vehicle crash between 9 p.m. and midnight has been drinking heavily.

Other issues and areas covered in the report include: determination of alcohol's adverse effects upon drivers;

profiles of drinking drivers analysis of public attitudes toward highway safety problems related to alcohol; and preventive police and legal approaches directed at the problem. The report also emphasized the need for additional broad programs of research on many aspects of the alcohol problem as it relates to highway safety. End

OPINION_____ (Continued from page four)

a lot of sitting in areas where there is a state of ferment created by a zeal to "do things," many of which should not be done at all. Human judgments at best are errant, and at worst are destitute of divine authority as the rule of one's faith and practice. And when we walk by sight rather than by faith, we are being governed by human opinions, our own or another's, rather than by the Lord. End

WOMAN'S_____ (Continued from page five)

her husband" (Proverbs 12:4a). In the physical family, "How much better is it to get wisdom than gold, and to get understanding rather to be chosen than silver" (Proverbs 16:16). The father who nourishes his children on the "bread of life" is as "a good man who leaves an inheritance to his children's children" (Proverbs 13:32a). The physical family should be a training time, a brief time for the development of readiness for the spiritual family. They will have learned the value and importance of being united, of working together in love toward a lofty goal. They will have learned the necessity of having a worthy head whose only guide is the Book of books. They will learn to honour and obey that head. Love and respect for authority will carry over in to the spiritual family when they will have been born into the Lord's family.

In the physical family, one learns that, "Better is a little with righteousness than great revenues without right" (Proverbs 16:8). The Psalmist said, "All thy commandments are righteousness." When members of the family walk in the path of truth and right; peace, harmony, and unity "will characterize that home. "All thy commandments" bespeak the unity of the Book as there is not one duty given by the Holy Spirit that is counter to any other duty so given. This is one of the great evidences of the divinity of the Book. When disunity prevails in the spiritual family there is a denial that "All Scripture is given by inspiration of God."

The saddest picture that is published before the world today is not: the bloody terrain of Viet Nam, nor that of rebellious youth, nor of the violence resulting from racial difficulties. The saddest picture and the one of direst consequences is that of the division among those who call themselves Christians. Much time and many words are being wasted in arguing one with the other, and severing lines of communication among brethren. The picture should be that of love and togetherness, using the Book as the only guide.

Mothers, today's world is our world! It is the result of a cause that was in yesterday's world. Tomorrow's world will be the result of what we do today. "Tomorrow is walking by on little children's feet." They grow up so rapidly! What are we doing about it? Shifting responsibility,

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or, recognizing a need for a new generation? We must improve our own quality of daily living by visibly practicing what we teach from the Word of God. We are not here to dream of a better day. We have work to do, and without delay".

May all mothers in the spiritual family take more seriously their responsibilities to help their husbands so to carry out the Father's will for them that it may be said of them:

"Children's children are the crown of old men;
And the glory of children are their fathers."
—Proverbs 17:6. End

BAPTISM_____ (Continued from page six)

I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory." Thus, it is an established fact that salvation is IN Christ.

It is interesting to note what one has in Christ. 2 Tim. 2:10 teaches that SALVATION is in Christ. Eph. 1:7 teaches that REDEMPTION is in Christ. Eph. 1:7 also teaches that FORGIVENESS OF SINS is in Christ. 2 Cor. 5:17 says that we are NEW CREATURES in Christ. Gal. 3:26 teaches that we are SONS OF GOD in Christ. Eph. 1:3 informs us that we have ALL SPIRITUAL BLESSINGS in Christ. It now is clear that if one wants salvation, redemption, forgiveness of sins, and wants to be a new creature, to be a son of God and to have all spiritual blessings, he MUST be in Christ.

But, how does one get into Christ? Paul answers the question in Rom. 6:3 and Gal. 3:27. Listen: "Or are you ignorant that all we who were baptized INTO Christ Jesus were baptized INTO his death?" "For as many of you as were baptized INTO Christ did put on Christ." For one to deny that we are baptized INTO Christ is to deny the teaching of Paul in these two passages. Now note this:

1. One must be in Christ to have salvation, redemption, forgiveness of sins, to be a son of God, and to have all spiritual blessings.
2. But, one is baptized INTO Christ, Rom. 6:3, Gal. 3:27.
3. Thus, one must be baptized to have salvation, redemption, forgiveness of sins, to be a new creature, to be a son of God and to have all spiritual blessings.

Beyond a shadow of doubt we must conclude that baptism IS essential: because one must be in Christ; and baptism is the means of reaching Christ. If one has not been baptized he is not in Christ, and if he is not in Christ he cannot be saved.

FAITH, REPENTANCE, CONFESSION, BAPTISM
EQUALLY RELATED

The Bible teaches that faith, repentance, confession and baptism are EQUALLY related to salvation. By this I mean that one is as important as the other. Rom. 10:10, "For with the heart man believeth UNTO righteousness; and with the mouth confession is made UNTO salvation." Acts

11:18, "And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance UNTO life." Acts 2:38, "Peter said unto them, repent ye, and be baptized everyone of you in the name of Jesus Christ UNTO the remission of your sins; and ye shall receive the gift of the Holy Spirit" From these passages we note that belief is UNTO righteousness. Repentance is UNTO life. Confession is UNTO salvation, baptism is UNTO remission of sins. Righteousness, life, salvation and remission of sins are describing the same state—freedom from the old life of sin. But you will note that belief, repentance, confession and baptism are all UNTO the remission of sins, life, salvation and righteousness. From this we learn that they are all EQUALLY related to salvation. Faith is just as important as baptism but no more and repentance is just as important as confession and no more; because the Bible teaches the necessity of these; thus, they are EQUALLY related to salvation.

THE GREAT COMMISSION

At this point someone will say, "I do not believe in the ORDER of faith, repentance, baptism and salvation." We may appeal to the Great Commission and note the order given by Jesus. When giving the Great Commission the Lord said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: Teaching them to observe all things whatsoever I commanded you:" Mt. 28:19-29. "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved: but he that disbelieveth shall be condemned." Mk. 16:15-16. "And he said unto them, 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 unto all nations, beginning from Jerusalem." Lk. 24:46-47. These are the three accounts of the Great Commission — given by three different writers. You will note that the elements of the commission are: preach, believe, repentance, baptism and salvation. But the question may arise, "Is this the order?" Let's take a look at Acts 2. You will note that first of all the Holy Spirit came and fell upon the apostles; so, what is done or said is that which is directed by the Holy Spirit. Acts 2:14 says that Peter stood up and spake but, Acts 2:4 said they spake as the Spirit gave them utterance. We conclude that what was said and done as a result of the direction of the Spirit. We note first of all that Peter stood up with the eleven and spake, v. 14. In other words, he preached the gospel. When they heard the gospel they believed what had been preached, v. 37. They were told to "repent and be baptized unto the remission of sins," v. 38. Thus, you have the order, established by a command of Jesus and taught by men filled with the Holy Spirit. This is an argument presented by Jesus and the Holy Spirit. To argue to the contrary is to contend with the Lord and with the Holy Spirit. The order is: preach, faith, repentance, baptism and remission of sins.

NEW TESTAMENT EXAMPLES OF CONVERSION

At the time that Jesus said, "He that believeth and is

baptized shall be saved," he commissioned his apostles to go forth teaching this gospel to a lost and dying world, Mk. 16:15-16. This they understood and fulfilled. In Acts 2:38 the people on the day of Pentecost were told to be baptized. All other cases of conversion in the New Testament show that those who wanted to be saved or have the remission of sins were baptized. Eunuch, Acts 8:38; Samaritans, Acts 8:12; Saul, Acts 9:18. Acts 22:16; Corinthians, Acts 18:8; Cornelius, Acts 10:47-48, Lydia, Acts 16:15; Philippian Jailor, Acts 16:33; and so on through the New Testament. Thus, all who became Christians were baptized in order to become a Christian. Was this by chance? I think not! It is important to note that Jesus commanded it to be taught, Mk. 16:15-16; the apostles understood this command, and taught it; and when the people heard they were baptized that they might have the remission of sins, Acts 2:38.

CONCLUSION

When one considers what the Bible has to say about baptism, he MUST conclude that baptism is in water, Acts 8:37; that it is a burial, Col. 2:12; that it is into Christ, Rom. 6:3; and that it is equally related to salvation, with faith, repentance, and confession. All of the examples of conversion in the New Testament show that everyone who obeyed the gospel was baptized. In the light, of the aforementioned evidence, who can say that baptism is not essential to salvation? Can one afford to deny the plain teaching of God's word, considering the brevity of life and eternal destruction? Friend, if you have not been baptized unto the remission of sins consider seriously what the Lord commanded the apostle taught and what the people did when they believed what was taught. Will you with the Eunuch say, "Behold here is water; what doth hinder me to be baptized?" Acts 8:37.

Concluded next month

MOVEMENT

(Continued from page seven)

health. It simply means, according to New Testament usage, to be well or whole spiritually; not sick. But we have equated it with orthodoxy. There is an unwritten creed (which comes very near being written) and a man is "sound" as measured by the creed. Characteristically, the creed is not as comprehensive as the New Testament. Instead of the plea to search the New Testament with reference to all matters relating to spiritual health, lines are drawn against the unorthodox.

3. Zeal in a righteous cause will replace smugness and complacency. To be satisfied that one is not marching away from the divine pattern is poor and inadequate compensation. The church at Ephesus could not bear evil men (false apostles) but had left their first love and were in danger of having their candlestick removed (Rev. 2:1-7).

4. Sympathetic, compassionate interest will replace animosity and hatred. Biting and devouring one another contributes nothing to truth or peace. This does not mean, of course, that a certain few have the prerogative of saying or writing whatever "hard" things they wish about another. It means that all will cease such writing or speaking. Nor

is the hatred and animosity confined to the pulpit. Some of the most venomous action the writer has seen comes from some who have never preached a sermon or written an article.

While the writer disavows any intention to speak for or represent anyone, he feels there is considerable feeling among responsible brethren for such a movement. He further feels that the adoption of the recommended action would enhance the possibility of an approach to our brethren from whom we have been alienated the past fifteen years. End

USURPING

(Continued from page eight)

chased by the church, the elders are administering the benevolence of the church. The hospital is not providing the care—the church is. The church is both providing and administering its benevolence. The hospital is merely selling its service. But if congregations contribute to the hospital to function as a humanitarian institution, to function in its own right, it is then the hospital providing the care, providing and administering it. Accordingly, when a benevolent society such as Boles Home is established and church contributions sustain it, to function in its own right, the benevolent society is providing and administering the care and in doing so they are usurping the function of the church.

When a humanitarian organization or a human benevolent society (such as Boles Home) advertises, solicits and propagandizes toward the end of receiving subsidies in order that it may function within its own right, as that organization functions in providing care (the Salvation Army is another example), it is not only administering the care, it is providing or supplying the care as well. So Boles Home is not only administering care, it is also supplying or providing care. Individuals and churches simply subsidize this organization to enable it to function in its own right. So churches that make contribution to Boles Home delude themselves in thinking that they are providing the care. They are subsidizing a human benevolent society to enable it to provide and administer the care. There is no scriptural justification for such.

In the event that I as a father should place one of my children in a humanitarian organization or a benevolent society and care is there provided (without my purchasing that care)—it is the organization or society that is supplying and administering the care. But if I as a father purchase hospital care for my child, I am providing for him—the organization is not—it is simply selling service. When churches, in the accomplishment of benevolence, purchase medical care or other physical care for a ward from a service-selling institution, then the church is both supplying and administering its benevolence. But do not be deluded into thinking that when the church subsidizes (not purchasing service) a human benevolent society it is providing care while the human society is administering the care. It is simply not so. The human benevolent society is both providing and administering the care and is usurping the function of the church. End

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HITHER_____ (From page 10)

at Roseville, Ohio July 15-21, good attendance, no additions. Bro. Mel Meyers of Bloomington, Indiana will be here at Funston Ave. Sept. 9-15, for our last meeting this year. I will be at Wooster, Ohio in a meeting October 14-20.

Our hearts were saddened to hear of the passing in death of M. Roy Stevens, faithful gospel preacher who died on August 18th. Brother Stevens had long been a valient and faithful servant of Christ, and the church has

lost a faithful proclaimer of the word. Our sympathies to his family, which includes two sons who are gospel preachers, one a personal friend of mine, R. J. Stevens of Pampa, Texas.

George R. Willis, 6612 North St. Clair, Oklahoma City, Okla. 73116. "We would appreciate your making mention in 'Hither ... Thither ... Yon' that a new congregation is meeting in Oklahoma City. The brethren began meeting at the Y.W.C.A. on June 9, 1968. The congregation known as the Downtown Church of Christ began

with sixteen members and now numbers 53 faithful Christians. The attendance ranges from 75-90 at the Lord's Day services. Plans are to move to the northwest or southwest section of Oklahoma City as soon as property arrangements are made. We would welcome those who visit, us while in Oklahoma City."

Ronnie Pope: "I would appreciate a note of my change of address in The Preceptor. My new address is: 1604 Fisk, Pullman, Wash. 99163. My phone number is 509 ED 2-1828."

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*Living Moments
with the
Living Word*

James W. Adams



Purely Personal

Paul in writing to the churches of the New Testament era often gave accounts of his work among those churches. He quite evidently believed that such contributed to the edification of the saints where those letters might be read. This article is written by reason of a move which will have been made by this writer before its publication.



The Work In Nacogdoches

The Mound and Starr congregation in Nacogdoches with which I presently labor is one of the best. Though not a large church—probably two hundred fifty members—it is a good church, devoted to the truth, and active in the Lord's service. I have labored twice with this congregation—the first time in 1957-58 and this time since September 1st, 1965, about seven years in all. I sincerely believe that our relationship has been as good as will be found anywhere, and I leave with nothing but love and respect for all and by my own choice based on reasons purely personal.

The church presently has five elders and eight deacons—three elders and five deacons having been chosen during the past two years with no significant problems connected with their installation. The attendance and membership levels have been consistently maintained despite great activity on the part of two comparatively new "liberal" congregations in the city and a growing and comparatively

new faithful congregation on Lenwood Drive in the south part of the city. There is a warm spirit of brotherly love and interest existing between Mound and Starr and Lenwood. Brother Oliver Murray has recently become the evangelist of the Lenwood congregation.

Nacogdoches is a college town, the home of Stephen F. Austin State University. In answer to the challenge of some 9500 students on the campus this year (a growth of some two thousand in the past five years) and years past, the Mound and Starr church supports a full time preacher-teacher in addition to the regular evangelist. Brother Harold Tabor is presently that man and has been for the past three years. He is doing an excellent work among the college students and with the congregation. He teaches Bible classes in our building which are recognized for college credit by the university, directs the singing for the congregation, counsels students in spiritual matters, teaches classes in our regular program for other members of the congregation, and preaches when the evangelist for the congregation is away in meetings. Brother Tabor and I have had a most pleasant and mutually profitable relationship without a single unpleasant incident for three years. Harold,

Dorothy, and their children are a wonderful family. We love them and respect them for their works sake. Harold
See Personal, page eleven

| VOLUME 19 | SEPTEMBER, 1970 | NUMBER 11 |
|-----------------------------------------------------------|-----------------|-----------|
| In This Issue | | |
| Editorial, A Problem,
Stanley J. Lovett | | Page 2 |
| Faith,
W. L. Wharton | | Page 3 |
| A Concentrated Weekend Series,
James R. Cope | | Page 3 |
| "Woman's Liberation,"
Irene Sowell Foy | | Page 4 |
| Does The Religion of Christ Change?, No. 5,
Bob Franks | | Page 5 |
| Departures From The Faith,
John L. Nosker | | Page 6 |
| Fellowship,
O. B. Procter | | Page 7 |
| Hate Our Faith,
Ron Halbrook | | Page 8 |
| Hither ... Thither ... Yon,
Jim C. McDonald | | Page 9 |
| Chart Sermon, Simplicity Of The Gospel,
Danny A. Brown | | Page 10 |

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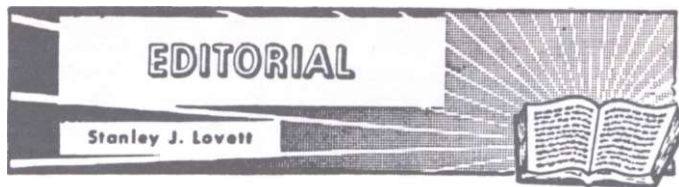
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A Problem

For about a score of years we have been engaged in what has been called "The Institutional Controversy." As the dispute passed through polemic, apologetic and, regrettably at times, eristic phases congregations began to divide. This heart-breaking process continued until lines of division became static and it appears they shall continue in the future about as they now are.

In instances, for conscience sake, it became necessary for brethren to withdraw and form other congregations. They could not remain with a church which supported from its treasury works they held to be without Biblical authority. The results was much heartache and sorrow on the part of brethren who were forced to separate from those with whom they had worked and worshipped but who could no longer do so for truth's sake. The division is now and for some time been complete.

Generally, brethren who were forced out have fared well in the forming of other congregations. They have grown in grace and in numbers. This has been accomplished through much labor and sacrifice. The future appears bright and encouraging.

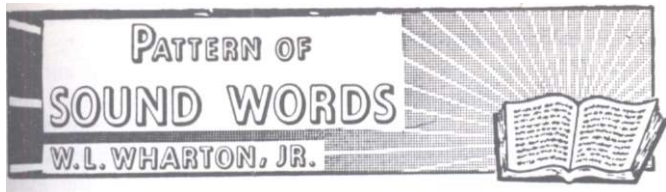
Many of the new congregations thus formed were small compared to the churches from whom they separated. Some are still small in numbers by any standard by which one might wish to compare it.

It is well-known by informed persons churches which practice local autonomy experience more divisions than those which are controlled by centralized power. Freedom under God is more precious than uniformitarianism. The former is of God. The latter is of man.

We view as a distinct evil the present tendency of some small congregations to proliferate and in some instances, for the proliferation to proliferate.

It is this writer's opinion that much of the discord in some of the smaller churches comes as a result of some persons suddenly being projected into positions of both prominence and responsibility who formerly had little or no responsibility in such matters. Tragically enough some of these brethren lack sufficient knowledge and judgement to lead a congregation into both righteousness and peace. Likewise there are some who apparently lack the necessary experience or the will to steer brethren into paths of rectitude. Some, as a result of this sudden elevation to prominence and significant place have become puffed up

(Continued on page 11)



Faith

Now faith is assurance of things hoped for, a conviction of things not seen" (Heb. 11:6). "Now faith cometh of bearing and hearing of the word of God" (Rom. 10:17).

"For we walk by faith and not by sight" (2 Cor. 5:7). These are not disjointed ideas. They constitute a part of the many affirmations and assurances in the scriptures as to what faith is and what it does.



Sometimes men say that faith requires us to lay aside our reason. I beg your pardon, it never does. It is about faith and reason as it with birds that both run and fly. A turkey that runs around in the woods never rises suddenly. It first runs on the ground until it gets sufficient momentum to enable it to rise and fly. Reason is like the legs that run on the ground, and as soon as you come to the end of the earth, if you need more, and you have faith, lift your wings and you can fly. But one follows the other so that faith can never be said to be coincident with reason. Reason is that faculty which knows things so far as they can be known, and up to the point to which they can be found out, you are free to use it, and, when you get to the end of knowing if you have faith, then fly. All beyond is the region of faith and that rests not upon reason but upon the divine assurances. Faith takes cognizance of things that are not within the realm of knowing. Whence came man? What is he and whence is he bound? These are all matters to be accepted not upon knowledge but divine testimony. Can we be sure?

Once, as a boy, I stood upon a mountain and saw a thunderstorm enter the valley. Before, it was all bright; centerwise it was black as midnight, and I could see the fiery streaks of lightning striking down through it; but behind the cloud—for I could see the rear—it was light again. In front of me was that mighty storm hurtling through the sky; before it I saw the sunlight, and behind it I saw the sunlight; but to those that were under the center of it there was no brightness before or after it. They saw only the thunderstorm and felt the pelting rain, and they were enveloped in darkness and heard the mighty rush of winds, while I, who stood afar off, could see that God was watering the earth and washing the leaves and preparing the birds for a new outcome of jubilee, and giving to men refreshment and health. So I conceive that our human life here with its sorrows and tears, as compared with the eternity that we are going into, is not more than the breath of a summer thunderstorm; and if God sees that our experience in this world is to work out

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

an exceeding great reward in the world to come, there is no mystery in it to him.

Ten thousand experiences in this life seem to us to be as rudely dealt with as an apple tree when all the blossoms are stripped from it; and yet, after the blossom is gone the germ it left and all the season is before it. The old farmer does not care much about blossoms, not being sentimental, but he says, "Boys, I am going to have apples." He has sense enough to live, not by sight but by faith; not by what is but by what he believes is coming. End

A Concentrated Weekend Series

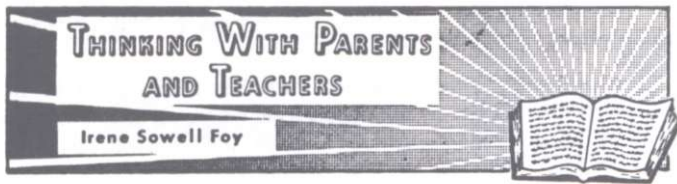
James R. Cope

After almost 15 years of Lord's day and mid-week teaching and preaching with two different churches plus numerous full week gospel meetings over the country, I have resolved to change the nature of my gospel work schedule beginning late this summer. In addition to holding some 10 or 12 protracted meetings annually, I am planning to move into what may well be described as "A Concentrated Weekend Series," in which I have worked with considerable success. I have had many favorable comments regarding the desirability of such a "change of pace" differing somewhat from the usual two times on Sunday appointment and the regular protracted meeting.

This particular type arrangement is designed basically for the edification of the church. Under ordinary circumstances it calls for two or three meetings on Saturday — morning, afternoon and night (either morning or afternoon could be eliminated if local circumstances suggest such). Sunday's lessons would involve a combination of classes from junior high level through adults plus the two regular Sunday services and a mid-Sunday afternoon service also. Under some circumstances where there is not an unusual amount of conflict between the Friday night service and local school programs, the series might even be introduced with a Friday night meeting. Circumstances would necessarily govern this. These arrangements would allow for six, seven or eight lessons within a maximum 48 hour period, or a little over 30 hours if the Friday evening period is disregarded. In the ordinary protracted meeting without day time meetings, this arrangement allows approximately the same total number of services as would ordinarily be held. (A covered dish dinner on either or both days at a park or some similar place might be desirable.)

This particular arrangement can be of real benefit to a congregation if planning is made well in advance of the scheduled dates. The usual activities peculiar to a weekend, such as shopping, lawn work, golfing, fishing, etc. would need to be eliminated or provided for at other times. Thus, the undivided attention of members of an entire local church can then be centered upon the particular studies under consideration. The time schedule makes desirable a basic theme throughout such meetings. The lessons, of course, can be varied according to local needs. For example, a series on "Evidences of Christianity"; "The Nature of the Church — Its Government, Organization, Work and

See **Weekend Series**, page fifteen



"Woman's Liberation"

The "signs of the times" among women should be the cause for the concern of all faithful Christians. The "signs" point to a desire on the part of women of the world and of Christians who are of the world to be free from all restraints God has given them. Yes, this is one of the signs of worldliness in the church, freedom from a life that might be called "feminine," either in work or in appearance.



What Is Meant By "Woman's Liberation"?

Generally speaking, it is a desire on the part of woman to break away from the bounds and limitations of the area of service, of opportunity, of privilege, and even of dress for women as designed by the Creator. She has become sufficiently bold to assume that she can devise her own way of life. This trend has not come up overnight. For the last few years it has been increasingly difficult to get young women to attend weekly Bible classes for them taught by the older women, as designed by God. Their usual excuse is, "I work," meaning by that, "My husband cannot supply all our wants so we have the "two pay-check system." This is a growing trend among members of the church so should concern all Christians. This is prevalent, in homes even where there are young children or babies. As women increasingly enjoy this freedom from home duties and responsibilities they are demanding equal job opportunities and equal pay with men. To make this possible, they are demanding twenty-hour round-the-clock child-care centers. Such trends bespeak gross ignorance of the God-given purpose for women, or gross disrespect for the Word of God. This shows too that it is not in women to direct her steps, as was recorded by Jeremiah with respect to mankind: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

What Is The Solution To The Problem?

The only answer to the problem lies in our unchangeable Creator's original design for woman. "The Lord God said, It is not good that the man should be alone, I will make him an help meet for him." To meet man's need, God took a rib from man and "made he a woman, and brought her unto the man." What a cheapening it is of that lofty God-given privilege and responsibility to help man when woman puts herself in the market with man to vie with him in work and in salary!

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.

In what respects is she to "help man"? The answer is: She is to help him in all that, is good. That only is good which is authorized by God for God only is good and all good is from Him. In Titus 2:4, 5 the aged women are told to teach the young women: "to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." How can a young woman express her love for her husband by selling her skills and abilities on the money market? How can she help her husband to "grow in grace and knowledge of our Lord and Saviour Jesus Christ" when she is not taking time to feed herself on the bread of life and grow thereby. How can she say she loves her children when her mind is filled with business transactions in which she is engaged with no time to study her children's needs, no time to hear her children's problems, and no time to study the Book to find answers to their problems.

God, in His wisdom, did not duplicate man when He made woman. He made her to complement man. In so doing He made possible the union that should characterize the marriage relationship. She is to supply that which he lacks, thus complement him. When woman showed her weakness to be deceived, God said, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Under the direction of the Holy Spirit, Paul wrote in 1 Corinthians 11:3, "And the head of the woman is the man." In Ephesians 5:22, 23, one finds God's plan for woman in relation to man, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is head of the wife, even as Christ is head of the church." As to Christ's headship of the church we read in Colossians 1:18, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." In writing to Timothy, Paul said, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety."

Since God's original design for woman was that she be a "help meet for man," we know that help is to be for man's good. God only is good so goodness emanates only from Him. He planned then that woman help man to be good and to do good. Did she help him to do good when
See Liberation, page eleven

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Does The Religion Of Christ Change?

Number Five

Bob Franks

Our discussion continues with the question: Does the Religion of Christ Change? I have tried to make it clear in this series of studies thus far, that the cause of division in the religious world today is man changing God's law. The Truth is absolute: it does not change. Man has left the Truth and established laws of his own. The majority of people in the world have followed in the footsteps of ancient Israel. Isaiah said of them: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath



laid on him the iniquity of us all" (Isa. 53:6). This is the trouble today; man has turned to his own way and is not willing to follow God's Way. We do not have the wisdom to devise our own plan of salvation. In the long ago Jeremiah the prophet said: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). Solomon warns us about the futility of following man's way when he said: "There is a way which seemeth right unto a man: but the end thereof are the ways of death" (Pro. 14:12). We have heard the statement many times that one can join the church of his choice. Friends, we need to be interested in what God chooses and be willing to submit completely to His will in all things. We are trying to lead all men back to the Bible and show them that the Bible way is the only safe course we can follow.

Once again I want you to notice our text which we have used in all of our lessons on this subject. In Heb. 13:8-9 we read: "Jesus Christ the same yesterday, and today, and forever. Be not carried about with divers and strange doctrines..." We shall continue to affirm that because Christ does not change, His religion does not change. If any change is made in the religion of Christ, man makes it and not God.

I want to show how man has changed the law of God concerning baptism. Our discussion will involve only what is called the "mode" of baptism. We are told in the religious world that either sprinkling, pouring or immersion is acceptable to God. I want to say at this point without hesitation that immersion is the only form of baptism acceptable to God. Actually immersion is not a mode of baptism, immersion is the only thing that is truly Bible baptism authorized by God. Sprinkling and pouring were introduced by man as substitutes for what the Lord has commanded in His Word. First, I want to show that immersion is the only form of baptism that the

Bible authorizes. In Romans 6:3-4 Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Also in Col. 2:12 Paul said: "Buried with him by baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." In both these passages, Paul says that baptism is a burial. If you were to look up the word burial in the dictionary, you would find such synonyms as conceal, cover, entomb, hide, inter and etc. to express its meaning. Sprinkling cannot possibly cover a person and therefore he must be immersed in order to be buried. The noun form of the word baptize, which is baptism, was translated from the Greek word "baptisma" which according to Greek scholars means immersion, submersion or emergence. The verb form "baptize" means to dip as the Greeks dipped a garment in dye to color it. All reputable Greek lexicons and dictionaries give this meaning. There is not one Bible scholar in the world who will deny that the original meaning of baptism was immersion. In practically all Bible commentaries written by men of different denominations, they say that the "ancient mode of baptism was immersion." The pictures we sometimes see of Christ standing in the Jordan river with John pouring water on His head comes from the imagination of men and not from God.

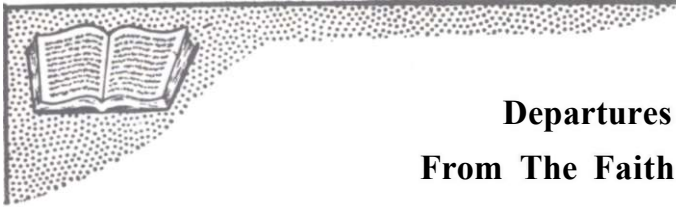
All of the Bible examples we have of people being baptized indicate that, they were immersed. For example, we read in Acts 8:26-39, the account of Philip the evangelist baptizing the Ethiopian eunuch. After the eunuch had confessed that Jesus Christ was the Son of God, the record says that "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more and he went on his way rejoicing." Both the preacher and the candidate for baptism went down into the water. This does not fit the description of one being sprinkled.

There is no example or even a hint of one being sprinkled for baptism in the New Testament. We have to turn to secular history to learn of its origin. The following quote is from the "Edinburgh Cyclopaedia" or Encyclopaedia as we call it today, and I have taken it from the "History of Reformation Movements" by Rome.

"The first law of sprinkling was obtained in the following manner: Pope Stephen II, being driven from Rome by Adolphus, King of Lombarda, in 763, fled to Pepin, who, a short time before had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Britany, consulted him whether, in case of necessity, baptism poured on the head of an infant would be lawful. Stephen replied that it would. But though the truth of this fact be allowed—which, however, some deny—yet pouring or sprinkling was admitted only in cases of necessity. It was not until the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however sprinkling was never practiced in ordinary cases till after the Reformation (about the middle of the sixteenth century). From Scotland it made its way

Bob Franks — Preacher for the West Side congregation:
6110 White Settlement Road; Fort. Worth, Texas 76114.

See Religion, page twelve



Departures From The Faith

John L. Nosker

Contents of a bulletin of a "First Christian Church" in an Ohio Valley city only a few miles from Bethany, West Virginia, home of Alexander Campbell, one of the leaders of the Restoration Movement, reflect clearly and definitely just how far those who once espoused New Testament Christianity may drift when they depart from the scripture as the only rule of faith and practice.

The order of worship for the date of the publication included such items as: The Prelude, Choral Introit, The Responsive Reading, Gloria Patri, Choral Response, Violin Solo, The Offering of Gifts, Pastoral Prayer, Words of Institution, Congregational Response, The Postlude, Toccato Pontificale. Coming events advertised included an Official Board Meeting, Choir Rehearsal, and meetings of Groups No. 3 and No. 4. Also to come were such important (?) affairs as the Annual Bazaar and Soup and Sandwich Day, sponsored by Christian Woman's Fellowship featuring homemade candy, baked goods, craft items, etc.; something for everybody. An astounding announcement informed the membership that the Thanksgiving Union Service would be held at the Temple Beth El. The Padre's Corner seemed to be a letter from the preacher who signed himself, "The Padre." (Wonder if he ever read the words of Jesus, "And call no man your father upon the earth: for one is your Father, which is in heaven"? Matthew 23:9.)

While the exact history of this Christian Church is not known, it is safe to assume that at one time it was a church of Christ, worshipping after the New Testament order, and engaging only in those works authorized by Holy Writ. To find the group now engaging in activities so obviously of human origin suggests the question: "How could this happen?" The answer is simple: At some point in time, the brethren comprising the congregation failed to respect the authority of the scripture, false doctrine was preached, the church permitted it and as a result of spurious teaching, unauthorized practices were inaugurated. The first departure in such instances usually took the form of a subscription from the treasury to a missionary society, next followed the introduction of instrumental music, and both were quickly followed by many activities — both in worship and work — borrowed from the denominations. Thus, the candle of New Testament churches, one after another, flickered, faltered and died.

The attitude of brethren throughout this past century or more, during which the fruits of heresy have been so obvious, should serve as a lesson for us today. These postures may be classified in this way: (1) indifference, a little (?) thing like an instrument in worship or a contribution to an organization other than the only one named

in the New Testament could do no harm; (2) belligerent sponsorship of the schemes of men without regard for teaching of the Bible, or the silence thereof, concerning the innovative practices; and (3) the attitude of the faithful, humbly satisfied with that which is written and willing to stand for the eternal truth. Those comprising the first-named group, the indifferent, were by far the greater in number, and it was this group which didn't care whose failure to stand for the truth gave the advocates of "new" things the support to debauch the right ways of Jehovah.

For the past twenty years or more the church has been passing through another period in which the same attitudes have been prevalent. The remnant left after the great digression of the nineteenth century succeeded in restoring, and congregations by the hundreds worked and worshipped according to the divine pattern. Then again came the forces interested in borrowing from the sectarian world, more concerned about great programs than the authority of the word of God, intent upon promoting brotherhood projects and institutions sponsored and financed from the storehouse of the Lord.

The same results have ensued: strife, digression, and division. Once again the indifferent, who fail to see the need for taking a stand, made the decision, the wrong decision. The divisive few took over in one church after another, and those who were determined to hold the line against innovations have had to stand alone or in small numbers in many cases.

If present day practices of a "Christian" church don't serve to impress faithful souls with the results of departing from the New Testament as the only rule of faith and practice, what will? From the New Testament one learns that he worships and serves the Lord in the church — nothing more, nothing less, and nothing else. That excludes a union service with all the sects in a town and with the Jewish rabbi conducting part of the service. (The rabbi, of course, denies the divinity of our blessed Saviour.) That excludes the annual bazaar and soup and sandwich day.

See Departures, page fifteen

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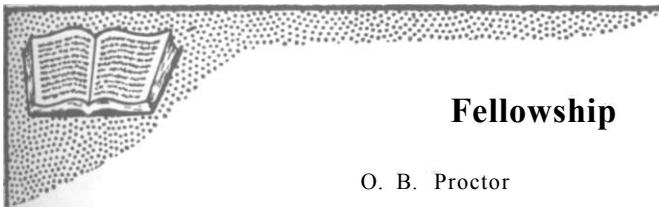
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Fellowship

O. B. Proctor

"Brother Proctor: would you send us some scripture about not having kitchens and or "fellowship halls" in the church building or supported by the church. Would sure appreciate it if you could send them to us this week. As you well know many congregations are leaning this way."
Signed:

First, we should remember that purely social functions are no part of "church work." Such are the responsibility of the home and individuals. "Fellowship halls" are really nothing more than a place to entertain and to eat. We should keep the issue clear. There is nothing wrong with Christians eating together. No one so far as I know objects to this.

The issue is: "Is it scriptural to take money from the church treasury to provide recreational facilities for the purpose of entertaining young and old? Many churches today are practicing this today for at least two reasons: (1) The homes, generally speaking are not willing to assume the responsibility and, (2) churches are putting forth desperate efforts to compete with denominational bodies and to "hold" their young people.

We should remember that it is the responsibility of those who are contending for these things to furnish scriptural authority or proof for their practice. I object to them on the same grounds that I object to the Missionary Society and the use of instrumental music in praising God and many other things that are being practiced today. **THERE IS NO SCRIPTURAL AUTHORITY FOR THEM.** If they who are contending for them should say, "The Bible says nothing against kitchens and fellowship halls in the church building." I would reply, "The Bible says nothing directly against instrumental music in worship." But we are guided by what the Bible says, not by what it doesn't say. Think about the term "fellowship" as it is used in the New Testament. The word means: "Communion, joint participation; the share which one has in any thing; used of the intimate bond of fellowship which unites Christians" (Thayer) The church of our Lord is spiritual in nature and is designed for the spiritual needs of man. New Testament fellowship has to do with the relationship of Christians with one another and with God, Christ and the Holy Spirit This fellowship manifests itself in about three ways: (1) In preaching the gospel; (2) in the edification of the saints; (3) in the benevolent work of the church. Read Acts 2:42; 1 Cor. 1:9; 2 Cor. 8:4; Gal. 2:9; Phil. 1:5; Phil. 2:1; 1 John 1:3, 6,7.

We are not to fellowship: (1) Demons, 1 Cor. 10:20; (2) Iniquity, 2 Cor. 6:14; (3) Works of darkness, Eph. 5:11.

Note:

(1) Fellowship in the gospel: Phil. 1:5; Phil. 4:15, 16.

O. B. Proctor — 1410 Oar Street., Abilene, Texas 79602.

(2) Fellowship in edification (Teaching, worship): Acts 2:42; Matthew 28:19, 20.

(3) Fellowship in benevolence: 2 Cor. 8:4; Romans 15:25, 26.

As we study these passages on fellowship we learn that it is limited in scope and in the manner in which it manifests itself.

The church has a responsibility to young people:

- (1) To teach them the truth in reference to the Bible,
See Fellowship, page fifteen

New Church In Orlando, Fla.

James P. Needham

After seven and a half years with the Expressway church in Louisville, Ky., I have moved to Orlando, Florida for the purpose of beginning a new work in Altamonte Springs which lies just North of the city of Orlando. This work is the long-range planning on the part of the Par Ave. church.

I had a rather heavy schedule of meetings to finish for the year, so we made plans to begin our new work on December 14, 1969. At our first meeting we had 65 present, and a contribution of \$467.00. We have now been meeting about two months, and our average attendance on Sunday morning is about 70, with contributions averaging about \$400 per week. We have been self-supporting from the beginning and plan to be so even after we enter our new building, even though the Par Avenue church has agreed to underwrite the preacher's salary, if needed

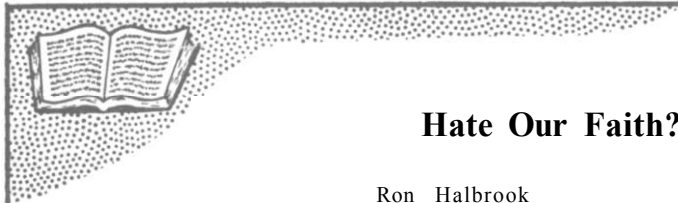
The Par Avenue church has made long-range plans for this new work. They bought and paid for a \$23,000 lot, and transferred about \$54,000 to the building fund when we began. We have just received our plans for our new building, and hope to have it under construction within the next few weeks. The auditorium will seat 270, with 10 class rooms, preacher's study and work room. Cost is roughly estimated at \$80,000.

The new building will be located at 600 Palm Springs Dr. in Altamonte Springs. We will be located just North of Highway 436 which is very busy outer belt to the east of Orlando. We will be just East of where Highway 436 intersects Interstate 4, North of Orlando. We feel that this is a splendid location. Already large development programs are under way in our area, both commercial and residential.

We are presently meeting in the Woman's Club of Casleberry, which is about 3 miles East of our lot.

The Palm Springs Drive church is made up of a wonderful group of people. We have a fine spirit of enthusiasm and cooperation, and we are determined to develop this into one of the finest works to be found anywhere. We hope you will visit us when you come our way, and pray for our prosperity in the work of the Lord.

James P. Needham, 1600 Oneco Av., Winter Park, Fla. 35789



Hate Our Faith?

Ron Halbrook

When a soldier is taught, to hate his enemy, he will seek to destroy him. A person who hates sin will eliminate it from his life. The housewife who hates mice in the home may seek to starve the rodents out by storing food in tightly sealed containers.



That which we hate, we often desire to destroy. Since the communists claim to hate "capitalism," they have openly declared to the free world, "We will bury you!" Judging by daily attitudes and actions, it appears that many of us who wear the name "Christian" are bent on destroying, eliminating, or starving our faith in God Almighty. For this reason, I raise the question, "Do we hate our faith?"

Is this really a senseless question? We all recognize that faith is not planted by the direct operation of the Holy Spirit: we quickly remind our religious friends that "faith cometh by hearing... the word of God" (Romans 10:17). Why then do we hear "Christians" (?) arguing over worship service and Bible study attendance? "You can not tell me I will be lost in hell for not attending Sunday evening worship or Wednesday night Bible study and prayer meeting!" Some of us who do attend Bible study classes never make a comment, seldom ask a question, and easily soothe our conscience by thinking, "I work hard all week and need some recreation time; I do good just to get here at all; I can not study my Bible lesson at home!"

Parents are taught by the inspiration of God to raise their children "in the nurture and admonition of the Lord" (Ephesians 6:4). Thus, the seeds of faith may be planted in growing children. Some parents seem to hate even their children's faith! "The sincere milk of the word" (1 Peter 2:2) is needed for a growing faith. Some parents put spiritual food completely in the background of daily life, thus strangling and starving their children's faith. Then when a child gets in serious trouble or grows up and deserts the Lord, the alarmed parents mutter, "I just do not understand why John would do a thing like that! He is such a 'good' boy, and I always took him to Sunday morning worship service." But, how many spiritual meals were prepared and served IN THE HOME?

Many young people seem to have lost their sense of values; many abandon all hope in life at an early age. A recent magazine article which discussed the upcoming generation was entitled, "The Twisted Age." Newsweek (March 22, 1965) interviewed college students and found that "Forty-one per cent called themselves agnostics or atheists... today's college freshman learns he can do without... his old ideas about God." The article quotes a

Ron Halbrook — 4708 61st Street, Kenosha, Wisconsin.

typical student who said, "Premarital sex is accepted"; it is no longer condemned as sinful, not even by "many contemporary chaplains." On page 58 we read, "Nearly two-thirds of all college students interviewed in the NEWSWEEK survey said either they or their friends have cheated." The son of the renown actor Charlie Chaplin recently said on his nineteenth birthday, "I have never found any one thing in life that matters more than any other thing." How many young people today carefully search the scriptures daily with prayer and thanksgiving? Let us who are yet young recognize that without a concrete faith in the living God, "The **substance** of things hoped for (and) the **evidence** of things not seen" will fade from our view. The habits of Bible study we are now developing may soon make the difference between forsaking the Lord as Demas or being "kept by the power of God **through faith** unto salvation ready to be revealed in the last time" (1 Peter 1:5). Let us begin to drink fully of the wisdom and knowledge of God from day unto day, lest we come to treat our faith as though we hated it! "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Peter 1:11). **End**

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Jim C. McDonald — Evangelist, for the Loop 287 congregation and Staff Writer for The Preceptor Magazine, 1401 Epeley Street, Lufkin, Texas 75901.

Two were baptized during September at the Locust Grove church in Oklahoma — Two were baptized at the Mt. Olive church near Williams, Indiana in late August—One was baptized in early July at the Ellettsville, Indiana church — One was baptized in early August at the Cedar Ave. church in Moundsville, W. Va. — One was baptized in Austin, Indiana recently — One was baptized during July at Fountain Run, Kentucky — One was baptized during August at the Spring and Blain church in St. Louis, Missouri — Three were baptized in July at Floral Heights in Wichita Falls, Texas — One was baptized in late July at Picketon, Ohio — Two were baptized recently near Murray, Kentucky — Two were baptized in August at the church in Steele, Missouri — Three were baptized at Stone Street church in Jonesboro, Ark. — Two were baptized in late June at the Main Street, church in Tustin, California — One was baptized in Milbridge, Main in July — One was baptized in a recent meeting at Poteau, Okla. with the Front Street church—One was baptized during July at the Manslick Road church in Louisville, Kentucky — Three were baptized in July at the Huffman Street church in Birmingham, Ala. One was baptized in July at the Arch Street church in Little Rock, Ark. — One was baptized during late July at the Mt. View church in San Bernardino, Calif. — Six were baptized during July at the Embry Hills church in Atlanta, Ga. — Two were baptized during August at the Preston Highway church in Louisville, Kentucky — Two were baptized during August at the Expressway church in Louisville, Kentucky.

The Willow Glen church near Central City, Kentucky held a late Aug. meeting with Richard Pentecost doing the preaching — Guy McDaniel held an August meeting for the Hueytown church in Birmingham, Alabama — Pete McKee at the Summiton, Ala. church; Granville Tyler held an Aug. meeting at Mt. Olive, Ala. and Curtis Flatt was with brethren at Shannon, Alabama also in an August meeting—Vestal Chaffin held an August meeting for the Powers Ferry Rd. church in Atlanta, Ga. — Byron Conpey held a September meeting for the Covington, Georgia church and E. C. Owen holds an October meeting for the

Jonesboro, Georgia church — Eugene Britnell held a September-October meeting for brethren at Deer Park, Texas — Ward Hogland held an Aug. meeting for the Douglass Hills church in Louisville, Ky. — F. O. White held a meeting in August for the Fountain Run, Kentucky church — Johnie Edwards held a September meeting at New Castle, Ind. — Bill Crews held a September meeting for the brethren at Herty, Lufkin, Texas — Billy Moore holds a late September meeting for the St. Joseph, Missouri brethren — Aude McKee held a September meeting for the Ky Lake Road church near Murray, Kentucky — a late September meeting for the Clay Street church in Paducah, Kentucky; and has an early October meeting with brethren at Johnson City, Tenn.—Herbert Knight held an August meeting for the Griffith, Indiana brethren — Hoyt H. Houchen held a late August meeting for the Woodland Heights church in Brownwood, Texas.

Roy Cogdill held an August meeting for the Inglenook church in Birmingham — Harold Sharp was with brethren at 9th Street in Bessemer, Ala. also in August — Bill Hall held an August meeting for brethren at Ave. E. and Quintard in Anniston, Ala. — Ed. Harrell held an August meeting for the Riverside Drive church in Nashville, Tenn — Homer Hailey held an August meeting for the Fairview church in Garden Grove, Calif.—Colly Caldwell held a late July meeting for the Mt. Zion church near Mt. Pleasant, Tenn. — Guy Roberson held a recent meeting for the Mooresville Pike church in Columbia, Tenn — Colly Caldwell held a recent meeting for the Ewing Lane church in Nashville — J. B. Grinstead held a Sept. meeting for the Knob Fork, W. Va. brethren — Johnie Edwards held an August-September meeting for the Meadowbrook Drive church in Seymour, Indiana — Ed Harrell held a September meeting at Spring and Blain in St. Louis — James P. Miller held an early October meeting for the Sixth Ave. church in Pine Bluff, Arkansas — Bill McCuiston held a Sept.-Oct. meeting for the Imhoff church in Pt. Arthur, Texas — James P. Miller held a September meeting for the Valley Station church in Louisville — Harold Fite held a meeting in late September at the Bellaire, Hous-

ton, Texas church — W. R. Jones was with the brethren at Twin-City in Bryan, Texas in early September.

Paul Casebolt held an early Sept. meeting for the Wellsburg, W. Va. brethren — R. J. Stevens held an August meeting for brethren at Rosenberg, Texas — The Venice Blvd. church in Venice, Calif was in a Sept. meeting with Osby Weaver — Floyd Thompson held a late September meeting for the Sparks, Nevada church — Jack Holt held an early August meeting for the church in Lindale, Texas — W. R. Wharton held a late August meeting for the Teneha Highway church in Center, Texas — Frank Puckett held an August meeting at Cash, Arkansas—Wayne Earnest held an August meeting for the brethren in Weiner, Arkansas—Jim Yopp held a late August meeting for the Nimmons, Arkansas church — J- F. Dancer held a late August meeting for the Mattoon, Ill. church — A. C. Grider held an early August meeting for the Trumann, Arkansas church.

A new congregation is now meeting in San Pedro, California, meeting at the Seventh Day Adventist Bldg., 1536 S. Cabrillo — Jack Gilliland is moving to Corrigan, Texas to labor with brethren there — Dennis Shaver began working with the Rochelle, Ill. church in September — Fred Stacey has moved to Pine Bluff, Arkansas to work with the W. 6th Ave. church — Les Richardson has moved to Granbury, Texas to work with the Lake Grandbury congregation. — A new congregation now meets at the old 3rd Street. Road in Kenwood Elementary School in Louisville, Kentucky — Bob Franks has moved to Ft. Worth to work with the Westside church in that city—George Eldridge has moved to Lafayette, La. to work with the College Street church there.

H. R. Payne, Route 1, Box 120, Comanche, Texas: "The church of Christ, which meets at 605 North Austin Street, in Comanche, Texas, is in need of a preacher. This is a small congregation and can supply only partial support. Call C. W. Godfred, (915) 356-2740 or write church of Christ, 605 North Austin Street, Comanche, Texas 76442."

Sam Binkley, Jr.: "Circumstances which have arisen in connection with the illness of my son-in-law in Athens, Alabama have caused me to believe it wise to cut my stay in Australia short. My wife left three weeks ago to be with them. It is now certain that the period of recovery will be a lengthy one and that our daughter will need our help for quite some time. My plans are indefinite at this time, but I can be reached by mail at 1409 7th Avenue, Athens, Alabama 35611. All correspondents please observe."

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—Details in November Issue—

SIMPLICITY OF THE GOSPEL

— Danny Brown

2 Cor. 11:3

Purposed - Eph. 3:9-12

Promised - Gen. 3:15; 12:1-4

Prophesied - Isaiah 7:14

Prepared - Matt. 3:1-3

Perfected - 1 Cor. 15:1-4

For All
 Mark 16:15
 Eph. 3:4

Saved - Rev. 7:9-17
 - John 14:6 - Matt 7:13

Remission of Sins - Acts 2:38

Stand - Gift of Holy Spirit - Acts 5:32

Promise of E. L. - 1 John 2:25

Believed: Acts 18:8; Rom. 10:17

Received - (John 12:42 - Acts 26:27)

Obedy: Repent - Acts 17:30

Confess - Rom. 10:9-10

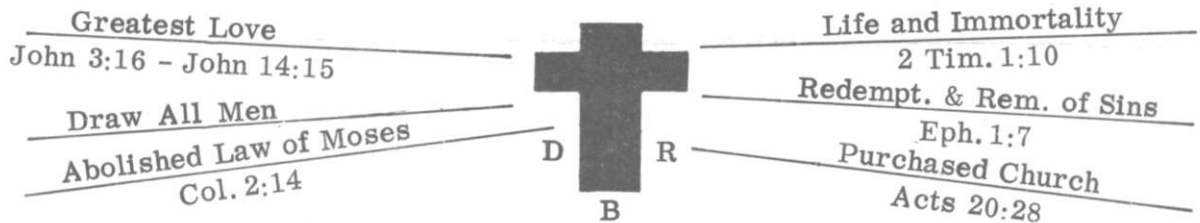
Baptized - Acts 2:38

Jesus Commanded - Mark 16:15

God's Power to Save - Rom. 1:16

Preached - Begotten by Gospel - 1 Cor. 4:15

No Other - Gal. 1:8-9



The Philippian Work (No. 2)

Wallace H. Little

In the Philippines a few faithful preachers, natives, have for several years opposed the evils of the Philippine Bible College and the so-called American "missionaries" who run it. These humble men individually learned God's truth in the institutional issues by personal study. Each took his stand, most believing they were alone in this. They suffered because of their decisions, but they preferred the praise of God even if this meant that they were thrown out of the synagogue. Today thirteen of these men are fully supported and three more partially so. The remainder still need our help badly. I spent two years in that nation privileged to observe their work and suffering first-hand.

Many churches in that country can still be saved if men are made available to fill invitations to go teach them. Since most of the faithful preachers there must hold secular jobs to provide for their own, they have little time remaining for teaching and less for travelling any distance to visit other churches than the one where they are worshipping. Unless support for these men is forthcoming soon, we are in danger of letting the church in the Philippine Islands go to the liberals by default. Many of these needing preachers can be supported for a month on the money spent on cigarettes in the same period of time by ten pack-a-day Christians. Is your cigarette worth a soul?

Some have asked why Philippine churches cannot support their own preachers, why do these men seek US help? In

the PI there are a few thousand very rich individuals and many millions of very poor. The economic situation is such that it will be many years before these churches can become self-supporting. Contributions today run about six to ten pesos each Lord's Day—it takes four pesos to make a dollar.

Living standards there are low almost beyond description. Houses are "nepa huts"—a small three room building on stilts with a bamboo frame, split bamboo floors and walls with a roof of corrugated steel or shocked nepa grass. They are small, have no water or sanitary facilities, no cook stove, no doors or screens. Often they house fifteen or more adults plus children. Pallets are used for beds, there are usually no chairs, tables or eating utensils and only a few cooking implements to be used with the charcoal brazier brought in for cooking. Some few homes have electricity. Rice, the staple is usually eaten with the fingers. Occasionally they'll have a piece of meat or fish. With no refrigeration, children seldom have milk. The death rate is high. It is from this environment that contributions to local churches there must come, and today the money simply is not available to increase current contributions.

The preachers seek financial support from conservative churches and individuals in the US because ours is the only country on God's earth today where the church is strong enough numerically and financially to bear this load—if we give Scripturally. Some will consider this an imposition and a burden—others an opportunity.

Wallace H. Little — Preacher for the church in Marshall, Texas, P. O. Box 1306, Marshall, Texas 75670.

PERSONAL_____ (Continued from page one)

has consistently had from 75 to more than a 100 students enrolled in the college-credit Bible classes. In our regular classes for college students in church services, there is an average of about forty.

During the past five years contributions have grown from about \$400 per Lord's day to \$700 per Lord's day. During the past two years our building has been completely renovated, a new air-conditioning system installed, a new public address system installed, our parking area around our building paved, and a new parking lot purchased and almost paid for. This has been done at an expenditure of about 535,000 dollars and the congregation presently owes less than \$3000.

Mound and Starr is presently helping with the support of three other preachers: Kent Ellis, Bryan, Texas; Robert L. Craig, Austin, Texas; and Bruce James, Alto, Texas. Two meetings are conducted each year plus some special efforts with different speakers each night. Brother Bob Owen, Florida College, Temple Terrace, Florida has been the featured speaker during Religious Emphasis Week activities at Stephen F. Austin State University during my stay here, and did a marvelous job with great credit to the church.

Since spring, we have had eleven or twelve baptisms, five or six restorations, and about six to be identified. Our college students ordinarily do not formally "place membership" (some do) so are not counted as "additions" to the congregation even though they are a very appreciated and valuable asset to our work. We love them dearly and get much inspiration from their presence. Conservative brethren throughout the nation are more and more sending their children to the university here because of the Mound and Starr congregation and its program of work. Of course, we are much interested in seeing this increased. Incidentally, our building is adjacent to the college campus—about four blocks from the administration in the heart of the campus.

Moving To Baytown

I have previously alluded to my leaving Nacogdoches. This will take place on September 14, 1970. We move to Baytown, Texas to begin work with the Pruett and Lobit congregation of that city—a church widely known for its faith and works. My address there will be 600 W. Lobit, Baytown, Texas 77520; telephones: (Church building) Area 713-422-5926; (House) 422-7928. Correspondents will please take notice. I look forward to following such men at Pruett and Lobit as Bud Irvine, A. Hugh Clark, W. R. Jones, and most recently Hubert Moss.

As I write this, September 3rd, no preacher has been selected to succeed me in the work at Mound and Starr, but I am sure this will soon be done and appropriate announcement made. Whoever he may be, let him be assured there is no reason why any faithful preacher of ability cannot do an outstanding work with the Mound and Star congregation of Nacogdoches, Texas. Though we leave, we have and shall continue to have a fervent interest in the progress of the Lord's work here, hence shall con-

stantly remember the church and its labors in our prayers. We could hardly love people more than we do the people who constitute this church. End

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EDITORIAL, A Problem_____ (Continued from page two)

and heady in their new found position. They have never before had this sort of responsibility and lack not only the proper knowledge of God's word to serve and lead as they ought but are also lacking in personal ability to effectively lead. Some exemplify the spirit of Diotrefes rather than of Christ.

Often in connection with such an attitude is the disposition for some brethren to be extra "quick on the draw" in withdrawing fellowship from others in a congregation. That the New Testament clearly teaches the withdrawal of fellowship from those who walk disorderly and will not repent admits of no denial. But some apparently are unwilling to attempt every possible means to restore the overtaken. It is almost a personal matter with some. Love for the souls of those in error appears to be lacking. Longsuffering and patience are unknown.

The disciplinary procedure is the final measure. Its purpose is to save the soul of the offender. End

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LIBERATION_____ (Continued from page four)

she, being deceived, took of the forbidden fruit," and did eat, and gave also unto her husband with her; and he did eat"? When she departs from God's plan for her she does not help man as God would have her to do.

The Bible is replete with teachings about how woman's behavior, even her dress, may influence man for better or for worse. This idea is given in brief in 1 Peter 3:1-6: "Likewise ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

We see, in God's plan for the man-woman relationship, the nucleus for home and family life, for He planned that

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there be children born of this union. "She shall be saved in childbearing" and a further statement in 1 Timothy 5:14 relative to woman's area of service shows the place where she is to function. 1 Timothy 5:14 says: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." As to the area for man, we read in 1 Timothy 5:8, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

How May A Mother Express Love For Her Children?

Is a mother showing love for her child when she places him in a 24 hour-a-day child-care center as she may go and sell her skills and talents for a few dollars? Is motherhood no more than giving birth to a child? If so she is on a level with lower animal life. Motherhood should mean sacrifice, love, care, protection, direction and security. It means "training up a child in the way he should go." It means standing by the father to help him bring up their child in "the nurture and admonition of the Lord." It may mean suffering for the good of her child. It was mother-love that Mary showed when she was last at the cross and first at the tomb. Mother-love knows no bounds when prompted by love for her child's welfare.

Parents, "While man slept his enemy came and sowed tares." The enemy has sowed in our country influences that are detrimental to home and family life as designed by God. We need to be alerted to the danger and encourage our girls to look to motherhood as a goal rather than thinking so much as a business career. More and more young women are taking over the work traditionally done by men. This they seem to like and are pushing more and more into those areas which will mean robbing the home. Homes of Christians are basic to the life of a Christian for it is in homes that respect for authority is learned as well as unity of family life. It is there they can learn that GOD IS and that His Word is our Way of Life. Some one has designated woman as the "heart of the home." What happens when the heart ceases to function? God in His mercy reached down to woman and lifted her to high honor when He sent His angel to speak these words to Mary: "Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." In Galatians 4:4, 5, we read: "But when the fulness of time was come, God sent forth His son, made of a woman made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Mary, in her submission to God's will, said, "Be it unto me according to thy will." The Record shows that the child "grew in wisdom, in stature, and in favour with God and man."

Departure from God's plan has always and will always bring disorder, trouble, sorrow, and chaos. To this end will "woman's liberation," her so-called "freedom," the "feminist movement," lead. There is only one worthy use for the word "free." This was spoken by Jesus Himself in these words: "Ye shall know the truth, and the truth shall make you free" (John 8:32). This is freedom from the dominion of Satan and the accompanying sorrow, suffering and death. End

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into England in the Reign of Elizabeth, but was not authorized in the Established Church."

It is apparent from this quote from the pages of history that sprinkling was not generally accepted until the council of Revenna in 1311. We have already shown from the Bible that the early church in the first, century practiced immersion as the New Testament teaches. Who made the change? Was it God? No, my friends, man is the one guilty of changing God's law. Now, division exists over the form of baptism. Those who sprinkle for baptism will admit that immersion is alright and we could all be united on this truth. But they insist on continuing their practice of sprinkling even to the dividing of believers.

The propagation and practice of sprinkling for baptism no doubt continues today because many believe that babies are subjects for baptism. Nothing could be further from the truth. You will not read of a baby being baptized in any way in the New Testament. There is a reason. Only those who believe are proper subjects for baptism. To prove this, please notice the words of Jesus. In Mark 16:16 Christ declared: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Again in Acts 18:8 we find Paul preaching in the city of Corinth. We learn that "many of the Corinthians hearing believed, and were baptized." Other passages could be given to show that the proper subjects for baptism are believers and a baby can not believe. Not only must people believe to be baptized but they must be taught and understand before they believe. In Jno. 6:45 Jesus said: "It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Now, this is too plain to miss. First, Jesus says that one must, be taught of God. In doing so he hears and learns of the Father and comes to Him. Can you imagine a baby hearing and learning of God?

Some passages in the Bible have been perverted to make people believe that a child is born into this world with the original sin of Adam and Eve on his soul. This is the excuse for baptizing babies. I do not have time to go into a thorough study of the original sin now. I want to say, however, that a little child is as innocent and pure and clean as the driven snow when he is born into this world. If he dies before he reaches the age of accountability, he will be saved. We may inherit the consequences of the sins of our parents, but we do not inherit the sin itself. In order for one to be guilty of sin he must transgress the law of God himself. In 1 John 3:4 we read: "Whosoever committeth sin transgresseth the law: for sin is the transgression of the law." Sin is a transgression of the law! Can you imagine a baby transgressing the law of God? If he cannot transgress the law, he is not a sinner. A baby cannot do this, therefore he is not a sinner. Ezekiel makes it clear that we do not inherit the sins of our fathers. He affirms: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son ..." (Ezek .18:20).

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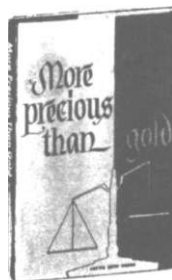
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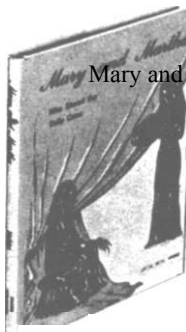
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Church of Christ
Westhouse and Lee Streets
(5 Blocks west of Hwy 35)
Bible Study.....10:00 A.M.
Morning Worship.....10:50 A.M.
Evening Worship.....6:00 P.M.
Wed. Bible Study.....7:30 P.M.

AUSTIN, TEXAS

Church of Christ
2000 South Fifth at Brodie
Bible Study.....9:45 A.M.
Morning Worship.....10:30 A.M.
Evening Worship.....6:30 P.M.
Wed. Bible Classes.....7:30 P.M.
Phone 442-7714

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.
Wed. Bible Study.....7:30 P.M.
Evangelist: Danny Brown

CORPUS CHRISTI, TEXAS

Church of Christ
Hwy. 9 at Lexington
Bible Study.....9:30 A.M.
Worship.....10:30 A.M.
Worship.....7:00 P.M.
R. D. Simmons, Sr., Evangelist
Phones: 852-3095; 884-5045

DALLAS, TEXAS

Church of Christ
8350 Forest Lane
Bible Study.....9:45 A.M.
Morning Worship.....10:45 A.M.
Evening Worship.....6:00 P.M.
Wednesday Evening.....7:30 P.M.
Phone: 341-0125; 329-6143

HARKER HEIGHTS, TEXAS

Church of Christ
Forest Hills (Fort Hood Area)
Bible Study.....10:00 A.M.
Morning Worship.....10:50 A.M.
Evening Worship.....6:00 P.M.
Wed. Bible Study.....7:30 P.M.
One mile south of Hwy. 190—Amy Ln.

HOUSTON, TEXAS

Norhill Church of Christ
Cottage at Regan (Near Downtown)
Bible Study.....10:00 A.M.
Morning Worship.....10:45 A.M.
Evening Worship.....6:00 P.M.
861-7235 or 864-3855

KERRVILLE, TEXAS

Junction Hwy. Church of Christ
Halfway between Kerrville & Ingram
Bible Classes.....9:45 A.M.
Morning Worship.....10:45 A.M.
Evening Worship.....6:00 P.M.
Wednesday Evening.....7:30 P.M.
Elmer Moore, Preacher
P. O. Box 1594 Phone: 257-6345

LUBBOCK, TEXAS

Church of Christ
62nd and Indiana Ave.
Bible Classes.....9:30 A.M.
Morning Worship.....10:30 A.M.
Evening Worship.....6:00 P.M.
Wednesday Evening.....7:30 P.M.
Evangelist: Harold Fite
Phones: 795-9731; 792-4155

SAN ANTONIO, TEXAS

Church of Christ
1226 Highland Blvd.
Bible Study.....9:30 A.M.
Morning Worship.....10:30 A.M.
Evening Worship.....6:00 P.M.
Wednesday Evening.....7:30 P.M.
Evangelists: Stanley J. Lovett;
W. L. Wharton, Jr.; John Witt.

Directory

Continued from preceding page

TEMPLE, TEXAS
Sunset Church of Christ
2003 South 5th St.

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

Bill Hayes, Preacher
Phone: 773-1461

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

ANNANDALE, VA.
(Washington, D. C. area)
Church of Christ

4709 Ravensworth Road
Bible Classes.....10:00 A.M.
Morning Worship.....11:00 A.M.
Evening Worship.....6:00 P.M.
Wed. Bible Study.....7:30 P.M.
J. W. Evans, Evangelist
Phones: 560-7909; 256-5543

WEEKEND SERIES _____(Continued from page seven)

Life"; "First Principles"; "Prayer"; "The Christian in the Home"; "Daily Living with Christ" and other similar themes. Generally speaking, lessons that pertain to Christians are much more suitable to this arrangement than to non-Christians.

I realize that this is going to be a very rigorous "man-killer" but if I can be of service to my brethren, I shall be glad to help them in any way possible.

Several brethren have said that they wanted to have such a series but since these appointments must, be worked out well in advance I would be glad to hear from churches interested in such with several optional dates as soon as possible. I shall be glad to answer calls for Sunday appointments where brethren feel that I might be of service when not engaged in these weekend arrangements or the usual protracted meetings.

I am somewhat flattered that many brethren have felt I should endeavor to do more of this type work. This arrangement necessarily disrupts Lord's day worship with members of my family yet they are glad that I may this serve if it will benefit the Cause of Christ.

James R. Cope—Florida College, Temple Terrace, Fla. 33617

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DEPARTURES _____(Continued from page six)

That excludes the choir (even the chorus from one of "our" colleges), the violin solo and the organ. That also excludes a contribution of the Lord's money to a college, doing good work through benevolent societies and missionary organizations (whether called by that real name or by a deceptive term such as some sort of "Herald"). In brief, it excludes everything God left out of the New Testament for the work and worship of the church.

Once the line is crossed and any practice (in work or worship) not authorized in the Word is engaged in, the flood gates are open. There is no stemming the tide. The brethren who compromised with error a century ago encouraged the establishment of an unauthorized sect. The same course in our day is doing the same things again, if it hasn't already done so.

Remember the word of our Lord Jesus who said, "WATCH"! (Mark 13:37).

Forget not that Paul cautions that "the Spirit speaketh expressly that in the latter days some shall depart, from the faith..." (1 Timothy 4:1). End

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FELLOWSHIP _____(Continued from page seven)

Jesus Christ, origin of man, the church, the work and worship of the church.

(2) To teach them that the spiritual is more important than the material things.

(3) To teach them that the salvation of the soul is the most important thing in the world.

(4) To teach them by precept and example to "fear God and keep his commandments."

(5) To teach them the true meaning of marriage and the home.

(6) To see that they have the opportunity to worship God in spirit and in truth.

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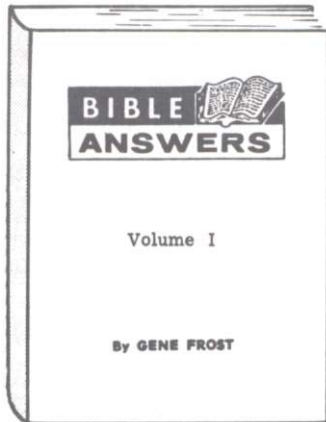
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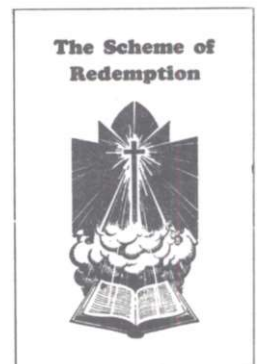
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