

The PRECEPTOR

"Through thy precepts I get understanding.."



Living Moments with the Living Word

James W. Adams

Modern "Glossolalia" A Species Of Unbelief

The Modern Phenomenon

Spurious claims of "prophetic utterance, speaking in tongues, and miraculous Divine healing" have long been the forte of fanatical "holiness" sects and faddish religious cults. In the past few years, however, there has been a unique escalation of these claims. Like an epidemic, the "glossolalia" movement has swept through the world of religion giving rise to claims of experiencing and exercising these so-called "charismatic gifts" by large numbers in the most staid denominations of protestant "Christianity" and in the heretofore impregnable strongholds of Roman Catholicism.



Time Magazine Takes Note

Time Magazine pays its respect to this phenomenon in its "Religion" department, issue of June 14, 1968, p. 64. It describes a California psychologist as believing that the movement may be attributed to insecure personalities desperately needed and thus seeking certitude. Time also quotes a California preacher of a popular and ordinarily undemonstrative denominational group as contending that the phenomenon is "God's answer to the hyperintellectualism of our age" and "the cold impersonality of formal worship."

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

A Humorous Anecdote

All of this calls to mind a humorous anecdote that has made the rounds among preachers for years. A young boy during summer vacation secured a job as a delivery boy for a drug store. On his first day while out on a delivery, his boss received a telephone call. A boy's voice on the other end of the line asked, "Mr. Jones, do you need a delivery boy?"

"Why no," answered Mr. Jones, "as a matter of fact, I have just hired one."

"I see," said the voice. "But is he a good boy; is his work satisfactory?" the voice insisted.

"Yes, he's doing fine," answered Mr. Jones.

Still not satisfied, the voice asked, "Are you sure?"

Suddenly Mr. Jones realized that the voice on the other end of the line sounded exactly like the voice of his new delivery boy, so he asked, "Sam, is that you making this call?"

"Yes sir, it is," answered the embarrassed voice.

See "Glossolalia," page eleven

VOLUME 18 NOVEMBER, 1968 NUMBER 1

In This Issue

Editorial, A "Mrs." God, Stanley J. Lovett	Page 2
An Old Problem with a Modern Answer (?), W. L. Wharton, Jr.	Page 3
Learning By Doing, Irene Sowell Foy	Page 4
The Emergence of a Common Ground, Bryan Vinson	Page 5
Bible Baptism (Part II), Carl A. Allen	Page 6
Not The Letter But The Spirit, Ernest A. Finley	Page 7
For Lack of Knowledge, Kent Ellis	Page 7
Setting Things in Order, Harold E. Turner	Page 8
Hither . . . Thither . . . Yon, Jim C. McDonald	Page 9
Chart Sermon, "Great Commission," J. L. Denison	Page 10

The Preceptor Magazine

Stanley J. Lovett

Editor

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EDITORIAL

Stanley J. Lovett



A "Mrs." God

On a current preaching trip to the Northwest and California, our route of travel led through Salt Lake City, Utah. Before re-suming our journey, the next day we spent several hours in the Mormon Temple, Tabernacle and Information Center areas. Without question this Utah Mormon stronghold set-up is one of the boldest and most skillful false-religion propaganda operations we have ever witnessed.

After taking the conducted tour through the famed Taber-nacle, further curiosity later led to a return there for the noon organ recital. During which time we perused the printed Organ Recitals program for that week. Of the programs given twice daily at both noon and evening, Monday through Saturday, it was noted that each recital repeated one particular number each of the twelve weekly recitals. In this particular number and its frequent repetition on the program can be observed an example of their skillful propa-ganda methods. On the back page of the Organ Recital program was found a printed copy of the words of this particular song, "O My Father." Before the words of this song appeared this note with reference to the song:

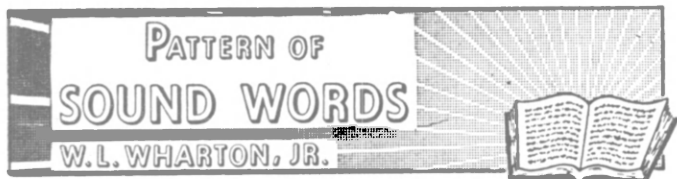
"This hymn is considered one of the greatest in 'Mormon' hymnology. It was written by Eliza R. Snow at Nauvoo, Illinois, in 1843, in response to a question by a friend as to whether she would meet her mother in the world beyond. After con-versations with the Prophet Joseph Smith on the subject, Miss Snow wrote the inspiring hymn.

"It is a divine drama set to song, epitomizing the 'Mormon' doctrine of the fatherhood of God, our premortal existence, our earth life and the promise of life eternal through obedience to divine law. Especially does the third stanza concerning a Hea-venly Mother stir the inquiring mind."

Since attention is especially called to the third stanza, for the information and interest of our readers we reproduce the third stanza:

"I had learned to call Thee Father,
Through Thy Spirit from on high;
But until the Key of Knowledge
Was restored, I knew not why.
In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me I've a mother there."

(Continued on page eleven)



An Old Problem With A Modern Answer (?)

The term "bar-mitzvah" means "man of duty" and is a Jewish ritual performed by boys of Jewish families upon reaching their 13th year of age. It consists of their going into the synagogue on the Sabbath to recite for the first time from the Torah, the first five books of the Old Testament. This ritual marks the end of their primary religious education and their coming-of-age as dutiful Jews.



In a recent article in **Newsweek** it was pointed out that for many Jewish boys in the U. S., the spiritual meaning of the synagogue ceremony—and the years of training that precede it—are virtually submerged by the celebration that follows. Increasingly, Jewish parents are ignoring the solemnity of the occasion and, prodded by preying caterers, turning it into a gaudy spectacle. "The bar miszvah is more like a fancy wedding than a religious ceremony," argues Rabbi Benjamin Gorrellick of Detroit's Beth Aaron Congregation. "All the excitement leaves an impression on the boy that his responsibility as a Jew is merely social."

"From groaning buffets to tall and frosted wedded-style cakes, the emphasis is placed all too often on the sumptuous. 'Parents want to do what their cousins did,' explains a Mid-western rabbi, 'only better.'" In New York City, wealthy Jews rent lavish hotel ballrooms, complete with orchestras and borscht-belt entertainers to divert their guests. In Bridgeport, Conn., a bewildered bar mitzvah boy recently arrived at a hotel to find that his name had been carved in a huge slab of ice. Last year one Washington, D. C., celebration mounted as magnificently as a royal ball, cost \$55,000. For the boy at the center of such attention, the affair is as fruitful as it is fun: the gifts he collects can be worth almost as much as the party costs.

"The vulgarity of bar mitzvahs is worse in Southern California than anywhere else," complains Rabbi Moshe Babin of Valley Beth Shalom Synagogue in the San Fernando Valley. "Some affairs feature skimpily clad female dancers or comedians telling off-color jokes. One often forgets that he is not at some tasteless nightclub."

"Tasteless or overpoweringly opulent bar mitzvahs are not new to American Jewish life, but their greater frequency is forcing many rabbis to seek ways of restoring the occasion to its intended purpose.

"Yet most rabbis recognize a practical benefit in bar mitzvah parties—even as they bewail their more materialistic

overtones. They know that even secular Jews want their sons bar miszvahed, and they use this motivation to draw children to religious schools. 'The bar-mitzvah ceremony,' candidly admits Rabbi Noah M. Gamze of Detroit's Downtown Synagogue, 'is rather like a bride. We say to a boy, You want a bar mitzvah, don't you? You want to have a nice party, don't you? Then go to Hebrew School.' "

This only serves to point up a problem that is rather universal among religious people, i.e. the continual emphasis on the secular and material at the expense of the spiritual. This accounts for the frank admission on the part of religious leaders that the secular becomes the "bait" for the spiritual. But the question is, will persons led by such motivation be spiritually improved by such? The answer is seen in almost every direction we look. Instead of religious people becoming more spiritual they are becoming more secular and as the tempo increases so does the attempt on the part of religious leaders to lure them back to religion by turning religion into a more attractive way of life. This readily accounts for the novelty of jazz bands brought into religious houses of worship to entertain and "attract" (?) young people to the Lord. Carnivals, bingo and beer-busts along with lottery of various sorts, are becoming standard methods of holding the congregation together and raising necessary funds for operation. And yet, where is the man who really believes that these things actually bring about increased spirituality?

It can be said to the credit of people who take seriously their Christian calling that such practices are held in reprehension. However, while some deplore the use of "gimmicks" to lure people out to religious duty they themselves are not dutiful. The difference seems to be only in that some are led to a semblance of duty through material allurements while others are not led at all, either by good or evil motives. How many would rise up in resentment and protest against the use of parties, contests and social rewards in an effort to increase the attendance at Bible classes, who, none the less, will make no worthy effort to be present as the result of godly motives? While we do not advocate material lures to get spiritually dull people out to services, neither do we condone spiritual dullness. The big problem in religion is, as it has always been, how shall we interest the uninterested? The obvious answer is: We mostly likely will not interest them at all by doing right and only make them worse by joining the worldly crowd (to say nothing about losing our own souls). Only you can do something about your interest in divine matters!

End

What Others Are Saying

"I really do appreciate receiving **The Preceptor**. I also appreciate the fine job you are doing in the Vineyard of the Lord and the stand for truth that you take."

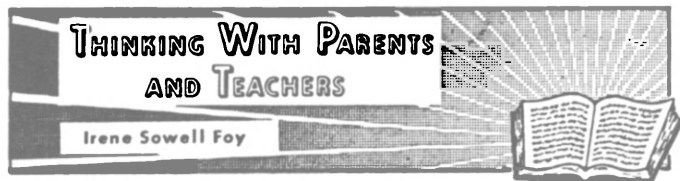
—Lionel Gary

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"Thank all of you who work so many hours for such outstanding results." —Mrs. R. Childress, Nashville, Tenn.

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



Learning By Doing

One frequently hears the statement: "Pupils learn by doing." They: "Pupils must be active if they learn." This is true if one understands what is a learning activity. It may be possible for one to be very active but learn little.



In this study we are concerned with the highest type of learning, that of learning the Way of Life as designed by God and revealed to us in the Bible. That is the content which we are considering.

Our first problem is to define learning. One's motivation in teaching God's Word, is that the learner may be changed from a low spiritual status to a higher status. To learn then means to change, to change for the better, when related to learning the Word of God. In evaluating her lesson, a teacher may ask herself: "In what respects have my pupils changed as a result of this lesson? What better attitudes do they now have? Do they have greater respect for the Word of God? Do they have an increased desire to follow the pattern of the Master Teacher? Do they now know more of the Way of Life as designed by Him?" If they can answer these correctly, the pupil has learned. How may such results be obtained?

WHAT ARE LEARNING ACTIVITIES?

1. It has been wisely said: "All learning is in response to urges or purposes, desires or wishes." The teacher's attitude should be that of interest, joy and zeal as she approaches the study and teaching of God's Word. This will be true if she really evaluates that experience as her great opportunity. The attitude of the pupils will be a reflection of the teacher's attitude.

2. The Master Teacher closed His great character-building lesson recorded in Matthew 5, 6, 7 with these words: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." He said further that such an one would be able to stand the stormy trials and temptations of life. This indeed is our big purpose in teaching. We want to train the children in the way they should go that when they are old they will not depart from it. (Proverbs 22:6.)

What was the procedure used by the Master Teacher? To have His pupils to **"hear and do."** Children must be taught before they can **do** intelligently. It follows then that one

important learning activity is that of listening and learning.

What is necessary if one is to hear with the idea of understanding and heeding? The answer is that the pupil must be trained to give attention. Without attention there will be no learning. Training to give attention to spiritual teaching is more difficult today than formerly as children are now exposed to so many foolish, excitable, and risqué things in their prevalent viewing of TV. The teacher's big responsibility is to train pupils to participate in one of the highest forms of worthy activities: the training of the mind to **hear**, to **give attention**, and to **think** on what is heard.

3. Some suggestions in developing habits of attention may be helpful.

a. Prepare something relating to Bible lesson for pupils to begin doing as they enter the room, such as: "Read Proverbs 30:24-28 and be ready to tell why the Lord says some things are wise."

b. Ask pupils to close their eyes. Tell them to be able to write one important word that may help them to recall what the teacher will read to them. The teacher may then read a passage of Scripture relating to the lesson. Each pupil may write a word or brief sentence that will help to remind him of what he heard the teacher read. All may listen as each reads what he or she has written. Closing the eyes to listen is a good training practice as it removes any distracting sights. Later pupils may learn not to allow distractions of sight while he is listening. The teacher should always check her room before the arrival of pupils. She should remove any distracting sights, such as writing on chalk-board left from a previous class, drawings, or pictures that have been on the walls for a month. Everything should be neat and in order, conducive to attention and quiet thinking. Never should one use extraneous things to attract attention. The teacher's rapping on the desk or ringing a bell to get attention would only attract to the sudden sound, not to listening to the lesson from The Word of God.

c. How did the Master secure and hold attention? He began with the known and proceeded to the related unknown, or, he used the familiar to explain the unfamiliar. He spoke often in parables, giving an illustration from nature to explain a spiritual truth. Professor James truly said: "The new in the old is what excites interest." When some of the people first came back to Jerusalem from Babylon, Ezra, the scribe took the book of the law of Moses, which the Lord had commanded to Israel. Ezra brought it before the congregation both of men and women, **"and all that could hear with understanding."** So, it would be worthless to give spiritual truths to those who cannot understand.

d. Jesus secured attention because of His sincere interest in the problems of His listeners. He met those problems which gave the listeners a feeling of security, and, **something to think about.** This produced the highest form of activity, namely, of thinking on spiritual things and deciding what to do with them.

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.

See Learning, page twelve



The Emergency Of A Common Ground

At the time of the advent of Jesus the human family was basically divided as constituting the Gentiles and the Jews. There was wrought by Christ the unification of these under His reign in the constitution of One Body.



Christianity, then, was a system designed to effect this oneness. Consequently, when this oneness does not obtain within the context of this system, it is evident that the teaching of Christ has been breached by some within this economy.

When the Campbells began their notable and admirable endeavors, the primary design was to effect this coalescence which originally existed among the professed followers of Christ. In order to accomplish this mission it was necessary that a common ground be found and recognized on which all could, in good conscience, stand and thus be one. Identified with their plea has been the appeal made numberless times from the pulpit and in the press, and in private circles, to reject that which is in dispute and accept and occupy the position which is incontestably safe in all matters which have a bearing on our standing with God. This principle was extended and applied to the choice of the institution, the church, the name of the individual disciple, the creed, baptism, and other particulars.

Today there exists a cleavage within the ranks of those who have espoused this principle in this extended application as thus noted. I believe that within each of the dissident elements that sincerity generally characterizes the peculiar contention which identifies the position held. To the extent this is true there does, obviously, exist a climate which is conducive to the resolvment of the issues which have produced the cleavage now existing. The spirit of sincerity born and nurtured by the intense desire to please the Lord will assert itself in facing and accomplishing the task of finding and accepting a common ground on which all can with assurance and confidence stand. I think I see this emerging at this time—and fervently hope it shall be realized.

If this happy result is to be experienced, it is vital that all recognize that we must all move toward this common ground, **one step at a time**. We cannot reach it in a single step, because of the fact there is more than one area of difference. It is, then, deemed prudent, that we resolve these differences one at a time, and studiously strive to keep properly identified as touching their distinctiveness

and separateness. The issue of the rightful existence, function and relation of an Orphan Home has provided the emotional charge which has paralyzed or dethroned the reason of so many in these years of conflict. And yet it appears that this is the issue which offers the best prospect for settling satisfactorily the differences it has engendered.

I have been led to so reason and think in consequence of the exchange which has recently occurred between brethren Gayle Oler and Reuel Lemmons. In the position of these two influential brethren, as reflected by their expressions, there is discernible the emerging ground on which both they and I can stand together. And while we are just individuals, I know of no one whom I think would be either opposed to or indisposed toward the solution their contention reveal.

For years brother Oler has avouched his position to be that an Orphan Home is a human institution wholly separate and apart from the church of the Lord, and that its proper province is to offer services in the field of child care which may legitimately be purchased by a congregation, exactly parallel to a church paying a utility company for its service in furnishing electricity or gas to heat a building. Or as a hospital which is paid its established rate for caring for a sick person whose responsibility rests on the congregation. I know of no one who would fault this contention, or who would object to money being taken from the treasury of the church to meet these obligations. The point of determining just when and who is a proper object of the charity of a congregation is something wholly distinct and separate from this position. This has to do with the **how**; that has to do with the **who**, and the answer to either is independent of the other.

Brother Lemmons writes: "We were asked by a committee of 'prominent preachers' at a Freed-Hardeman lectureship about this position. Then the group presumed to speak for us in another publication, attributing to us a position we did not take and have not taken since. We replied at that time, that when we were ready to speak on this or any other subject we would speak for ourselves, rather than allow others to speak for us. We still feel that way. Brother Oler did not then, and does not now, correctly represent our position. This is why it seems vacillating to him. We believed then, and we believe now, that it is perfectly scriptural for homes to exist under a board. We said so then, and we say so now. They have as much right to exist as colleges or publishing houses. We believe that churches have the right to buy their services just as they buy the services of a hospital. This is exactly the position Brother Oler has taken for many years. We did not then, and we do not now, believe that homes under boards are unscriptural. We do not believe that colleges are unscriptural. Our brother misrepresents us in saying that we believe that these 'benevolent societies' (homes under a board) should not be created. We have never had any more objection to their creation than to the creation of a Christian college. **The thing we object to is churches contributing to them from the church treasury** (emp. his). We object to churches contributing to colleges from the treasury on the same grounds. If anyone can show us

See **A Common Ground**, page thirteen

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Bible Baptism (Part II)

Carl A. Allen

OBJECTIONS TO BAPTISM

The Bible teaching about baptism has not been presented without objection. I am aware of some arguments (?) that have been made to show that baptism is **NOT** essential to salvation and I want at this time to consider each objection that I believe deserves merit. I have stated in the affirmative what the Bible says about baptism; now, let's consider it negatively.

OBJECTION: "Baptism causes people to be lost!"

It is interesting to note that baptism does not cause anyone to be lost. Sin is what damns a man's soul, Rom. 6:23, "For the wages of sin is death." Baptism is the means of escaping the clutches of sin, Acts 2:38: "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins." Thus, baptism does not cause anyone to be lost; but rather, saves folks, 1 Peter 3:21; because, one thereby obtains the remission of sin, Acts 2:38.

It is interesting to note that Jesus commanded folk to believe, Jno. 8:24, and yet, there is about three-fourths of the world's population who do not believe Jesus is the Christ. Does this mean that the command to believe is not essential because folk do not obey it and are therefore lost? Try the same logic on baptism.

Along this same line of objection someone says, "Yes, but what if one is on the road to be baptized and a tree falls on him and kills him before he gets to the water. Is he lost?" I think this will work two ways. Let's say that a man is on his way to a camp meeting and he is to be convicted that Jesus is the Christ; and thus, believe, but as he is on his way a bear comes out of the forest and devours him and he did not have an opportunity to believe! What now? Does either of these statements set aside God's law? The Bible still says, "He that believeth and is baptized shall be saved." Mk. 16:15-16.

OBJECTION: "Salvation is not of works, but baptism is a work; therefore, baptism is not essential to salvation."

When one says that baptism is a work, just what does he mean? There are different kinds of works mentioned in the Bible. There are works that are **INCLUDED** in man's salvation and there are works that are **EXCLUDED**. For instance, the works included may be listed this way: "Works of God," Jno. 6:28; "Works of Faith," 1 Thess. 1:3; "Works of Righteousness," Acts 10:34-35; "Good Works," Tit. 3:5. I recognize that there are works **EXCLUDED**: "Works of the Law," Gal. 2:16 "Works of Darkness," Eph. 5:11; "Works of the Flesh," Gal. 5:19; "Works of the Devil," 1 Jno. 3:8; "Works of Man," Tit. 3:5.

Now, the question is, "Where does baptism belong? If it is a work, into which class are you going to put it? Will you put it in the class of works **EXCLUDED**? If so, you have it as a work of the law, work of darkness, work of the flesh, work of the devil or the work of men. But, you need to remember that Jesus commanded it, Mk. 16:16. Did Jesus teach us to be obedient to the Law of Moses? Did he teach us to do the works of darkness? Can you think of the Lord telling us to do the work of the devil? No. NO! A thousand times no. You cannot put baptism in the works that are **EXCLUDED**. You must put it in the works that are **INCLUDED**.

OBJECTION: "I want to be saved like the thief on the cross, he was not baptized." To make a statement such as this is to question the truthfulness of God. What if a man wanted to be saved like Noah? What if one were to say, like the rich young ruler was told, "You must sell all that you have?" You do not choose the terms of salvation, God does. First of all, I would say that you do not know if the thief had been baptized or not. I know that those who accepted John's baptism were acceptable in God's sight and those that did not were rejected, Lk. 17:30-31. But the main point is, the thief lived and died under the law of Moses. 1 Cor. 3; Heb. 8; Rom. 7 clearly teach that we are not under the law of Moses. The question is not what the thief did to be saved; but, **what must we do**. Heb 9:16-17 shows that the New Testament became of force at the death of Christ and was probated on the day of Pentecost, Acts 2. Christ had not died when he told the thief that he would be in paradise with him; so, the New Testament was not yet in existence. We live under the law of Christ—the New Testament—and must abide by the teaching of Christ. He said, "He that believeth and is baptized shall be saved."

OBJECTION: "You do not believe in salvation by the blood of Christ."

The word of God not only teaches that we are saved by faith, Heb. 11:6; but, also teaches that one is saved by baptism, 1 Pet. 3:21. In Rom. 5:9 Paul states that we are "Justified by his blood." Without the blood of Christ no man could be saved; for it was given that there may be remission of sins, Mt. 26:28. Can we say that one is saved by the blood apart from baptism? No! Peter said baptism was "UNTO" the remission of sins, Acts 2:38; and Jesus

See **Objections**, page fourteen

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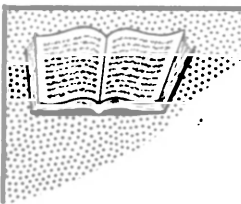
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Not The Letter But The Spirit

Ernest A. Finley

Paul wrote, "Who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Cor: 3:6).



We cite this passage because we often see evidence that it has been misunderstood. It is interpreted by some to mean that we must concern ourselves more with keeping the spirit of the law than with keeping the letter of the law. Further, the idea is set forth that implicit obedience is not called for if one is of the disposition to keep the spirit of the law of God.

My affirmation is that one can not keep the "spirit" of a law if he is not intent upon keeping the "letter" of that law. Paul does not, however, in the passage quoted above, use the expressions "spirit" and "letter" in this sense. God has never chided a man for his firm determination to keep every utterance of God. Indeed, this is the only disposition which God will be pleased with. To the contrary, James indicates that man is not at liberty to set aside a single commandment or principle divinely revealed. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (Jas. 2:10). We must strive to keep every commandment and respect every prohibition if we are to continue in God's favor. Shall we succeed perfectly in this purpose? No. No man shall. But when we fail to do that which we are intend upon doing, we must repent of our sin and ask for Divine pardon. To refuse to repent of our transgression, or to refuse to keep his commandments, while professing to be right in "spirit," will not deceive God.

What did Paul mean when he wrote "not of the letter, but of the spirit"? The context indicates that he was contrasting the law with the gospel. The law was a legal system or code and was the basis of a legal dispensation. The gospel was the basis of the new, spiritual dispensation. In the context we see a contrast between a covenant written on stone (the Law) and a covenant written in the heart (the gospel). (2 Cor. 3:3). It would be incorrect to suggest that the law had no spiritual aspect but it would be folly to deny that there is a spiritual aspect to the gospel which was not found in the law.

"The letter killeth," wrote Paul. Here he refers to the old covenant which brought a knowledge of sin and brought death. It was a covenant which within and of itself could not give life because none kept it perfectly (which is the

See, *Not the Letter*, page fourteen

... Moore and Jack L. ... meeting ...
... spoke on a lectureship for the West Atlanta—James ...
... Walnut Street church in Garland Tex. the Glenwood Hill ...
... October—Robert McDonald meeting — The



For Lack Of Knowledge

Kent Ellis

"Therefore by people are gone into captivity for lack of knowledge" (Isaiah 5:13). "My people are destroyed for lack of knowledge" (Hosea 4:6).

It is self-evident that in order to do God's will a person must know what it is. Usually the person who does not know has made no adequate or earnest effort to do so. It is the duty of a servant to know his master's will. It is a sin for the servant of God not to do so. Yet, the lack of this most vital of all knowledge has spelled the downfall of people of God in every age. It was true of the Jews in Old Testament times, as noted by the prophets above. It was true of the Jews in



New Testament times who had "a zeal for God, but not according to knowledge" (Romans 10:2). It has certainly been true throughout church history. And, it is true today.

Five years ago the President of Harding College, George Benson, published an article in *Firm Foundation* in which he stated that students entering that school are given a standardized Bible test, which is given in many religiously oriented colleges in this country. He reported that these young people, most of whom were members of churches of Christ, fell below the national average in knowledge of the Bible. These students had learned less Bible in the home and in the church than had their denominational neighbors. Apparently, the work of God is not being proclaimed as effectively or as extensively in many churches of Christ today as it is in the denominations.

Parents, elders, and preachers who have caused and allowed such a situation to develop and exist rest under a fearful responsibility. "For they that lead this people cause them to err; and they that are led of them are destroyed" (Isaiah 9:16). "A wonderful and horrible thing is come to pass in the land: the prophets prophesy falsely ... and my people love to have it so ..." (Jeremiah 5:30, 31).

God's people have been led into captivity and destroyed for lack of knowledge before. No logical reason can be given why the same cause will not produce the same effect today. It is obvious in many congregations that it has had this effect. It is only one step from divinely authorized religious activities to those invented by men. It is an easy and inevitable one for those who, for lack of knowledge cannot distinguish between the two. **End**

Kent Ellis—Preacher for the 4th and Groesbeck church, 417 E. Groesbeck, Lufkin, Texas 75901.

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Setting Things In Order

Harold E. Turner

Brother James Adams has made an appeal to see "True Christianity" in application. We've been waiting for the model situation to be forthcoming but can't seem to get any real good solid information on the subject. However, we have been able to pick up a few hints along the way and have decided to apply what we've learned and go on and do our best.

Formality Out! First of all we're concerned with, in a major way, formality. We've had two songs, a prayer and a song for so long that we don't know how to act otherwise. Our tradition is going to be not to have any tradition. We'll have four songs and maybe we won't even have a prayer until after whatever we're going to do next. There's a little problem in decision making because we don't all recognize the same older men as overseers and if we did they wouldn't have any business making decisions. If they did make decisions that would put them between us and the Lord. Some thought we might decide in a business meeting but some nut doesn't want the business meeting between him and the Lord either, so I guess we'll have spontaneous worship, er, I mean services, no, uh, let's just call it "gittin together."

Pre-planning Out! Where in the scriptures do you find authority for pre-planning? Our "gittin together" are going to be characterized by a "don't think about it before you come" and a "do it when you feel like it." If a brother has something laid on his heart we want it, only we would **request** that you save your laid on heart until the other brother finishes with his, but we emphasis that we just request. Someone could request that all laid on hearts express themselves at the same time. His request would be just as authoritative, or, I mean just as forceful, no, I mean just as something as whatever ours is.

We would prefer (of course others can prefer also but until they do we hope that our preference will be preferred) that we meet at a specific time. Now we haven't as of yet been able to agree upon the exact hours because one group doesn't like "majority rule" and another group doesn't want the business meeting between them and the Lord and the elders (otherwise known as "bosses" and "dictators") have been debunked to their rightful place.

Hirelings Out! No hirelings will you hear in our midst. We're going to be mutually edified and everybody knows that that means everybody talks (except women and children and those who don't want to and those who can't and those who don't feel good and those who know nothing).

Seating Arrangements Out! Heretofore the hireling sat on the front pew and the "dumb sheep" sat elsewhere. That's going to stop here and now! In our "gittin to-

gethers" all "dumb sheep" sit on the front pew. It may be a little crowded but it'll be worth it. Those ignoramuses who hold "worship services" can observe our "gittin together" with all of us on the front pew and they'll know for sure that their ecclesiastical mess is on its way out. There'll be one advantage to this seating arrangement: you'll not have to have your suit pressed. Of course we're having trouble now as to which front pew to sit on.

Baptismal Formula Out! When we have a baptism at our "gittin together" whoever does the baptizing (and we haven't quite decided how we're going to decide who's going to do it) is hereby **requested** (for remarks on "request" see under "Pre-planning Out") to keep his mouth shut. If he has to cough please instruct the youth that coughing is not a baptismal formula. Also we would **request** that he keep both hands out of the air. During the baptisms in our "gittin together" we will **HAVE NO RAISED HANDS!!** If this becomes a chronic problem for us as in all of these "organized" groups we'll ask someone to come and preach a two week meeting on "raised hands in the baptistry while baptizing during 'gittin together'."

Stiffness in Lord's Supper Out! There will be no select group passing the Lord's supper in a stiff formalistic way. We're debunking that. We're sure that we can pull this off in a very orderly unorderly way. We're hoping that

See **Setting Things**, page fifteen

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Harold E. Turner — Preacher for the Westside church, Fort Worth, Texas, 5405 Volder Drive, Ft. Worth, Texas

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.

Brethren from Mexico report three baptisms in their September issue of "Along the Border." These were two at Valle Nuevo, Mulato, Chih. and one at Reynosa, Tamps.—Two were baptized in August at the Expressway church in Louisville, Kentucky—One was baptized during September at the Highland church in Hammond, Ind.—One was baptized during August at the Gardiner Lane church in Louisville, Ky.—Five were baptized in past months at Spring and Blain in St. Louis, Missouri—Two were baptized during August at the Castleberry church in Ft. Worth, Texas—One was baptized in August at the Zion, Ill. church—Seven were baptized in Aug. at the Mt. View Ave. church in San Bernardino, Calif.—One was baptized in September at the Cooper, Texas church—One was baptized in mid-September at Fairview in Garden Grove, Calif. —Two were baptized in a recent meeting at Knob Fork, W. Va.—Two were baptized in late Sept. at the Huffman church in Birmingham, Ala. — Four were baptized during Sept. at the Southern Oaks church in Lake Jackson, Texas—Three were baptized in September at the Arch Street church in Little Rock, Ark.—Two were baptized in September at the 6th Ave. church in Pine Bluff, Ark.—Three were baptized in a gospel meeting at Griffith Springs south of Pine Bluff, Ark. in a late summer meeting—One was baptized in Sept. at the Bellaire, Houston, Texas area church—One was baptized in Sept. at the Southside Pasadena, Tex. church—One was baptized in September at the Imhoff church in Pt. Arthur, Texas — One was baptized in Sept. at the Prospect church in Indiana.

Jesse M. Kelly held a mid-October meeting for the brethren at Sixth Ave. in Pine Bluff, Arkansas—**Maurice Barnett** held an early October meeting for the church at Southern Oaks in Lake Jackson, Texas—**J. B. Grinstead** held an early October meeting for the church meeting at 1400 Paradise View Road, Mansfield, Ohio—**James P. Needham** held a mid-Oct. meeting for the brethren meeting at Glen Burnie, Maryland—**Harold Fite**, **Harold Turner**, **Vernon Ripley**, **R. L. Box**, **Dudley Ross Spears**, **Don Collins**, **James Moore** and **Jack L. Holt** all spoke on a lectureship for the West Walnut Street church in Garland, Tex.

October—**Robert McDonald**

held a mid-September meeting for the West Orange church in Orange, Texas — **Lowell Blasingham** held an October meeting for the Welcome Hill church near Mammoth Spring, Arkansas—**Elver Hines** held an early October meeting for the 43rd and Erie church in Highland, Indiana—**Robert Welch** held an October meeting for the Griffith, Indiana church—**Stanley Lovett** held two California meetings in September; one was at Fallbrook, the other at Mountain View Ave. church in San Bernardino—Brethren at Oxnard, California held a lectureship during the dates Sept.

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29-Oct. 4—**John Pitman** held an Oct. meeting for the Bowling Green, Mo. church—**Morris Norman** held a late September meeting for the Highland St. church in Hammond, Ind.—**Ferrel Jenkins** held a late September meeting for the Spring and Blain church in St. Louis, Mo.—**Jimmy Tuten** held a mid-September meeting for the Kirwood, Mo. church — In Georgia, **Marshall Patton** held a September meeting for the Southwest church in Atlanta—**James P. Miller** was with the Glenwood Hills church in an Oct. meeting — **The Gainesville, Georgia**

church has a late October meeting with **W. L. Wharton** preacher—**Jim Ward** recently closed a gospel meeting for the Oaks-West church in Burnet, Texas — **Bryan Vinson, Sr.** held an October meeting for the Poplar Street church in Cleburne Texas—**Quentin McCray** held an Oct. meeting for the Stevens Ave. church in Huntsville, Alabama — **James B. Lusby** held an October meeting for the brethren in Butler, Mo.—**W. R. Jones** held an early October meeting for the Pinecrest church in Beaumont, Texas—**William R. Lambers** held an October meeting for brethren in Zion, Ill.—Other nearby meetings were in progress at Elgin and Palatine, Ill. and West Allis, Wisconsin—An early October meeting was held at the Eastside church in Mansfield, Ohio with **James P. Needham** preaching—**Harold Trimble** holds a November meeting for the West Murray church in Murray, Ky.—**Wayne Partain** held an October meeting for the South Flores, San Antonio church — **O. C. Birdwell** held a late September meeting for the church in Lewisville, Ohio—**Olin D. Kern** held an October meeting for the Downtown church in Rogers, Arkansas — **S. L. Edwards** held an October meeting for the Bedford church near Shelbyville, Tenn.—**Vestal Chaffin** was also in Tennessee in an October meeting at Westwood in Tullahoma—**Carl Hollis** held a five night meeting for the Mooresville Pike church in Columbia, Tenn. in early October—**William Allen** held an October meeting for the Mill Street church in Leitchfield, Ky. — **James Cope** was in Louisville, Ky. for an October meeting at Valley Station—The same month elsewhere in Louisville meetings were in progress at Central with **Kenneth Green**; Expressway with **Larry Hafley**; Shively with **Harvey Williams**; Gardiner Lane with **Leonard Tyler** and Manslick Road (Nov.) with **Robert Crawley** — Area churches to Louisville were in meetings at Cyclone, with **J. F. Dancer** and in November the Shepherdsville church has a meeting with **L. E. Sloan**, the Flatwood church in Butler county with **Jesse Johnson**—Back in Ohio meetings were in progress in Sept. at Youngstown with **C. D. Plum** and Brunswick with **Ellis Webb**; at Bedford in early October with **Earl Robertson**—A couple of Texas meetings were in progress in September at Greggton, Texas with **William E. Wallace** and at Mt. Pleasant in October with **James W. Adams** preaching — **Tom Roberts** holds a November for brethren meeting at North Main and Gay in Gladewater, Texas—**John Iverson** held a September meeting for brethren meeting in Bossier City, La.—**W. E. Bingham** held an October meeting for the West Side church in Aurora, Ill.—**W. R. Jones** held a recent meeting for the Mt. Vernon, Ark. church—**Albert Jennings** held a late October meeting for the brethren

Texts: Luke 24:46-47; Acts 1:8;
Matt. 28:19-20; Mark 16:15-16.

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1. Greatest giver. (1 Tim. 6:15; Matt. 28:18)
2. Greatest message. (Matt. 16:26)
3. Charges all Christians. (2 Tim. 2:2;
1 Tim. 4:11; Acts 8:4)
4. The ENORMITY of it! (Mark 16:15;
Matt. 28:20; Col. 1:23)

How Can We Accomplish This Tremendous Task: Ezra 7:10

- | | |
|------------------|-------------------------------|
| 1. Teach gospel | 1. Believe in yourself |
| 2. Know gospel | 2. Believe in God |
| 3. Live gospel | 3. Believe in power of gospel |
| 4. Prepare heart | 4. Meditate on God's word |

Scriptures: Mark 16:15-16; 1 Pet. 3:15; Matt. 5:13-16; Prov. 23:7;
Heb. 11:6; Matt. 28:20; Heb. 13:5; Rom. 8:31; Phil. 4:13;
Rom. 1:16; Isaiah 55:11; Psalm 1:2; 1 Tim. 4:15; Joshua 1:5-9

-- James L. Denison

meeting in Victoria, Texas—**Connie Adams** held a September meeting for the Racine, Wisconsin church—Later in September brother **Adams** held a meeting for brethren in Libertyville, Ill.—**Franklin T. Puckett** held an Oct. meeting for the Hueytown church in Alabama—The First Street church in Union City, Tenn. held a lectureship in late September—**Gary Scott** held a meeting for the Loop Road church in Bayou City, Beaumont, Texas—Major Drive in Beaumont, Texas had a lectureship in early October—**Guy Robertson** held an early October meeting for the Peabody church in Memphis, Tenn.—Winchester Road church in Memphis, Tenn. has a five night lectureship scheduled for early Nov.—The Lake Road church in Dyersburg, Tenn. holds a lectureship in mid-November — **Lowell Blasingame** holds a late October meeting for the Central church in Charlotte, Tenn. — **Leslie Diestelkamp** held a mid-September meeting for the Plano, Ill. church—**Herschel Patton** held an Oct. meeting for the Huffman church in Bir-

mingham, Ala.—**Franklin T. Puckett** held a September meeting for the Inglenook, Birmingham church; **Ed. Bragwell** was also in a September meeting at Mt. Oliva, Ala.—**Mel Rose** held a Sept. meeting for the North-shore church in Houston, Texas.

R. D. Simmons, Sr., P. O. Box 3328; Corpus Christi, Texas 78404. "The church here in Corpus Christi is in need of a place to worship as the lease on the present building will expire within a few months. We feel fortunate in being offered an almost new worship building, in a real good location for a reasonable amount. We are making plans now for the rental-plan to move into it shortly after the purchase plan for this building; and first of November. We would like for everyone who might be traveling our way in the future to note our new location: Hwy 9 at Lexington here in Corpus Christi."

Ralph Williams has recently moved back to Pasadena to work with the Red Bluff church there (Houston, Texas)—**Carl Hollis** is preaching for the new church in Pulaski, Tenn.—A new church has begun meeting in Libertyville, Ill. meeting at the corner of Buckley Road and Center Street—**Foy Layton** has moved to Irving, Tex. to work with the Westside church in that city—**Earl Pickle** has moved to Huntsville, Texas to work with the Southside church there—A new work is scheduled to begin in Del Rosa,

California on January 5, 1969. These brethren will be meeting in the Native Sons of the Golden West building Brethren in that area take note—**Don Basset** writes: "Have recently moved to Memphis, Tenn. and begun work with the East Memphis church. Three fine elders. **Dalton Priestly, Harl Puckett, and Wendell Davis, oversee the work here...**" We are also told that another church will begin in Memphis in the east section sometimes in October — The North Ridgeville church of Christ in Ridgeville, Ohio are in the process of building a new building, and financing it through the sale of bonds. Those who might be interested in such an investment write. **Herb Hiser, 904 Concord Ave., Elyria, Ohio 44035**—A new church has begun meeting in Selma, Alabama. Brethren who have opposed the liberal trends now meet at 1007½ Alamba Ave. Services at 2:00 P.M. on Sunday afternoons and 7:30 P.M. on Tuesdays. **Carrol Puckett** of Montgomery, Ala. preaches for them—Brethren in Lewisville, Ohio have recently begun meeting in a new building—Brethren at the Loop church in Lufkin, Texas have entered into a new building and have a late October meeting scheduled with their preacher, **Elmer Moore**, doing the preaching each night—The Douglas Hills church in Louisville, Ky. has just been newly formed and is making good progress in both numbers and contribu-

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"Well, what on earth do you mean wasting my time like this?" asked Jones angrily.

"I'm sorry, boss," said Sam, "I was just tryin' to find how I was doing."

Modern "Glossolalia" Demonstrates Unbelief

It is my candid judgement that "Sam" illustrates the state of mind which has given birth to the claims of experiencing and exercising so-called "charismatic gifts" in our time. "Faith which comes by hearing the word of God" (Rom. 10:17.) and "worship of the Father in spirit and in truth" (John 4:24.) leaves many moderns completely cold and unresponsive. They have been robbed of their faith based on the revealed word of God by the pseudo-intellectualism of our time. Desperately needing reassurance to bolster their insecure personalities and to make their lives and their religion meaningful again, they have descended from the high plane of faith to the low realm of sense. On the low plane of sensual experience, they seek to establish contact with God empirically, and thus obtain rational verification, not only of the real existence of God, but also of his concern for and approval of themselves. In effect, like Sam the delivery boy, they are crying, "God, how am I doing!"

The fact of the matter is, the desire born of desperate need is the parent of the pseudo "charismatic gift" which they imagine themselves to receive and exercise. What they receive and do is not "God's answer" to anything. It is rather an hallucinatory creation of the human psyche manifested bodily. God does not promise "charismatic gifts" to people of our time. The Bible limits them as to time and purpose to the apostolic age. Furthermore, there is no evidence which will bear the light of objective examination pointing to the fact of persons today possessing the "charismatic gifts" characteristic of the apostles of Christ and other apostolic saints.

"Charismatic Gifts" Not Ecstatic

Note also the fact that "charismatic gifts" of the apostolic age were not **ecstatic** in character. Modern "glossolalia" practitioners imagine they were. The word **ecstasy** means: "State of being beside oneself; state of being beyond all reason and self-control, as when obsessed with a powerful emotion." (Merriam Webster's New Collegiate Dictionary, p. 261.) The "gift of tongues" was the ability to speak intelligently in a language which one had not learned by study. (Acts 2:4, 6, 11; 1 Cor. 14:27.) These passages identify a "tongue" as a "language" (in which some of the observers were born) which could be spoken, heard, understood, interpreted.

Paul expressly declares that this and other "charismatic gifts" were not **ecstatic** in character. It appears that even during the apostolic age there were those who abused, misunderstood, and falsely professed to have "charismatic gifts." Paul commands the person exercising the "gift of tongues" to "keep silence" if there be none to interpret the language in which he spoke. (1 Cor. 14:28.) This unquestionable demonstrates that the person thus endowed

was at all times in complete control of himself, not in a state of **ecstasy**. Hear Paul again, "The spirits of the prophets are subject to the prophets." (1 Cor. 14:32.) Neither the prophets, the divine healers, nor the speakers in tongues were in a state of **ecstasy**. They were at all times in command of themselves, yet endowed with divine power through the agency of the Holy Spirit to perform miraculous acts. "**Charismatic gifts**" were not **ecstatic**.

Conclusion

"Charismatic gifts" were bestowed upon man in the apostolic age for the accomplishment of entirely rational and necessary purposes connected with the revelation of the will of God from heaven. All of these purposes were fulfilled in the completed and perfect revelation of that will. (Jude 3; Mk. 16:20; Heb. 2:1-4.) It follows, therefore, that all the benefits inherent in such gifts (other than immediate benefits inseparably linked with the nature of the miracle) are conveyed to us today through the avenue of our faith in and compliance with the revealed will of God. Only unbelievers (practical if not theoretical) seek sensual verification of the existence and approval of God. What results when such verification is sought are simply self-induced, **hypnotic trances** and **psychosomatic ecstasies**. They are not miraculous manifestations of Deity in humanity.

End



EDITORIAL, A "Mrs." God (Continued from page two)

Utah Mormons (but not Reorganized Mormons; and this fact must be carefully noted in all their respective doctrines) believe in a three-fold existence, (1) "our premortal existence" with God, (2) "our earth life" and (3) "the life eternal." It is in the "first primeval childhood" with God that the idea of a "Heavenly Mother" enters. It is as reasonable (?) for them to think of a "Heavenly Mother" as to think of a Heavenly Father. Thus is exemplified their false materialistic concept of spiritual matters.

We suppose then, according to the Utah Mormons church doctrine, Jesus was mistaken in giving the Great Commission when he 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." According to their false idea, he should have said, "Go ye therefore, and make disciples of all the nations baptizing them into the name of the Father and 'of the Mother' and of the Son and of the Holy Spirit!"

Since they claim to believe in both a Heavenly Father and a Heavenly Mother, we presume it would not shock their sensibilities too much to refer to their "Heavenly Mother as "Mrs. God!"

End



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e. The Master Teacher held the attention of His pupils because of His knowledge of the truth and of His ability to share it with others in so plain language that they could easily understand.

f. Another method Jesus used to get attention and to stimulate the exercise of thinking was in the use of the unanswerable rhetoric questions. Those questions caused thinking which led to action. We have no record of his using a quiz for memory check. He wanted His pupils to hear, think, and do. Such questions as these stimulated the highest form of activity, that which was mental: "Why reason ye in your hearts?" "Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk?" (Luke 5:22, 23). "Shall he not much more clothe you?" (Matthew 6:30). "For if ye love them that love you, what reward have you?" (Matthew 5:46, 47). Why did Jesus ask those questions? The answer is: to get His pupils to listen, study, think over the things He was teaching them.

"Learning by doing," as applied to teaching God's Word, does not involve physical activity nor necessarily giving vocal expression as to what they **think** about the lesson. It means giving attention so as to "hear the Word of God," thinking, or studying, over those truths, then putting them into action by living in harmony with what has been taught. Attention and study are the two high forms of activity.

"Study to shew thyself approved unto God." **End**



A COMMON GROUND (Continued from page five)

where the church has a scriptural right to contribute to 'benevolent societies' or to 'missionary societies' we would be most appreciative. **Until they do we must oppose it** (Emp. mine, B.V.). To all brethren everywhere we conscientiously urge that you study the principle involved. If we are in error, show us. If we are not, then heed us, for it is important to the future direction of the church. If this organization, separate from the church, and organized under a board of directors, can be supported from the church treasury, why cannot any other society so constituted be supported from the church treasury? There is no inconsistency here. The inconsistency lies with churches whose elders agree with the principle here stated, and who continue treasury support."

This extended quotation from Brother Lemmons' article in the Firm Foundation of September 10, 1968, under the heading: "Reply to Brother Oler." has been deemed justified in order to clearly and fully set forth the premise I am endeavoring to establish here. Be it noted that whereas Brother Oler is understood by Brother Lemmons, and so I understand his position, that homes such as he approves under a board are service institutions from which churches may buy services as they deem fit, Brother Lemmons, though opposing church contributions to said homes does, nevertheless, grants their right to exist and function as service institutions, and **being paid for their services.**

Therefore, the common ground which both brother Lemmons and brother Oler occupy is that an orphan home can exist separate and apart from the church, engage in rendering services for which congregations can pay when and as such services are performed, exactly as a congregation would pay a hospital for services rendered to one whom the church is obligated to care for. I join them on this ground, and I seriously doubt that there is a member of the church anywhere but that can do the same. This being true, then all that remains is for all existing homes for the aged and homeless children to constitute and declare themselves to be such in purpose and function, and invite those who need their services to patronize them. This done, and the reunification of God's people will largely be wrought. I most earnestly request that brethren Oler and Lemmons initiate the action herein suggested, and thereby hasten the day when we shall all be one even as our Saviour prayed that we be. This is the common ground I believe which can be recognized and accepted by all and rather than continuing a course which is displeasing to the Lord, bring about a consummation of that for which all devout Christians pray, and doubtless would occasion rejoicing in heaven.

In the triple-pronged contentions over this subject and the issues that have grown out of it, as I understand the positions held, they are the following: 1, favoring support of homes under the oversight of the elders of a congregation, and opposing such support of a home under a board of directors, separate from church oversight and control, and, 2, favoring the support of a home under a board as above defined, and opposing as unscriptural the support of a home under the elders of a congregation, and, 3, opposing the support from the treasury of a congregation a home of either category. The alternative here suggested, recommended and urged is the course of paying for service rendered, and contributing to none. The published and therefore known position of both these brethren, myself, and so far as I know wholly acceptable to all brethren is this one. It would resolve **practically** our differences, and let every man hold as his own private property any opinion he pleases, without foisting it on the churches as a course of action and practice.

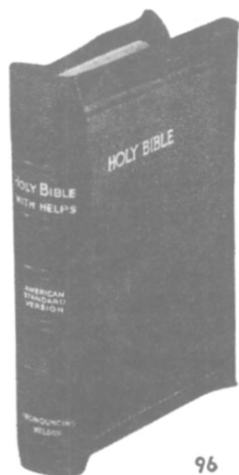
Recently I heard a sermon based on the closing language of second Corinthians, delivered by a denominational preacher in which he effectively and persuasively pressed on the hearts of his hearers how vital that we strive toward perfection, being of one mind, with the expressed assurance of the writer, Paul, that the God of love and peace would be with them. I reflected on how tragic it is that though a denominational preacher revealed such a prudent and appreciative insight into the truth of this passage, how those of us who verily believe we are the people of God can be so apathetic and unresponsive to such an inspired appeal. He asked, how can the God of love and peace be with those who do not love one another and are not at peace among themselves! Let us ask ourselves this question in appraising our own heart-filled aims and wishes, as we grasp with this matter which cries out for a Divinely approved solution.

End

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māh, E'sau's wife: chief Je'ush, chief Jā'lām, chief Kō'rāh: these are the chiefs that came of Ō-hōl-l-ba māh the daughter of A'nāh, E'sau's wife. 19 These are the sons of E'sau, and these are their chiefs: the same is E'dōm. 20 These are the sons of Se'ir ed in his stead. 35 And Hu'shām died, and Ha'dād the son of Be'-dād, who smote Mīd'i-ān in the field of Mō'āb, reigned in his stead: and the name of his city was A'vith. 36 And Ha'dād died, and Sām'lāh of Mās-rē'kāh reigned in his stead. 37 And Sām'lāh died.

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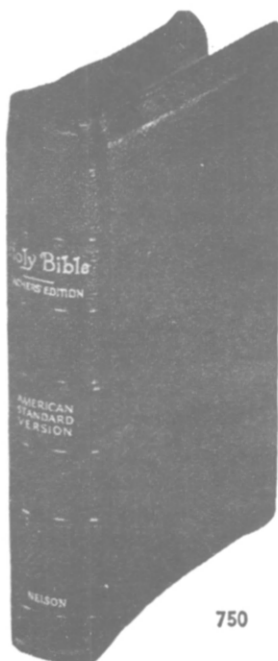
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4 And they gave unto Jacob all the foreign gods which were in their hand, and the rings which were in their ears; and Jacob hid them under the 'oak which was by Shechem. 5 And they journeyed: and 'a terror of God was

* ver. 3
/ ch. 24. 50
v ch. 32. 20
^ ch. 32. 28
' ch. 17. 1;
28. 3
^ ch. 9. 1, 7
v ch. 48. 4
w ch. 17. 6,
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* ch. 13. 16;
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OBJECTIONS (Continued from page six)

said the blood was shed **"UNTO"** the remission of sins, Mt. 26:28. Should we conclude there are two salvations? One by the blood and one by baptism? No! If baptism is for the remission of sins and the blood is shed for the remission of sins, it must be concluded that one reaches the blood of Christ in baptism.

It can be seen clearer from Rom. 6:3; "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" It is important to note that Jesus shed his blood in his death; but, we are baptized into his death; hence, we contact the blood of Christ in baptism. It is obvious that apart from the blood of Christ one cannot have the remission of sins; but, we are baptized for the remission of sins; therefore, we contact the blood of Christ in baptism.

OBJECTION: "Paul was not sent to baptize but to preach the gospel, 1 Cor. 1:17."

According to this argument, "Baptism is not a part of the gospel." But you note in this passage of scripture the word **baptize** is used. This is a verb. **Baptism** is a noun! There is a difference you know! Paul was not sent to do the baptizing, someone else could do that; but, that does not mean he did not teach that baptism was essential to salvation, Rom. 6:3. Paul preached the gospel, Rom. 1:16; but, Paul also preached baptism, Rom. 6:3. Therefore baptism is a part of the gospel. Paul was simply saying in 1 Cor. 1:17, that when a man wanted to be baptized, he, himself, did not have to do the baptizing, even though the man had to submit to baptism. Should a man insist that baptism is not part of the gospel, note this: To preach another gospel is to be accursed, Gal. 1:8-9. But, to preach baptism is to preach another Gospel. Therefore, to preach baptism is to be accursed. Now note: Paul preached baptism, Acts 16:14-15; Rom. 6:3-4; Col. 2:12. But, to preach baptism is to be accursed; therefore, Paul was accursed. Who is ready for this conclusion? Not me. Jesus still said, "He that believeth and is baptized shall be saved." Mk. 16:16.

OBJECTION: "The preposition *eis* means because of."

This argument is made on Acts 2:38, "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of sins; and ye shall receive the gift of the Holy Spirit." The emphasis is on the word **"UNTO."** In the Greek the preposition is *eis*; and means: "To obtain the forgiveness of sins." Thayer's Greek-English Lexicon of the New Testament, p. 94. It does not mean **BECAUSE OF** and could not mean that. A parallel passage is Mt. 26:28, "For this is my blood of the covenant, which is poured out for man unto remission of sins." This word **"UNTO"** is the same word that is in Acts 2:38: *eis*. Jesus shed his blood that there might be remission of sins in the world. Thus in Acts 2:38, one is baptized **"UNTO"** the remission of sins, not because he already had remission of sins.

COUCLUSION OF THE OBJECTIONS

Even in the light of all these objections, Jesus still said, "He that believeth and is baptized shall be saved."

The words of the Lord will never be altered and shall stand to judge those on the day of judgement who did not heed the command of the Lord. Gentle reader, does it not appear to you that baptism is essential to salvation in the light of all these facts? This is the teaching of the Bible about baptism and you must give account of your deeds before Jesus Christ on the day of judgement, 2 Cor. 5:10. As for me, I will take what the Lord himself said, "He that believeth and is baptized shall be saved." **End**



NOT THE LETTER (Continued from page seven)

only way it could have justified). Man could only disobey the law, so it killed. It could lead only to death. In the verse following our text Paul refers to the law as "the ministration of death." We know that he refers to the law because he states that it was "written, and engraven on stones" (1 Cor. 3:7). Conversely, he refers to the gospel as the "ministration of the spirit" (2 Cor. 3:8).

"... the spirit giveth life," affirmed Paul. The gospel, appealing to and motivating the spirit of man, granting grace, pardon, gives spiritual life. Jesus said: "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life" (Jno. 6:63). These words of our Lord and the words of Paul, "... the spirit giveth life," undoubtedly both have reference to the gospel.

The Revised Standard Version renders our study text thus, "Who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life" (2 Cor. 3:6).

James Macknight rendered it: "Who indeed, by inspiration and miraculous powers, hath fitted be to be a minister of the new covenant, not of the letter, or law of Moses, but of the covenant written by inspiration of the Spirit. Now the covenant of the letter killeth every sinner by its curse, but that of the Spirit maketh alive every believer by its promises" (2 Cor. 3:6). This is not represented as an exact translation but as an expression of the meaning of the passage as Macknight understood it. I doubt not that he had the truth of the matter.

God indicated through Jeremiah that He would make a new covenant with His people, different from the one which He made known to them through Moses at Sinai. That the later covenant has a spiritual aspect to it which the former did not have is seen in Jeremiah's words: "But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people" (Jer. 31:33).

Without doubt, when Paul wrote: "for the letter killeth, but the spirit giveth life," he was contrasting the Old Covenant with the New Covenant. He was not teaching that we are not to concern ourselves with keeping "the letter of the law" but only the "spirit of the law." Yes, attitude and spirit must be right. But we must keep the the whole law—every commandment—or become guilty of all (Jas 2:10): One's spirit is not right if he is not concerned about keeping it all. **End**

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SETTING THINGS (Continued from page eight)

someone will provide the grape juice and bread but NO ASSIGNMENTS WILL BE MADE HERE!!! We're hoping that sometime someone will start and that others will observe and enter in in a very relaxed and unformalistic manner. Should there be a bit of confusion for a while don't panic because after a while we'll become adjusted to a set pattern and then everything will be fine.

Now we've been following along the best we could and think we've got most of the "outs." If we haven't we would like to be informed of the ones we've missed. However, we're still not too sure about the "ins." I guess

if we get the "outs" out that the "ins" will just automatically be in. We sure hope so and will be looking forward to the time when you can visit us and worship or 1 mean git together with us to do whatever we'll be doing.

We'll also look forward to being in other places and observing how "True Christianity" is doing elsewhere. End

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Living Moments with the Living Word

James W. Adams



Semantics and Religious Controversy

Semantics vs Principles

If the marvelous consistency, purity, and power of the teaching of Jesus have been the glory of the church, the innumerable controversies among her professed constituents have been her shame, and the consequent divisions her desolation. (Matt. 12:25.) Compounding her shame has been the fact that many of the controversies and divisions of her professed constituents have their origin in **semantics** rather than in **principles**.



The term, **semantics**, means: "The science of meanings, as contrasted with **phonetics**, the science of sounds." (Merriam Webster's New Collegiate Dictionary.) Words are signs or symbols of ideas. A misused or misapprehended word, therefore, results in confusion of thought and expression, hence in a consequent clash of concepts and loss of communication among people.

Due to the abstract character of religious principles, their realm of application has suffered more from semantical warfare than any other. It is tragic indeed that sharp divisions and broken fellowship should obtain among professed New Testament Christians, but more tragic when such exist over mere words. **Peter Mark Roget**, distinguished author of the Thesaurus which bears his name, once ob-

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

served, "A misapplied or misapprehended term is sufficient to give rise to fierce and interminable disputes; a misnomer has turned the tide of popular opinion; a verbal sophism has decided a party question; an artful watchword, thrown among combustible materials has kindled the flame of deadly warfare and changed the destiny of an empire."

"To be forewarned is to be forearmed" in this matter. Our current problems among the churches of Christ have been greatly intensified by misunderstanding produced by semantical irresponsibility. Instead of specific, well-defined teaching and practices which involve abuses and violations of divine principles, disputed matters have been identified and opposed on the basis of inaccurate and often prejudicial terminology. Reason and candor suggest that issues which affect the immortal souls of eternity-bound men should be precisely identified, accurately denominated, and definitively and scripturally discussed on the basis of the specific divine principles which they involve.

"Cooperation."

Brethren have been stigmatized and quarantined by multitudes who know only that they are supposed to be
See **Semantics**, page eleven

VOLUME 18 DECEMBER, 1968 NUMBER 2

In This Issue

Editorial, A Strange Man, Stanley J. Lovett	Page 2
Who Is Responsible?, W. L. Wharton, Jr.	Page 3
"Change and Decay," Irene Sowell Foy	Page 4
The Redemption of Man, Brent Lewis	Page 5
The Things Most Surely Believed Among Us, R. J. Findley, Jr.	Page 6
An Anonymous Letter, One Pearl Of Great Price, Donald R. Givens	Page 7
Ignore the Facts, Just Listen, James W. Hester	Page 8
Hither . . . Thither . . . Yon, Jim C. McDonald	Page 9
Chart Sermon, "Entering The Church," Danny A. Brown	Page 10

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EDITORIAL

Stanley J. Lovett



A Strange Man

In a small town in California lives a strange man.

Although we have never seen him, so far as we know his ap-
pearance is not a great deal, if any, different from other people.
His attire, we suppose, is comparable to his desire as well as his
resources and station in life. Still speculating we guess he eats about
the same kind of food as do others and lives in a house characteristic
of his means and his desire.

What is so strange about this man?

He sweeps sidewalks in the town in which he lives. That, of
course, is not too unusual of itself because many people, at one
time or another and some more frequently, sweep their sidewalks.
What is so strange about that?

There are three unusual things about what this man does.
First, he sweeps the downtown sidewalks in the town in which
he lives—all of them. Second, the motive that leads him to do this.
The town does not pay him for keeping the sidewalks clean; they
never have and likely never will pay him for this work. Third, no
one helps him with this chore; he does it all alone.

Why on earth would a man act so strangely? Really, we do not
know what makes him act so strangely, performing it alone and
without pay. We suppose he does it because he likes clean sidewalks
in his town and he thinks it makes for a neater and more pleasant
place in which to live.

It comes as a refreshing breeze to hear of such unselfish
devotion to a task which benefits so many more than himself with
no thought on his part for financial reward or worldly recognition.
It is so strange in this world of materialistic greed and glory-
craving men to hear of a person voluntarily engaging in an humbling
task day by day for no other motive than the pleasure and satisfac-
tion of doing something worthwhile for the sake of itself.

This materialistic age of which we are a part so exalts human
pride, show and gain that such action on the part of this man comes
as a surprise. It might be shockingly enlightening to some to know
actually how much of what we do springs from selfish and ulterior
motives. We are too prone to measure and anticipate every move
with either the conscious or the unconscious motive of, "What is
there in it for me?" Unless one can perceive some tangible benefit
therein many are totally unconcerned about doing a good many
praiseworthy things. We are inclined (Continued on page eleven)

Who Is Responsible?

In the folklore of ancient Greece is the story of Epimenes who, while searching for his father's sheep took a nap in a cave and slept for 57 years. Upon awakening he thought his sleep had been only for a brief nap and went right on hunting sheep. The story of Rip Van Winkle occupies a prominent place in American literature and offers a variation on the same theme. Epimenes and Rip Van Winkle suggest the difficulty of reconciling present circumstances to one's life and obligations without taking into account what has transpired in the passing of time. Religious society today affords us legions of individuals who seem completely unable to make either heads or tails of present day affairs affecting religious conduct simply because they will not pay attention to what is going on in the world about them as if they are completely asleep, or if considered to be awake are too far behind the times to know what it is all about.

As a case in point, consider the complaint often heard from some that certain people are "trouble makers" and "disturbers of the peace" when, in reality, the ones complaining are the one's at fault. Paul was charged as being a trouble maker by the Jews in Jerusalem and the men in Philippi, whose gain had suffered because Paul had cast out an evil spirit possessing a woman under their power, charged that he (and Silas) "set forth customs which it is not lawful for us to receive."

God's truth is ever the same and any who walk contrary to it must bear full responsibility for whatever "trouble" arises. There can be no doubt that trouble does arise when men, living in a corrupt society, stand up forthrightly in both personal example and teaching against evil. The same is true when evil men invade proper realms with their evil ways. The trouble that ensues is trouble in either event and I doubt that you could analyze any of the symptoms resulting and see any difference. The truth is, there is no difference in the result whether the evil be present first and be attacked by right or whether right be present and be attacked by evil. The issue is still that of conflict between right and wrong and not in who started it. What difference does it make who started the fight? If evil is present it must be resisted either because it is already being practiced or attempt is being made to foist it off on others. The real question of the moment is "what is right?"

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

Truth is not determined by who got there first or what was being done before the fight started. Truth is determined by the Word of God and by that alone. Religious differences are fought out on about every ground except the right one. The Roman Catholic wants to prove his doctrine by both historic precedent of his church and the utterances of its councils and popes. The sectarian finds solace in the dignity of numbers that hold contrary opinions with his opposition. To this he adds the weight (?) of his own rationalism, the belief of his fathers and the observable success (?) of his cause in the world. To him it matters very little what one may reason from the Bible for his mind is closed to Bible truth by these other things. Can we truthfully deny that these same processes have no weight among our own brethren wherein we differ? Where is the error that is not dignified by the rationalistic approval which says: "If the church can do that, it can do this"? Or that does not find solace in the fact that "this is what we have been doing for many years" and all at once someone is heard to object. The obvious conclusion is that the man who objects is guilty of causing trouble.

When historic precedent cannot be argued for a practice it is introduced under the guise of an "expedient"; it is just a "how" this authorized thing is being done. This was so when brethren brought in the mechanical instrument to add to the singing in public worship. They certainly could not "justify" it on the basis that they had been using it, tempting as that argument always is to people, because they hadn't used it. Lacking that prejudicial appeal they resorted to the argument that God said "make melody" and didn't tell us "how" and that use of the instrument was a simple expedient. Of course, by their own argument it was just an option which you could take or leave without any evil effect on your service to God one way or another. But those who elected to omit the instrument were marked at once as "trouble makers." Their "optional expedient" split congregations all over the country and precipitated fighting that continues on after a hundred years. Who was responsible? Who started the fuss? Actually, so far as an individual today is concerned, it makes no difference. The real problem with him is to seek for what is right and stand by it and delving into the history of it may only confuse him. At best, it can offer him no help in deciding the truth for only the Bible is of value there.

When all the records have been searched and facts turned in on what brethren have or have not practiced for the last 50 years it will be seen, by all who recognize due processes of scriptural authority, that no question is settled. The fact that the "brotherhood" was not troubled by certain questions concerning institutional care of orphans provided for out of congregational funds for certain periods of time is proof of nothing, one way or another, except that they were not troubled by the question. Whether they should or should not have been troubled or whether such care is authorized by the scriptures is another matter entirely.

When brethren calm down long enough to get their Bibles open (and quit calling one another names) and investigate the teaching of our Lord we will at least be
See Responsible, page twelve



“Change and Decay”

“Change and decay in all around I see.” It is a fact patent to all that change seems to be our only constant. There are changes in the home where once the father was the head of the house, but today one hears much of the “absentee father.” Our educational systems are undergoing drastic changes with recreational activities playing an increasingly large role. Saddest of all is the fact that there are changes taking place in the Lord’s body, His church. This is true even though the Holy Spirit reminds us in Hebrews 8:5 that “Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.” Then we are impressed with the fact that we, under Christ, have a better covenant: “But now hath he obtained a more excellent ministry, by how much more also he is the mediator of a better covenant, which was established upon better promises.” Since we are under “a better covenant,” how much more carefully should we “make all things according to the pattern,” with no changes.



Under Christ, we have the blessed promise of freedom from sin: “For sin shall not have dominion over you: for ye are not under the law, but under grace” (Romans 6:14). John 8:32 tells how we may enjoy that status: “And ye shall know the truth and the truth shall make you free.” Almost one hundred years ago, Millard Fillmore said: “Let us remember that revolutions do not always establish freedom.” Have we forgot this truth? All of us mothers need to be aroused from the ostrich-like posture of sticking our heads in the sand and be alerted to the conditions that prevail on all sides. There seems to be a world-wide revolution against constituted authority, with little or no respect for God and His Word.

Changes can be made for our good. If one has departed from The WAY OF LIFE designed by God then sees his error and changes his life to be in harmony with the Father’s changless plan for His creatures, that is fine and good.

One change that is growing in the home is that of the gap between the generations. This may be observed even in homes where members of the family are Christians. After Paul had told Timothy to “Take heed unto thyself, and unto the doctrine,” he told him to treat an elder as

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.

a father and “the elder women as mothers.” He wrote to the Colossians: “Children, obey your parents in all things: for this is well pleasing unto the Lord.” Years before this the Lord had Moses write these words: “Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.” Failure to observe the above Scriptures and the following may throw some light as to the cause of the “generation gap” that is hurting family life today. In Leviticus 19:32, we read: “Thou shalt rise up before the hoary head, and honour the face of the old men, and fear thy God: I am the Lord.” The wise man wrote in Proverbs 23:22: “Hearken unto thy father that begat thee, and dispise not thy mother when she is old.” It may help further to bring youth and age into closer communion if parents will heed the complaint that young people are making today. They are saying that the older people are not practicing what they preach to them. We do know it is true that often times “actions speak louder than words,” so let us guard the examples we set in word and in deed. We do know that the mind of God is that if we train up a child in the way he should go that when he is old, he will not depart from it. We observe today that it is a wide practice for youth to reject authoritarian methods. Are parents to blame? In our attitudes toward both civil and divine authority have we practiced daily what we have advised our children to do? Young children must not only be told but they must be shown. See *Decay*, page twelve

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Brent Lewis

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16).



This passage is one of the most familiar and most quoted of any in the Bible. It is probably the most comprehensive, yet simple text in the Bible relative to the redemption of man. There have been many in the religious world who have made gross misapplication and misuse of this beautiful passage in attempting to make it their only rule of faith and practice. I sometimes wonder if we have not missed much of the benefit of it in our endeavors to show what it does **not** teach.

Let us exhaust the passage to see what it **does** teach, and thereby find the story of God's plan for the redemption of man. In it we find:

1. **The Origin of Redemption.** "God so loved." The fountainhead of man's salvation is the **love** of God — not holiness, justice, power, or truth — but **love**. Had not God possessed **love** for a lost humanity, there would have been no hope for the redemption of man. His redemption originated, not in man's own merit, but because "God so loved." It is "the gift of God" (John 4:10).

2. **The Object of Redemption.** "The world." God loved the ungodly world, in all of its wreck and ruin, and in its most unlovable condition. It was a world nestled in the lap of the wicked one, a world so blind that it did not know its Maker when He came (John 1:10). "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

3. **The Plan of Redemption.** "Gave His Son." This was the supreme sacrifice of love, necessitated to reconcile an alien world from the love of sin and the power of Satan. Oh, what mercy — that God, in planning man's redemption, determined that He Himself should provide the price. This is properly called the grace of God — it is a sacrifice that could not be induced by the merits or works of man; it is the gift of God, for He "gave his Son." "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1:29). God's appointed Lamb, and It alone, would suffice to met the extreme need of the world.

4 **The Extent of Redemption.** "Whosoever." In the great provision that God made for the salvation of man, there is ample satisfaction for all. The extent of redemption is seen in "that by the grace of God he should taste of death for every man" (Heb. 2:9). "He that will, let him take of the water of life freely" (Rev. 2:17). This is no fake

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

fountain with its imitation jugs and painted streams; it is no mirage. Jesus says, "Whosoever drinketh of the water that I shall give him shall never thirst; but . . . shall become in him a well of water springing up unto eternal life" (John 4:14).

5. **The Appropriation of Redemption.** "Whosoever believeth on him." Not he that believeth **only**. See John 3:18. Someone has said, "Faith is not the water, but it is the cup that hangs at the well by which you drink." There are many who believe after a fashion — who give mental assent of the mind to the fact of Jesus' existence — who are yet totally devoid of salvation. To believe without obedience is to fail to appropriate to ourselves salvation; it is to take the cup in hand from beside the well, but refuse to dip it into the water and thus quench our thirst. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). The one who believes merely has the **right** to become a child of God (see John 1:12).

6. **The Purpose of Redemption.** "Should not perish." Those who do not perish (negatively speaking) are those who receive **salvation** (positively speaking). The purpose of redemption is seen in the verse immediately following our text: ". . . that the world should be saved through him" (v. 17). "For the Son of man came not to destroy men's lives, but to save them" (Lk. 9:55, footnote, ASV). It might be well to note that, though the prime purpose of redemption is the saving of the soul, Jesus also saves **lives**. Paul said, "For me to live is Christ" (Phil. 1:21). Here is a life of value which will, of course, culminate in the salvation of one's soul.

7. **The Fruition of Redemption.** "Not perish, but have eternal life." Not perish like the old world, but have life, like Noah. Not perish like the Sodomites, but have life, like Lot. Not perish like the foolish builder, but have life, like the wise man. Not perish like the rich man, but have life, like Lazarus. Not perish like Satan, but have life, like Christ.

Truly, how marvelous is redemption's story! "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ . . . in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1:3, 7). **End**

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The Things Most Surely Believed Among Us

R. J. Findley, Jr.

Luke in the introduction to his account of the gospel says he was joining the ranks of many, "To set forth a declaration of those things most surely believed among us." He justified his competency on the grounds that they were delivered to him by eye witnesses and ministers of the word. These witnesses were qualified by their association with Christ from the beginning of the things he began both to do and teach. These things he therefore states, carried evidence of credibility, based on the integrity of the witnesses, and therefore produced an unfaltering trust in their reliability. His duty was simply to set them in their proper order.

The tendency today seems to embrace a thing, not from a zealous desire to know the truth, but rather an artificial conception based sometimes on partyism. We quickly oppose, or accept eagerly, principles with a superficial knowledge of their soundness. This cannot be a safe guide. When Saul

R. J. Findley, Jr. — 835 Stuckey Dr., Longview, Tex. 75601

was persecuting the church, said, "I verily thought I was doing God's will." He learned better later. A careful poll of some congregations would reveal a frightful ignorance of the issues that separate us today. I listened to a debate months ago which I seriously doubt was conducive of much good. Oh, "our" respondent had the truth alright, he just made poor use of it. This he did by the use of unchristian tactics, such as impugning the other's motives, putting words in his mouth he had not uttered, and loudly proclaiming that he had the truth—all the truth. The audience composed in the main, of his followers would have wildly cheered had not the rules of the discussion prevented. I know some of these people personally, and can say without fear of contradiction, that they have a mere smattering of the issues involved.

Did these people "most surely believe" the position of their champion? Was their faith produced by a playful and intelligent study of God's word? I wot not! All matters in religion must be settled in our hearts, their foundations must come first from a knowledge of the truth, an earnest desire for it, and a willingness to abide by the truth.

Until this attitude prevails, we are likely to end up in a maze of frustrations, resulting in a feeling of insecurity. **End**

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9:00- 9:45		Liberalism and Interpretation — John Clark "Inspiration of Scripture"	"Liberalism's Use of the Bible"	"Equipping Youth to Meet Liberalism"
9:55-10:40		Interpreting Scientific Data and the Bible "The Science of Beginnings" W. D. Burgess	"The Beginning and the Atomic Clock" Charles R. Rice	"The Philosophy of Science" Arthur M. Dowell
10:50-11:35		Interpreting the Scriptures "Figures of Speech" James P. Needham	"Symbolism" Irvin Himmel	"Prophecy" Clinton D. Hamilton
11:45-12:30		"Poetry" Melvin Curry	"Song of Solomon" Homer Hailey	"Song of Solomon" Homer Hailey
AFTERNOON		Student Production Hutchinson Auditorium	Getting acquainted with F. C. — Tours, etc.	Basketball Game Conn Gymnasium
EVENING				
7:30	"Conformed or Transformed" Don Bassett	"The Lord's Day Contribution" Almon L. Williams		"Why Florida College" James R. Cope
8:30	"Holding Forth the Word of Life" Peter Wilson	"They Knew Not God" Robert Turner	"All Things to All Men" Cecil Willis	Florida College Chorus

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An Anonymous Letter

June 26, 1968

The Editor
The Preceptor Magazine
P. O. Box 187
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Dear Sir:

I take this opportunity to express my appreciation for the article published in your magazine Vol. 17, No. 6, April issue, entitled, "Young Lady . . . Marry a Christian." And, not only repeat, with whole-hearted approval of brother Carl A. Allen's writing, but urge, from the very depths of my being, "YOUNG LADY . . . YOUNG MAN . . . MARRY A CHRISTIAN!"

My writing ability is nil, but would make the following comments, and if you feel they are worthwhile and profitable to our youth of today (and are printable), you have my permission to publish same with such corrections, additions or omissions as you see fit:

With sadness, I look backward . . . well . . . some twenty-five years or so . . . to the time of the courtship of my husband and me . . . remembering our complete difference of opinion with regard to marriage, children, finances . . . and

See Anonymous, page fourteen

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One Pearl of Great Price

Donald R. Givens

What is the most precious thing in the world to you? What is the object of your highest devotion? Are you seeking after the eternal pearl of great price? or the temporal pearls of no lasting value?



On one occasion Jesus gave a vivid illustration that emphasized the unlimited worth of His kingdom. Christ stated: "Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it" (Matt. 13:45, 46). This parable stresses the enormous value of the kingdom of heaven. Let us take a closer look at the costly pearl and the searching merchant.

The Precious Pearl

The pearl was and is today a gem of grand delight. Pearl's had a high value in terms of dollars and cents. (It is reported that Cleopatra had two precious pearls, worth \$400,000 apiece.) But beyond their monetary value, pearls were desired in themselves. Many merchants searched diligently for new and beautiful pearls.

Jesus tells us of one such diligent merchant who spends his time in the quest of goodly pearls, and on finding the perfect one sells everything he owns in order to buy it.

Notice that the merchant was not seeking just any pearl; but ones that were "goodly." A pearl with a large price would naturally be one of immense beauty and great value.

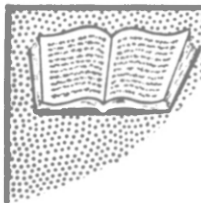
Now, today, we also live in a world of different values. We constantly think about prices, profits, losses, bonds, money, stocks, and goods. The real question is: WHAT is truly valuable? What are we looking for in life? Will it be worth it?

Too many people today are seeking other things much less precious than this pearl. We are looking for earthly wealth, power, popularity, and prestige. Frequently we are guilty of putting pleasure above God. Our nation is truly "lovers of pleasure rather than lovers of God" (2 Tim. 3:4). Have you rejected the precious pearl and taken the worthless fool's gold?

The temporal things of this life can neither satisfy the cravings of the soul nor deliver it from the doom of sin. There is only ONE pearl of great price. There is only ONE Saviour, ONE church, and ONE plan of salvation. To be a member of Christ's kingdom means the greatest satisfaction; complete forgiveness; genuine happiness; peace; and glorious hope. These blessings are worth more than all the world.

See Pearl, page fourteen

Donald R. Givens—1309 Chase St., Novato, California 94947:



Ignore the Facts, Just Listen

James W. Hester

The tobacco manufacturing companies displays their products through insidious advertisements. The brave and fearless workman stands high on a steel beam, and suggest brand X for all HE men. Then you have the young lovers holding hands and running through beautiful green pastures. The boy is handsome, and the girl is beautiful. They seem to agree on every thing, including the brand of cigarettes they smoke. Thus the cigarette is associated with health, beauty and bravery. Also, to the out-door rough-and-ready type, another brand introduced in full agreement with the great out-door, roping and tying atmosphere.

Deception? One picture, it is said, is worth a thousand words. This of course, is the reason why man is pictured in dignity and honor in connection with tobacco. Young man, do not be deceived or mislead by a false appearance. Tobacco will not make you handsome, happy, healthy, brave or any way beneficial in business or marriage. The tobacco manufacture would not dare to claim ONE single benefit in the use of their products.

Cigarette Slogans

"I'd walk a mile for a _____."

"....You make out better at both ends."

"You can take _____ out of the country, BUT you can't take the country out of _____"

"Chesterfaults satisfy."

A word To The Smoker

The next time your pack is empty and you feel you would walk a mile for a brand X, drop exerything and take that walk. After the purchase is made, place the entire pack gently under your left foot and twist. Now, in walking back, remember that walking at a rapid pace increase blood circulation, expands the lungs, and strengthens the legs and feet: So, you make out better at both ends (from head to toe). You should know by now that you can take stinky out of the country, BUT you can't take the poison out of stinky. You should know also, even though Chesterfaults promise to satisfy, that the smoker is the most dissatisfied person living. If Chesterfaults satisfy, how long does this satisfaction last? 5, 10, 15 minutes maybe? Anyway, who wants to ride a black horse into tombstone country!

One-Half Day Of Hard Riding For A Smoke

About ten years ago, while preaching in Kalispell, Montana, one of the members lived in Columbia City, by the name of Cy Judd (Rattle Snake Red). In days gone by brother Judd lived a very colorful life in the wild North

James W. Hester — Preacher for the Loomis church, Rt. 2, Box 2863, Loomis, California 95650.

West, being contemporary with Charles Russell, the famous painter. One of Russell's paintings consisted of three men on horses trying to rope a coyote. The red-headed gent was none other than Cy Judd. Copies of these were distributed by the Union Oil Co. a few years ago. Cy and his famous horse were also in two movies made in West Glacier Park, Montana.

Of all the interesting stories I heard brother Judd tell, there is one I shall never forget. The story was told to my son, then about twelve years old. Read the story and don't ignore the facts.

"Sonny, never start smoking, because if you do, you may never stop. Let me tell you why I believe this to be true. In my younger days, a buddy and I were riding after some wild horses. One afternoon our conversation led to our senseless habit, smoking. Before dark we came upon an old deserted shack and a deep dry well near by. Together we agreed to throw our tobacco into the well and be free from the habit forever. By morning the desire to smoke was strong, but it was too late, our tobacco was in the bottom of the well. That day we rode hard and talked very little. In the early part of the afternoon we both admitted that neither had the strength to stop smoking. We turned the horses around and headed back to that dry well. Weary and tired we reached the well by dark. That old well looked deep, and the walls were crumbly, but we tied our lariat ropes together (can't remember who went in the well, J.W.H.) and went after that smoke. Neither of us would have done that had we been starving for water. That night we stayed in the same shack we stayed in the night before. I still have my tobacco Sonny, so don't start something you can't stop." The end.

Friend the next time you hear it said on TV "I'd walk a mile for a _____," you will know that that is an understatement of the day. **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.

Our Mexico brethren report baptisms at Rancho Tres Elex, N. L., here two women and one man were baptized; four at El Salto, San Luis Potosi and one at Rivera Street in El Paso, Texas—One was baptized during October at Spring and Blain in St. Louis, Missouri — One was baptized during October at the Fairview church in Santa Ana, California—Three were baptized in a recent meeting in Salem, Ore.—Three have been baptized in past weeks at the Silver Street church, New Albany, Indiana—One was baptized at Second and Walnut in Paragould, Arkansas—One was baptized in October at the Loop church in Lufkin, Texas—Two were baptized in October at the Westside church in Irving, Tex.—Four were baptized in September and October at the Southern Oaks church in Lake Jackson, Texas—One was baptized during October at the Westside church in Aurora, Ill. — Three were baptized in October at the Imhoff church in Pt. Arthur, Tex.—One was baptized during October at the Bellaire, Texas church—One was baptized in October at the Cooper, Texas church — One was baptized during October at the Hollywood Dr. church in Jackson, Tennessee — One was baptized in late October at the Steele, Missouri church — One was baptized in past weeks at the Winchester Rd. church—Three were baptized during October at the North Main church in Vidor, Texas—Two were baptized during the past month at the Arch Street church in Little Rock, Ark.—One was baptized in an October meeting at the Glen Burnie, Maryland church—Four were baptized in Oct. at the Sciotoville, Ohio church.

Franklin T. Puckett was with the brethren at Arch Street in Little Rock, Ark. for a November 4-10 meeting—**Eugene Britnell** holds a late November meeting at Isbell, Ala. and an early December meeting in Athens, Ala.—**Bill Cavender** held an early November meeting for the Red Bluff church in Pasadena, Texas—**Malcolm King** held an early October meeting for the Alta Mesa church in Lancaster, Texas—**Roy Cogdill** held a late October meeting at the Bellaire church in Houston, Texas—**W. R. Jones** held an early Nov. meeting for the brethren in Pine-land, Texas — **W. R.** holds a late November meeting for the brethren in Bay City, Texas — **Calvin C. Essary** held an October meeting for the

church in Fontana, California—**Donald Wilson** was at Garden Grove (Nelson Ave.), Calif. during late October—**Gilbert Copeland** assisted the 5th St. East church in Lancaster, California in an early November meeting—**James P. Needham** held a November meeting for the Corinth, Mississippi church—**Harry Pickup, Jr.** held a late October meeting for the St. James Mo. church—**Harry Rice** held an Oct.-Nov. meeting for the Hazelwood, Mo. church—**T. T. Carney** held a late Oct. meeting for

the Jackson Heights church in Columbia, Tenn.—**Tom M. Roberts** was with the Main and Gay church in Glade-water, Texas in a November meeting. **Ferrell Jenkins** held an October meeting for the Southeast church in Akron, Ohio—**Bro. Jenkins** held an Oct.-Nov. meeting for the Knollwood, Dayton, Ohio church and a November meeting in Brownsburg, Ind.—**Connie W. Adams** held October meetings in Glen-coe, Ontario, Canada; Flint, Michigan as well as November meetings in Odessa, Ontario, Canada and Marion, North Carolina—**Clint Springer** held a November meeting for the Southside church in Beaumont, Texas — **Luther Blackmon** held a late Oct. meeting in Cincinnati, Ohio (Evendale) and an Oct.-Nov. meeting at College St. in Lafayette, La.—**C. D. Plum** was at Wilmington, Ohio in mid-November and **James E. Cooper** held a late Nov. meeting at Mason, Ohio — **James E. Cooper** writes of meeting in his area (Mason, Ohio) via his bulletin, Present Truth: "This is the 'meeting season' in our area. It seems that there has been a meeting going on almost every night. I got to hear **J. T. Smith** and **Fred Stacy** in the meeting at Blanchester. I heard **Frank Perigo** at Haynes St. in Dayton, and **J. W. Holcomb** at the Franklin, Ohio church during the same week. I heard **Mason Harris** one night at Hillsboro, Ohio. I got to hear **Aude McKee** at both Lockland and Loveland meetings. I hope to hear **Harry Ozment** in his meeting at West-view at Hamilton this week."—Nov. meetings in the Greater Atlanta, Ga. area were in progress at Snapfinger Rd. in Decatur with **Charles Caldwell** and Lawrenceville with **John Iverson**. **Donald Wilson** held a Nov. meeting at Hemet, Calif.—**Roy Cogdill** held a late October meeting for the Norhill Houston, Texas brethren (bro. Cogdill preached for this church 20-25 years ago) and **Oliver Murray** was with the Cloverleaf church, also in Houston also in late Oct.—**Jack Gilliland** held an October meeting for the church in Alta Loma, Texas where **Clyde Strickland** now preaches—**James P. Miller** held an Oct. Nov. meeting at the West-vue church in Murfreesboro, Tenn.—**Johnnie Richardson**, **Leslie Sloan**, **Harold Howard**, **Wayne Cobia** and **James Yopp** each spoke on a Nov. lectureship at Winchester Rd. in Memphis, Tenn.—**Arnold Hardin** holds a fall meeting for brethren in Sherman, Tex. **Harold Turner**, **Harold Fite**, **B. L. White**, **Paul Kelsey**, **Arnold Hardin**, **Rodney Miller** each spoke on an Oct. lectureship at the new Southeast church meeting on Loop 820 in Ft. Worth Texas—Brethren at Oak Lawn, Ill. had an early Oct. meeting with **Billy James** preaching—**Robert Welch** held an Oct. meeting with **Dorval McLister**—**W. E. Bingham** held a November meeting at Crestwood, Ill.—**Grover Stevens** held a Nov. meeting at the 60th and Lamar church in Phoenix, Ariz.—**Arnold Hardin** held a meeting in mid-Oct. at the Bristol Rd.

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ENTERING THE CHURCH

WHY?

Blood Bought Acts 20:28

Salvation Therein

Translated Into Col. 1:13

Reconciled Therein Eph. 2:11

Christ Saviour Eph. 5:23

Lord Added Acts 2:47

HOW?

Hear

Believe

Repent

Confess

Baptized

Gal. 3:27
1 Cor. 12:13

WHAT?

Kingdom of God Matt. 16:19

Body of Christ Eph. 1:22-23

House of God 1 Tim. 3:15

Temple of God Eph 2:22

WHEN?

2 Cor. 6:2

Heb. 3:14

church in Ferris, Texas, **Lewis Meeks** is the local preacher—**Tom Roberts** also held a mid-Oct. meeting for the Willow-wood church in Denton, Texas, **Fred Chance** preaches in Denton — **Frank Smith** held Oct.-Nov. meetings at East Orange, N. J. and Utica, Ohio—Brethren in Lebanon, Tenn. (Meadow Lane) held an early Oct. meeting with **Morris Norman**—The Central church in Charlotte, Tenn. had a late Oct. meeting with **Lowell Blasingame** — **Wilson M. Coon** held a late Oct. meeting at Scottsdale, Ariz.—**Ronald Mosby** held a mid-Nov. meeting for the Sciotoville, Ohio brethren—**Ed Dye**, **Leon Goff**, **Guy Wallace**, **Paul Ball** and **A. W. Goff** all spoke on a Nov. lectureship at Fordyce, Ark. **Osby Weaver** was with the Scyene Rd. church in Dallas, Texas early in Nov. **Farris Smith**, **Bob Waldron**, **Hollis Creel**, **Leo Plyer**, **Gilbert Alexander**, **Bill Hall**, **Clark Buzbee** and **J. D. Barnes** all spoke during a gospel meeting at Park Road in Pleasant Grove, Ala., Nov. 3-9—The Westside church in Ft. Worth, Texas held an early Oct. meeting with **Hoyt Houchen** preaching — **Clyde Strickland** held a three night meeting for the Central church in Conroe, Texas—**Gary Scott** held an October meeting for the Southside church in Silsbee, Texas—**Bryan Vinson** held a Nov. meeting for the Castleberry church in Ft. Worth, Texas—**Franklin Puckett** held a mid-Oct. meeting for the Hueytown, Ala. church—**Sewell Hall** was with the North Birmingham church in mid-October—

Marshall Patton held an Oct. meeting for brethren in Moundsville, W. Va.

A new congregation has begun meeting in Danville, Indiana when about 40 men, women and children from the Plainfield, Indiana church "swarmed" to begin meeting in Danville. The church at Plainfield is in full support of the work, having "fellowship" in the preaching and teaching of the gospel by supporting **Harry Thetgord** completely in his full time work with the church—**Hoyt Houchen** has moved from Odessa, Texas to work with brethren in

Aurora, Colorado — **Dick Brackford** is moving from Pasgoula, Miss. to work with the brethren in Trumann, Ark—**R. J. Stevens** will begin work in January with the San Bernardino, Calif. church. **Arthur Atkinson**, present preacher will move with a group of brethren out of the San Bernardino church to begin a new work in Del Rosa—**Leo Rogol** is now preaching for the Greensburg, Ky. church—**B. G. Hope** has moved to begin work with the Beaver Dam, Ky. church. **Douglass Matlock** has moved to Vdstavi Hills in Birmingham, Ala. to work with the church there—**Wendell Wiser** will move shortly after the first of the year to work with the Franklin, Ohio church. **Calvin C. Essary** is the new preacher for the Fontana, Calif.—**Ralph Williams** is the new preacher for the Red Bluff Rd. church in Pasadena, Texas.

Items from here and there—It is refreshing to see the new corp of preachers coming on the scene. Of some 70 preachers whose names are found in these columns this month, a hurried check found that at least eleven of them are names that are unfamiliar to me. The trend toward more and more churches widening the already wide number of preachers surely needs to be aided by more and more dedicated young men (and older) preaching the unsearchable riches of Christ — **Quill Cope** was accidentally killed in late September . . . bro. Cope is a brother of **James Cope**, President of Floridia, Col-
See Hither, page 15

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to equate each action with an anticipated personal reward of some kind.

The gospel of Christ is the only moral force that can change this self-centered attitude toward life. The Christian truly will be blessed when he is able, through experience, to fathom the reality of the blessing promised by our Lord and reported by Paul in Acts 20:35, "It is more blessed to give than to receive." End



SEMANTICS _____ (Continued from page one)

opposed to "cooperation." It so happens that the English word, "cooperation," is not found in the New Testament in any of our standard translations. Therefore, this means that brethren have been stigmatized, quarantined, refused fellowship, and charged with "having quit the church" because they allegedly do not believe in what is described by a word not found in the New Testament.

There are many types of activity in which churches can and do engage which can be correctly styled "cooperation." Many of these by the quarantiners themselves are admittedly grossly antagonistic to divine principles set forth in the Scriptures. Would it not, then, be more compatible with reason, truth, and equity to identify precisely just what is being opposed in the way of cooperation rather than simply to brand brethren as "not believing in cooperation?"

"Liberals"

On the other side of the ledger, many of us commonly stigmatize brethren and churches as "liberal" without bothering to define precisely what their alleged "liberality" involves. I suppose the term, *liberal*, is the antithesis of the word, *conservative*. To be liberal is supposed to be bad, and to be conservative is supposed to be good. However, I can easily conceive of situations in which it would be good to be liberal and bad to be conservative.

I know some persons who are unusually liberal in giving to worthy causes. I know others who are painfully conservative in such matters. It would appear, then, that it is good or bad to be conservative or liberal depending on that to which one refers, hence these terms are relative. I know brethren who are rigidly conservative relative to sponsored cooperation of churches, church support of human institutions, and church sponsored recreational projects who are at the same time grossly liberal in what they allow and practice in the realm of morals. On the other hand, I know brethren who are wildly liberal relative to sponsored church cooperation, church support of human institutions, and church supported recreational projects who are at the same time radically conservative in the realm of morals.

Every phase of divine service has its liberal and its conservative practitioners. Whether liberalism or conservatism is right in any particular realm is determined by what is the truth concerning man's duty to God in that realm. This

being true, I doubt that we increase enlightenment, promote devotion to truth, or measurably contribute to orthodoxy or the unity for which Jesus prayed by stigmatizing one another with such undefined generalizations as "liberal" and "conservative" (or "Anti"). Other terms could be added to this list such as: "digressive, progressive, legalist, institutional, orphan-haters, hatters, warmongers, Sommerites, college men, church-splitters, located pastors, etc." Need I say more?

"Bible Chairs and Student Centers"

Not only do we call one another names that are not definitive and grossly inaccurate, but we also oppose practices in the same way. As an example, many brethren in submitting lists of current, unscriptural innovations will list, without any sort of qualification, "Bible Chairs and Student Centers." Yet, it so happens that neither a "Bible Chair" nor a "Student Center" is per se unscriptural. (And I make this statement fully aware that at least one brother has assumed the absurd position that the Bible may not scripturally be taught as an academic subject.) Waiving a discussion at this time of this unusual position, let it be observed that a "Bible Chair" is not a separate organization from the local congregation. In fact, it is not an organization at all.

The term, "Chair," is used in academic circles to mean a professorship, the office of a professor, often an endowed one. A "Bible Chair" is therefore only the office of a professor of Bible, a Bible professorship. If a church has a "Bible Chair," it simply provides for a professor to teach the Bible to students. This we do at the Mound and Starr Streets congregation in Nacogdoches. We support a professor, furnish a classroom, and supply teaching materials for the instruction of college students in Bible. We justify this under the obligation of the church to teach the word of God. (1 Tim. 3:14, 15; Phil. 4:15, 16.)

If some brother be concerned about the relationship sustained to a human institution of secular learning, **Stephen F. Austin State College**, which recognizes these courses for credit toward a Bachelor's Degree, let him be reminded that Paul taught the word of God in the "school of Tyrannus." (Acts 19:9.) This school was either a Jewish or a Greek school of philosophy. That Tyrannus recognized student participation in Paul's classes as a part of their total educational program would be absurd to deny. It could be correctly said that Paul occupied a Bible Chair in the school of Tyrannus. It is too well known to admit of question that Paul accepted from churches personal support (fellowship) to sustain him while he labored in the gospel. This is all the congregation does which supports a Bible Chair.

But, someone will say, "Yes, but some brethren support this work with a sponsoring church arrangement, and some have church sponsored recreation activities connected with it." This is quite correct, but in such case, let the matter be opposed on the ground that it is a "sponsoring church" and this is wrong and that "church sponsored recreation" is wrong. Let it not be opposed on the ground that a "Bible Chair" is per se wrong.

What about "Student Centers?" Are they per se wrong?

I insist they are not. In fact, I know of one such center which I consider completely defensible from a scriptural point of view. This one is the **McCarty Student Center** at San Marcos, Texas. Brother and Sister McCarty left their estate to a non-profit corporation under a board of directors for the purpose of building and maintaining a student center in San Marcos, Texas for the benefit of students of **Southwest Texas State College**, particularly those who are Christians. The center was so built and is so operated. It has no relationship to the church in San Marcos. Its board of directors is made up of Christians who permit the church to use the facilities of the center for its teaching program among the students of the college. **Southwest Texas State College** recognizes the courses for credit toward a Bachelor's Degree. The church supports the teacher, Brother Norman Starling, and provides for whatever other expenses may be incurred in the Bible teaching program. A non-religious student organization takes care of the building and provides the recreational activities that characterize the center as well as the money involved in such entertainment. It was my privilege recently to lecture to college students for four nights in the McCarty Center building on "The Relevance of the Teaching of Christ in the Twentieth Century." When setting up this arrangement, the brethren who instituted it sought and were given the counsel of Roy E. Cogdill. Therefore, to indict a "Student Center" per se is wrong. If it is operated under a sponsoring church arrangement, attack the arrangement, not the center. If recreation is church supported, attack that, not the center.

Other examples could be given of this matter, but I believe the point is made. May we wage our battles for truth on the basis of the principles involved. Let us not engage in a war of semantics. **End**



RESPONSIBLE? (Continued from page three)

getting to where we should have been all of the time. This is not to say that the teaching of God will settle things for everyone. It never has done so and we have no reason to think it will now. However, it will afford a wholesome atmosphere in which honest minds can examine evidence no matter what disposition others make of it.

But, to revert to our title: Who is Responsible? The answer is, you are! That is, you are responsible for doing something about it. And even if you do nothing you are responsible for not doing anything. What others have done, are doing or may yet do cannot answer the question for you unless you are considering some Bible character whose conduct is recorded for your admonition. You are responsible for YOU and no question of religious weight affecting men's worship and service to God is unimportant. If there is an evil that ought to be opposed, then oppose it! If there is a good to be accomplished, then advocate it and practice it! But for your soul's sake get in the fight for right and stay in it as long as you live for that is how long the battle will last for you. **End**



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DECAY (Continued from page four)

Certainly there are influences other than the home that may contribute to the all too prevalent "generation gap." The influence of one's associates may be powerful, as Paul wrote in 1 Corinthians 15:33: "Be not deceived: evil communications corrupt good manners." But, are we, as parents, not responsible for the outside influences our children may have?

One item should be given consideration as a probable big factor in the change of the attitude of youth toward age today. This relates to the element of **Time**. An all too common excuse of parents for failure to meet their responsibilities to their children in teaching and training them in God's Word is: "I just did not have time." Perhaps we need to re-evaluate the use we are making of the time God has allotted to us and over which we are stewards. There are the same twenty-four hours in a day and the same seven days in a week as there have always been. We need to consider the use we are making of that time. This is no doubt an area in which one can make a change for the better. Parents who are faithful Christians will say, "We love our children." But, how are they expressing that love? Are they relieving them of responsibilities which they could carry, are both parents working outside the home, thus reducing the time spent in the home with their children? Are they easing their consciences by expressing love for their children by giving them material things to be like the children around them, and for recreation in which others engage. Such expressions of parental love do not really bring to children happiness nor a feeling of security to which they are entitled. Getting "more things" usually results in wanting "more things." What children really want of their parents is their **TIME**: time to get close to them, time to pour out their hearts to them and to get help on their problems, time to be encouraged in worthwhile pursuits, and, time to be advised about questionable and hard problems. Yes, the greatest gift parents can give to their children and the most rewarding is **Time**, both by father and mother. Their time under your roof is very brief, so, it must be used to get close to each other in the sharing of life's responsibilities, thus winning rapport. This can result in a tie that will bind throughout life so that honouring father and mother may continue throughout life.

Those of us of the older generation need to recognize the competence and capability of our youth and to help them to find worthy uses for their energy and their talents. The greatest of all challenges we can hold before them is the pattern of the relatively young man who spent only thirty-three years on this earth. In these words He expressed His aim in life: "My meat is to do the will of Him that sent me, and to finish His work."

Let us, as parents and stewards of our God-given time use it to bridge the gap between us and our children and thus change the present situation for the better. Let us put an end to "change and decay." Let us communicate with our youth and help them to have the highest aim in life, to do the Father's will and to proclaim the gospel of Jesus Christ by word and by deed. **End**

Q.

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ANONYMOUS.....(Continued from page seven)

most important RELIGION... and, especially my deep hurt at his refusal to attend the services of the church with me. Yes, I had been taught that "it is better to marry a Christian," but that teaching cannot prepare you for the future if you do not heed to the words... So, plans were made for my wedding... traveling some 200 miles to an army camp in order to "get married." At the time my husband-to-be was in the armed forces. The ceremony was performed as we stood in the "living room" of my parents' small furnished apartment, in a tiny North Texas community. My father at that time "followed the oilfield work" and moved quite frequently. The minister of the church lived some fifteen miles distant in a larger city. He, not being well acquainted with my parents, and with me not at all, refused to leave his secular work to make this short trip to perform our marriage ceremony. There was no choice but to obtain the services of a denominational minister.

Reluctantly, I stood before this man, being joined in holy matrimony with an unbeliever... my heart filled with resentment at the forced circumstances, and also with deep feelings of guilt that "I was being married to a SINNER." Up to this point in my life, the activities of the church had been of primary importance to me. I was completely dedicated to the cause of Christ. These feelings of guilt have plagued me some 25 years... You see, my husband has never OBEYED THE GOSPEL... adding to the ever-present guilt feelings, my "inability to convey to him the importance of living for Christ."

We have brought into this world four lovely children, three sons and one daughter who are, from sound teaching, and the grace of God, faithful members of the Lord's church. Yet, though my daughter has been taught from early childhood to marry a Christian, she has married a young man who has no interest in the church of the Lord." It is going to be difficult for her to remain truly faithful to her Master. It is true, "example is much more effective than teaching."

The heavy responsibilities of rearing the children in the "nurture and admonition of the Lord" have been great, and more so due to the fact that it has been necessary that I find employment outside the home.

Looking at the picture from my husband's side, he has not been happy. He does not understand the importance of being a child of God... In his own words, he remarks, "I feel like I am married to a near-religious fanatic." "The Love of Christ on my part, and the lack of love for Him" on the part of my husband has caused a great barrier between us. It is my prayer that it will not always be so, but time alone, and my continued "faithfulness," I trust will some day bear fruit insofar as his soul's salvation is concerned.

'Tis folly to think marriage between devoted Christians are trouble-free. They are not. But, STOP, YOUNG MAN... YOUNG WOMAN... look into the future mentally and think how difficult your problems will be (if the church is dear to you), should you be bound in the "till DEATH DO US PART" contract with one who has no interest in things divine. For your own sake, that of you future spouse, and your future children, "YOUNG LADY... YOUNG MAN... MARRY A CHRISTIAN."

For personal reasons I prefer to remain anonymous, but trust, if this is ever printed, that it will benefit some young person. You see, it is a TRUE story.

Sincerely,



PEARL.....(Continued from page seven)

The Searching Merchant

Here was a man who desired the best. He possessed some fine character traits. This merchant had a definite purpose in life. He knew exactly where he was going and what he was looking for. The fact that he had a GOAL meant for him a worthwhile life.

It is not otherwise today. The person who wanders aimlessly and has no sense of direction is robbing himself of the joy of living. Now, this merchant had a reason for living. He was seeking goodly pearls. We also must possess the same kind of zeal in our search for truth.

This is precisely what Jesus demands of every man. One great danger that threatens modern man is the giving of himself to trifles. We are seeking after the things of no real importance and are wasting our efforts. Man is risking his soul in search of glittering nothings. The teachings of Christ condemn the quest of the trivial. "But seek ye first His kingdom and His righteousness, and all these things shall be yours as well" (Matt. 6:33, R.S.V.). All other things, even food and clothing, must be secondary (Matt. 6:25-34). Yes, we must be very certain that what we give our lives looking for is worth the search!

The merchant was willing to pay the price for the beautiful pearl. He was determined to have the pearl of great price no matter what the sacrifice. The merchant knew that his lifetime of searching would all be in vain unless he made the great sacrifice necessary to purchase the pearls. He had to sell everything he had — but it was worth it! He knew that things of great value are only obtained at great cost.

We must be willing to sacrifice all in order to follow Christ. Jesus demands our supreme sacrifice (Matt. 10:34-39). We must subordinate every other interest in life to Christ.

If you are lost in eternity, it will be because you did not desire, did not discern, or did not determine to obtain the pearl of great price. Have you made the purchase? **End**

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HITHER (From page 10)

lege—Earl Fly, preacher for the Hollywood Drive church in Jackson, Tenn. recently suffered a heart attack—Bro. Jack Frost, Sr. died in mid-October. A gospel preacher himself; he has three sons whose names as preachers are well known: Jack, Gene and Jere—A very dear friend of mine through the years, Earl Hartsell, has had a serious automobile accident in Louisiana. Earl has been a dedicated laborer in the Lord's vineyard. He, with some three or four other families, were the foundation of the faithful Lynwood church in Shreveport, La., out of which has come a good

church now meeting in Bossier City, La. From Shreveport, Earl went to White Park, La. and did a good work with brethren there. He and his family were supported in the main by the Union Road church in Lufkin, Texas in a new work at Huntsville, Texas which has grown into a promising work. Earl returned again to Leesville, La. to work with brethren there, and about a year ago moved to Alexandria where he has been supporting himself and struggling to start a good church in that city. Earl's condition is serious, and your cards and letters may reach him at: St. Francis Cabrinia Hospital, Room 311, Alexandria, La.—My good friend,

Bob Franks, after an illness of four months, preached his first sermon in about four months for the College St. brethren in Lafayette, La. on Oct. 27. Bob has suffered much physically through the years, and has an iron-determination to continue preaching the gospel. He has suffered much financially for the convictions that he has held. He also has an outstanding hospital bill of over \$3,000 with another medical bill of \$1,000 soon to pay. These sums are over and above his insurance sums. Bob is worthy of brethren's assistance, of which many already responded to his needs. Write him at 306 Myrilyn, Lafayette, La. 70501.

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"Through thy precepts I get understanding.."



Living Moments with the Living Word

James W. Adams



The Impending Crisis

History has a monotonous and embarrassing way of repeating itself. Nowhere is this more evident than in the realm of church history. At the very threshold of victory, when it seemed that the movement to "restore the ancient order of things" in religion would conquer all the bastions of denominationalism with a tidal wave of conversions to simple, New Testament Christianity, brethren decided that the congregational independence which had theretofore been their pride and mark of distinction was stifling and vitiating the movement. They therefore structured as many of the congregations as they could prevail upon to accede to their desire into an organized cooperative which they called a "missionary society."



The Development of the "Christian Church" Denomination

Within a decade after the formation of the American Christianity Missionary Society by the convention convened in Cincinnati, Ohio, October 24, 1849 came the introduction of the use of mechanical instruments of music in the worship. Following this there developed progressively a multiplicity of organizations intra-congregationally and inter-congregationally — proliferating institutionalism, a watering down of the gospel's distinctive message which had been the pride of restoration churches, fraternization with

denominationalism, an open membership policy, theological liberalism, the social gospel, and finally, this year, a complete restructuring of "Christian Churches" or "Disciples of Christ" Churches into an official denominational organization.

The evolutionary cycle, which began with the forsaking of denominationalism as evidenced by "The Last Will and Testament of the Springfield Presbytery" by Barton W. Stone (1804) and "The Declaration and Address" by Thomas Campbell (1809) and was consummated by the acceptance of official denominational status by "Disciples of Christ" Churches at the great Kansas City Convention (1968), was not a simple, peaceful transition. At practically every major step of departure from original New Testament grounds these "progressing, digressing, liberal" brethren left behind a group of their number unwilling to take that particular step. These groups thus left behind crystallized into distinct religious bodies of people, hence today we find the movement to "restore the ancient order" almost completely lost in a veritable maze of divergent and non-fellowshipping groups which have emanated therefrom.

Among the churches that regard themselves as "Christian
See Crisis, page eleven

VOLUME 18 JANUARY, 1969 NUMBER 3

In This Issue

Editorial, "Unique Church Complex,"	
Stanley J. Lovett	Page 2
Is One Church As Good As Another?	
W. L. Wharton, Jr.	Page 3
The Arlington Meeting Again,	
Leo Rogol	Page 4
Our Unchanging God,	
Irene Sowell Foy	Page 5
"	
Harold E. Turner	Page 6
Let's Preach A Funeral Over Discouragement,	
Donald R. Givens	Page 6
A Favorite Retreat,	
Donald P. Ames	Page 7
Some Fruits Of Atheism,	
Kent Ellis	Page 8
Hither . . . Thither . . . Yon,	
Jim C. McDonald	Page 9
Sermon Outline, "Investigate"	
Danny A. Brown	Page 10

James W. Adams — Minister for the Mound and Star church,
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EDITORIAL

Stanley J. Lovett



"Unique Church Complex"

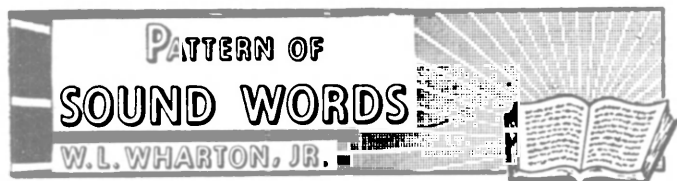
The above title is but a part of the article heading in a Nash-
ville, Tennessee daily newspaper appearing in a November, 1968,
issue. The full title given was "Retired To Own Homes In a Unique
Church Complex." The byline shows the writer was "Bob Bell,
Jr. Church News Editor." The plans are for the first dozen units
to be constructed as soon as 12 prospective residents have been
secured, with a possibility of occupancy by early Spring. "Long-
range plans are for eight separate clusters, a total of 96 units,
on eight acres of church-owned land on DuPont Avenue adjacent
to Madison Park." Mr. Bell indicates what he thinks the "unique"
aspect "of the newest major project for the Madison Church of
Christ" is. He writes, "The plan is unique in that it provides for
individually-owned homes on church-owned land." We certainly
agree it is unique from that aspect. But it is especially unique
(1. Single; sole. 2. Being without a like or equal; single in kind
or excellence; unequalled; matchless" Webster.) from the New
Testament viewpoint as well.

That the gospel enjoins care for their needy by a local congrega-
tion cannot be denied. The "veriest tyro" in New Testament
learning knows this to be true. No informed believer would attempt
to deny it. But this "newest major project of the Madison Church
of Christ" does not fall in the class of caring for indigent brethren.
In fact the occupant must purchase his own home: "They deter-
mined the best way for construction and operation was to let each
person buy his own home." The cost of each house in the first
12-unit cluster is declared to be \$13,950 of which "Retired persons
will pay a pro rata share of the actual cost of construction, with
the church providing a lifetime lease on the land. Each resident
will pay his own utilities and a small maintenance charge."

The most "unique" feature to the plan centers around the
price paid for the "individually owned homes" located on "church
owned land." Not only did the Madison church determine "the best
way for construction and operation was to let each person buy
his own home" but especially significant is the proviso that the
owner "donate it to the church at death." The Madison church thus
again becomes the owner of the house at the occupant's death and
is now ready to re-sell it.

Most seriously, very clearly and without question, this plan
puts Madison church into the housing business: building, selling
and maintaining homes for "retired"

(Continued on page eleven)



Is One Church As Good As Another?

The book of Revelation contains letters written to seven churches of Asia (Rev. 2-3). Of those seven only two stood out as being what they ought to have been (Smyrna, Rev. 2:8-11 and Philadelphia, Rev. 3:7-13). One had left her first love and fallen away; another allowed the teaching of the Nicolaitians. One had a name for being alive but was in reality dead and there was one who allowed a woman teacher to lead the people into idolatry. Finally, there was one that was neither hot nor cold, but lukewarm and God threatened to spue her out of his mouth. Would you say that one of these churches was as good as another?

The topic of our subject has been discussed many times, to my own knowledge, but always with a view to showing the difference between the "church of Christ" and some sectarian congregation. Frankly, there is no comparison between the great, universal or general church of God and even a local congregation of saints. They are two entirely different matters. To show that a sectarian congregation is not the "true" church it is frequently pointed out that the true church began at Pentecost and these others began much later. But, on that basis of comparison, so did all of the present local churches of Christ. There is not a one that began at Pentecost! The church of God, universal, had its beginning then, but for a reason that is not apparent in a topical study such as the present theme. This church is the one Jesus "built," "sanctified," "purchased," is the "head" of, etc., etc., and while this is also true of a local church it does not mean that a local church is either the church universal or a part of it. One can join a local church but he cannot join the church universal. This point has been used with telling force against a sectarian organization and it is shown not to be the "true" church because you cannot join the great body of our Lord as you can a local church. But by the very same token, one can show that a local church of Christ is not the "true church" because one can also join it but cannot join the church universal. It is unfair and misleading to compare any local congregation, sectarian or otherwise, with the church universal.

But, resuming the consideration of local churches and comparisons of them. The point of emphasis in the Revelation letter, as it relates to the various churches,

As in Bible times, there are many congregations of people claiming to be the people of God. When one, ob-

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

serving the difference of faith and practice among them, begins to try to determine who is right and who is wrong he generally approaches it from a comparison of churches, one with the other. He needs to approach it by considering comparison of each with the scriptures. Even when we get past the denominational concepts and understand that each congregation of disciples in the New Testament time stood on its own feet, so to speak, we are still in danger of saying that if a church be a "church of Christ" then it is right. The reason for those quotation marks is this: there is as much difference in a congregation calling itself a church of Christ and in being a church of Christ as there is in a man calling himself a Christian and in actually being one! While we cannot doubt the divine wisdom of referring to the local congregations by divine terms as well as referring to disciples by divine terminology, we still must recognize that referring to a thing scripturally does not, in itself, make it scriptural.

When disciples of Jesus band together for mutual service to God, the service they can scripturally render is bounded by the teaching of God. It is this service, rendered scripturally and in scriptural arrangement of members, that concerns each disciple as to whether or not that church is scriptural. That is, it concerns each disciple who either is considering membership in it or is already a member. It is not the business of any congregation to determine whether some other congregation is scriptural, unless we acknowledge some sort of federation of churches in which various congregations hold membership. In that case it would concern each congregation entered as to the scripturalness of the others with whom they were affiliated! But this is not the case in the Bible. Whether or not the congregation is scriptural is an individually evaluated matter because the individual is answerable to God for his entering into activity with others to do God's bidding. He would have no business forming such association with those who are not, by divine standards. God's people. Neither would he be right in entering with people of God to do anything that God has not authorized to be collectively done by his people.

Too often, I fear, the matter of "which church is right" has become a question of settling party preference; where

See **One Church**, page thirteen

NEW CONGREGATION IN KERRVILLE, TEXAS

With brother Elmer Moore, recently of Lufkin, Texas, as preacher, a new congregation will begin meeting for the first time in Kerrville, Texas, Sunday, January 5, 1969.

Temporarily they will meet in the Kerrville Funeral Home, 1221 Junction Highway and the church will be known as the Junction Highway Church of Christ. Regular meetings will be held on Sundays at 9:45 A.M. and 10:45 A.M. and 6:00 P.M. Wednesday evening service will be at 7:30 P.M. Elmer Moore's residence address is 937 Prescott, Kerrville, Texas. These brethren may be contacted by telephone at CL 7-3479 (Paul Hutchinson) and CL 7-3174 (Johnnie Patterson).



The Arlington Meeting Again

Leo Rogol

I've read quite a bit about the Arlington (Texas) meeting in which several preachers on both sides of the issues came together to discuss these matters that divide us. While some were cautious, even guarded, in their observations on this meeting, there were others who were very strong in their objections. I must admit that at the beginning I had my doubts, yes, even objections to it. But when I "backed off" for a while and really gave it serious thought, I simply cannot find one valid reason for criticism of this Arlington meeting. It is my desire and hope that all brethren will become



more charitable toward those who participated in this and that all may exercise the spirit of charity in view of this matter. I feel that those brethren who made this effort to come together with the liberal brethren should be highly commended. In addition, I wish to commend those with whom we differ, who came with good and honest intentions. I do not endorse nor uphold their views but I respect any man who sincerely desires to come together for the purpose of "searching the scriptures."

It is quite easy to sit back and in some sort of righteous pretense to cast off on brethren who honestly and frankly and openly TRIED to do that which many of us inwardly desired we could have done. (Who is the man who has no desire to meet anyone to discuss the truth?) And the more I think about it, and even while I am writing this article, the more I am amazed at the sorts of unjust criticisms and accusations cast on this effort! One preacher (I don't think he likes to be called that), as is his usual, characteristic style, unleashed a tirade of charges in page after page in his journal. He found a "straw-man" to set up in his opposition to "THE PREACHERS' PROFESSION." It was not a matter of principle; rather, it was a matter of his personal HOBBY he likes to ride so much. Naturally, one who is opposed to the "preaching profession" will make something out of this to his liking. Undoubtedly, several statements by one or two preachers could have been worded better, or left out entirely to avoid an attack from those who were looking for something to criticize in the first place. A liberal is a liberal, no matter what shade he tries to paint himself. But the point is, What was wrong with the principle itself? The desire to meet, get together, to study more seriously those matters that divide us? Where did these brethren violate any principle of scriptural authority?

Some question these efforts upon the argument that if some did not teach and practice unscriptural things to begin with, division would not have come in the first

place. But if any Christian would have refrained from any sin to begin with, there would be no need to dis fellowship that individual in the first place. Since he continued in his practice of sin, whereby it became necessary to withdraw from him, does this mean that all future efforts to restore him must cease subsequent to his withdrawal? "Yet count him not as an enemy, but admonish him as a brother" (2 Thess. 3:15). This speaks of the man we are to "have no company with" (vs. 14); yet the obligation is to admonish him as a brother. IT IS RIGHT AND PROPER TO SEEK ANY MEANS WITHIN SCRIPTURAL LIMITS TO RESTORE ANY ERRING BROTHER.

It would do well for us to consider the following question in determining the right or wrong in this case.

I. Is it wrong for us to "come . . . let us reason together" as we so often say to those we invite to a religious discussion? Honestly, brethren, is it wrong for brethren to put forth honest, sincere efforts in such an endeavor? Some seem to think this was some sort of a "preachers' convention." But I ask, Does not anyone have the right to invite any one else he so desires for any type discussion? Have preachers NO RIGHT to meet with other preachers of their own choosing? Who is the preacher who at one time or another did not either desire, or make an effort to meet with another preacher ("anti" with a "liberal") to discuss "issues"? If this is wrong, then I am guilty of a wrong, and so are many, many other preachers. And if this is right, then it is right for several preachers to come together. Should we not always seek to "open lines of See Arlington, page thirteen

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Our Unchanging God

God through Malachi, made this comforting statement to the "sons of Jacob": "I am the Lord I change not."

In this time so characterized by change: change in the pattern of home-life designed by God, change from God's way for His children to work and worship, and change in manner of life for Christians, it gives us a feeling of security to go to Him who "changeth not" for help. If we lack wisdom in stabilizing our efforts, let us go to God "in faith, nothing wavering." Let us remember that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning" (James 1:17).



The Holy Spirit warns that when one aspires to wealth, prestige and other earthly things, he is like the grass, "and the flower thereof faileth"—so "also shall the rich man fade away in his ways." When one's goal is earthy, he never reaches the zenith. Change characterizes that life and it eventually comes to naught.

Peter wrote to give courage and hope to Christians on the eve of the Neronian persecution. His exhortation was to steadfastness in the faith. He wrote: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the Word of the Lord endureth forever" (1 Peter 1: 24, 25).

Paul in writing to the Romans said: "Things written aforetime are for our learning." By looking back on Israel's change from the ways for them designed by Him who brought "them out on eagle's wings" from bondage, let us see if His people today may be following the same road away from God and to destruction. Near the end of Judah's captivity in Babylon, when the people were about to be restored to their own land, the Holy Spirit directed Isaiah to give words of consolation. The people were to know that their changeless God would not fail in His promise, that "the grass withereth, the flower fadeth; but the word of our God shall stand forever." They would be able to return to Jerusalem. The promise of the Messiah would be fulfilled. These truths were given to the people to encourage them not to trust in man for:

"As for man, his days are as grass: as a flower of

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 field, so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more" (Psalm 103:15, 16).

To those of us who may become discouraged with the ways of the world and with the ways in which the world is in the church, let us hear these words and look up. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint" (Isaiah 40:31).

Let us face the fact that we live in troublous times, due to man's change from a changeless God. May we not only look on man's unfortunate state but let us study Isaiah's words to Judah: "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God" (Isaiah 40:9). Let us say further to all whom we can reach: "Behold the Lamb of God, which taketh away the sin of the world."

William Shakespeare seemed to sense the state of man when he wrote these words in Act 2 of *Henry VIII*.

"This is the state of man! Today he puts forth
The tender leaves of hope; tomorrow blossoms,
See *Unchanging*, page fifteen

"The Truth shall make you free."

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“ ”
Harold E. Turner

I realize the above title is a little unusual but since quotation marks are the “order of the day” I believe befitting.

All of a sudden, it seems, we're expressing ourselves in “terms” used by others which we think have been “abused” or lack “proper expression” so we stick quotation marks somewhere near and that “clears” everything up. The marks clearly indicate that we actually believe the term is senseless and inadequate and we don't want people to think us stupid so we quote it.

If we discuss the fellows who “preach” and don't “work” we call them “full-time preachers” (of course that's after after we quit preaching “full-time” and start “working” some on the sly.)

Now after we quit preaching “full-time” and start “working” a little it becomes necessary to figure out what we are at this point. We could call ourselves part-time preachers but that's kinda funny sounding so let's call ourselves “part-time” preachers and then everyone will understand clearly exactly what we mean.

We “desire” if possible to help the “ignorant” understand the “pitfalls,” “errors” and “stortcomings” of our past “position,” namely “full-time preachers.” So, if we use quotation marks that should “adequately” describe exactly what it was we were doing while “full-time preaching” that was wrong and what we have ceased doing since we've started “working” and quit “full-time preaching” and started “part-time preaching” or else describe the “works” we should have been doing while “full-time preaching” but weren't and now since we've started “working” and quit “full-time preaching” and started “part-time preaching.” Now that might not be “clear” so lets illustrate.

Suppose that we're garbage collectors. Some of the fellows on the garbage collecting crew get all out of sorts and abuse their position: long coffee breaks, golf, fishing and a few other “things” take up too much of their time, so, we quit “full-time garbage collecting” buy our own truck and thus become “independent.” But since we need more money we get another “job” also and decide to write the city a letter about their messed up garbage collecting crew. The letter might read like this:

Dear City:

We have quit garbage collecting and have started “garbage collecting.” In case you don't understand that let's say it another way. We have quit “full-time garbage collecting” and have started “part-time garbage collecting.”
See “ ”, page fifteen

Harold E. Turner — Preacher for the Westside church, Fort Worth, Texas, 5405 Volder Drive, Ft. Worth, Texas



Let's Preach A Funeral Over Discouragement

Donald R. Givens

Discouragement comes at one time or another to every child of God. No one ever had more reason to become discouraged and give up than did the apostle Paul, yet he said, “We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed” (2 Cor. 4:8, 9). Does that remind you of our condition: “pressed on every side . . . ?”



In working for the Lord we may feel that we are not accomplishing what we should and thus we become discouraged. Frequently our efforts seem to achieve no results. We may then become dismayed, disheartened, or depressed. But discouragement has no proper nor fruitful place in the life of a child of the Heavenly Father.

Jesus knew the world would hate His disciples even as it hated Him (John 15:18). After all, the servant is not greater than the master (John 15:20). We need not expect better treatment than was given our Saviour. So let us not become discouraged but “forgetting the things which are behind, and stretching forward to the things which are before, (let us) press on toward the goal unto the prize of the high calling of God in Christ Jesus” (Phil. 3:13, 14).

Discouragement wastes valuable time and saps energy that should be put to much better use. Discouragement may come our way, but it does not have to stay. We may not keep it from entering our thoughts, but we CAN keep it from controlling our life. Have you even known a congregation full of discouraged Christians which grew numerically and spiritually? Have you ever known a person made better by continually living in discouragement? Then if you are afflicted by this disease from Satan, free yourself therefrom by intensive study, earnest prayer, and “abounding in the work of the Lord.” Remember, your work will NOT be in vain! (1 Cor. 15:58.) The zealous Christian has no time left to dwell in discouragement.

But above all, remember that Jesus Christ Himself “preached the funeral over discouragement” when He said, “These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: BUT BE OF GOOD CHEER; I HAVE OVERCOME THE WORLD!” (John 16:33).

So brethren, the plea is this: Be of good cheer. Discouragement will not be able to find any place in your heart when it is full of good cheer. **End**

Donald R. Givens—1309 Chase St., Novato, California 94947.

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A Favorite Retreat

Donald P. Ames

It is usually the practice of those in error to try and throw up a smoke screen to veil the arguments against them, and also to ignore all opposition with the high hopes they will go away before anyone has a chance to really learn something may be "rotten in Denmark." I had a good chance recently to observe a couple of such tactics in operation and also some rather interesting developments therefrom.

One young man, after learning about the truth on institutionalism, immediately wrote the minister of the congregation where he had been living and attempted to teach him the truth (even ordered copies of **Walking By Faith** to assist in the effort). The reply was a very prejudicial one urging him to return home and worship there and also give them a chance to show how the antis were twisting and scaring to get converts. The letter was given to me and a detailed reply was made—and twisted and misrepresented arguments also answered. Usually quick replies have produced none yet, and perhaps this is because we urged the minister to be fair and engage in a written discussion so both sides could be impartially examined. But, as usual, it's easier to argue when you can make it a one-sided argument than when you have to face the music and see your misrepresentations exposed.

Another young man, from California, objected to a lesson, and wanted to discuss the right or wrong of church-supported colleges. He claimed to be reared under the wings of Pepperdine and presently a law student and felt he could make a pretty good case. It quickly became evident though that he not only had never heard any opposition, but was even willing to accept the missionary society on the same basis as the colleges for church support. He regarded the college as a vital function of the church, and the board as elders—area wide if needed. He had never thought of the fact the board was scattered throughout the nation nor was it under any local elders even if it were the work of the church. To be more specific, he did not even know what the work of the church was nor how and why New Testament churches cooperated. He was "inclined" to agree on instrumental music because of the evidence against it, and admitted before the evening was over he was badly in need of an understanding on the church, its organization and its work. He had risen in defense because he felt the college was the church, and no one had ever dared (or perhaps cared) to show him otherwise.

Brethren, many know better—many still do not. And the liberals would like nothing better than to keep them in the dark. But their efforts are only part of the story. Today we hear a lot about the drifting going on—but where

Donald P. Ames—minister of 410 S. Michigan church in Chicago. 57 Long Beach Road, Aurora, Ill. 60538.

will it be in another generation with such foggy notions as these coming up among those of the college age today? The liberals have run so far from discussing it and facing the music of their lack of logic and scripture that they have sold the church down the river and started a snow ball rolling they themselves will never stop. Already it is picking up speed—where will it end? **End**

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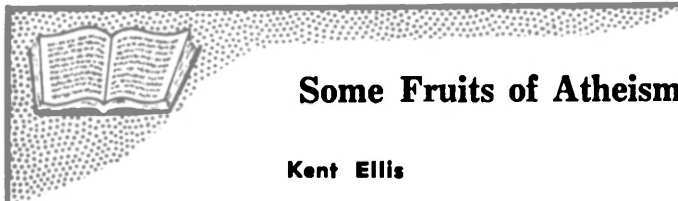
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Some Fruits of Atheism

Kent Ellis

We are told by some that the benefits of atheism are many and varied. It reputedly removes from the mind of man hurtful, degrading delusions and gives to him correct and ennobling views of life and of himself. It purposes to elevate man from prostration before a higher being to the position of the highest being himself. Being thus dignified and having his mentality and energies released from the vagaries of religion, man, the crowning result of evolution, is able to attain to his full potential. So goes the gospel of atheism. Surely, then, if all this is true, the atheist, of all people, should have the highest regard for mankind and should be the happiest of all men. But is this true?



We shall allow two well-known adherents to skepticism to answer this question for us. For a sample of what atheism does for a man's estimate of life and other men, consider these words of Voltaire, France's most noted apostle of unbelief: "Strike out a few sages, and the crown of human beings is nothing but a horrible assemblage of unfortunate criminals, and the globe contains nothing but corpses. I tremble to have to complain once more of the Being of beings, in casting an attentive eye over this terrible picture. I wish I had never been born.... The box of Pandora is the most beautiful fable of antiquity. Hope was at the bottom" (*Therefore Stand*, Wilbur M. Smith, pp. 188, 189).

Now, ponder the happy and optimistic views of the well-known philosopher and historian of our own times, Will Durant: "God, who was once the consolation of our brief life, and our refuge in bereavement and suffering, has apparently vanished from the scene... Life has become... a fitful pollution of human insects on the earth, a planetary eczema that they soon be cured; nothing is certain in it except defeat and death—a sleep from which, it seems, there is no awakening... Faith and hope disappears; doubt and despair are the order of the day... It seems impossible any longer to believe in the permanent greatness of man, or to give life a meaning that cannot be annulled by death... The greatest question of our time... is whether men can bear to live without God" (*Ibid.* pp. 72 73., 198).

Ironically, the last quotation is from a volume entitled *On The Meaning of Life*, and is part of Durant's answer as to what is the meaning and worth of life? Atheism's answer is that life is a dismal, hopeless, useless, meaningless, miserable mystery. The person we call an atheists, God calls a fool (Psalm 14:1). Undoubtedly, then, there is a fitness in the designation. So far as man's happiness and

Kent Ellis—Preacher for the 4th and Groesbeck church, 417 E. Groesbeck, Lufkin, Texas 75901.

welfare are concerned, as another has said, if there were no God it would be better to invent one. **End**

URGENT HELP NEEDED

BELFAST, NORTHERN IRELAND

Carl McCullough

The Carl McCulloughs have been in Belfast, Northern Ireland for a period of four and a half years. A small group of Christians, well grounded and rooted in the faith, now meet in Belfast. These brethren are fully informed concerned the issues and division in the church. It was necessary they be instructed in our differences because of the three liberal congregations meeting in Belfast as well as others meeting in near by towns.

Recently it became necessary for medical reasons and on doctors advice for my wife to return to the States. This means that I also must return sooner than anticipated. At present I plan to be here through March of next year. It is agonizing to be away from your loved one and helpmate, but I spent two years over here during the war away from wife and children and now feel it is not asking too much of men to spend six months away from them in the Lord's army.

Our urgent appeal to you is this, there is an immediate need for one or more families to come to Belfast to work with these brethren. Perhaps you have been considering a work such as this for some time but have delayed putting your thoughts into action. Now is the time to act. Make plans now to come to Belfast.

We will also need funds for return to the States. Air travel for two is about six hundred dollars. Crating and shipping household effects and books plus a few miscellaneous items will add another four hundred dollars. A fair estimate of funds for return is one thousand dollars (\$1,000.00). Will congregations and individuals please take note of our need and send funds now. If you would like to inquire about me, write the elders of the church in South Houston, Texas, P. O. Box 346 or the elders of the Capshaw church of Christ, c/o E. L. Laxson, Route 3, Box 188, Athens, Alabama.

Send funds and inquires about Northern Ireland and the church to Carl McCullough 99 Onslow Parade, Belfast 6, Northern Ireland. **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 baptized during October at the Downtown church in Lawrenceburg, Tenn. — One was baptized during October at the Highland Blvd. church in San Antonio, Texas — One was baptized during November at the Arch Street church in Little Rock, Arkansas — One was baptized in Nov. in a meeting in Utica, Ohio — Three were baptized in October and November at the 77th Street church in Birmingham, Ala. — One was baptized in October at the Steele, Missouri church — Two were baptized during November in Griffith, Indiana — One was baptized in November at the Central church in Beaumont, Texas — Two were baptized during October and November at North Main in Vidor, Texas — One was baptized during November at South Flores in San Antonio — One was baptized in Nov. at Winchester Road in Memphis, Tennessee — Three were baptized during late October at the Fairview church in Santa Ana, Calif. — One was baptized in late October at the Silver Street church in New Albany, Indiana — One was baptized at the West End church in Bowling Green, Ky. in a meeting with **Edwin Hayes** — One was baptized during November at the Expressway church in Louisville, Ky. — One was baptized during November at Haynesville, La. — Two were baptized in November at Edna, Texas.

Edwin Hayes held a meeting in Lafayette, N. J. in mid-November — **Claude M. Wilsford** held a meeting in Nov. for the Second St. church in Bloomington, Indiana — **Maurice Barnett** held an early November meeting for the church at Clairemont, Calif. (San Diego) — **Gilbert Copeland** held a November meeting at the N. 55th S.E. Street church in Lancaster, Calif. and **Donald Wilson** was at Hemet, California the same week — **Herschell Patton** was in a meeting during Nov. at the South Third Street church in Pulaski, Tenn. — **Robert Jackson** held a November meeting for the Weatherly Heights church in Huntsville, Ala. — **Judson Woodbridge**, **John Dillard**, **Earl Kimbrough** and **Larry Darnall** spoke on a four night lectureship at the Stone Street church in Jonesboro, Arkansas in mid-Dec. — **Robert Atkinson** held a Nov. meeting for the church in Orcutt, California — **Robert Jackson** was with the El Bethel church near Shelbyville, Tenn. in a

Sept.-Oct. meeting — **Ross Saunders** held a meeting for the Green St. church in Magnolia, Ark. in Dec. — **Ardie P. Brown, Jr.** held a meeting in November for the Edna, Texas brethren — **Herschell Patton** held a Dec. meeting for the Red Bay, Ala. church — **James F. Dancer** held an early December meeting for the church in Mattoon, Illinois, meeting on South 17th Street — Brethren in Auburn, Ky. held a late September meeting with **Robert P. Nichols** doing the preaching — **Jesse G. Jenkins** held a mid-November meeting for the brethren in Green's Bayou, Texas — **J. T. Smith** held a November meeting for the Hines Chapel near Graysville, Ohio — **Earl E. Robertson** held a late November meeting for the Marttown Rd. church in Parkersburg, W. Va. — **A. C. Grider** held a late November meeting for brethren in Paden City, W. Va. — **Homer Walker** held an early December meeting at Santa Susana, Calif. — **Maurice Barnett** held a December meeting for brethren at W. Pleasant Run church in Lancaster, Texas — The Southside church at 501 East Elm, McKinney, Texas had a November meeting with different brethren preaching — **Dan Shipley** held an early November meeting for the South Flores church in San Antonio, Texas — Spanish brethren in San Antonio held a lectureship during October: brethren **Logoria, Soto** and **Partain** spoke two nights each — Brethren at 40th Street and Monte Vista in Phoenix, Arizona held a mid-November meeting — **Garreth L. Clair** held a December meeting for the Calvert Street church in Wichita, Kansas — **David Boner** held a mid-October meeting for the brethren meeting at Floral Heights in Wichita Falls, Tex. — **Ed Dye** held a mid-November meeting for brethren at Park Hill in Fort Smith, Arkansas — **Larry Hafley** spoke one night in late December at Richie, Illinois on the theme "Theory of Evolution" — **Roy E. Cogdill** held a December meeting for the Parish Ave. church in Peoria, Ill. — **Don Byler** held a mid-November meeting for the Inglewood Park in Grand Texas — **Connie Adams** held an early November meeting for the church in Wellsburg, W. Va. — The brethren at Palatine, Ill. held a late October lectureship — **Dorval McClister** preached for the brethren at Hessville, Ind. in a late October meeting—

John H. Garrard held an Oct.-Nov. meeting for brethren in Joliet, Ill. — **W. E. Bingham** held a November meeting for the Crestwood, Ill. church — **Foy W. Layton** held a November meeting for the brethren meeting in Lake Charles, La. — **Elmer Moore, Jr.** held a November for the Parkway church in Corpus Christi, Texas. —

The brethren in Green's Bayou, Texas have erected a new meeting house that is located at 1020 Maxey Rd.—Brethren in Mesa, Arizona are making progress in their work. On October 6th 142 were assembled for morning worship, four times larger than the average attendance two years ago — **Herschell Patton** has resigned from the work in Lawrenceburg, Tenn. (Downtown church) and is to move, around the first of the year, to work with the Locust St. church in Mt. Pleasant, Tenn. — "For some time a number of brethren living in the Whitehaven (Memphis, Tenn.) area have been considering and looking for a place to meet to begin a new work in that area . . . These brethren have found a place to meet and have started . . . They are meeting at 1540 State Line Rd. This is not a faction or split but a simple desire on the part of brethren to do more in the work of the Lord. We pray that their efforts will be fruitful and to the glory of God." via the bulletin, Winchester Rd. church, Memphis — **Max Ogden**, preacher of the church at Bear Wal-low, Kentucky has suffered a stroke. We know little other details of his condition — **Fred A. Shewmaker**, 230 S. Wall St., Wilmington, Ohio: "Brother C. D. Plum preached in a meeting at Wilmington, Ohio November 10th through 17th. The preaching was excellent. Six of our young people were baptized into Christ. He is to enter the Hospital in December. I know that he would appreciate the prayers of faithful brethren everywhere during his confinement. Bro. Plum is in his seventy-first year of life having passed his seventieth birthday last June. He has a wealth of experience and uses blackboard lessons which he makes plain enough for the children to understand. If you are planning a gospel meeting for 1969 and have not called a preacher to do the preaching may I suggest calling C. D. Plum, 2503 Liberty St. Parkersburg, W. Virginia. At this time he has 13 meetings booked but is not confined by local commitments. He would do you good."

An interesting report comes from **Wayne L. Payne**, Nigeria in which he tells of a trip during October. Leaving on October 2 he preached in Ife-Ila where the first night's attendance was 256. Next morning at 5:30 110 met, at 9:00 A.M. 112. Sun-morning attendance was 315. Ten were baptized in three days . . . Going to Aiegunle they were permitted to preach to the Apostolic church once, but forbidden the second time . . .

INVESTIGATE

Isaiah 8:20; 1 John 4:1; 2 Thess. 5:21; Acts 17:20

DENOMINATIONALISM

B B B	C C C
M M M	P P P

1. Began Various Places and Times
2. Nothing In A Name
3. Membership Non-Essential
4. Salvation By Faith Only
5. Baptism - But Not Essential

PECULIAR SECT Acts 8:22

LC LC LC LC
LC LC LC

1. Began in Jerusalem AD 33 - Isa. 2:2-4; Mark 9:1; Luke 24:49; Acts 1:8; Acts 2:1-4
2. Names Important - Acts 4:12; Phil. 2:9-11
Bride - Eph. 5:23-25, 32; Romans 16:16
3. Membership Essential - Acts 20:28;
Eph. 2:15-16; Eph. 5:25; Acts 2:47
4. Faith, But Not Faith Only - Acts 11:21;
Romans 10:13-14; John 1:12; John 8:31-44;
James 2:24
5. Baptism Essential to Salvation - Mark 16:16;
Gal. 3:27; Acts 2:38, 22:16; 1 Peter 3:21
-- Danny Brown

From thence to Ikoriko to preach in a denominational meeting house with further disturbances by the Jehovah Witnesses, but four baptized here... Going to Awoye two were baptized; from here brethren traveled to Odun-Oyinbo where they preached once with thirteen baptisms, traveling to Ajagba preaching on Sunday morning and evening with eight baptisms. Twelve days from home, but 37 baptisms as a result — "A letter comes from the Seminole church in San Diego saying that a rift of about three years ago has been breached, and that the congregation at Lake Murray and the Seminole Drive church have been united. It is good news when brethren can agree and unite on the word. They are meeting in the location of the Seminole church, 4790 Seminole Dr." via bulletin, Studebaker Rd., Long Beach California — **Otis Moyer** met **Harry H. Howard** (Mormon) during late October at the L. D. S. stake Center in Rialto, California.

News comes of a new church meeting in Taylors, South Carolina, meeting at Wade Hampton and East Main in Taylors. Interested brethren can call M. C. Reynolds there at 877-0848 — Brethren in Bergen, Norway report one baptized there in October — **Henry Edwards** began work with the Clute, Texas church during November — **Basil Cass**, one of the preachers of the Krugersdorp, South Africa church

has moved to Port Elizabeth, S. A. to work with faithful brethren there. The Port Elizabeth church is a fine congregation having recently built a new building. Brother Cass needs support from states, and a minimum of \$400.00 per month. He is highly recommended by Gene Tope, American preacher in South Africa — **Andy deklork** hopes to go to Phalaborwa, a city of 20,000 people to plant the cause of the Lord — "After two years at Brown St. in Akron, Ohio, I am now living at 513 Carolyn Street, Temple Terrace Fla. 33617. I am preaching for the church which meets at 2510 Lakeland Hills Blvd., Lakeland, Florida, **Ferrell Jenkins**."

William C. Sexton, 2804 Lafayette, St. Joseph, Mo., 64507 writes: "We at the Tenth and Lincoln St. congregation here in St. Joseph, had a meeting Sept. 15-22, with eight different speakers in addition to myself. The theme of the meeting was: 'Man and His Religion.' 3 people responded — I was baptized and 2 placed membership with the congregation. We had good attendance, and the interest was high throughout the meeting. The work here, I believe, is growing, and I have committed myself to stay here. Hoping to build a self-supporting congregation before we move."

The infant son of Lanny and Paula Parish was stricken in November with spinal meningitis and at this

writing is confined at the Texas Children's Hospital in Houston, Texas. The ultimate outcome of the infant is not known to us at this writing; but we know that Lanny and Paula had no sort of insurance to cover this expensive illness. Lanny has been preaching for about a year for the brethren at Herty (Lufkin), Texas and, from all report, has been doing a good job. His address is 411 Wilton Lufkin, Texas.

Ardie P. Brown, Jr. "After almost four years of very pleasant work with the Thomas Blvd. congregation in Port Arthur, Texas I am moving to work with the Vivion Road congregation in Kansas City, Missouri. Don Givens of Novato, California will be moving in February to work with the Thomas Blvd. church. My new address will be 2020 Vivion Road, Kansas City, Missouri, 64118. When visiting in the Kansas City area visit with us. Anyone having friends or relatives living in Kansas City that might be contacted, please let us know."

Darwin Chandler: "After working with the Southside church of Christ in Brady, Texas for a very short time, I have accepted an invitation from the elders of the West Avenue church in San Antonio, Texas, to work full-time with them in conjunction with brother Leon Odom. The church in
See *Hither*, page fourteen

persons. We freely confess our entire ignorance of the knowledge of any New Testament authority that would permit a church of Christ, as described in the word of God, to enter into such a secular housing project as is thus planned. Such an activity cannot possibly be classed under benevolence, edification or evangelism in which a local church may lawfully engage.

However, this latest project does not surprise us too much as it has long been apparent that the Madison church is much more interested in "being on the march" in a worldly fashion than concerned about a "thus saith the Lord" in all it does in service to God. **End**



CRISIS — (Continued from page one)

Churches" there are three or four distinct, non-fellowshipping groups: (1) the ultra-conservative group represented by such men as Julian Hunt (They ordinarily call themselves "churches of Christ."); (2) the middle-of-the-road group represented by such men as James DeForrest Murch; (3) the ultra-liberal group which promoted and officially organized itself into a denomination at the Kansas City Convention (1968); (4) the group made up of a thousand or more churches which have refused to affiliate with the new denomination officially formed at Kansas City. These bodies represent critical divisions among those of the "restoration movement" who have traditionally held liberal views relative to what the word of God allows in the realm of religious practice, which liberality first manifested itself on a brotherhood scale in the formation of the American Christian Missionary Society in 1849.

The Relevance of the Emergence of the "Christian Church" Denomination to an "Impending Crisis" Among Churches of Christ

What "Christian Churches" do, while interesting, is not a matter of great concern to members of the churches of Christ. However, in this case the history of the emergence of the "Christian Church" denomination is relevant to the situation which now obtains among professed churches of Christ by reason of the fact that the history of the evolution of digression among the Christian Churches is being daily re-acted among professed churches of Christ.

Churches of Christ in recent years have taken the same step in principle that the churches took one hundred twenty-five years ago when they formed the missionary society. They have repudiated congregational independence in the formation of human organizations and combinations of churches in so-called "sponsoring churches" for evangelistic and benevolent purposes. This has not been followed, as it was in the past, by the introduction of mechanical instrumental music in the worship (though many admit privately that they would have no objection to such), but it has been followed by proliferating institutionalism both intra-congregationally and inter-congregationally, by fraternization with denominationalism, by a watering down of the gospel's distinctive message, by a developing social gospel, by practices bordering on open membership, and by theological liberalism.

Conservative Christians

A century ago, when the missionary society and instrumental music were introduced by brethren, a conservative group of brethren refused to go along with the great group of more liberal-minded brethren. Consequently, a distinct group of people, non-instrumental as to worship and congregationally independent as to organization, continued to exist and function. They were left behind by the more liberal brethren who evolved toward denominationalism. These people were the nucleus of churches of Christ of our day.

Within the past two decades, brethren among these churches of Christ with more liberal views as to what the word of God permits in religious practice have re-enacted the history of a century ago. They too have left behind a more conservative group of disciples unwilling to follow their leadership into practices and organizations unauthorized by the word of God. This has resulted in two non-fellowshipping groups of brethren. The majority of the brethren, as was the case a hundred years ago, went with the more liberal-minded group.

One might think that this having happened the more liberal-minded brethren would sail on calm seas. Such, however, is not the case. Which fact suggests our next point and the title of this article.

The Impending Crisis

As was the case among Christian Churches, the segregation of the conservative objectors has by no means settled the difficulties of the more liberal brethren. Having tasted the sweet fruits of license, the first-fruits that is, many are unwilling to stop until they harvest the full crop. That a battle of significant proportion is fast developing among these brethren—the ultra-liberals and the so-called "middle-of-the-roads"—is evident from the rumblings of the press and pulpit.

In a recent bulletin which comes to my desk, there is a "Guest Editorial" by Brother Batsell Baxter, prominent in the administration of David Lipscomb College, that deals with the developing battle with theological liberalism among these brethren. Hear him: "More and more in these days we hear talk of 'Liberalism among us.' The disturbing fact is that there is liberalism among us (emphasis mine JWA) and we need to be aware of it, concerned about it, and active in opposing it. In the past score of years the church has faced, on the one hand, a serious defection in the direction of anti-orphan home, anti-cooperation, and the like. Divisions have come, hard feelings have arisen, and the Lord's church has suffered greatly. However, the threat to the church today on the side of liberalism is far stronger and of much greater danger (emphasis mine JWA)." (*Progress at Pearl*, Vol. II, No. 41, p. 2.)

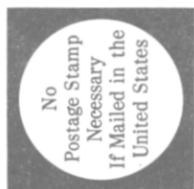
Like the apostatizing Christian Churches of a century ago, the brethren among whom Brother Baxter moves are confronted with a mighty struggle among themselves over theological liberalism—the inevitable next step after the acceptance of religious practices without Bible authority. A noteworthy crisis does indeed impend. We propose to watch it with more than a little interest. With that in mind we shall write several articles concerning it with Brother Baxter's article as our inspiration. Look for these. **End**

Friends of Florida College:

You are in a position to render a very great service to the college by sending us names and addresses AND high school classifications of students. We are most concerned with SENIORS and JUNIORS now, but also want others later. Be sure to give the present high school classification (this fall, 1968-'69).

We are very grateful for your assistance. Please use the postage paid envelope which appears on this page. If you need space for other names, use a separate sheet of paper, put in envelope and seal on all sides. We are grateful for your help.

James R. Cope, President of Florida College



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ONE CHURCH _____ (Continued from page three)

the individual thinks of the church as something apart from the people and by getting in the "right church" he himself is thereby made right. Indeed, this would make the "church" our saviour rather than the church being the saved (1 Cor. 1:2).

No disciple of Jesus is all that he ought to be; that is, he falls short of the complete example left him by our Lord. Being a Christian does not mean that one does no sin but rather that he strives with a full heart of love for God and faith in His will to do God's bidding. This will explain why justification is not the result of "perfect" obedience but rather by faith... a faith that knows no mental or moral reservation and strives ever to do God's bidding.

As one looks about he observes many levels of disciples: the weak and strong (Heb. 5:11-14) as may be manifested in diet (understanding of the scriptures) and life (Rom. 14:15-20; 1 Cor. 8:8-13). None will deny that each is equally precious in the eyes of God though their effort of attainment to the full measure of the full stature of Jesus may vary greatly (Eph. 4:13). The point for each of us to be concerned with is whether or not we are thinking and acting for ourselves in harmony with that standard God has set, rather than whether or not we fall below or rise above some other professed follower of Jesus. While we may, and most likely will, reach certain conclusions concerning him and his service, let us make sure that the teaching of Jesus rather than the norm of other's conduct be the testing point.

Since a local church is no more and no less than a "togetherness" of persons claiming to be disciples of Jesus, the validity of their claim rests on adherence to divine standards rather than conformity with some other religious group or groups. The "rightness" or "wrongness" of a local church rests squarely on the (1) correctness of the individuals in the fellowship and (2) the correctness of their "together" activities as weighed by the scriptures. True congregational independence is difficult to either comprehend or practice in our day because we seem to be able to think only in terms of "association of churches"... churches of "like faith and kind" joined together. While the New Testament abounds with churches of like "faith and kind," it knows nothing of their being joined together; this joining together is denominationalism. One congregation of any kind is not a denomination, A collectivity of churches, whether of like kind or not becomes a federation or collective and, in the particulars of that which they work together in common to accomplish it, is a denomination and each congregation is denominational. Denominationalism is unknown to the teaching of the New Testament.

(Continued next month)



ARLINGTON _____ (Continued from page four)

communications" in hopes that our efforts to restore erring brethren may be rewarded? Or should other than **preachers** seek to open opportunities of such discussions? Or should we seek to restore **any other THAN PREACHERS**? Are not

preachers the most active, even instrumental, in teaching truth or error? Then should not faithful preachers make diligent efforts, if possible, to restore those most active in teaching **error**? Yes, I know that **ALL CHRISTIANS** are to teach and preach when they have opportunity—but this includes **preachers** also.

Let me say right here and now, that at one time I was a liberal preacher. And through the efforts of a good, capable preacher I changed my position with regard to "current issues." Now if it was good, yet even proper for one preacher to discuss with me, what is wrong with several preachers getting together for this same purpose?

2. Did this meeting violate principles of local autonomy of the organization of the church? Which **CHURCH** did they represent? Which **CHURCH** **sponsored** them? They did not answer **TO** or **FOR** any church; no church answered for **ANY** of these preachers. This was purely an **individual** matter—apart from any organizational tie-in with any church or combine of churches. Hence, what scriptural principle in **this matter** did they violate? What scripture denies individuals the right to come together to study? What scripture denies a faithful gospel preacher to teach the truth? There was nothing here likened to the "Jerusalem Conference" (as some called it). They did not represent their respective congregations where they labored. They did not indicate they were spokesmen for a single local church or a diocese of churches under a sponsoring eldership. I know not of a single church these preachers approached with the request that they "endorse" them, nor do I know of a single church that tried to sponsor this gathering of different preachers. (Maybe some liberal church might have liked to suggest such, but this places no indictment upon our faithful brethren.)

3. When is it wrong to try to teach the truth? Of course, such a nation-wide set up as Herald of Truth is unscriptural, but there is no parallel between these two principles. The H. O. T. set-up involves the matter of **congregational organization**; the latter, a meeting of a group of **individuals** separate and apart from any **church** function or organization. Are our brethren to be condemned for making an effort to clear up misunderstandings and arrive at some point of understanding? Again, just because these were **preachers** that came together, this in no way makes it wrong to come together, neither does this infringe upon the bounds of the organization of the church.

4. As I brought out in my own case, **WHAT IS WRONG WITH TRYING TO RESTORE SEVERAL BRETHREN**, or a **GROUP OF BRETHREN**? Just suppose that **ONE** preacher in the liberal camp saw his error and renounced it? Would this in itself not be reason enough to consider this effort worthwhile? Would not this **ONE PREACHER** be instrumental, in his lifetime, in teaching **MANY** souls the truth on these issues? And that is precisely the aims or desires of this gathering, to accomplish in some way, or means, that the truth could be propagated.

5. Was it wrong for the "liberals" to express their views? Is it not done in public (or private) debates or
(Next page, Please)

discussions? Are we so bigoted, are our minds so closed that we will not allow the other person to present his **views**? In any phase of teaching, when we refuse to allow those with whom we differ to express their views, we meet with utter failure. When we so close ourselves from the one we consider to be in error, does this not only generate the same attitude or reaction in him? How can there be any hope of a **fruitful** discussion if we violate the very principle by which such is accomplished? My brethren, such an attitude that **WE** have **ALL THE RIGHT TO TALK** and that the **only right** the opposition has is to **listen**, breeds the very same spirit of **sectarianism** we so strongly oppose in others. We then simply settle down in a neat little rut of our self-made sectarian world, build our wall about us and completely isolate ourselves from the world without. No, the Lord said: "**GO YE INTO ALL THE WORLD . . .**" We must "**break down**" the "**wall**" in order to reach them. **This does not mean we relinquish truth**; it simply means we must be ever ready and willing to meet with those we try to save. And if some of our brethren have drifted into the world of denominational error, we must **GO . . .** to them as we **go** to any entrenched within the fold of denominationalism. It is much easier to shut off and isolate ourselves, thank God we are not as they are, and consign them to destruction for their unscriptural ways than it is to put forth diligent effort to **RESTORE** them.

6. What, if some have unscrupulously used this meeting to further their propaganda against us? What if they have **abused** the honest and sincere efforts on the part of those genuinely interested in the truth? Does this, in itself, make such efforts **wrong**? This does not impugn the character or efforts of the sincere and faithful; it **only indicts** those guilty of this unfair and dishonest practice. The Jews used the words of Jesus in their propaganda to condemn and destroy him. They charged him with making an attempt to over-throw and destroy the temple and the raising it up again in three days. Simply because they used

HIS words, did **this** make what he said **wrong**? Some brethren have even attacked the hopes, desires, yes, even anticipations of some of these preachers. I only wish all preachers expressed the fervency and honest desire, the hope of accomplishing much good for those in error.

In Conclusion

I realize that some things were said that would have been better if they were not said. But this does not involve this matter of the **right** of these brethren to come together in this Arlington meeting. I know some preachers (including me) who have said wrong things in the pulpit. Does this mean they have no right to preach at all—that they should quit preaching? I would have to be the first one to quit! Simply because some have made unguarded statements, does this negate the right to a good discussion in the proper effort to restore peace and unity among brethren? The issue is not what someone may have said; the issue deals with the coming together, the meeting itself.

Just because **PREACHERS** came together, this did not constitute any **church function**. Simply because Paul taught "**daily in the school of one Tyrannus**" (Acts 19:9) is **no indication that he was advocating "the college in the budget"** promotion! He was a gospel preacher teaching in a secular school—and teaching the gospel at that!

Thus, in conclusion, I ask, What book, chapter and verse did this meeting violate? Maybe there was poor judgment evidenced on the part of one or two—but whose judgment is infallible? This question deals with the principle of this gathering, not the judgment exercised on the part of one or two. Whatever one did himself has no bearing on the right of these men to come together in this meeting. **IT WAS THEIR RIGHT AS INDIVIDUALS**. I heartily commend these brethren for **their sincere efforts** to reach the erring, and only wish more brethren would manifest the same love for lost souls rather than making **UNFOUNDED AND UNJUST CRITICISMS**. **End**

HITHER (From page 10)

Brady is looking for a good man to move into the work here when I leave.

"Even though I have been here but a short while, I have learned that these brethren are good, sound, conscientious disciples. There has been no difficulty at any time and the prospects for growth are good here. I can recommend this church to any gospel preacher who desires to work with a congregation which is at peace, and working together. The target date for my move to San Antonio is June 1, 1969. However, if the brethren here can find the man they want before then, they will move him at once, as I will be free to move before June 1, if they get another man. This is a worthy church brethren and will be a good work. Correspondence may be addressed to myself, Darwin Chandler, 1922 So. Pine St., or to Joe Elliot, 2012 So. Walnut; or Walter Wilson, 1808 So. High, all in Brady, Texas."

Elvis Bozarth, 536 N. Poplar, Mon-

tebello, Calif. 90640: "My meeting work for 1968 has now ended with meetings at follows: 74th Street, Chicago, Ill.; Clairemont Mesa, San Diego Calif.; Montebello, Calif.; Northside, Ft. Wayne Ind.; Beatrice, Neb.; Englewood, Chicago, Ill.; Sioux City, Iowa; Macon, Missouri. Due to the health of my wife, my meeting work away from home will be curtailed in 1969 and subsequent years. This step is taken with reluctance because there is more need for preachers to get out into the fields than ever before. Of the eight churches named above, only three had fulltime preachers when I was with them. With experienced preachers increasingly going into secular work, fewer young men giving their time to full time work for the Lord, and the additional churches being established and salvaged from liberalism, the preacher shortage is likely to get worse before it gets better. It is hoped that those now supported full time will circulate more and work harder to save souls and build up the brethren."

Dean Bullock — "After two and a half pleasant years with the Matthews Street congregation in Bay City, I am moving to Houston to work with the church in Greens Bayou. The church there has moved into a fine building and to a new location (1020 Maxey Road, one block off Interstate 10 East). Exit at Federal Road. Note my home and mailing address: 12402 Mylla, Houston, Texas 77015."

The Lord's body meeting at 3221 W. Court St. Pasco, Washington will be in need of a preacher to work with them as of June 1969. The church here is a result of a conservative stand against modern innovations and consists of 30 members. Pasco is located in an area with a population of 100,000 and growing rapidly. Financially the church is able only to pay \$300.00 per month toward the support of a preacher so secular or outside support would be necessary. Those interested please contact: church of Christ, 3221 W. Court, St. Pasco, Washington 99301.

Directory

\$3.00 Per Entry

GLENDALE, ARIZONA

Church of Christ
7161 N. 5th Drive

Bible Study 10:00 A.M.
Morning Worship 11:00 A.M.
Evening Worship 6:00 P.M.
Wed. Bible Study 7:30 P.M.

Evangelist: Garreth L. Clair

Phone: Off. 934-2481; Res. 934-2779

TALLAHASSEE, FLORIDA

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

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UNCHANGING. (Continued from page five)

And hears his blushing honours thick upon him;
The third day comes a frost, a killing frost,
And when he thinks, good easy man, full surely
His greatness is a-ripening, nips his root,
And then he falls—

Read and re-read Isaiah 40. "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."

Let us base our hopes, our aims and our direction in life on the Word of our unchanging God.

End

(Continued from page seven)

bage collecting." Now surely, city, you can see the "sense" in this action and will take the necessary "steps" to correct the "problems."

"Yours truly,"

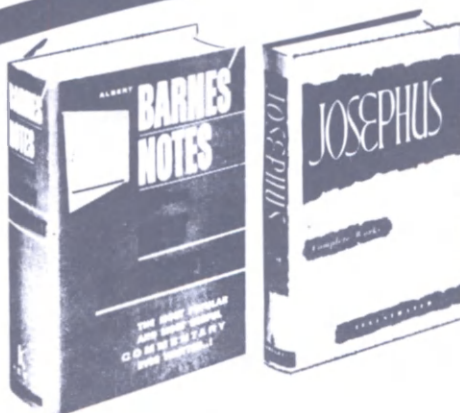
"Independent Thinking

Garbage Collecting Co.

So now we have it in a nutshell. If you're a preacher for goodness sake leave such alone start "preaching." All of you elders should become "elders," deacons, "deacons"; let's make buildings "church buildings" and when you baptize someone if you say anything you be sure and say it in quotation marks. Then get you a type-writer with twelve extra sets of quotation marks and all our problems will be solved over night.

End

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James W. Adams



Fearful Forays Of The "Fundamentalists"

Spiritual and military engagements have much in common. This no doubt explains the numerous military figures of speech employed by the inspired writers of the New Testament. In *The Preceptor*, January 1969 issue, attention was called to an "impending crisis" among the brethren and churches which support human institutions in benevolence, evangelism, and edification, the sponsoring church variety of church cooperation, and church-supported recreational and entertainment programs. This "crisis" revolves around the marshalling of forces for a professed battle to death between the so-called "middle-of-the-road" brethren (or fundamentalists, as they like to think of themselves) and the developing "theologically liberal" group among them.



Does Such a Group Actually Exist?

We quoted Batsell Barrett Baxter as recognizing the existence of "liberalism" as a "great danger" among them. We could quote Reuel Lemmons, editor of the *Firm Foundation*: Ira Y. Rice Jr. of *Axe on the Root* notoriety; Eugene W. Clevenger, *Abilene Christian College* professor, with reference to several of his own colleagues on the faculty of that school; the writers of *First Century Christian*, a journal published from Memphis, Tennessee and started for the express purpose of opposing such "liberal-

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

ism" as recognizing the existence of such a group, and this by no means exhausts those whom we could quote to this effect.

These men freely predict an imminent battle among them that will make their recent skirmish with a troublesome group whom they call "Antis" a mere corner argument by comparison. At the now well publicized and often misrepresented *Arlington Meeting* last January those of us judged to be "Antis" by these brethren were exhorted to consider the far greater importance of this impending crisis as compared to our differences with them. We were chided for regarding the "middle-of-the-road" brethren as "liberals" and urged to recognize this other group as containing the "real liberals" among us.

An Admission and a Prophecy

I have no disposition to argue with these brethren about the existence of such a "liberal" group among them. I am certain that it exists, that a crisis impends, that a battle of some proportions is more or less imminent, and that it may exceed their battle with the so-called "Antis" in magnitude. In fact, at the risk of being regarded presumptuous, I prophesy that the middle-of-the-roads will lose the battle ultimately, that the "theological liberals"

See *Fearful Forays*, page twelve

VOLUME 18 FEBRUARY, 1969 NUMBER 4

In This Issue

Editorial, "God Created,"	
Stanley J. Lovett	Page 2
Is One Church As Good As Another?,	
W. L. Wharton, Jr.	Page 3
Semantics: Liberal And Conservative,	
Robert L. McDonald	Page 4
"Jehovah's Witnesses" (I),	
Dick Blackford	Page 5
The Man Without A Wedding Garment,	
George T. Jones	Page 6
How Many Do You Have?,	
Harold E. Turner	Page 7
Three Months In Australia,	
Sam Binkley, Jr.	Page 7
Hither...Thither...Yon,	
Jim C. McDonald	Page 10
Chart Sermon, "The Christian Race,"	
J. L. Denison	Page 11

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Stanley J. Lovett
Editor

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EDITORIAL

Stanley J. Lovett



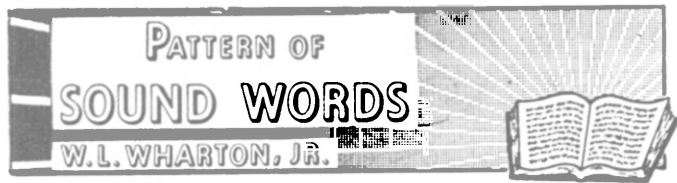
"God Created"

Last month this nation, together with the whole world, stood in amazed wonder as three human beings actually circled the moon in their space craft and successfully completed their historic mission by safely splashing down in the Pacific. Until recent years the idea of man going to the moon was visualized only in fantasy and imagination. According to present plans for 1969, man plans to actually set foot on the lunar orb. Everyone expects, and likely, it will be successfully accomplished.

What this tremendous stride in space exploration in the magnitude of its accomplishment augurs for the future can only be imagined. Not only is there the potential good that can be achieved in further probing the universe; but, also, there are highly probable side-benefits that can continue to bless the physical lives of men. Already, we are informed, unintentional discoveries in connection with space investigation and experimentation are worth the astronomical sums of money now being devoted to such studies.

To this writer, as well as to many others, the most moving event of this space journey was when the astronauts aimed their capsule earthward for the return trip. The backdrop of this must be recalled to most fully appreciate it. Having for the tenth time circled the moon and being further removed in space from the earth than human beings had ever penetrated before, they for the first time in history from more than 233,000 miles out beheld our "good earth." For ten circuits, with human eyes they had viewed the barren, desolate and forbidding surface of the moon with a nearness never before permitted by man. As well, they had opportunity to view, within limited range, the immensity of outer space. These men are scientist schooled in the knowledge of the physical universe and are accustomed to dealing with facts and actuality.

Without previous announcement, the now well-known reading of the first several verses of Genesis 1 began with each taking his turn, "In the beginning God created the heavens and the earth. . . ." Deep emotion welled up in this writer's heart as each intoned his portion of the reading. Stepping out into the cold night and gazing upward at the white, still and brilliant moon about seventy miles above whose orb the spacemen were leaving for earth, we exalted how wonderful is God who works all things in his own infinite way and had caused his word in a most literal way to be sounded back to this earth from multiplied miles in space. Tears welled up our eyes in evidence of the deep stirrings of our heart. (See page 12)



Is One Church As Good As Another?

(Concluded from last month)

To make the matter more focal, would you say that one disciple is as good as another? Or, what is even more searching, that everyone claiming to be a disciple is equally acceptable to the Lord? At once, we are made conscious that not every person claiming to be a Christian is one. And, knowing this, we proceed to the very heart of the matter i.e., whether or not one is a Christian rather than, whether he is as good as some other person who claims to be a Christian. The former question is the one of importance and the



latter a matter of indifference because it cannot be ascertained by any man except on the basis of some external judgments of his own. It is not whether a disciple is "as good" as some other disciple, or "as bad" for that matter, but rather is he a disciple who pleases the Lord! We ourselves are not the standard of comparison, but rather the Lord himself (2 Cor. 10:12), "But they, measuring themselves by themselves, and comparing themselves with themselves, are without understanding." Whether or not a man is a disciple depends on at least two considerations: (1) Having become one and (2) whether or not he continues faithful in that relationship. On the first point the Lord himself clearly shows how men become his disciples, "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..." (Matt. 28:19). One who has not been baptized, in harmony with the teaching of Jesus on that point, is not the Lord's disciple. Immediately, this will show an error in its true light, i.e., that of congregations of "professed" disciples who are not disciples at all. A non-disciple might profess discipleship and even do some of the works of disciples but would not, on that account be a disciple. On the other hand, one having become a disciple, might refuse to do the service of God and, while not serving God faithfully yet profess discipleship. Neither would be "disciples" in any approved sense. Here, the comparison is not in whether one is as "good" or "bad" as the other but rather which, if either, is serving God? The standard will be the word of God and not the other fellow. Any person who does not meet the standard of God's measure cannot be a disciple, whether in the matter of **becoming** or **continuing**. And by "meet" we mean one who does not consciously strive to adhere to the leadings of God's will as it is set out in His revelation through Jesus Christ. This is the very essence of "faith" by which one

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

is forgiven and kept in saving relationship with the Father. Remove this and either revelation is meaningless and one may do as he chooses or retain it and declare the non-essentiality of striving to follow and you destroy the need of faith in the disciple. One seeks to destroy the source of faith (divine revelation) and the other to nullify its purpose.

If one church is as good as another it implies that there is some sort of standard by which churches are to be measured and that no one church, while certainly differing from others, comes up to that standard fully. Otherwise, it would be better. By the same process of reasoning, no church would be any farther away from the standard because in that case it would be worse. By this strange process of judgment each congregation is seen to be at once as imperfect and perfect as any other. But if this is true then all churches would fall into the very same category and be exactly alike or, what is even stranger they would vary but in such a way as to be completely equal though different.

Generally, what people have in mind when they say that "one church is as good as another" is that the members of one congregation equal the moral goodness and spiritual acceptability of those in others. Sometimes it is said: there are good people in all churches! Yes, and so also are there some bad. But if good people in all churches make one church as good as another then bad people in all churches make one church as bad as another! That person who regards good people in all churches making one church as good as another will freely admit that there are good people who are not in any church. In that case, if the rule of his reasoning be applied here, it would make no church as good as any church. Either his conclusion is correct or his reasoning faulty. Where is the man that thinks no church as good as any church who himself is a member of some church?

The fault in such "reasoning" (?) should be obvious to
See **One Church**, page thirteen

Jack Frost, Sr.

We were very sorry to learn of the recent passing of brother Jack Frost, Sr. Even though we had known of his illness for some time, one is ever reluctant to accept the tidings of death when they come.

He was an able preacher of the word, of amiable disposition and deeply devoted to the Lord and his gospel.

In addition to his own effective gospel labors through the years, he together with his good wife, gave the world three gospel preachers, Jack, Jr., Gene and Jerry. All of which are faithful and of exceptional ability. Though he has passed on, he speaks in them. We are glad we knew him.

Our deepest sympathy to his widow and the children.

—Stanley J. Lovett



Semantics: Liberal And Conservative

Robert L. McDonald

In 1954 and 1955, the evil task to **stigmatize** brethren who differed with the liberal promotions of the day was begun. The suggestion was made that,



"... the writers for the Gospel Advocate might wisely spearhead a movement to quarantine those preachers who today are sowing seeds of discord among the brotherhood and to thus prevent further division" (Gospel Advocate, 12/9/54).

Evidently this suggestion, when given space on the Editorial page of the Gospel Advocate, was well received by liberal-minded preachers who desperately looked for some way to stop the effective teaching by the many conservative-minded preachers. So, to quarantine the fearless preachers of the truth, **false charges** of "anti-cooperation" and "anti-orphan" began to be hurled. It was not a matter of **semantics** which caused the breach among brethren, but deliberate misrepresentation of positions of godly men. There is no way for one to misunderstand the meaning of "anti-cooperation" or "anti-orphan" — for these express certain ideas. It may be that some who used these expressions in the beginning were ignorant of their meaning, but there is no doubt the evil men who first formed the **brands** very well knew what they were doing and were deliberately misrepresenting brethren who were faithful to the truth of God.

Over the past fifteen years, as the institutional issues were discussed, the underlying problem became evermore apparent. It was not a question of whether or not there was Scriptural authority for certain endeavors. It was whether or not men believed the Word of God! As has always been the case, men who scoff at divine authority, repudiate the virgin birth of Jesus, deny the Genesis account of creation, ignores God's standard of morality for man and ridicules the gospel plan of salvation are **liberal**. And those who seek to **change** the church of Christ into another denomination are likewise to be numbered among the **liberals** of the religious world. They have indicated their true attitude toward the Word of God — they reject it as all-sufficient for man!

Webster defines **liberal**, a term commonly used among us today:

"(n), One who is liberal in thought or principles; one who favors greater freedom in political or religious matters." (Web N. I. Dict.)

And for "**liberalism**," Webster also defines the term:

"(n), Liberal principles and theories; the principles of the liberals in politics or religion... b. A movement in contemporary Protestantism, emphasizing intellectual

liberty and the spiritual and ethical content of Christianity." (ibid)

When a person rejects the teaching of God on any point, he manifests a lack of faith in that sacred Word. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). In commenting on this passage, N. T. Caton wrote:

"To be an offender against the law, it is not necessary to violate every provision. If one percent or provision is **set at naught**, the violator cannot escape punishment by entering the plea in defense that all provisions of the law were not broken. The punishment is just as certain as though the whole law had been violated. The law must be regarded as a whole. Hence keeping all of its provisions but one is no atonement for the wrong done. You have in effect violated the whole" (Commentary, emp. mine, R.L.McD.).

The unbeliever—whether he be referred to as a modernist, liberal, infidel, skeptic, freethinker or agnostic—does not accept the Bible as an all-sufficient revelation of God to man. His lack of faith may be manifest in several ways. He may propagate some theory of evolution as to the origin of man. He may rationalize the Bible account of the birth of Jesus or his resurrection from the dead. He may give approval for substituting human organizations in the place of the Lord's church. He may enter into or try to justify adulterous relationships. He may extend vain hope to others by preaching "another gospel." And on and on we could go to show the underlying problem of the liberal is not whether or not there is Scriptural authority, but whether or not one believes its teaching.

When a person is referred to as "conservative," the opposite to "liberal" is indicated. Webster defines:

Conservative: (n) "A conservative person; an adherent of conservatism" (ibid).

Conservatism: (n) "Conservative principles the disposition and tendency to preserve what is established; See **Semantics**, page thirteen

"Gospel Teacher"

Is the name of a brand new monthly religious publication among us, tabloid size. It is published by Jack Holt, editor and Harold Fite, assistant editor. The subscription price is \$1.00 per year and the mailing address is P. O. Box 395, Richardson, Texas 75080. The purpose of the periodical is stated in the initial issue as follows: "Our purpose in the paper is to teach the truth of God, further the cause of Christ and cause men to glorify God."

We commend this journalistic effort on the part of brethren Holt and Fite and wish them well in this literary adventure. (At the same time we are constrained to offer them our sincere sympathy. They will appreciate this latter wish later on more than they will at the present!)

—Stanley J. Lovett, Editor

Robert L. McDonald—Preacher for the Eastside congregation in Baytown, 1505 Narcille, Baytown, Texas 77520.



"Jehovah's Witnesses" (I)

Dick Blackford

(Editor's Note: This article is the first in a series of four on "Jehovah's Witnesses" by Dick Blackford. Although a young man, he is well qualified to discuss the doctrines of these people who have been classed as one of the four "Major Cults." He brings material that is not generally known and is thus of more than ordinary interest and value. Be watching for the subsequent articles. Stanley J. Lovett.)



I do not consider myself a specialist on this subject. However after having dealt with witnesses and accumulated much material concerning them (perhaps some of which has not reached the hands of brethren), I am happy to write at the request of the Editor. I hope our study will be of value to all. It would be tedious to cover every aspect of our subject besides being space-consuming. Therefore I shall deal only with points which I consider to be of most value. Premillennialism and the kingdom question will not be dealt with at all. We refer the reader to **God's Prophetic Word and The Book Of Revelation** by Foy E. Wallace, Jr. for a through study of those aspects of this doctrine. Needless to say, I hold no animosity toward the witnesses. They are among some of the nicest people I know. Hence, abbreviating their name shall be exercised as a matter of expediency rather than for disparaging purposes. The order in which each point of issue occurs is not in the sequence we would have preferred. We let the amount of material on each point determine their succession. I believe the witnesses teach false doctrine on the follow issues.

I. ORGANIZATION. Notice these three excerpts from J. F. Rutherford.

"In the spring of 1909 the Peoples Pulpit Association was organized under the membership corporation law of New York State," **HARVEST SIFTINGS**, p. 16, Aug. 1, 1917.

"Later the name of that corporation was changed and now is The Watchtower Bible and Tract Society, Incorporated, of New York," 1940 **YEARBOOK**, p. 32.

"I wrote the charter of the Peoples Pulpit Association (now the WTBS) which charter gives the President thereof the absolute power and control of everything in the State of New York pertaining to the Society's affairs."

A provision of that charter reads:

"The said corporation shall have as officers the following: A **President**, who shall be elected by the **Board of Directors** at the first meeting thereof, and shall hold his office for life, and whose duty shall be to preside at meetings of the corporation or of the

Board of Directors, and have the general supervision and control and management of the business and affairs of said corporation." Ibid., p. 16. (All emp. mine, DB).

Such quotes are endless. Any reasonable person can see that there is nothing in the Bible which resembles the WTBS. The organization of JW's is wrong because it has an earthly head and headquarters, was organized at the wrong time, by the wrong person, and has the wrong name (which we shall deal with in our second article). It should be interesting to brethren to know that the JW's appeal to Acts 15 as "authority" for the WTBS. Please consider these facts about the meeting in Acts 15.

1. **This Meeting Was God's Idea** (Paul said "I went up by revelation," Gal. 2:1, 2).

a. The witnesses say "The visible governing body of the theocratic organization is and must be appointed only by Jehovah God the Supreme Ruler, and Christ Jesus the head of His church," **WATCHTOWER**, 1944, pp. 330-333.

They agree that any organization must be authorized by God but this passage (Acts 15) does not even hint at a "President," "Board of Directors," etc. However JW's use the same loophole as the Mormons do. They claim to have a hotline with Christ — "Today the power of appointment of all servants in congregations rightfully rests with the governing body of the 'faithful and discreet slave' class, which is under the direct supervision of Christ Jesus at the Temple," **WATCHTOWER**, 1955, p. 333.

b. This is nothing short of the Roman Catholic claim of papal infallibility! The JW's will never tell you what verse in Acts 15 proves their assertion. Their arguments are as feeble as those made for some of the unity meetings. They do not abide by any rules of interpretation.
See **Jehovah's Witnesses**, page fourteen

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The Man Without A Wedding Garment

For many years we have heard some brethren contend that the New Testament never commands one involved in an adulterous union prior to becoming a Christian to put away the companion with whom one is so involved in order to become a Christian. That such a contention is subterfuge, we have never doubted. Every time an inspired apostles preached the command to repent, he charged the dissolution of such a union in order to enjoy gospel blessings.



However, one of the parables of our Lord quickly annihilates such teaching. In Matt. 22:1-14, there is recorded the parable of the marriage of the king's son. The writer suggests a reading of the parable now. In the first part of this parable, there is the account of those who were first bidden. These were the Jewish nation. Servants were sent by the king to this class and they refused. Other servants were sent to those bidden and they refused them, treating them shamefully. The king was then wroth and sent his armies to destroy those murderers and burn their city (vs. 7). This represents the destruction of Jerusalem and the Jewish nation.

After this, the servants went out into the highways to gather in as many as they could. This is the gospel preached to the Gentiles, after these had received an invitation, the king went in to behold his wedding guests. He finds one without a wedding garment. To him the king said, "Friend, how comest thou in hither not having a wedding garment?" And he was speechless. Then the king said to the servants, "Bind him hand and foot, and cast him into outer darkness; there shall be weeping and the gnashing of teeth" (Vs. 12, 13).

According to custom, the king provided a wedding garment for each of the guests he had invited but the king finds one guest who had not put one on. The guest could not plead inability to provide a wedding garment, for the host did the providing. The guest is one who has simply refused to put on the proper attire for the wedding feast. He is dressed in the ordinary attire of the highway, dirty and ragged.

The refusal of the guest to put on the wedding garment is the lack of reformation. He has failed to "put on" the righteousness of God. He remains attired in the filthy rags of the highway while imposing himself as a guest at the

marriage of the king's son. This very figure of putting off and putting on attire is employed elsewhere in the New Testament to denote the end of the old life of sin and commencing of the new life of righteousness. Paul wrote to those who once walked as Gentiles (Eph. 4:17). He said, "that ye put away, as concerning your former manner of lust, the old man, that waxeth corrupt after the lusts of deceit: . . . and put on the new man, that after God hath been created in righteousness and holiness of truth" (Eph. 4:22, 24). He also wrote to the Colossians, "seeing that ye have put off the old man with his doings, and have put on the new man" (Col. 3:9, 10).

He further informs New Testament writers that the putting off and putting on transpires at the time of baptism. He wrote the Galatians they were sons of God through faith. "For as many of you as were baptized into Christ did put on Christ" (Gal. 3:27). Gospel obedience involves putting on (same figure) Christ. The new is not "put on" until the old is "put off."

It is not unthinkable that we read in the parable that the king came to the would-be guest not attired in a wedding garment and said, "Friend, how comest thou in hither not having a wedding garment." And he was speechless (Matt. 22:12). As Bro. N. B. Hardeman used to say,

See **Wedding Garment**, page fourteen

Willis-Inman Debate

Held at Parkersburg, West Virginia

September 19-20, 1966

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"Resolve that it is in harmony with New Testament teaching for one or more congregations to send money from their treasuries to another congregation (Highland Avenue in Abilene or any other), for the purpose of supporting a nationwide radio broadcast or telecast (Herald of Truth or other), which broadcast or telecast is supervised by the congregation receiving the funds."

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



How Many Do You Have?

Harold E. Turner

Sometimes when engaged in conversation with our institutional brethren and considering the orphan home issue the question is asked smugly, "How many do you have in your home?" With this question a feeling of triumph is manifested as if to say, "I've finally proven that it's scriptural for churches to establish and operate orphan homes."

The question proves nothing regardless as to the answer which follows. Of course, if the answer should be, "I have four" then the countenance of the inquirer would fall because it would seem as though he hadn't proven after all that church supported orphan homes are scriptural so he'll just have to try another real good argument.

I neither have any orphan children in my home nor do I intend to be pushed into such and adopt a child for the reason suggested by the above argument.

Just imagine what will happen in the future if we start acting from such motives. The following conversation might very well follow:

1. Preacher L — "How do you feel about the college issue?" Preacher C — "I don't think churches should support them. If individuals desire to contribute all right." Preacher L — "Well, I would just like to ask you a question. How many colleges do you own?" Preacher C — "Boy, that's right I guess I'd better go out and buy a few so I can deal with your silly and poor logic."

2. Preacher L — "What do you think about our church of Christ homes for unwed mothers?" Preacher C — "Well, I don't think much of 'em. I don't believe it's any part of the work of the church and if they must exist it should be on an individual basis." Preacher L — "How many do you own?" Preacher C — "Well, right now I don't know any unwed mothers but I'm going to run an ad in the local paper and when I find some I'm going to start a home."

3. Preacher L — "What is your opinion of our new church of Christ prison?" Preacher C — "Actually, I believe it's unscriptural." Preacher L — "But just think of the good we will be able to do. We can have compulsory Bible study every day and you know that some good is bound to result." Preacher C — "But I still believe the church shouldn't be supporting an institution of that kind." Preacher L — "You don't believe in doing anything. How many prisons do you own?" Preacher C — "Right now I don't have any but I guess it would be a good idea if I got right on that, you've really got me on the spot there. But it sure will feel funny teaching with a Bible in one hand and a tear gas bomb in the other."

Harold E. Turner — Preacher for the Westside church, Fort Worth, Texas, 5405 Volder Drive, Ft. Worth, Texas

And on and on it goes. I don't intend to be influenced by such reasoning. By the way, how many orphans did Paul or Peter or the rest of the apostles or any of the early disciples have? It seems as though we really don't have too many details on the subject in the Bible. Do you suppose that the early Christians had no "big" brotherhood projects going? You know when you get right down and study about it really the only conclusion you can draw about those people is that they were a bunch on antis. **End**

Three Months In Australia

Sam Binkley, Jr.

It was 6:15 on a cold, cloudy Friday morning when the airplane on which my wife Rebecca, son Dan, daughter Mrs. Sarah Barnes, and I were riding landed at the airport in Sydney, New South Wales, Australia. Robert Harkrider, Jim Everett, and Harry Henderson were there to meet us, and, after being cleared through customs, to take us out to the Harkriders' home. Thus began what has been so far, and what appears to be in the future, a very busy schedule in the preaching of the gospel in Australia. The following Sunday I preached in the morning at Port Hacking in Sydney and Dan preached in the evening, and we have both been pretty occupied in preaching ever since.

When I came to Australia tentative plans were for me to move to Armidale in New South Wales, but after the gospel mission in Melbourne September 8-22 in which Robert Harkrider did the preaching and five other gospel preachers worked, it was thought wise for me to move to Melbourne. I did go to Armidale and talked with brother Cecil Stone before making a final decision about where to live.

In the three months we have been here I have travelled over 9,000 miles, preached in gospel missions in Bundaberg, Queensland and Sydney, New South Wales in addition to the regular preaching in the Melbourne area. While most of our work presently is being done in the Keon Park area in North Melbourne, at present I am preaching on Sunday morning at Glen Huntley in South Melbourne and teaching a Bible class on Wednesday nights in Frankston (40 miles south of where we live). Dan is preaching at Keon Park and also teaches the Bible class in Frankston while I am away, as well as the Bible classes at Keon Park. The opportunity at Glen Huntley came when the brethren who had been meeting there for the past seven years decided to discontinue their meetings there and go elsewhere to worship. Upon learning of this, brother Alf Dow, who began the work at Keon Park and whose family attends there now, and I approached the brother who owns the building where these brethren were meeting and asked if he would rent the place to us to have religious services. He is aware there is a difference in our views concerning the type of oversight in some of the "campaigns" and some projects involving congregational cooperation, and was glad to rent to us. Brother Harold Comer was present the first

See **Australia**, page fourteen

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-- Since November, 1950

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.

The beginning of a new year; fresh crisp, clean new year seems to make us stand and look both forward and backward. There is much that could be written of the year behind, but whatever God has written concerning it is hidden from our eyes and we must view it with finite and frail vision. We have been much encouraged by the events of the year that is now past. There is evidence on almost every hand that the church of the Lord has grown and developed in many good ways. We have entered a period of time for the best prospects for real growth since the early '50's. Many churches now, once saddled down with debts that came with building, are getting out from under those debts and are placing those resources into evangelism. This is one of the reasons for the spurt of many new areas being entered into. Evangelists find that the obtaining of support, once extremely difficult in years past, is easier now, for churches are freed from old obligations of former years. And many are the evangelists that are going into new areas carrying the gospel of Christ. We see many signs of growth: looking at the bulletins that come our way tell a story along this line that cannot be denied. It was once a rare case for a church among us to have 250-300 in attendance, but this is being seen more and more frequently. We know this is small by the standards of those brethren who support sponsoring churches and institutions, but, it shows the growth brethren are experiencing. Something once unheard of among us, churches having 400-450 in attendance, is being seen in some quarters now. Yes, we are growing numerically wise. Many are those churches now exceeding 200 in attendance, where, 10 years ago, this was a "big church" in number. A bulletin which came from the Louisville area showed that the first Sunday of this year there were 1311 in attendance in seven churches (with two churches hovering near the 100 mark); and these seven were just part of the churches in the city; some 12-14 churches are found there. The same picture can be seen in many other sections of our nation; the church is growing—all the hopeful expectations of the brethren supporting human arrangements to the contrary. But, and this is even more

encouraging, more than ever before there seems to be peace both internal and external. Bickering among brethren through the year seems to have been at a minimum.

Everywhere brethren apparently are finally settling down to the task of converting the lost. There are still the sniper shots made at institutional arrangements; there still are seen those renouncing these practices and identifying with faithful churches; but again our bulletins tell the story.

Articles that are aimed at reaching the alien are being given equal billing, whereas five or six years ago we were still fighting for existence and fighting through our bulletins the foes among us. Teaching still is done in this measure, and rightly so, but, we have reached the point where we have turned again to the supreme task—taking the gospel to those who never have heard.

New soldiers to fight the battle are joining our forces. Names of preachers 15 years ago co-laborers in opposing institutionalism were familiar ones, not so any more. Younger men (and sometimes older men) have been encouraged to preach and tell the story of Christ; and these names are unfamiliar ones to us as their number increases. Older soldiers have laid their armour by and gone to meet their maker; and soon those young preachers of fifteen years ago will be the older preachers among us. Soldiers are crossing continents and oceans carrying the Word. Perhaps one of the more thrilling success stories of 1968 is the one written in Australia. It has been but 19 months since the first ones of us entered that country; feeling lonely and unwanted. But their story is a lovely and rewarding one; for their reception has been beyond their expectations! At the first the Jim Everetts, Robert Harkriders and Harold Comers arrived in late May or early June, 1967. There was only a couple or three churches wherein they were welcomed at all; now they are welcomed and fellowshiped by 15 or 16 churches, as well as a number of native Australian preachers glad to have them there. Although they have been joined by the Sam Binkley's and brother Binkley's son; the need in Australia now is men. How urgently men are needed there! The harvest is white—the Lord needs laborers in His vineyard there. Are you interested in going to the "land down under"? Write: Jim Everett, P. O. Box 159, Miranda, N.S.W. 2228, Sydney, Australia. The Miranda church in Sydney did not even exist two years ago. Today it numbers approximately 23, with three adults having been baptized since November. Just four Americans are included in this 23. All over Australia is the call, "Come over and help us." But that call not only issues from Australia, there are other hands beckoning to us from across the sea in other directions. The Nigerian work still prospers with many, many baptisms as it has in the past few years. More laborers are needed there. South Africa calls, and Ray Votaw, now in the states for awhile is making plans soon to return there. Ray needs both monthly support and travel fund. He may be reached at Route 2, Box 313B, Buna, Texas 77612. Recent reports from brethren in Norway are very optimistic; hopes of reaching several folk in a different city have stirred

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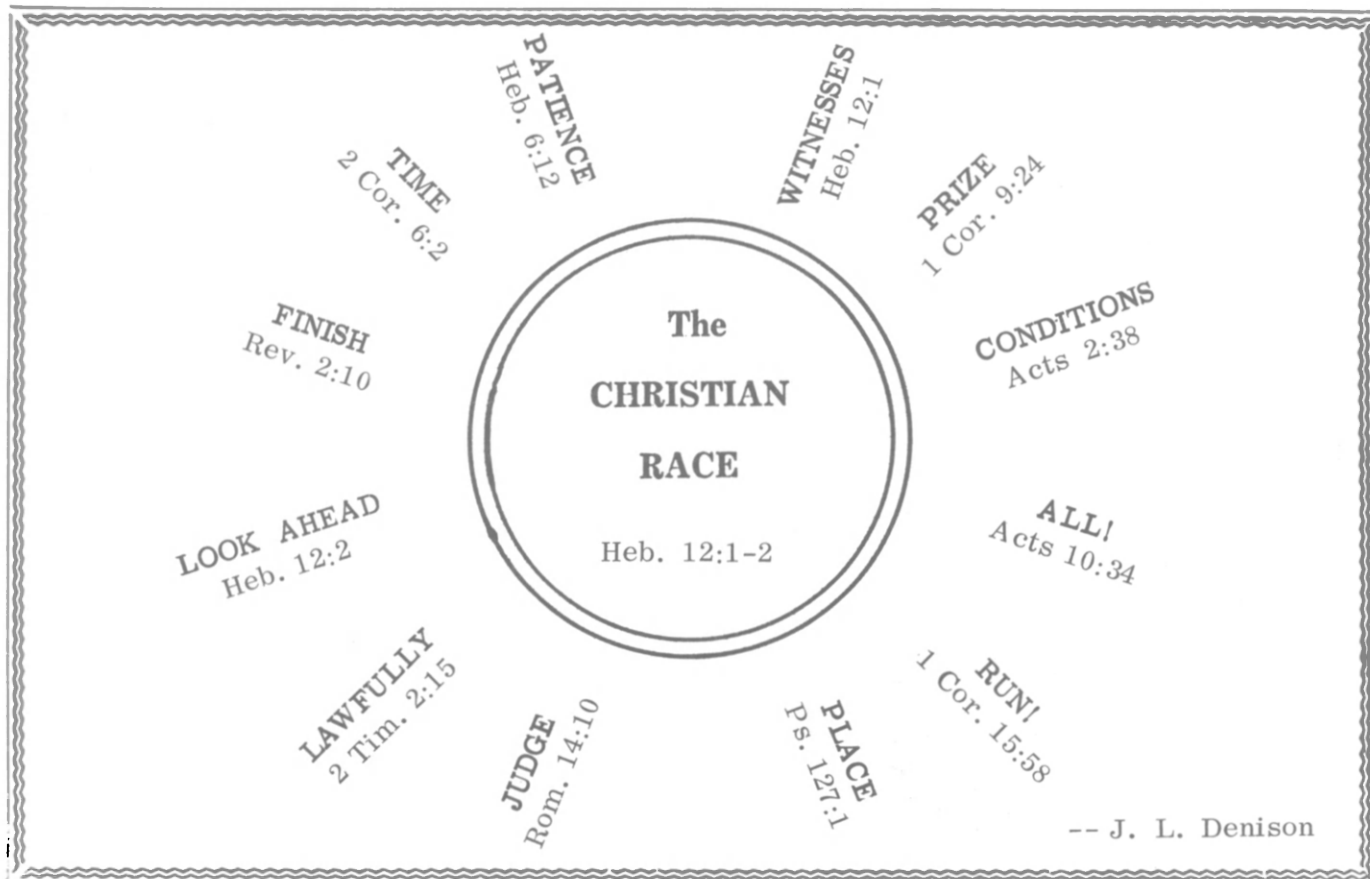
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their interests. A story, so familiar, we can almost recite it line for line comes from the Philippines from a brother Valentin B. Guleng. Writing to brethren in Long Beach, California he tells of having learned the truth concerning institutionalism and having lost his support and being compelled to move with his family from the dwelling they had lived in. Although he had been preaching for four small churches, he has been cut off from two of them and cannot preach for them any longer. He needs support. And if there is someone who is touched by his plight, and would like to help him, a letter of inquiry to the church of Christ, 3433 Studebaker Road, Long Beach, Calif. 90808 can obtain for you information as to recommendation and the address of this brother in Christ. We have heard of other preachers in this land that are trying to stand for the truth—although there are no American preachers full-time there to work with them.

The work being done along the Border and in the interior of Mexico is both encouraging and compelling. The cause is being planted firmly in the fringe areas and gospel preachers are pushing deeper and deeper into Mexico itself. The cause now exists in Mexico City. From other parts of Latin America signs of progress may be observed. And whether it be South America, Canada, the British Isles,

Africa, Japan, Australia the Scandinavian countries or Europe the call is the same; "Come over and help us."

Even the exchange between differing brethren early in 1968 was not without significance. What good was done time alone can tell, but, we must never be unwilling to sit down and discuss our differences. We do not rejoice at the beginning of this year at the sorrows of another but the aminos notes of discord and danger were being heard and voiced by our brethren who have built human devices for divine works. These voices of alarm were sounding at year's end in their major publications; liberalism too rank for some of them is more than a thorn in their side; it is now a sword in their heart. The dark, gathering clouds of division but portends the harvest of former years. "They have sown the wind, they shall reap the whirlwind."

Let us, therefore, brethren, lift up our eyes unto the harvest. Let us encourage gospel preaching and urge capable men to preach by filling their hearts so much with a sense of urgency for redeeming sinful mankind that they cannot keep from preaching. May the day hasten soon that there will not be a preacher left among us that does not meet this qualification one once gave: "Don't preach if you can help it." When there are none but those left, the

cause of Christ will be greatly aided; and we will have taken another step upward on the spiritual ladder.

Donald R. Givens — "After three and one-half years in Navato, Calif. I will be moving to Port Arthur, Tex. to preach for the Thomas Blvd. congregation. The move will be made sometime shortly after the first of the year."

University Hills Church of Christ Established in Denver, Colorado

Ten faithful Christians met on Aug. 4 establishing a new work at 3098 South Glencoe in southeast Denver. A nice lot with residence has been purchased and converted into a meeting place. University Hills is a very desirable district with a potential for a good work. Visitors have already come our way which is very encouraging.

Our desire is to establish the cause of Christ free from all institutions and societies of men. Pray for our success, and when in Denver, worship with us. You may contact some of the members at phones 674-5049, 343-2102. or 343-1583.

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will take the majority of the brethren and congregations with them, and that middle-of-the-road brethren who are vocal in their opposition will either **shut up** or **get out**. It may take a little time to reach this ironic consummation, but it will come just as surely as it came to our instrumental music and missionary society promoting brethren.

Why Such a Prophecy?

Why do I make such a prophecy? The signs are unmistakably clear. One would have to be blind to history, naive as to human character, and devoid of the ability to associate like effects with like causes not to be able to read them. Instead of an aggressive all-out offensive on the part of these brethren against an admitted threat of great danger—the “liberals” among them, there have been only a series of pitiful sorties and fearful forays against well-entrenched “liberals” in high places. For the most part, such forays of any consequence have been made by lesser luminaries among these brethren such as “Axe on the Root” Ira Y. Rice Jr.

In the main, the powers that be among professed middle-of-the-roads have stood back and said, “Sic’em Tige.” Brethren Baxter, Lemmons, Goodpasture, and others admit the existence of “liberality among them” but take no noticeable or effective action against specific “liberals.” Brother Eugene W. Clevenger, a man of some prominence and considerable ability, gets specific and manifests a willingness to do battle, then quietly bows out of the arena. What has become of him? Where are the exposures he promised? A report has been making the rounds which purports to be an explanation of his silence, but it may or may not be true. It sounds reasonable enough, if not too flattering to Gladiator Clevenger, but a statement from Brother Clevenger is much to be preferred to a rumor. No doubt he knows the facts of the matter.

Why do I prophecy victory for the “theological liberals” in the impending crisis? The timidity and instability manifested by the so-called middle-of-the-road brethren in opposing the admitted “great threat of liberalism among them” can presage nothing but ultimate, abject defeat on their part. So, my statement is not really a prophecy at all; it is rather a prediction based on the most weighty evidence.

The “Liberal” Threat Greater Than the “Anti” Threat?

Brother Batsell Barrett Baxter in his “Guest Editorial” in *Progress at Pearl*, November 24, 1968 issue, p. 2, says:

In the past score of years the church has faced, on the one hand, a serious defection in the direction of anti-orphan, anti-cooperation, and the like. Divisions have come, hard feelings have arisen, and the Lord’s church has suffered greatly. However, the threat to the church today on the side of liberalism is far stronger and of much greater danger.

Like almost all of these brethren, Brother Baxter cannot express himself on the issues among the brethren and churches over institutionalism and church cooperation without the use of prejudicial terminology and downright misrepresentation. If Brother Baxter knows anything, he knows

that those who oppose his practice are not “anti-orphan home” nor “anti-cooperation and the like.” Furthermore, he speaks of a “defection” on the part of these so-called “Anti” brethren. We, to whom he refers, are not necessarily opposed to an orphan home per se, and we have no objection whatsoever to scriptural cooperation among brethren and churches. As to our alleged “defection,” it should be noted that this term suggests an abandonment of Divine truth, not simple **party affiliation and recognition**. This means that Brother Baxter can find a sponsoring church and institutional orphan homes in the Bible (the New Testament); hence, that their support is a matter of faith. Yet, heretofore, Brother Baxter has never made any stronger claim for these things than the claims that they are **permissible expedients**.

However, this is not the aspect of the matter about which I am particularly concerned in this article. Note that Brother Baxter specifies the threat of “liberalism” as being “far stronger and of much greater danger” than that posed by the so-called “Anti” group. It is a fact well known that Baxter and his colleagues at **David Lipscomb College**, in the *Gospel Advocate*, in the *Firm Foundation*, and in every other place and medium available to them has not hesitated to name, stigmatize, and quarantine the so-called “Anti” brethren as “defectors, legalists, sectarians etc. etc.” and to oppose them in the most militant fashion. Yet, now, in the face of that which they describe as “far stronger and of far greater danger,” they but make a few pitiful sorties and timid forays against the “threat of liberalism” and veiled insinuations. Baxter’s article which we have quoted appears in all probability to be an effort to soften the effect of Foy E. Wallace’s attack on liberalism in **David Lipscomb College** in his meeting at Donelson in Nashville, Tennessee last summer. It is interesting to observe that I have read nothing from Baxter calculated to soften the effects of attacks made by Wallace against the so-called “Anti” brethren. Why, Brother Baxter? **End**

Editorial, “God Created” _____ (Continued from page two)

These lunar circlers with their devout attitude toward God and his word differ in arresting contrast to the atheistic and scoffing attitude of Cosmonaut Yuri Gagarin following his space ride above the earth; who, upon his return to earth, quipped he did not see God implying here was no God for him to see. His reply only proves his ignorance of God and his nature. Informed believers did not expect Gagarin (or, for that matter either Borman, Lovell or Anders) to see God on his space trip. In the very nature of God’s being he cannot be seen by human eyes for “God is a spirit” (John 4:24). When the American Astronauts, who believe in God and evidently respect the Bible as his revealed word, saw the wonders of God’s outerspace closer than human eyes have ever beheld them, they were constrained to read God’s word and pray. Neither the Russians nor the Americans saw God. But the latter saw evidence of divine creative power in what they saw. Therefore, they thought it was fitting to read, “In the beginning God created heaven and earth, etc...” Perhaps most did appreciate their reading from the Bible in the manner in which they did. Exceptions to this were

voiced by Madelyn Maury, the avowed atheists of Austin, Texas, as well as a few others.

The observations by the Astronauts made at close range indicate the moon is dry, barren and forbidding. Apparently this confirms the Bible statement that the purpose of the moon is to serve as a "light . . . to rule the night" on the earth. As men learn more of the physical universe, the more they can see God's hand in it.

Thank God for the universe and especially for the "good earth." End



One Church _____ (Continued from page three)

all. If we applied such logic (?) to individuals it would run like this: No follower of Jesus is without sin (John 1:6, 8); but men who do not follow Jesus sin (Rom. 3:23); therefore the follower of Jesus is no better than the man who does not follow Him! Who believes it? Or, you might try it this way. A man who follows Jesus is a good moral man. But yonder is a good moral man who is not a follower of Jesus, therefore the man who does not follow Jesus is as good as the man who does. But we know that while the man who follows Jesus does not live above committing acts of sin in the course of his life, he does have forgiveness by his faith in Jesus and is seen to be living by faith by his sincere efforts to conform his life to the pattern laid out by Jesus. The man without faith in Christ, committing the same errors, does not have forgiveness of his sins. So, even if both men are guilty of the same sin, one may be forgiven and the other cannot. Is one any "better" than the other?

If we can see this we can see the other. Congregations are made up of people. If these people are striving to do the will of God and turning from their own ways to those of God, they most certainly are acceptable to God in respect of their "together" activity while those who pay no regard to the will of God and seek only their own pleasure are not.

Would you conclude that a congregation of people, each of whom had obeyed the gospel and, who are committed to follow the scriptures and the scriptures only are any more pleasing to the Lord than one where the members are not disciples (never having been baptized into Christ) and who engage together in activity that God has not authorized? Discerning people can certainly see a difference in such congregations and without doubt the Lord does. But even congregations made up of those baptized into Christ and professing to follow Him may differ and one be better than another. When a disciple of Jesus comes to see the necessity of decision as to where he shall attend public worship and with whom he shall be joined in collective action and what shall be the object of the action performed, he will be able to see a great deal of differences in congregations. He might be so unfortunate as to cast his lot among people who can contribute nothing to him for his own edification. That will make a difference. He may unite with people who are more concerned with fun and frolic than in serving God, and that will make a difference. He may become a member of one which, lacking spiritual

oversight, follows every wind of doctrine and that will make a difference. Too, there are those who are actually committed to programs of activity that have no spiritual authority and membership in such a congregation will entail one's support of programs of unscriptural work such as scouting, camping, handcrafting, and support of various kinds of human institutions out of the church treasury. This kind of activity makes a difference between congregations and to God. It ought to make a difference to us.

No intellectually honest person can truly say there is no differences in churches or that the differences are of no importance and that one church is as good as another. What each needs to do is to search the scriptures for the will of God and then search out a congregation wherein such program of activity is being carried out by disciples of our Lord and be content to place his membership among them and labor with them in the thing of Christ. Failure to do this, or to substitute something else for it, will most certainly make a difference in one's relationship to God. And that is a difference we cannot afford to overlook! End



Semantics: _____ (Continued from page four)

opposition to change; the habit of mind, or conduct, of a conservative" (ibid).

Conservative: (adj) "Tending or disposed to maintain existing institutions or views; opposed to change or innovation; characterized by, or consonant with, conservatism; as the conservative school of Biblical criticism" (ibid).

As the candid reader can see, the person who believes the Bible to be inspired of God and accepts it as an all-sufficient rule of faith and practice, is opposed to any change of the Lord's church, whether it be in work, organization, worship or purpose. In religion, I cannot conceive of any situation in which it would be bad to be conservative, regardless of what some have said.

Is one guilty of **stigmatizing** when he refers to a person (or congregation) as "liberal" or "conservative"? To **stigmatize** "is to set a mark of disgrace on; to brand with some mark of reproach or infamy" (ibid). Why, may I ask, is one placing a mark of reproach on a person by referring to him as a liberal when he has advocated or endorsed changes in the Lord's church? The term "liberal" is proper and there is no **stigmatizing** involved. If the liberals among churches of Christ don't want to be referred to as such, let them "come out from among them," take their stand for the truth of God and work to **preserve** the church as it is revealed in the New Testament. Then they, like me, can be referred to as "**conservative**" and not feel they have been **stigmatized**, but rather complimented for their faith in and stand for the truth. End



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What Others Are Saying

"I appreciated the anonymous letter in the recent **Preceptor**."
—Dick Blackford

JEHOVAH'S WITNESSES.....(Continued from page five)

The consequence of such an organization is that each JW is no more than a machine. The following quote proves it.

"With the Kingdom's establishment in 1914 added responsibilities have come upon dedicated Christians: no longer may every man do what is right in his own eyes, **nor may we act independently or indulge in private interpretation**, but we must be theocratic in thought, in worship and in organization," WATCHTOWER, 1954, p. 734.

According to this a Christian cannot do anything independently. He must do it through the organization (i.e., whatever the organization says do). He can not even study the Bible for himself to see what it teaches. This is a flat violation of Christ's teaching in John 5:39 and the example of the noble Bereans in Acts 17:11.

2. The Meeting In Acts 15 Was Over A Doctrinal Matter, (Must the Gentiles submit to circumcision?, vs. 1).

3. The Problem Was Resolved By Inspiration, Acts 15:28; Gal. 2:6; John 16:13.

Questions:

- a. Was the WTBS prompted by a revelation from God? If so, who received it and when?
- b. What religious headquarters (society) today can settle a doctrinal question? ("Forever, O Jehovah, Thy word is settled in heaven," Psalm 119:89.)
- c. Who in Acts 15 fits the picture of President of the WTBS?

The JW's also argue that "the end justifies the means." They say their organization presents unity as Christ prayed and that consequently there are no divisions in the body of witnesses. This supposedly proves that they are the one body of Christ. But if the fact that they are not divided is proof that they are the one body, then it also proves that the church at Corinth **was not** a part of the one body, 1 Cor. 1:11. Witnesses usually get a thrill out of playing up the division in the church today. But when it is pointed out that they likewise have a division it becomes a horse of a different color. A split occurred in their ranks in November of 1944 when a man named Roy D. Goodrich was "excommunicated" for crying out against the practice of "demonism" (ounja boards, spirit mediums, radioclast) that was being practiced upon the Bethel family (officers of WTBS). Consider the following:

"Late in 1922 Dr. Mae Work, official physician to the Bethel Family, took a course in the "E.R.A." technique (the alleged Electronic Reactions of Abrams) under the personal direction of Dr. Albert Abrams. This was upon the advice and personal good offices of "an unusually broad-minded and intelligent man... for whom I (Dr. Work) have great respect" ("Judge" J. E. Rutherford?). She brought this demonized medical quackery back to Brooklyn and practiced it for years upon the Bethel Family. See Watchtower sponsored article in The Golden Age, April 30, 1930, p. 483. (Dr. Abrams once diagnosed a doctor's ailment as "syphilis" from a drop of **chicken blood** sent to him). —AN OPEN LETTER TO NATHAN H. KNORR, PRESIDENT, WATCHTOWER BIBLE AND TRACT SOCIETY by Roy D. Goodrich.

Most JW's dismiss this by saying that Goodrich was "disfellowshipped." But the fact remains that Goodrich, a former member of the governing body ("144,000") and right hand man to J. F. Rutherford has taken several thousand followers with him and has established a group called "Witnesses of Jehovah." He has published thousand of dollars worth of material exposing the WTBS under the title of "The Bible Way Publications, Inc." which is free to anyone. Goodrich also opposes the organizational structure of WTBS, JW teaching on blood transfusions, and a few other less significant details. Perhaps this information will be helpful to brethren the next time a JW makes the unity argument. (To be continued)



WEDDING GARMENT.....(Continued from page six)

he didn't have anything "fittin'" to say. But read the king's final words. Then the king said to the servants, "Bind him hand and foot, and cast him into outer darkness; there shall be the weeping and gnashing of teeth" (Matt. 22:13).

It is perfectly clear from the parable and these other passages that one who continues in the old life has no place at the wedding feast. He does not partake of gospel blessings; the number of local churches into whose membership he may be received to the contrary notwithstanding. It will be noted, too, this fellow without the wedding garment was of the Gentiles... the pagans, heathen.

To declare so persistently, as some brethren do, that illicit marriages contracted before becoming a Christian may be continued in not only has no sanction in the Scriptures, but is Bible contradictory.



AUSTRALIA.....(Continued from page seven)

Sunday meeting there, December 1, and plans to be there most of the time after moving to Melbourne about January 1. In the meantime I will be meeting with them and preaching there. There were 34 present last Lord's day morning, December 8.

There is still a great need for more workers in Australia as there are more invitations than the few of us can possibly accept. There are several places where there is a need for a full time evangelist to work and we are able to get there to preach only occasionally. If you know of some faithful brother who is interested in coming and willing to "spend and be spent" in the Lord's service please have him contact us. If you are a faithful brother and interested, why not write me? It may be that you know of someone who is now or planning in the future to be in the Melbourne area. If so please have them get in contact with me. **End**

Sam Binkley, Jr., P. O. Box 12, Thomastown, Victoria 3074. Telephone: 465-2283.

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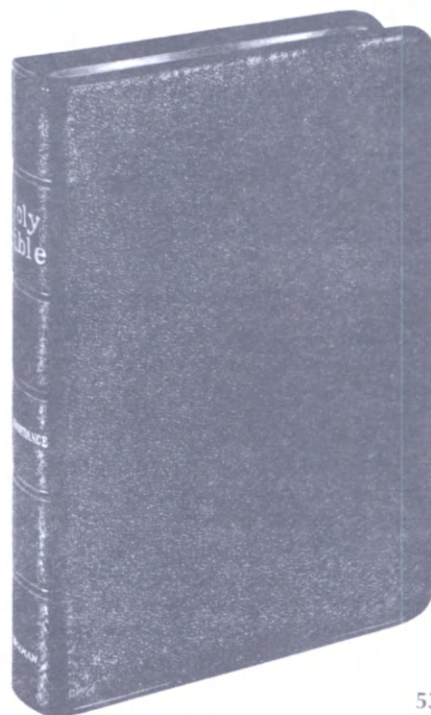
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"Liberalism — What It Is And What It Is Not"

In two previous articles, emphasis has been given to the development of a trend toward "liberalism" among the brethren from whom we are separated because of institutionalism, centralization, church secularization, etc. In pinpointing the fact of the existence of "liberalism" in this quarter, attention has been called to an article authored by Brother Battsell Barrett and published in *Progress at Pearl*, November 24, 1968 issue.



Brother Baxter feels that those who differ from him regarding the matters mentioned above "are quick to brand almost anything that is different from the habits and customs of our past as liberalism." He says also, "Anything different from the 'way we've been doing it' is liberalism to them." (*Progress at Pearl*, p. 2.) Having made this ungenerous, prejudicial, and completely erroneous charge, he proposes to tell us exactly what "liberalism is and what it is not," hence the title of this article. Brother Baxter's information is enlightening indeed.

Baxter's Definition of "Liberalism Among Us"

If a writer be permitted to fabricate the definitions of his terms to suit the demands of his proposition and argue from them as axiomatic truths, he can establish anything. His pre-suppositions become his conclusions by reason of

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

the fact that he excludes from the meaning of the terms he employs everything antagonistic to the proposition he seeks to prove and includes everything necessary to the truth of the conclusion he seeks to reach. It is interesting to observe such writers attempt to re-write the dictionary in order to make out a case relative to their fetishes. Note Brother Baxter's efforts along this line:

Real liberalism is a denial of the existence of God, or a denial that God is the God of the Bible. Real liberalism is the denial of the inspiration and authority of the Bible. It becomes a book in which there are many errors and in which certain portions are simply men's opinions. It is a questioning of the authority of the Scriptures. Liberalism is a denial of the divinity and the messiahship of Christ. Christ was simply a great man, a marvelous teacher, a wonderful example, but his blood was not redemptive. He was not the divine Son of God. This is liberalism.

Liberalism is a down-grading of the church, or a minimizing of the importance of any of the clear-cut commandments of God. (*Progress at Pearl*, p. 2.)

Webster defines a "liberal" as a person "not bound by orthodox or established forms in political or religious philosophy." He defines "liberalism" as "a movement in contemporary Protestantism emphasizing intellectual liberty and the spiritual and ethical content of Christianity." (*Merriam-Webster's New Collegiate Dictionary*.)

See Liberalism, page eleven

VOLUME 18 MARCH, 1969 NUMBER 5

In This Issue

Editorial, Leakey,	Page 2
Stanley J. Lovett	
Where Will They Go?,	Page 3
W. L. Wharton, Jr.	
Life's High Purpose,	Page 4
Bryan Vinson	
Teaching Our Children	
The Mission Of The Church,	Page 5
Irene Sowell Foy	
"Jehovah's Witnesses" (II),	Page 6
Dick Blackford	
The Fallacy Of Mormonism,	Page 7
James W. Hester	
Hither.....Thither.....Yon,	Page 8
Jim C. McDonald	
Sermon Outline, "The Holy Spirit,"	Page 9
Danny A. Brown	

The Preceptor Magazine

Stanley J. Lovett
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EDITORIAL

Stanley J. Lovett

Leakey



A meeting, to discuss differences among brethren, similar to the Arlington meeting, was held at Leakey, Texas, January 13-15, 1969.

The Leakey meeting came about in the following manner. Norman Starling, director of the McCarty Student Center at San Marcos, Texas approached this writer with the information that Frank J. Dunn, preacher for the Beacon Hill church in San Antonio, would like to see a discussion, similar to the one in Arlington, held in the San Antonio area. This writer agreed to help arrange such a discussion. The lodging facilities of the H. E. B. Foundation's Singing Hills Camp, ten miles north of Leakey, Texas, were available for that use. The date was agreed upon and the discussion was held.

The subjects discussed were identical to those at Arlington. From the beginning Monday evening until the final session Wednesday evening the time was spent in discussing what the New Testament teaches on the issues that now divide us. Each speaker set forth his personal convictions respecting what he believed the New Testament taught on the matters that now divide us. No one attempted to compromise what he thought to be the truth of God's word and a good spirit prevailed.

The following participated in the major speeches as follows: James W. Adams and J. D. Thomas discussed, "How To Establish Scriptural Authority"; Robert H. Farish and O. J. Russell, "The Difference Between The Individual and The Church"; Robert F. Turner and Hulen Jackson, "How Churches May Co-Operate"; (Robert F. Turner actually was not present due to illness but his paper was read for him by W. L. Wharton, Jr.); W. L. Wharton, Jr. and J. Riley, "The Work of the Church" and this writer and Reuel Lemmons, "How To Attain and Maintain Fellowship." Others who participated in the minor speeches were Ernest A. Finley, Joe Fitch, Harold Fite, Jack Holt, Elmer Moore, Harry Pickup, Jr. and Franklin T. Puckett. Participants of the opposite point of view were Stanley Bratcher, Lloyd Brookmole, Frank Dunn, Bert Mercer, John T. Smithson, Ted Ware and Cloyd Royal.

The entire discussion was tape recorded. Since the book containing the Arlington discussion speeches will soon appear and since identical subjects were discussed these speeches will not be printed. Exceptions to that are Robert H. Farish's speech will appear in the Gospel Guardian as it can thus appear sooner than it could in The Preceptor Magazine. We plan to run James W. Adams' speech in serial form in

(Continued on page eleven)

Where Will They Go Now?

Through the years a number of popular articles have been written by brethren, who were once identified with denominational bodies, stating why they left those denominations in order to become Christians only. The reasons given have always centered in the fact that denominations practiced things in religion for which there is no Bible approval. In the main these things have been recognized and pointed out as falling particularly in the field of recreation sponsored by the local church, inter-organization of congregations, congregational activities completely un-related to spiritual matters, etc. To read such articles is very inspirational in that one is refreshed to know that there are still people in the world to whom the simple gospel of Christ has appeal and who can see the difference between what is authorized by the scriptures and mere human religion.



However, with the passing of years many of the local congregations in which such men have come to worship after leaving denominational churches are now following the same trail and indulging in the same evils. We wonder if those men, or others, are still willing to leave them in order to worship and serve after the Bible fashion or if men will be blinded to the truth simply because many of the churches engaged in unscriptural practices still call themselves "the church of Christ."

An illustration of what is happening among professed followers of Christ, who very expressly condemn the practices of the "denominations," consider the following excerpts from various papers, etc., published by the very parties affected and not merely reported by unfriendly critics. These things are matters in which brethren are now taking pride rather than being ashamed "whose shame is their glory."

The bulletin of the congregation in West Islip, New York, in an article by brother Dwaine Evans, well known "campaigner" and leader of the "exodus" in which numbers of families were transported from home to the new field to "start a church" ("Exodus-Bayshore") and widely used and promoted by the **Christian Chronicle**, **Gospel Advocate** and **Action** papers as well as several schools operated by brethren, plainly states that drinking of alcoholic beverages by Christians must not be condemned. Only drunkenness is condemned by the Bible! This is not to say that those papers and schools agree with the brother in what he writes but only points out how widely known and used he is.

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

Brother Robert B. Howard of Camden, Conn., wrote an essay for the **Christian Chronicle** (June 10, 1966) criticizing the "isolationism" of the churches of Christ from denominationalism, saying that "we must sit down with our Samaritan neighbors and say, 'Give me to drink.'" The article was speedily reproduced in the bulletin of the Southwest church of Christ of Houston, Texas, evidently reflecting the views of that congregation also. Brother Robert Meyers of Wichita, Kansas, and Mack Langford of Collinswood, New Jersey have been saying the same thing for a long, long time. There is a very genuine movement among brethren in some quarters to get some sort of ecumenical movement among various churches of Christ and their "religious neighbors."

In the **Gospel Advocate** of October 6, 1966, brother B. C. Goodpasture gives his readers an article by R. M. Woods, "A Refreshing Breeze." The article is a glowing account of the work being done by "the West Monroe Church of Christ Day School" in the Chicago area. The West Suburban church in Berkley, Ill. is described as the "co-sponsor." Some of the work is of special interest: "Included in a typical day's activities were Bible classes, craft classes, a chapel program, recreation, supervised field trips, tutoring in academic courses, free lunches daily, and free medical care twice a week." Is this the God-given work of a local congregation?

Some time ago the **Christian Chronicle** said of these two congregations that they "are striking at poverty and racial tension through a tutoring program and a ladies sewing circle..." It also said that the program included "leather working for the boys, general homemaking for the girls, supervised sports and games, meal and rest periods, and tours of scenic spots in Chicagoland, museums, planetarium, factories, and colleges."

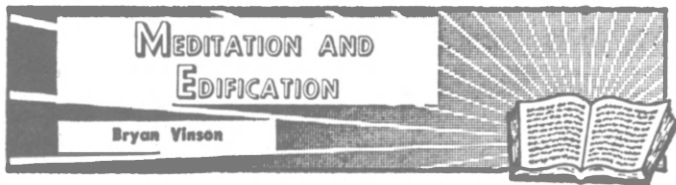
Only last September a bulky enclosure of literature addressed to the Elders here (Highland Blvd, San Antonio) and from the Sunset church of Christ in Lubbock, Texas, announces a general convention of elders, preachers, missionaries (?), etc., etc., from all over the United States at the Sunset congregation for the purpose of organizing 120 local churches into a program of evangelization to all countries where the gospel is not presently being preached. About the same time the **San Antonio Light** (via full page paid advertising) that the Christian Church was holding a similar convention here. What is the difference brethren? Those who left the Christian Church a few years ago over societies, conventions and social gospel projects and came into local churches of Christ may have only gotten

See **Where**, page twelve

Sympathy

to the widows and families respectively of the late J. D. Hall, Jr. of Jasper, Texas, who along with his son-in-law, Tom Bell and the pilot of their private plane, were killed when the plane crashed near the Jasper airport, Friday, February 7, 1969. Robert Hall, a son, survived with minor injuries. Services for Hall and Bell were held in Jasper Sunday, February 10, 1969.

—Stanley J. Lovett



Life's High Purpose

Life is more than existence. While it involves existence, yet it includes far more than merely a state of existing or being. It involves purposeful action. Inanimate matter has that but not this. Too, all life is not identical, and thus not equal. The highest form of life on earth is that with which man is endowed. But as we thus pride ourselves with this persuasion of superiority, do we, also, and as provoked thereby, recognize that this life of the highest order is identified with the highest of purposes; that being so marvelously endowed, we are most singularly responsible for what we do with it?



No one is responsible for having been born, but in so being, and as blessed with capabilities, both inborn and cultivated, one is responsible for what he does with this life. Otherwise there could be no mispent life, or well-spent one; without purpose life would be altogether meaningless, and thus no distinction such as this could be made. However, one may readily agree that life has purpose and still misapprehend what the true purpose of human life is. If man is the result of an evolutionary process wrought by mutations of chance, then there is no discoverable design in his existence, and thus no clearly discernible purpose identified with life. But when God is known as the source of all life, and the Creator of man, there immediately comes into focus the thought that there must be a reason for his having been made by God. No rational acceptance of the view that God made man can reject the corollary that man exists for a purpose. This being true, it follows that the knowledge of this purpose is indispensable to its fulfillment in one's life. Apart from Divine Revelation this purpose cannot be discovered. Human philosophy can find no adequate purpose in life, and consequently should one repose confidence in the wisdom of men rather than in the Word of God he shall come to the end of his days with a perplexity of soul, viewing life as a complete enigma, inexplicable and confusing. Does life, however, have but one purpose; rather does it not have many, with one supreme one? That is, viewing life as multi-purposed, must not there be one over-riding one, to which all others are subsidiary and therefore tributary? I so think. This being true, then, should one fail to recognize this one supreme purpose, and be led to identify some lesser one as the chief aim in life, would he not fail in the end? I verily believe herein lies the answer to the matter of so many misdirected and mis-spent lives. If this be true, then, no more vital interest can engage one than that of learning for what purpose God made man. "Fear not, for I am with thee; I will bring thy seed from the east, and gather them from

the west; I will say to the north, Give up, and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory, I have formed him, yea, I have made him" (Isa. 43:5-7). Though evidently spoken in contemplation of the redemption of man, and more immediately of Israel, yet, nonetheless, the language is accurately expressive of the initial design of creation. Thus can be preceived that God's purpose in making man was His own glory. This being true, then, the identity of the purpose prompting man's creation and the purpose to be fulfilled in the life of man is one and the same. God's glory being the purpose in man's creation, the glorifying of God by man is the all-pervading and consuming purpose of the life of man in the earth, and every responsible person in particular.

Christ came to this earth expressly to do the Father's will, and in his petition to the Father in John 17, he says: "I have glorified thee on the earth; I have finished the work thou gavest me to do." Also, we read: "Verily, verily, I say unto thee, when thou wast young thou girdedst thyself, and walkest wither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God" (John 21:18-19).

This was spoken predictively of Peter by the Savior. But immediately there arises the question of how can one glorify God by and in his death. One can more readily perceive how one can glorify one in his life than in his death. Notice, however, that Jesus glorified the Father in his life in doing that for which he was sent by the Father to do. Correspondingly, when one dies in consequence of doing the will of God, as both Jesus and Peter did, we can
See Purpose, page twelve

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4757 East Kerchoff Avenue
Fresno, California 93702
Phone (209) 255-2783

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



Teaching Our Children The Mission Of The Church

Mothers, what concepts are our children getting of the mission of the church? Is your child's idea of the church being erroneously developed by his hearing such expressions



as, "going to church," or, "going to Sunday School?" He may hear much about and see notices on the bulletin board about social functions for "the young people," of ball games "sponsored by the church." One congregation is charging admission to Saturday afternoon ball games to "help the needy." Another has appointed a "fellowship committee" to arrange social activities to "keep the young people interested." Then there are luncheons and picnics for the women who will attend weekly morning Bible classes designed for them. A "covered dish luncheon" is another attraction to bring together those who are not interested in a study of God's Word. Another idea seems to be that members of the church will love each other more and be more perfectly united if all will come together for a "homecoming picnic," or, for an "evening of fun and frolic with plenty of coffee for all." Is all of this essential to create interest in the mission of the blood-bought, Spiritual family of our Lord and Saviour? Satisfying the desires of the flesh will never lead one to an interest in spiritual affairs. Remember our Father said:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8, 9).

What Is The Mission Of The Church?

The mission of the church is to lead man to Christ, who can save his soul and reconcile him to God.

On the eve of His departure from His brief life on earth, Jesus gave His ambassadors, His apostles, this great commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:19, 20). Thus one sees that baptized believers are to continue that work of saving souls in "teach-

ing them to observe all things" whatsoever Jesus had commanded His apostles.

How were the apostles to carry out that commission? Jesus told them, "Go, teach." Paul, by the Holy Spirit, tells us in Romans 1:16, 17, what is to be taught: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written the just shall live by faith." It is true that those who advocate social activities as a means to interest people in the salvation of their souls will ultimately fail because they are of men's origin.

Men have unsuccessfully tried to justify their use of social and recreational activities on the ground that Jesus used such means to draw men unto Himself. Such an idea is refuted by John in 12:32 when Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me." The Scripture says further, "This he said, signifying what death he should die." In 1 John 2:2 we read that in His death, "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." John wrote more: "And we have seen and do testify that the Father sent the Son to be the Saviour of the world.... And we have known and believe the love that God hath in us. God is love; and he that dwelleth in love dwelleth in God, and God in him.... We love him, because he first loved us" (1 John 4).

How small we become when we try to motivate our children to an interest in the Saviour of the world and in the work of His church by offering them earthly attractions, timely and material things to interest them in spiritual values. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

After Jesus had fed the five thousand He saw they did not seek Him because of His divinity but as one who could fill their bodies with food. He said to them, "Work not for the food which perisheth but for the food which abideth unto eternal life, which the Son of man shall

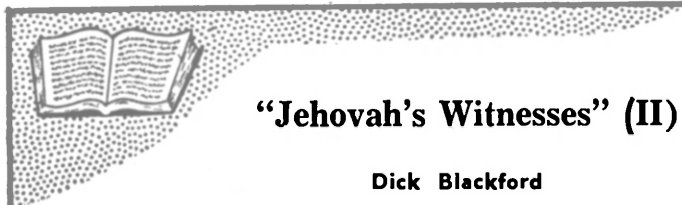
See **Mission**, page thirteen

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.

"Come to Japan! Full-time preacher of the gospel urgently needed in Yokohama area! Opportunity to work while learning Japanese language. We can furnish travel fare and partial support. If interested, contact: Earl Chilson CTCS; U. S. NSGA, Box # 2; FPO Seattle, Washington 98768.

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.



“Jehovah’s Witnesses” (II)

Dick Blackford

In this our second article on this subject we shall deal with the name chosen by the witnesses, their teaching on blood transfusions, and their teaching on the soul of man.



II. NAME. If Jehovah’s Witnesses’ is the name of God’s people it is rather strange that no one thought of it until 1931 A. D. The two words “Jehovah” and “Witnesses” are never coupled in the Bible as the JW’s couple them today. They do not arrive at this name by necessary inference but by an unnecessary twisting of Isaiah 43:12. The JW’s say that their name is the “new name” prophesied in Isaiah 62:2. But they get the cart about nineteen chapters before the horse on this. Isaiah speaks in the future tense in 62:2, “Thou shalt be called by a new name.” But in 43:12 (nineteen chapters earlier) he is speaking in the present tense - “Ye are my witnesses, saith Jehovah.” Isaiah gives a new name just two verses later in 62:4. It is Hephzibah. It is interesting to watch the JW’s wrangle that one out with Isaiah. Notice the following line of argument:

“Suppose a man is arrested and charged with a crime and during his trial proceeds to establish his innocence by testimony of witnesses which shows that he was not at the scene of the crime. At the time of the trial, Bill, accompanied by his two friends, is met by a reporter who asks who they are. Bill replies, ‘I am Bill, the man on trial, and these are my witnesses.’ The reporter asks, ‘And what are their names?’ Bill answers, ‘I just told you. My name is Bill, they are my witnesses, so their names must be ‘Bill’s Witnesses’.’ This is exactly how Jehovah’s Witness reason in establishing their name.” (Lowell Blasingame, *Blytheville Newsletter*, April 15, 1968.)

III. BLOOD TRANSFUSIONS. At this point we could cite a number of instances when people were allowed to die rather than receive a transfusion. But this is not necessary since it is common knowledge that it has happened on several occasions. Nathan Knorr (president of WTBS) claims that his new doctrine is based upon the Bible. But human blood transfusions were unknown in Bible times. If this is a Bible doctrine why didn’t someone see it before 1945? A number of scriptures are usually given, such as: Gen. 9:4; Lev. 3:17; 7:26; 17:10-14; 19:26; 1 Chron. 11:17-29; Deut. 12:16, 23, 24; Acts 15:19-29; 21:25, all of which have reference to eating animal blood. Some of these verses also refer to eating fat. I personally do not like fat but I know of no one who has gone “whole hog” and said it was sinful to eat it. The burden of proof is on the witnesses. They must prove: (1) that eating blood is the same as taking a transfusion, a thing unknown in Bible times, (2) that human blood is the same as animal blood (science has already proved that it isn’t). God has

always taught that we should not eat the blood of slain animals like savages but to respect the sacredness of animal life (Lev. 17:10-14; Acts 15:28, 29). However, a transfusion is a prolonging of life and not a destruction of it.

IV. THE SOUL OF MAN. Witnesses teach that man is totally mortal and that, like Rover, “when he dies, he’s dead all over.” A key passage cited by them is Gen. 2:7. They say soul means breath. But notice their “logic”:

“Genesis 2:7 does not state that man and living soul are synonymous. Man became a living soul. Margaret became my wife, but **wife** and **Margaret** are not synonymous terms.” (*The Human Spirit — Heaven and Hell* by Clinton D. Hamilton.)

I personally see no point in arguing over various meanings of the word soul. I concede that it has a multiplicity of meanings. However, JW’s like to require itemization. They call upon us to produce just one passage which uses the phrase “immortal soul.” There is none. Of course this can be turned back on them for they cannot find a passage which uses the phrase “mortal soul.” Itemization is not necessary. The point to be considered is, Does the Bible teach that there is a part of man which remains conscious after physical death? Jesus said it as plainly as can be expressed, “Fear not him who can kill the body, but cannot kill the soul...” (Mt. 10:28). He further taught that Abraham, Isaac, and Jacob were still living though physical death had taken place (Mt. 22:32). The next verse says, “And when the multitude heard it, they were astonished at his teaching” (Mt. 22:33). These same words still astonish the JW’s to no end.

Before we proceed farther, it becomes necessary that we define the word “death.” Death (thanatos) is the “separation of soul (spiritual part of man) from the body (material part) the latter ceasing to function and turning to dust” (*An Expository Dictionary of New Testament Words* by W. E. Vine, p. 276). The word is also used in a spiritual sense - “The separation of man from God... Death is the opposite of life; it never denotes non-existence. A spiritual life is ‘conscious existence in communion with God’ so spiritual death is ‘conscious existence in separation from God’ (Ibid). But let us hear an inspired writer on this matter. “For as the body apart from the spirit is dead, even so faith apart from works is dead” (James 2:26). Note that James did not say the spirit is dead, but the body. Body minus spirit equals death. Body plus spirit equals life. Of course JW’s will argue that spirit means “wind.” But the same word (pneuma) is used in other passages, so let us see if this definition will fit by substituting wind for spirit. Paul said, “Forasmuch as ye are zealous of windy gifts...” (1 Cor. 14:12). In John 3:5 Jesus said, “Except a man be born of water and the wind...” Or this one, “Blessed are the poor in wind...” (Mt. 5:3).

The major pretext used by JW’s is Ezekiel 18:20, “The soul that sinneth, it shall die...” But a careful examination of the context reveals that spiritual death is under consideration, not physical death. Note verses 22-24 and Isa. 59:1, 2. Most of their “proof” does not even have the spirit of man under consideration. For example, Ecc. 9:10, “... there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.” This verse proves nothing

See **Witnesses**, page thirteen

Dick Blackford—Preacher for the Melton Avenue church, P. O. Box 147, Trumann, Arkansas 72472.



The Fallacy Of Mormonism

James W. Hester

(Editor's Note: The author is well qualified to discuss "The Fallacy of Mormonism" having lived among them and having made a special study of their doctrines. His library contains approximately three hundred volumes of books on the subject published by Mormons or publications devoted to Mormon doctrine. Among them are a number of original volumes no longer in print and not accessible to all. We are happy to present this, the first, of a series of articles on this subject. —Stanley J. Lovett.)

Orson Pratt, one of the original twelve apostles in the Mormon church, wrote in the "Divine Authenticity Of The Book Of Mormon" regarding the validity of the same as follows:

The Book of Mormon claims to be a divinely inspired record, written by a succession of prophets who inhabited Ancient America. It professes to be revealed to the present generation for the salvation of all who will receive it, and for all the overthrow and damnation of all nations who reject it. This book must be either true or false. If true, it is one of the most important messages ever sent from God to man, affecting both the temporal and eternal interest of every people under heaven to the same extent and in the same degree that the message of Noah affected the inhabitants of the old world. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions who will sincerely receive it as the word of God, and will suppose themselves securely built upon the rock of truth until they are plunged with their families into hopeless despair. The nature of the message in the Book of Mormon is such, that if true, no one can possibly be saved and reject; if false, no one can possibly be saved and receive it. Therefore, every soul in the world is equally interested in ascertaining its truth or falsity.

We accept the invitation to investigate the genuineness of the Book of Mormon. The Book of Mormon, Doctrine and Covenants and the Pearl of Great Price are believed to be of divine origin by the Mormon people, and therefore, will stand or fall together. The Bible is also accepted, as far as it is translated correctly. No one seems to have a rule or standard by which the Bible is examined and found faulty in certain places, but nevertheless, every Mormon Elder, High Priest and Bishop this writer has studied with has entertained that position. In most cases the Mormon teacher would like for his subject to believe that they believe the Bible just like all others. I have been told by them that the Bible is the "Book of all Books" but don't you believe it. The attitude toward the Bible by the Mormons today is the same as it has always been. Hear Orson Pratt in "The Authenticity Of The Book Of Mormon," 1850: "What shall we say then, concerning the Bible's being a sufficient guide? Can we rely upon it in its present known corrupted state, as being a faithful record of God's word? Who knows that even one verse of the whole Bible

has escaped pollution, so as to convey the same sense now that it did in the original?" (p. 47, Orson Pratt's Works). Of the Bible Orson Pratt says that it is in a corrupted state and not a sufficient guide. He labors at length to prove the Book of Mormon is the word of God and the Bible is not. Of the Book of Mormon he says, "The Book of Mormon contains the everlasting gospel in all its fulness; and has been revealed to the inhabitants of our earth by an angel; it was by an angel that the apostleship and priesthood were again restored; it was by an angel that men were called and ordained to the holy ministry, and empowered to preach, baptize and administer all the ordinances of the everlasting gospel, contained in the Book of Mormon; therefore, let all people rejoice, for the gospel is once more restored to the earth; let the nations be glad that, after so many generations of darkness, a Christian Church has been organized upon our dark and benighted globe; let songs praise and thanksgiving ascend up before God among all nations, that glad tidings of great joy, have once more been sent down from heaven—that inspired apostles and prophets, have once more been sent to preach, baptize, and show unto man the way of salvation" (Ibid. p. 82).

It is not our purpose to answer any argument at this time, but only to show an attitude toward the Bible by the Mormons; We will however, deal with the Book of Mormon in the months to come.

Early Life Of Joseph Smith

Joseph Smith, the Prophet, was born in Sharon, Windsor Co., Vermont, December 23, 1805. When ten years old, his parents and family removed to Palmyra, Ontario Co., New York, in the vicinity of which he resided about eleven years. During the latter part of this period, he dwelt in the town of Manchester. He was by occupation a farmer, and his advantages of education were very limited.

Like Samuel of old, Joseph Smith was called of the Lord in his childhood, while his mind was yet unwarped by the false theories, traditions and creeds of uninspired men. When about fourteen years of age, he began seriously to reflect upon the necessity of being prepared for a future state of existence. He went among the different denominations that existed in the State of New York, and his mind became perplexed with the clashing and contention, which existed among those who professed the name of Christ.

Disgusted with the confusion which his researches disclosed, and encouraged by the promise of Saint James, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him," he retired to a grove, and in earnest prayer besought the Lord to reveal the way he beheld two glorious beings, wrapped in a brilliant and glorious light, who informed him that all the religious sects of the present age had departed from the ancient Gospel of Jesus Christ and his Apostles, with its gifts and Priesthood, which should be known to him in due season. Many glorious things were shown him in this vision.

About four years after, on the evening of September 21, 1823, while Joseph Smith was engaged in prayer, and striving to exercise faith, the room was filled with light surpassing that of noon day, in the midst of which was a person whose countenance was as lightning, and yet so full of innocence and goodness, and of such a glorious

See **Mormonism**, page thirteen

James W. Hester — 12017 Herbert Avenue, Los Angeles 66, California.

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.

Three were baptized at the church in Azel, Texas the last Sunday in January — Three were baptized in December and January at Castleberry in Ft. Worth, Texas — Four were baptized in December and January at the 6th Avenue church in Pine Bluff, Arkansas — Five were baptized during January and February at the Second and Walnut St. church in Paragould, Arkansas — One was baptized in early February at the 77th Street church in Birmingham, Ala. — Three were baptized in December and January at Bellaire in Houston, Texas — One was baptized in January at Spring and Blain in St. Louis, Missouri — Three were baptized in January at the Expressway church in Louisville, Kentucky — One was baptized recently at the Walnut Street church in Greenville, Texas — One was baptized in December at the Shively church in Louisville, Kentucky — A report from Ben Shropshire to elders of the Expressway Louisville church tells of two recent baptisms in Hawaii; attendance in this church is slowly inching toward the 100 mark — One was baptized in December at the Central church in Charlotte, Tenn. — Two were baptized in January at the Wendell Avenue church in Louisville — One was baptized during January at Perry Heights in Nashville, Tenn. — One was baptized in January at the Highland Street church in Hammond, Indiana — One was baptized during December at the Griffith, Indiana church — One was baptized during January at the Scyene Road church in Dallas, Texas — Five were baptized in January at the Arch Street church in Little Rock, Arkansas — Ten were baptized in January and early Feb. at the West Groves, Texas church — One was baptized during December at the Washington Street church in Indianapolis, Indiana — Two were baptized at the East Orange, New Jersey church recently — Four were recently baptized at the Paris Avenue church in Peoria, Ill. church — One was baptized during December at the Main and Gay Streets church in Glade-water, Texas — Two were baptized during past months at the Zion, Ill. church — One was baptized in February at the Haynesville, Louisiana church — One was baptized during January at the Westside church in Aurora, Ill. — Two were baptized in Buenos Aires, Argentina during Dec-

ember — Three were baptized in December at Reynosa, Tamps., Mex.

Two were baptized in a recent meeting in Wichita, Kansas in which Garreth L. Clair did the preaching — M. F. Dancer held a late January meeting for the Cordele, Georgia church — The church in Sepulveda California had a lectureship in early January — Gene Frost holds an April meeting for the Southeast church in Akron, Ohio — James R. Cope held a meeting for the Second and Walnut church in Paragould in late February — Eugent Britnell was with the East-side church in Paragould in a mid-February meeting — Grover Stevens held a mid-January meeting for the Locland church in Cincinnati, Ohio — Brother Stevens held a late January meeting for the Covington, Kentucky church — Harvey Williams held a February meeting for the Gardiner Lane church in Louisville, Kentucky — John Bebee held a mid-January meeting for the 55th Drive church in Glendale, Arizona — Robert Jackson held a December meeting at the Ewing Lane church in Nashville, Tenn. — The Kiestview church held a December meeting in Dallas, Texas with Arvid McGuire preaching — Harold Trimble holds an April meeting for the Highland Street church in Hammond, Indiana — The church in Gardena, California held a February lectureship with Wright Randolph, Floyd Thompson, Bob Bolton, Osby Weaver and Ford Carpenter all speaking — The Newbury Park, California church had a late February meeting with L. L. Stout, Duane Jensen, Don Wilson, Bob Melear, Jim Hester, Frank Thompson and Bob Bolton all preaching — Carl Vernon holds an April meeting for the South Flores church in San Antonio Texas — Elvis Bozarth held a February meeting in Pico Rivera, California with a view to start a congregation of disciples meeting in that city — Robert Farish holds a mid-March meeting for the Fairview church in Garden Grove, California — Otis Moyer held a late January meeting at Fontana, California — Jesse Jenkins held a January meeting at Dickinson, Texas — Bob Craig held a meeting in February at the Southern Oaks church in Lake Jackson, Texas — March meeting in the Birmingham, Alabama area include meetings at Cahaba Heights with Harold Sharp;

Hueytown with Robert Jackson and 77th Street with Sewell Hall.

Jerry F. Bassett, B. B. Rt., Box 191 Cottage Grove, Oregon 97424. — "A new congregation has been started in Bend, Oregon, due to the apostasy of the older group meeting there. It is composed of three families of good and stable people. They have made a long and diligent effort to maintain the truth in the older congregation, but were faced with the threat of either lining up or being withdrawn from. They also tried to worship in nearby Redmond but found no love for the truth there either. They want to, and must, establish a congregation in Bend with which the Lord will be pleased, and I am confident they have the faith and determination to make that goal a reality.

"After more than four years in Cottage Grove I have committed myself to move to Bend to work with these brethren beginning next August. About half of my support will be supplied by the good church in Cottage Grove and a small amount will come from Bend. At the time of this writing I have not yet located the remainder of my support, but have just now begun to look for it.

"Bend is located in Central Oregon at the eastern foothills of the Cascade Mountains. Its setting is beautiful with tall mountain peaks just to the west, and the high Oregon desert to the east. The immediate area abounds in timber, lakes, rivers, wildlife and geology. The climate is dry, the air clear, and the wide open spaces are still in abundance.

"The town itself has a population of 13,000 with a two-year college, and is growing. There are several other smaller towns within 15-30 miles driving distance. From what I have observed personally the people of the area compose a fertile soil for the planting of the seed. There is no other sound congregation in the area, and only one other in the entire eastern two-thirds of the state. Thus Bend is strategically located as a town from which the truth can eventually be supported in other starved areas. The few faithful disciples in Bend have committed themselves to this task and I look forward to working with them in its accomplishment. The Lord being our helper we shall succeed if we try.

"If you have ever contemplated a move in a work such as this why not consider a move to Bend? Contact me at the above address or James Bus-sard, 525 Broadway, Bend, Oregon 97701."

James Sander has moved to work with brethren in Greencastle, Ind. — Church Ainsworth has begun work with the church in Bay City, Texas — Dean Bullock has moved to Green's Bayou (Houston, Texas area). Brethren at Green's Bayou have completed and now are meeting in a new build-

THE HOLY SPIRIT

Eternal - Heb. 9:14
Invisible - Lk. 24:39
Mind - Romans 8:27
Knows - 1 Cor. 2:11
Grieves - Eph. 4:30

Vexed - Isa. 63:10
Comforts - Jno. 14:16-17
Begets - Jas. 1:18
Guides - Jno. 16:13
Bears Witness - Rom. 8:16

Teaches - Jno. 14:26
Hear - Jno. 16:13
Speaks - 1 Tim. 4:2
Forbids - Acts 16:6-7
Searches - 1 Cor. 2:10

WORK

Creation - Gen. 1:2-3; Job 26:13; Ps. 104:30
Revelation - 1 Pet. 1:20; Acts 1:16; Matt. 10:9-10
Jno. 14:25-26; 16:13; Eph. 3:3-6; 2 Pet. 1:3;
Rev. 22:18-19
Inspiration - 2 Pet. 1:21; 1 Cor. 2:9-13
Confirm Word by Miracles - Luke 24:46-49;
(Ex. of Apostles) Acts 8:13-16; Mk. 16:20;
1 Cor. 12:4-11; Heb. 2:2-4
Conversion - Jno. 16:7-13; (Jas. 1:21; Ro. 1:16;
1 Cor. 4:15 - Ex. of Conversions) John 3:5;
(Ro. 8:14; Jas. 1:18; 1 Pet. 1:23; 1 Pet. 1:12;
1 Cor. 15:2; John 15:3; Eph. 6:17)

SINS AGAINST

Blaspheme - Matt. 12:31-32
Lie To - Acts 5:1-6
Willful - Heb. 10:26-29
Grieve - Eph. 4:30
All Sins - Acts 7:51;
Neh. 9:30; Eph. 3:3-6;
Acts 1:16

-- Danny Brown

ing — **O. Fred Liggin, Jr.**, evangelist now in Pretoria, South Africa, reports that during 1968 eight were baptized and that they are averaging at year's end about 20 in attendance — **Gene Tope** reports from Krugerdorp, South Africa that things are beginning to look up for the church there. Their forces have been strengthened by the addition of two new families to the church and two baptisms took place in January — The church in Irving, Texas that has been known as West Side, has sold their building and construction should be well under way on their new building by the time you read this report — **Grover Stevens** has left the Gardiner Lane church in Louisville, Kentucky moving back to Lubbock, Texas to work again with the Caprock church in that city — **Larry Biibo** has begun full time work with the Ridgcrest church in Orange, Texas — **Glen Wise** preaches each Lord's Day for the West Orange, Texas church — **Victor Sellers** has moved to Champaign, Illinois to work with the White Street church in that city — The Eastland church in Louisville, Kentucky has built and now is meeting in a new church building — The Mt. View church in San Bernadina, Calif. has "swarmed" and begun the Del Rosa church which had 99 in attendance the first Sunday — A group of brethren are now meeting in Kerrville, Texas in the Woman's Club Building. They number about 30 in attendance, and **Elmer Moore** is the

preacher for this new church — **David Claypool** will move in June to work with the Downtown church in Lawrenceburg, Tenn. Brethren in the Birmingham, Ala. area are making plans to begin a new work in the Center Point part of their city — We understand that brother **Cecil Douthitt** has suffered in some months past a stroke, but is recovering nicely now and hopes to be preaching soon again — The Central Gardens church in Nederland, Texas is now meeting in a new building — Brethren among the Mexico churches report that eleven were baptized in November at Reynosa, Tamps., two were baptized in Guadalajara, Jal. in past months — Among Spanish speaking churches two were baptized in El Paso, Texas recently; one was baptized in Harlingen, Texas and one was baptized in Port Lavaca, Texas.; In Talca, Chili, two were baptized in late November — At Bella Vista, Buenos Aires one was baptized in past months, with one baptism at the city of Derqui, also Buenos Aires, Argentina — A letter from Tokyo, Japan states: "The church which formerly met in the Boy Scout Center, Bayside Courts, Yokohama, is now meeting in the chapel at Kamiseya (U. S. Navy Security Group Activity) on Sundays at 1245 for Bible study and 1345 for worship. We meet in the homes of Gordon Price or Earl Chilson on Tuesday at 1930 for Bible study. We ask that any Christians coming to the Tokyo-Yoko-

hama area call Earl Chilson, CTC at Kamiseya 8474; or Gordon Price, CTC, at Kamiseya 8459; or Bill Webber, near Tachixeuwa at 9425-41-7942, or write to: B. G. Webber, Southern Air Transport, Inc., C.M.R. Box 886 APO San Francisco 96323." — A new church now meets in the Old American Legion Bldg., Hendersonville, Tenn.

"After Sunday, January 26, I will no longer be associated with the West Orange church. For the next few months I will be teaching electronics at Port Arthur College and preaching part time or "fill-in" as opportunity permits. Future plans are still indefinite. For bulletins and correspondence please note my new address." — Clint Springer 500 De Queen, Port Arthur, Tex. 77640.

Paul Foutz, 8230 South Laramie, Oak Lawn, Ill. 60459. Recently here in S. W. Chicago area at Burbank Manor we have had 5 baptisms; 2 young men, one lady who had studied for some time with the Jehovah's Witnesses and a man and wife, he a Greek Orthodox, she a member of the United Church of Christ.

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The Preceptor Magazine and, possibly, later on the speech by this writer. These three speeches will not appear in the Arlington book.

This is our personal evaluation of the Leakey meeting. It afforded another opportunity to communicate in respect to exchanging views on what each person held to be the truth on the divisive issues among us. Each person spoke representing only himself and none other. It is this writer's persuasion that some among our liberal preaching brethren really do not know or understand what our position is with reference to the issues. Apparently some have read little or none of what we have written and spoken over the past score of years. This is particularly true of the younger generation of preachers among them. Diametrically opposite attitudes toward the Scriptures were well illustrated by a statement made by J. Riley who spoke opposite W. L. Wharton, Jr. In his opening remarks the former stated that as he listened to Wharton he had the feeling "we were in different ball parks." As a results of the discussions we believe some among them have a clearer understanding of what we believe and why we believe it. We would like to think that some of them will take a second look at what the Scriptures teach on these controversial issues. Facing as they are the ever growing modernism in their own ranks, maybe some individuals among them will prefer to return to the authority of the Scriptures rather than eventually possibly be carried to barren modernism.

Generally speaking, we do not think the liberal brethren in this discussion came up to the standard of depth of discussion as did their predecessors at Arlington.

"What good was accomplished?" We do not know for sure any good at all was accomplished. It was an opportunity to teach men, who were willing to listen, the truth on these issues which opportunity otherwise would not have been available. This was done. What their response to truth presented may be in the future no one can say. In any Biblical discussion, although no one can say what the future effect can be, we continue to utilize every lawful opportunity available to teach the word to everyone. The only possible good that can result from the Leakey discussion is that each individual may come to a clearer knowledge and understanding of the will of God and individually act thereupon.

End



LIBERALISM _____ (Continued from page one)

The root idea in the term "liberal" is **freedom**. It is therefore defined by Webster to mean "unrestricted." As it was pointed out in a previous article, the term in its common usage is relative. Whether it is good or bad to be liberal depends upon what is being discussed. The term is used in religion to signify persons who exercise freedom in their teaching and practice unrestricted by the accepted standard of faith and practice in this realm. What constitutes "liberalism" among any particular group of religious people would depend upon the standard which they profess to accept as their guide.

To illustrate this fact, let it be supposed that so-called "orthodox, evangelical Christianity" is under consideration.

In such cast, a "free-thinking" atheist, infidel, or agnostic would certainly be regarded as a "liberal." Technically speaking, however, denominational theologians do not ordinarily include these persons in this classification. They are regarded as being much further out than "liberal theologians." They would belong to an anti-theistic group rather than a group of theistic liberals. The so-called "orthodox, exangelical Christian" generally regards persons as "liberals" who, while accepting the reality of a Supreme Being, **deny the plenary inspiration of the Scriptures; deny the literal interpretation and application of the Scriptures both in creation and redemption; accept the fact of the divinity of Jesus but deny his Deity; deny the miracles of both Old and New Testaments; mythologize everything in the Scriptures which defies rationalization; and view Christianity as a sociological system with earthly goals and rewards while denying the relevance of its spiritual, redemptive thrust and heavenly aspirations.** Brother Baxter, with two exceptions, would like to contain "liberalism" within this frame of reference.

This may satisfy Brother Baxter and those among whom he circulates, but it does not satisfy those of us who oppose the innovations which he defends and promotes. In the first place, who gave our brother the right to deal thus capriciously with the term "liberalism"? If he wishes to accept the technical usage of the term currently in vogue in "orthodox, evangelical Christendom" which has been previously noted, let him do so without filing arbitrary exceptions. His admission that there are such "liberals" among those with whom he enjoys the closest fellowship in the Lord's work is not a new revelation but a fact well known. Also well known is the fact that most of the prominent men among Brother Baxter's associates, not excluding our brother himself, are tiptoeing around as if on eggshells with reference to doing anything tangible or effective about these admitted "liberals." Since Baxter admits the facts in the situation, why does he not name those to whom he refers? Why does he (inadvertently or otherwise) by his course of procedure bring under suspicion every brother in his group who has an advanced theological degree from a liberal, denominational seminary? By coyly and evasively admitting "the disturbing fact that there is liberalism among us" without being specific as to where it is and who is guilty and without making any overt move to eradicate it, **Brother Baxter does just that!**

Baxter's Exceptions

It has been mentioned that our brother seeks to confine the application of the term "liberalism" to a current technical usage in theological circles, but arbitrarily makes two exceptions; namely (1) "**down-grading the church** (whatever that means JWA) or (2) **minimizing the importance of clear-cut commandments of God.**" I gather from our brother's exceptions that he is trying to maintain his consistency in **opposing** (1) denominational teaching and practice and (2) Christian Church teaching relative to the use of **mechanical instruments of music in the worship and the missionary society as a centralized agency for church cooperation** while, at the same time, **exempting himself and his associates from the charge of "liberalism" by reason of their unscriptural innovations.**

The Truth of the Matter

The truth of the matter is, Brother Baxter is legitimately

indicted by his own rule governing "liberalism." He stretches his definition of "liberalism" to include denominational and Christian Church practice. Yet, many of these people may not legitimately be classified as "theological liberals" in the technical sense of that expression. They believe in the God of the Bible. They believe in the Deity of Jesus. They believe in the plenary inspiration and the literal interpretation and application of the Scriptures. They simply exercise greater freedom than Brother Baxter is willing to allow in their application of Bible principles. Despite this fact, our brother would stigmatize them as "liberal."

On the same basis that our brother regards these people as "liberal" because of their loose construction and free application of the Scriptures, he and his associates may likewise be regarded as "liberal." Yet, he denies this. Can our brother not see that his human arrangements and institutions bring him under the censure of his own rule governing "liberalism" in precisely the same way as denominations and Christian Churches are brought under it by their practice? Brother Baxter's human arrangements and institutions "**down-grade the church**" as much so as the **missionary society** of Christian Churches. What gives Brother Baxter's inter-church cooperatives in general benevolence and evangelism uncensured sanctity?

The accepted standard of practice among New Testament Christians and churches is a "thus saith the Lord" in the form either of a (1) precept or command; (2) approved apostolic precedent; or (3) a necessary implication or inference. Any Christian, dedicated to this standard, who exercises liberty to act without such authority, hence unrestricted by it, is in this frame of reference correctly regarded as a "liberal." The term "liberal," as the term "anti," is relative. It should never be applied without it being made clear in what frame of reference it is employed, but it may not be correctly confined to technical, theological usage. We insist that Brother Baxter and those whose practices are identical with his are indeed "liberal" in the sense just mentioned as surely as are members of the Christian Churches in this respect.

"Whatsoever a Man Soweth"

"Whatsoever a man soweth, that shall he also reap." (Gal. 6:7.) Brother Baxter's "**real liberalism**" is the legitimate (yea, inevitable) fruit of a generation of sowing to the winds of **practical liberalism**. The hearts of our "young princes of the church - the real liberals" have been sown with the seed of "practical liberalism" for the whole of their young lives. Why should it be thought strange that we should reap "real liberalism"?

By "practical liberalism" we mean that attitude which, while professing to honor the New Testament as the verbally inspired, authoritative word of God, has multiplied digressions and innovations. The "real liberal" denies the inspiration and authority of the Scriptures and practices accordingly with unrestricted freedom. The "practical liberal" professes allegiance to the Scriptures as the inspired and authoritative word of God and acts with unrestricted freedom as though the Scriptures were neither. "Practical liberalism" is the progenitor of "real liberalism." Each represents a species of unbelief. One is simply the other intensified. If the parent is ashamed of his child, he should be more careful about spiritual union with

worldly wisdom and pragmatic subjectivism. A frontier expression used to be, "You can't make a silk purse out of a sow's ear." End



WHERE _____ (Continued from page three)

out of the frying pan into the fire. Let it be clearly understood by all that when we plainly stated that the mechanical instrument in the worship was not the only difference between a local church of Christ and a Christian Church, we told the truth. The differences become more and more apparent. By the same rule we have said that the support of human institutions out of the treasury of the local congregation was not the only difference between "conservative" and "liberal" brethren. Each year continues to fully illustrate the truth of the basic differences.... differences over attitudes toward the word of God and the purposes of the local congregation. And the end is not yet in sight. End



PURPOSE _____ (Continued from page four)

understand how God is thereby glorified. So, then, it is in life that we must glorify God, and conceivably so, also, in death.

But how does one glorify God in his life? It isn't in doing that which **appears** to be right or wise, but rather the doing of the Father's Will. Remember, that in the Judgment Day there will be those who will avow having done many wonderful works in His Name, along with prophesying and casting out demons in His Name! But did they actually do these things in His name, or rather did they not just think they were doing so? If they were actually done in His name, then the doing of them would have been acceptable with Him, yet they were repudiated, and their works ascribed as being without the authority of law. They were workers of iniquity—lawlessness.

In Paul's indictment of the Gentiles in Romans 1, he says that "when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things." Hence, from this description one can readily see the progressive degeneracy of man, reaching its climax in not glorifying God. Too, in affirming there is no difference between the Jew and Gentile as touching the provisions and terms of redemption, he says, "for all have sinned and come short of the glory of God" (3:23). Both were alike sinners, and, consequently, in need of redemption to the end they alike might glorify God. As sinners they came short; they sinned, and in sinning one does not and cannot glorify God.

In the first Corinthian letter Paul says: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, the things which are not, to bring to nought things that are: **That no flesh should glory in his presence.**"

But of him are ye in Christ Jesus, who of God is made righteousness, and sanctification and redemption; that, according as it is written, He that glorieth, **let him glory in the Lord**" (1:27-31). In this it is readily discernible that God is displeased with man glorifying himself, but desires that man glorify God.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Also, "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. 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. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh, not with eyeservice, as men pleasers, but in singleness of heart fearing God: and whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Jesus" (Col. 3:17-25). These passages obviously carry the import that in all the relationships of life with the encumbent duties severally associated with them there is the overriding and pervading design of so acting out of regard for and as expressive of the high purpose of pleasing the Lord in one's supreme fealty to Him. The whole bent and tenor of one's life is to be thus characterized if his life is to be the fulfilment of its purpose as identified with both his creation and redemption.

"For all flesh is as grass and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever" (1 Peter 1:24-25). It is the function of the creature to reflect the glory of its maker, and the works of man often are wrought with this in view. But we should all remember we are the creature and God is the Creator; that we should seek to reflect His glory rather than promoting our own. No one can have the faith required without being content to promote the glory of God, and even the indisposition to so do it a decided deterrent to believing. Jesus said: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44). Humility and piety are the essentials to giving God the glory, and unto Him be glory in the church by Jesus Christ throughout all ages, world without end." Herein lies the solution to the many problems and dissensions which currently beset the people of God. If each one had his heart set on doing the will of God to the end that so doing the purpose for which God gives us life shall be accomplished, then the many unauthorized practices which are being the occasion of agitation, distress and division would never have been born. A satisfaction with a thus saith the Lord would prevail because we would be moved by the all-prevailing desire to glorify our Father in heaven, and our Lord Jesus Christ.

End

MISSION (Continued from page five)

give you." He said, "No man can come to me, except the Father that sent me draw him." No man can become a real follower of Jesus by the attraction of food and re-

creation but by the drawing of the Father. In John 20:30, 31 we read: "And many other signs truly did Jesus in the presence of His disciples which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Mothers, let us be alerted to the great responsibility that is ours to use the short time we have to train our children in the way they should go. Let us not resort to the ways of the world; the lust of the flesh, the lust of the eye, and the pride of life to try to motivate them to activity in the greatest work, that of serving in the Lord's body, His church. Taking the "Preacher's" admonition, may we train our children to: "Remember now thy Creator in the days of thy youth." May we help them to know that "the whole of man" is to: "Fear God and keep His commandments" (Ecclesiastes 12:13).

End

WITNESSES (Continued from page six)

about man's spirit. It is the body that goes to the grave (Luke 23:50-53).

But just what is it that the Bible speaks of as being "mortal"? In 2 Cor. 4:16 and Rom. 8:11 Paul speaks of our mortal **bodies** (mortal subject to death, deathable). In 1 Cor. 15:53 he says, "This mortal (body, DB) shall put on immortality." Gen. 1:27 says, "God created man in his own image." Yet John 4:24 says, "God is a spirit." Question: Is the body of man in the image of God? If so, in what way? The Bible teaches that our bodies are mortal but that some day they will be made **not** subject to death.

Let us notice two more passages which prove that there is a part of man which is immortal (regardless of what it is called). 2 Cor. 5:8-10 - Paul said it was possible to be "absent from the body" and that we would be judged for "the things done in the body." Then in 2 Pet. 1:13, 14, Peter said that he was in his tabernacle and that it was possible to put it off.

God's word says we are not the house, but the occupant in the house. We sometimes refer to our bodies as a "self" which possesses a soul. While this is not altogether incorrect there would be less confusion if we would refer to our soul as "possessing a body (tabernacle)."

Our next installment will be a study of the word hell with a detailed discussion of Luke 16:19-31.

To be continued

MORMONISM (Continued from page seven)

appearance, as to banish all apprehension. He was an angel commissioned of God to inform Joseph that the covenants with ancient Israel touching their posterity should soon be fulfilled, and that the great work to prepare for the second coming of Christ should now commence, and the fulness of the Gospel be made known to all nations. The angel also informed him that the native inhabitants of America were a remnant of Israel, who had anciently enjoyed the ministry of inspired men; that records containing their history had been preserved to the period of their national degeneracy; that these records had been

concealed in the earth, and that the Lord promised they should be revealed in the near future.

On the following day the angel returned and showed him the spot where the sacred records were deposited. A small rock, projecting a little above the earth's surface, covered a stone box. Joseph opened it and beheld plates.

The angel said, "You cannot at this time obtain them, and when they are obtained, it must be by prayer and faithfulness in obeying the Lord; they are not deposited here for the sake of accumulating gain or wealth, or for the glory of this world; they are of no worth to the children of men, only for the knowledge they contain, which is the fulness of the Gospel of Jesus Christ, as it was given to the ancient people of this land." The stature of this personage was a little above the common size of men in this age; his garments were perfectly white, and they appeared to be without seams.

Much instruction was given by the angel to Joseph Smith during a period of four years, and on the 22nd of September, 1827, the angel of the Lord delivered the records into his hands. They were engraved on plates which had the appearance of gold; each plate was about seven inches by eight in width and length, not quite as thick as common tin, beautifully engraved on both sides in reformed Egyptian characters, bound together in a volume as the leaves of a book, fastened at the edge with three rings running through the book. With the records was found a curious instrument called by the ancients the Urim and Thummim. By the gift and power of God, through its means, he translated the record, which is the Book of Mormon. The first edition of 5,000 copies was published by Joseph Smith, at Palmyra, New York. (Historical Record, Vol. 5, p. 1, No. 1, January 1886.)

Joseph Introduced To Visions And Dreams

Lucy Mack Smith the mother of Joseph Smith, and the daughter of Solomon Mack. Of Solomon Mack's family of four sons and four daughters, the personality of but two of them, Jason and Lucy, will be of special interest to the reader, except that all the family were intensely devotional and inclined to dreams and visions.

In a letter, June 30, 1835, to his brother, Solomon Mack, Jason wrote as follows: (Quoted in part, JWH.)

"MY DEAR BROTHER SOLOMAN: . . . But last, though not least, let me not startle you when I say, according to my early adopted principles of the power of faith, the Lord has, in His exceeding kindness, bestowed upon me the gift of healing by the power of faith and the use of such simple means as seem congenial to the human system; but my chief reliance is upon Him who organized us at the first, and can restore at pleasure that which is disorganized.

"The first of my peculiar successes in this way was twelve years since, and from nearly that date I have had little rest. In addition to the incessant calls which I, in a short time, had, there was the most overwhelming torrent of opposition poured down upon me that I ever witnessed. But it pleased God to take the weak to confound the wisdom of the wise. I have, in the last twelve years, seen the greatest manifestations of the power of God in healing the sick, that, with all my sanguinity, I have hoped or imagined, that disease had obtained such an ascendancy that death could be resisted no longer, that the victim must wither beneath his potent arm, I have seen the almost lifeless

clay slowly but surely resuscitated, and revive till the pallid monster fled so far that the patient was left in the full bloom of vigorous health. But it is God that hath done it, and to Him let all the praise be given.

"I am now compelled to close this epistle, for I must immediately start on a journey of more than one hundred miles, to attend to a heavy case of sickness; so God be with you all. Farewell! Jason Mack."

The letter quoted is useful only in that it throws important light on the profoundly religious traits that so completely dominated the family from which the modern Prophet inherited his strongest characteristics. The evident sincerity of Mr. Mack in his sorrow because of the "deplorable condition of the world," and his confidence in "healing by the prayer of faith," is singularly like the testimonies borne by all the elders of the Church of Latter-day Saints. Indeed, Jason Mack's healings of the sick began seven years prior to the organization of the Latter-day church by his nephew, "Joseph the Prophet."

Reference has heretofore been made to the intensely religious nature of Lucy Mack, who married Joseph Smith, Sr., and who, subsequently, became the mother of Hyrum, Sophronia, Joseph the Prophet, Samuel H., Ephriam, William, Catherine, Don Carlos and Lucy.

The first definite spiritual manifestation received by the mother of the Prophet was in Randolph Vermont, in the year 1802. Mrs. Smith had been stricken with consumption, super-induced by a severe attack of fever, and her life was despaired of by her family and physician. While in that critical condition Mrs. Smith says: (quote in part JWH.)

"During the night I made a solemn covenant with God, that, if He would let me live, I would endeavor to serve Him according to the best of my abilities. Shortly after this, I heard a voice say to me: 'Seek and ye shall find; knock, and it shall be opened unto you. Let your heart be comforted; ye believe in God, believe in me.' In a few moments my mother came in, and looking upon me, she said, 'Lucy you are better.'"

Quoting further from Mrs. Smith's history of "Joseph the Prophet":

"From my anxiety of mind to abide the covenant which I had made with the Lord, I went from place to place, for the purpose of getting information and finding, if it were possible, some congenial spirit who could enter into my feelings, and thus be able to strengthen and assist me in carrying out my resolutions." (Lights and Shadows of Mormonism, p. 24, 25.)

While praying on behalf of her husband, Mrs. Smith had another "visionary" dream which consisted of a beautiful meadow; a pure and clear stream of water, and two trees. To save space we will only mention that the interpretation had to do with her husband, Joseph, and his brother, Jesse. Joseph would receive the pure and undefiled gospel, while his brother Jesse, would reject it. (Ibid. p. 27, 28.)

After the birth of Joseph Jr., Joseph Sr. became excited about religion and also had visions and dreams. So, when you consider the healings by the prayer of faith by Jason Mack; the vision of the two trees by the mother of the prophet, foreshadowing the restoration of the gospel with all its primitive miraculous gifts and powers, is it any wonder that Joseph, Jr. would likewise have visions and dreams of the "dispensation of the fullness of times" having the stage set for him by his father, mother and uncle.

To be continued.

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Living Moments with the Living Word

James W. Adams



How To Determine When The Bible Authorizes A Thing In The Christian's Faith And Practice

(Editor's Note: This is the first of three installments covering the speech given by James W. Adams at the Leakey, Texas, discussion (January 13-16, 1969). A final fourth article also given by the author at Leakey will discuss "How May We Decide When An Example Is Or Is Not Binding?"—Stanley J. Lovett.)

The subject to be discussed in this session is: HOW TO ESTABLISH BIBLE AUTHORITY FOR THE CHRISTIAN'S FAITH AND PRACTICE. Appended to the statement of this subject in the material which each participant in this discussion has received is a statement to the effect that: It is agreed on the part of all participating parties in this discussion, that the Christian **must** have Bible authority for his faith and practice.



The term **authority** means, according to Webster's Dictionary: The right to command and enforce obedience, this right growing out of office, station, or relation. As an example: The parent and the child relationship. The parent has authority over the child." . . . "Legal or rightful power; a right to command or act; jurisdiction." Bernard Ramm defines the term to mean: "That right or power to command action or compliance, or to determine belief or custom, expecting obedience from those under authority, and in turn giving

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responsible account for the claim to right or power." (The **Pattern of Authority**, p. 10.)

In our study, we shall be concerned with this term as it relates to the Christian's faith and practice. This subject is one of the most important which can engage the attention and challenge the interest of eternity-bound men and women. It is inseparably linked with the enjoyment of the approval of God and the eternal security of man's immortal soul in the world to come.

The question of authority lies at the tap root of the great majority of all religious controversies and consequent divisions. All too many, in the realm of religion, refuse to recognize any authority except the decision of the individual person, hence relegate religion to the realm of pure **subjectivism**. Modern, liberal, theological concepts are almost exclusively rooted in **subjectivism**. Bernard Ramm in his book, **The Pattern of Authority**, correctly observes that such "unchecked individualism is but inverted slavery." Authoritarian religion is not, as our modern free-thinkers suppose, the graveyard of liberty. Authority, properly grasped, legitimately extended, and benevolently exercised, is actually the guardian and preserver of liberty. Unchecked individualism, on the other

See **Bible Authorizes**, page eleven

VOLUME 18

APRIL, 1969

NUMBER 6

In This Issue

Editorial, What On Earth Was Wrong With Them?, Stanley J. Lovett	Page 2
Who Misses Whom?, W. L. Wharton, Jr.	Page 3
Who Art Thou That Judgeth?, Harold Fite	Page 4
"They Shall Know That I Am God," Irene Sowell Foy	Page 5
"Jehovah's Witnesses" (III), Dick Blackford	Page 6
The Fallacy Of Mormonism (2), James W. Hester	Page 7
Teaching Them To Observe All Things, Barney Cargile, Jr.	Page 8
Hither . . . Thither . . . Yon, Jim C. McDonald	Page 9
Chart Sermon Outline, "Miracles Or Mirages," Danny A. Brown	Page 10

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EDITORIAL

Stanley J. Lovett



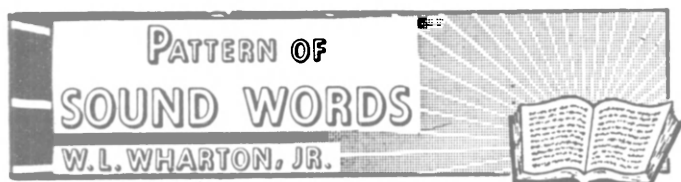
What On Earth Was Wrong With Them?

By standards and practices of some of today's youths, many of them actually might ask, what on earth was wrong with some young people of New Testament times.

Reference is made to a maid and a lad each of which but briefly appear on the pages of Inspiration. Of them one is nameless and but a fleeting glimpse is caught of both.

Rhoda, in Acts 12:13-15, played a minor but revealing role in Peter's appearance to the Jerusalem brethren after his miraculous release from death-imprisonment. Wicked and men-pleasing Herod, in putting forth his hand to afflict certain of the church, killed James with sword and to further please the Jews seized also Peter, doubtlessly with the intention of likewise killing him. Following his supernatural release from the Roman prison he came to the house of Mary "where many were gathered together and were praying." By knocking at the door he announced the answer to their prayers. It was at that point "a maid named Rhoda" entered the picture when she answered the door. That she was a believer seems certain because of her joy at the sound of Peter's voice. It was Rhoda who announced to the petitioning brethren that Peter now "stood before the gate." So incredible to them was her message that they declared to her, "Thou art mad." Rather than being dissuaded at this rebuff "she confidently affirmed that it was even so." After they had countered with, "It is his angel" and at Peter's insistent knocking they opened and saw him.

An unnamed lad appears momentarily in Acts 23 in connection with the plot of the Jews against Paul's life during his Jerusalem imprisonment. Although his name is unknown his relationship of being "Paul's sister's son" is known. He must have been quite a young man in spite of the fact the term "lad" can refer to a man up to forty years of age. This is evidenced by the fact "the chief captain took him by the hand, and going aside asked him privately, What is it that thou hast to tell me?" A Roman chief captain would not take a mature man aside by the hand for the purpose of a private conversation but very naturally would do so in the case of a young lad to re-assure him. We conclude then he was a mere lad. Bearing this tremendous responsibility this nephew of Paul informed the Roman chief captain of the plot of the more than forty Jewish men who had bound themselves under a curse and entered into a conspiracy to kill Paul. He served as the vital connecting link that eventuated in saving Paul's life for many further years of important service as the Lord's apostle. (See page 11)



Who Misses Whom?

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord." In these words, found in John 20:24-25, we learn of a case of absenteeism in the ranks of the very apostles of our Lord. This incident occurred on the evening of the first day of the week following his resurrection that morning. We do not know why Thomas was absent from that meeting or how he personally regarded his having missed. He was missed by the other disciples and doubtless made to feel that he had missed something by not being present. The Lord's day following he was present and witnessed the risen Lord for himself.



It flatters one to know that he is missed. What is more important is for one to develop to the point spiritually where he himself "misses" being present; where there is a consciousness of lack on his part. Short of this, it is inevitable that absenteeism will come to characterize the life of a disciple and, from that point, perhaps even worse matters.

Attendance is itself symptomatic. It is produced by factors that are hidden from the eyes of men about him, but not to himself and God. One may miss a service and yet have motives that are beyond reproach. He might attend every service and at the same time be a hypocrite.

Alert companies, doing large volume credit card business, watch for the customer who is not using his credit card and often remind him that his business is important to the company and is missed. However, until the individual is made to miss whatever the company sells he is not likely to use his credit card. Since he can fill his needs elsewhere he must be made to feel that he is important to the company. If he feels that his business is not appreciated he takes his custom elsewhere. While service to God is not comparable to conducting worldly business we must acknowledge that human nature is the same in every circumstance. In together-service of disciples each must realize the need he has of his fellows and the need they have for him. Joined, they form a circle of understanding and power that makes for edification of all.

When you have missed services, in the past, have you ever felt lifted up by the fact that someone noticed your absence and took opportunity to say they were glad you were back and that you were missed? Have you known of instances where people quit attending services because no one paid any attention to whether they were absent or

present? It does raise a point which suggests the importance of our being alert to observe absenteeism and to be active in showing our interest in persons affected.

But there is another side of that coin. How much do you personally miss being absent from the services. Is attendance at services pleasurable to you and a source of helpfulness? If you miss being present, suffer a sense of loss as a result, it is most likely that you will be missed by others. If your absence concerns you it will most likely concern others. However, if you have no real interest in being present and take no particular notice of others who may be absent then do not be too shocked if your own absence is regarded more as a matter of fact than concern. Each person sets up a pattern of norm regarding his attendance and interest. It is the breaking of that pattern that attracts attention. If you attend only on Sunday morning, and that only once or twice in the month, then your absence is not likely to impress itself on the mind of observers. If you react to this by complaining that you are not being missed it is to be regarded more as a confession of wrong on your part than a righteous complaint against others. When one can, without being missed, fail to show up for work, or class or duties anywhere it only shows how very worthless he is to the cause in which he is supposed to be engaged. If we do not regret missing services then we only admit that we do not miss the very people who, as we complain about it, do not miss us!

Hebrews 10:24-25 very eloquently points up the beauty of mutually meeting to edify one another. Any meeting that fails to be mutual in every respect for those attending falls short of that high ideal. Only as one comes to appreciate his brother in Christ and the benefits he has power to confer upon him and receive from him does he esteem and come to be esteemed. It is a two-way street that will ever be a disappointment to the one who is only a "getter" and never a "giver." What you mean to a congregation can be seen best by you in the light of what the congregation means to you. The only person who can make meaningful your relationship to the assembly is you yourself! You can't improve that by moving elsewhere but you can improve it by moving in the right moral and spiritual direction so as to bring about improvement.

End

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Who Art Thou That Judgeth?

Harold Fite

"Who art thou that judgeth the servant of another," asked the apostle Paul of the Romans, then suggested the answer by stating the principle, "To his own Lord he standeth or falleth" (Rom. 14:4).



The question is a sobering and searching one. The principle—if recognized—would contribute to dissolving much of the strife plaguing the body of Christ.

It appears we have arrived at the point where we do not want to leave anything for God to determine respecting man. There are no shades of grey, just black

or white. Everyone must be labeled and put into a particular camp.

Self-appointed authorities determine and decree who is sound and unsound; faithful and unfaithful; lost and saved; hard and soft; with whom one can associate; and whom to call on for prayer. These authorities have ability to always distinguish between truth and error. They become the accuser, prosecutor, jury, and judge, sentencing the offender to eternal death by their own little creed, based largely upon human inferences formulated by fallible man to render an infallible(?) judgment. Division is the result!

The preacher desires to be identified with a "sound" church. The church to be sound must subscribe to his views. He endeavors to make his opinions church policy. Opposing views are not to be tolerated. Those who disagree become unsound and are "run off," not deserving fellowship of "sound" brethren. "Then swords are turned against one another as if the combatants are engaged in separate causes."

Man can love his own little system more than he loves God; his own interest above the sacrificial way. Failure to realize the Cause of Christ is greater than his opinion is tragic.

We are wrong when we seek to bind our opinions upon others. That liberty and privilege we allow ourselves must be granted to others. Each in his own time must determine truth, and will stand before God to give account of conclusions reached.

Man cannot be saved on another's faith. Teaching must not be accepted because it was believed by father and mother, or because the last generation proclaimed it. We have obligation to "Prove all things."

"The right of private judgment, and the liberty of conscience, is the privilege and duty of all." Whatever happened to the rule, "Whatsoever ye would man should do unto you, even so do ye also unto them"? (Matt. 7:12).

Harold Fite—Evangelist, Castleberry church, 1025 Merritt, Fort Worth, Texas 76114.

Points from James O'Kelley's plan for unity are pertinent: "let us not consider every notion of the brain as the established article of faith, or creed. Let not our reason be so imposed upon as to suffer our party zeal any longer to break the bands of Christian friendship.

"If a brother can not say Shibboleth as plain as you, yet let him pass and smite him not. In matters not at all essential, we may bear and forbear."

Preachers have taught fellow Christians to "think for yourself." This is good. But if we teach brethren to think for themselves, we must create a better atmosphere in which to do it, and allow more freedom for expression. Why teach and encourage brethren to study and think, then penalize them if by chance their views do not plumb with ours?

This attitude has and is causing division. Brethren are biting and devouring one another over opinions and personalities; limiting the good which could be done.

We must practice, as well as preach things which make for unity. To seek to bind opinions; to change brethren without facts; to impugn motives; to be consumed by jealousy and bitterness, is to be guilty of contributing to the very thing God hates.

We must not play God! Many scriptures are clear, but others are not. Liberty in opinion and judgment must be allowed and the practice of forcing upon others our creed, and casting from us those who do not accept our thinking, must cease.

The uncharitable and unbending become a law unto themselves, taking upon themselves the air of infallibility.

The only person who has a right to judge another is one whose heart and motives are pure and completely unmixed. This means no man can judge another man, because if we are frank and honest with ourselves we realize many motives affect judgment.

Our judgment may be rendered unfair by injured pride, prejudices, jealousy, intolerance, self-righteousness, self-conceit, ignorance and envy, instead of justice.

Brethren have been hurt and destroyed by lack of restraint in this area. I can't understand why brethren say and do things to destroy their brethren and to turn brother against brother, yet there are those who do.

I suppose it is a serving to self-interest, wherein some pose a threat to that lofty position of prominence desired, and which is thought to be attained by putting down and stepping upon others.

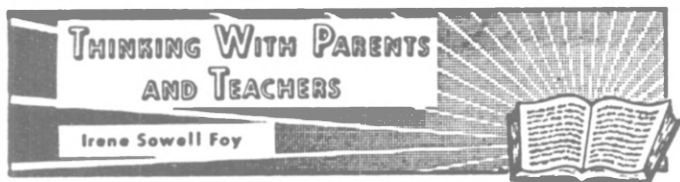
We need to be careful how we handle the word of God, and how we treat our brethren.

Who art thou that judgeth the servant of another? To his own lord he standeth or falleth."

"Let each man be fully assured in his own mind..."

End

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"They Shall Know That I Am God"

Our eternal God created the great law of cause and effect. Man has had opportunity through experience with this law to learn how better to choose his type of behaviour.



This law has been in effect from Eden even to the present time. In the morning of time the fact that the imaginings of man's thoughts became evil, and that continuously, was the cause that resulted in the flood that destroyed all but eight souls. Noah and his family could be assured through that experience that **Jehovah, He is God**. This is an essential lesson

for all peoples who would keep in **The Way of Life**.

In the beginning God created the materials necessary for man to meet all of his physical needs. He instructed man to subdue, to have dominion over all things He had created. Man has long experienced the fact that trouble and sorrow result when God's plan for the use, not the abuse, of things is changed. He may then suffer the consequences and thus be reminded the **Jehovah, He is God** and that His laws are unalterable.

The Book is replete with illustrations of the working of the great law of cause and effect. In Deuteronomy 28 one finds lists of blessings and cursings, the effects of man's respect or disrespect for the Word of God. In Deuteronomy 28: 1, 2 we read: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." What would be the effect of a failure to obey God? Verse 15 says: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." A long list of curses then follows which the Holy Spirit says: "They shall be upon thee for a sign and for a wonder, and upon thy seed forever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things. Therefore shalt thou serve thine enemies which the Lord shall send against thee" (Deut. 28:46-48). Surely then they would know that **Jehovah, He is God**.

The dominant thought which one gets from the book of Ezekiel is: "**They shall know that I am God**." In Chapter

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.

37 of the book is the record of a vision God gave to Ezekiel. He saw a valley of dry bones, very dry. God said to Ezekiel: "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost."

Ezekiel as a prophet was sent to Babylon during the seventy years of Judah's captivity. God had him to write about the cause of Judah's punishment in these words: "Moreover the Word of the Lord came unto me, saying Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings. . . Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it." So, the seventy years of Babylonian captivity for God's people Israel was the result of their failure to respect and obey **God's Way of Life** for them and they had to suffer the consequences.

A remnant did learn from their punishment in Babylon which was a result of their sins. They learned the great fact that "**Jehovah, He is God**." In Psalm 137:1-4 we see evidence of a longing to be back under the watch-care of Him who had brought them "on eagle's wings" out from Egyptian bondage. Here is their nostalgic song:

"By the rivers of Babylon, there we sat down, yea we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song. . . saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"

The Lord showed His abundant mercy to those people, as shown in the vision referred to. Ezekiel prophesied as God commanded him to do to them. Ezekiel wrote: "I prophesied as He commanded me, and the breath came into them, and they lived and stood up upon their feet." The Lord told him to prophesy further in these words: "Thus saith the Lord God; Behold O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And **ye shall know that I am the Lord**, O my people, . . . And shall put my spirit in you, and ye shall live and I shall place you in your own land: then shall ye know that I the Lord have spoken it."

Let us, as God's holy nation today, take warning lest we become as dry bones. May we feed our children and increase our own feeding on the bread of life and exercise ourselves "unto godliness" . . . "having promise of the life that now is, and of that which is to come." "**Jehovah, He is God**." **End**

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"Jehovah's Witnesses" (III)

Dick Blackford

V. HELL. JW'S are confused on this subject and they try to confuse others. They teach that hell is "a place of rest in hope," **Let God Be True**, p. 68. By this they mean the grave. They also say that in some places it means "everlasting extinction," **Ibid.**, p. 77. In the New Testament there are three Greek words translated "hell." They are **Hades, Tartarus and Gehenna**.



Hades appears ten times (four times by the Lord). It is a general word. "It never denotes the grave, nor is it the permanent region of the lost; in point of time it is intermediate between decease and the doom of Gehenna," **Vine**, p. 188. It is "the common receptacle of disembodied spirits," **Thayer's Greek-English Lexicon**, p. 11. Acts 2:27, 31 refer to Christ's soul as not being left in Hell (Hades). Jesus had previously said to his Father "into thy hands I commend my spirit..." (Luke 23:46). Yet he said to the thief "Today shalt thou be with me in Paradise" (Luke 23:43). The rich man was also in Hades (Luke 16:23). All of these have reference to the same place (in general) namely the place of "disembodied spirits." Christ's body went to Joseph's tomb but not his spirit (SHEOL is the Old Testament equivalent for Hades).

Tartarus occurs only once, 2 Peter 2:4. It refers to the "pits of darkness where sinful angels were to be reserved for judgment." It is referred to in Jude 6 though not mentioned by name. It also appears to refer to the place where the unjust are stored for punishment "unto the day of judgment (2 Peter 2:9; Luke 16:19-31). But we can not be dogmatic about this as it is not conclusive, Deut. 29:29 (see chart).

Gehenna appears twelve times in the New Testament and eleven of these usages are by Jesus. The word is consistently used in such phrases as "hell fire," "fire of hell," "unquenchable fire," etc. It refers to the place of eternal punishment (Matthew 25:46).

JW's usually make a big argument on the word "destroy" "destruction," saying that it means annihilation or extinction "as though you never existed." Of course they make up their own definition. But "the idea is not extinction but ruin, loss, not of being but of well-being," **Vine**, p. 302. It is used to refer to the wineskins, Luke 5:37, the lost sheep, Luke 15:4, and the lost son, Luke 15:24. But who will affirm that the skins, the sheep, and the son went "out of existence." The scriptures plainly show that they were not annihilated.

Some Observations On Luke 16:19-31

While there may be room for much disagreement as to

what the major point of this passage is, we must certainly agree that it teaches us many things — among which is a lesson on the sin of omission. The rich man did nothing. But regardless of what we consider to be the main point of truth, one thing is certain, **This passage does not counteract other truths set forth in Christ's teaching** (as materialists would have us believe)! That is, the fact that a lesson on the sin of omission might have been the main point intended does not make void what this passage teaches about life after death. The dispensationalists tell us that this passage is a parable. (This is suppose to be a dodge to avoid the truth regarding the conscious state of the dead.) The literal meaning of parable is "a comparing, comparison of one thing with another, likeness, similitude... fictitious but agreeable to the laws of human life..." **Thayer**, p. 479. A parable is the placing of two things side by side to compare them with each other, usually an unknown fact beside a well-known one so as to explain the unknown something by the well-known something. Bible parables are comparisons between familiar facts and spiritual truths. Several things need to be considered about this passage. They are:

A. JESUS DID NOT CALL IT A PARABLE.

B. IT IS DIFFERENT FROM PARABLES.

1. Associated with Real Characters.

- Abraham.
- Lazarus.
- Rich man (named "Dives" or "Ninive" as some manuscripts reveal, **Adam Clark's Commentary**, p. 464).

2. Supposing That It Is A Parable, The Known Facts Of The Bible Parables Are All Things That Could Possibly Happen (i.e., things that were commonly understood by the people and "agreeable to the laws and usage of human life").

- The sower, mustard seed, tares and wheat.
- Good Samaritan, lost sheep, lost coin.
- All of these were surface stories understood by the people and each had a deeper meaning.

3. But What About The Rich Man And Lazarus?

- If the surface story is the one given by Jesus, what is the deeper meaning?
- Since a parable is a comparison, what is being compared?
- If it is a parable, does this mean that sinners will not go to Hades and suffer torment even though that is precisely what Jesus says in this "surface story"?
- Surely we are not going to say that Jesus made statements that contradicted the truth in order to teach the truth! How could Jesus illustrate the truth with untrue principles?

C. THIS PASSAGE COULD NOT BE A REPRESENTATION OF HEAVEN AND HELL (Gehenna).

- The Rich Man (in Hades) Still Had Brothers On Earth Who Were Living Under The Law Of Moses, (16:27-29).

See **Witnesses**, page thirteen

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The Fallacy Of Mormonism (2)

James W. Hester

In our previous article, the parents of Joseph Smith were mentioned in connection with the practice of visions, dreams and miracles. It was said that the strong mental



traits of Lucy Mack Smith, his mother, entitled her to the term "Founder of Mormonism," rather than her visionary son, "the prophet" who merely followed in his mother's footsteps. The super-structure of Mormonism being laid by "Mother" Smith, as she was affectionately called by members of the future church, in which it is said that Joseph was the founder. Nevertheless, that Joseph became champion and surpassed all in the realm of imaginary and supernatural matters, none will deny.

The Signs And Lying Wonders Of Joseph Smith

The following excerpts are from the "Historical Records" by Andrew Jenson; 1886 to 1889.

On Thursday, January 21, 1836 while the Mormons were attending to the business of washing their bodies with pure water; anointing their heads with holy oil and receiving blessings through the laying on of hands in the Kirkland, Ohio Temple, Joseph seemed to receive a greater share of the blessings "And in my turn my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter-days even as Moses led him in days of old; also the blessings of Abraham, Isaac and Jacob. All the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, let us come to visions and revelations" (p. 428). About this same meeting, the Prophet Joseph writes: "The heavens were opened unto us, and I beheld the celestial kingdom of God and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw fathers Adam and Abraham, and my father and mother, by brother Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins. Thus come the voice of the Lord unto me, saying:

'All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial

kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom; for I, the Lord, will judge all men according to their works according to the desires of their hearts.'

"And I also beheld that all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Savior looked upon them and wept. I also beheld Elder McLellin in the South standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported by his crutches; he threw them down at his word, and leaped as an hart, by the mighty power of God. Also Elder Brigham Young standing in a strange land, in the far South and West, in a desert place, upon a rock in the midst of about a dozen men of color who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion and many things which the tongue of man cannot describe in full.

We then invited the Counselors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Counselors in Kirkland, and President David Whitmer the head of the President of the Counselors of Zion. The President of each quorum then anointed the heads of his colleagues, each in his turn, beginning at the eldest.

The visions of heaven were opened to them also. Some of them saw the face of the Saviour and others were ministered unto by holy angels and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannas, and glory to God in the highest, saluted the heavens for we all communed with the heavenly host. And I saw in my vision all of the Presidency in the celestial kingdom of God, and many others that were present.

At another meeting held January 22nd the heavens were again opened and angels administered to a number of the brethren. While the Twelve were anointing and blessing the Presidency of the seventy, the heavens were opened to Elder Sylvester Smith, who full of joy and enthusiasm, leaped up exclaiming, "The horsemen of Israel and chariots thereof." After President S. Rigdon had closed the meeting with prayer, the congregation shouted a long hosanna, and "the gift of tongues" writes Joseph Smith, "fell upon us in mighty power; angels mingled their voices with ours while their presence was in our midst and unceasing praises swelled our bosoms for the space of half an hour."

In a meeting of the Twelve Apostles and Seventy held January 28th, "Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the quorum" and "Elder Roger Orton saw a mighty angel riding upon a horse of fire with a flaming sword in his hand followed by five

See **Mormonism**, page eight

James W. Hester — 12017 Herbert Avenue, Los Angeles 66, California.



Teaching Them To Observe All Things

Barney Cargile, Jr.

A Desperate Need

Through the years the Lord's people have labored to fulfill the "great commission." Every effort has been made to see that the gospel is preached to the whole creation and with no little success.

There has been, however, a failure by the church to retain those converted. Perhaps as many as one fourth of all baptized fall away within two years. Too, many who remain becomes "churched" (an expression meaning one who has been baptized, fills a pew on Sunday, but has never grown in the grace and knowledge of our Lord and Saviour Jesus Christ). In every congregation a large number of members cannot name the books of the Bible, list the apostles and even more critical cannot answer questions on the establishment of the church or explain to a neighbor the plan of salvation. This is only a sample of the ignorance among God's people today. If you think this an exaggeration, then try a simple written test in the congregation. You will weep at the answers, or even laugh at some of the answers were it not so serious. We are talking about adults, not children.

What is the problem, why is this happening? While the church is fulfilling the first part of the commission to make disciples, it is failing in the second part, "teaching them to observe all things commanded." A baby born into the world cannot survive if not given proper nourishment and care, yet spiritually, persons born into God's kingdom are left largely to care for themselves. The result is death, or undernourished, deformed children of God. Is it any wonder that there is an apostasy in the church in this generation. There are those who say that the fault lies with the individual, if he is interested and wants to learn then he will study and grow. This may be true to some degree, but largely the fault lies with the church, and the problem cannot be brushed aside so casually. Jesus was with his disciples three years preparing them so they could stand. The reason that the Jerusalem church was strong and went forth preaching the word was due to the apostles preparing these converts. "And they continued stedfastly in the apostles' teaching..." (Acts 2:42). The church today must teach its converts and prepare them to overcome any obstacle that may arise. Only when this is done can we say that the church is growing and fulfilling the mission God ordained.

As a young man I can remember sitting in an adult class with the conversation something like this: Teacher, "brother Smith, read and explain verse ten." After reading brother Smith comments, "The verse seems plain and means what it says." Teaches, "yes, I believe it simply means what it says; let's go on to the next verse." In other classes with literature it was fill in the blanks and read the answers in class. No one can receive a Bible education in such a manner. This is not to suggest that

all church classes are this way. Most churches realize the problem and look for a solution, but largely it remains status quo and only homage paid to Bible education.

What if classes in universities were conducted as church Bible classes? Can you imagine the type of doctors, engineers, and lawyers coming from those institutions. There would be a congressional investigation and demand by the public that the educational system be corrected. But this involves the physical; should we not be more aroused over spiritual education?

Today most men wanting to preach and Christians wanting a Bible education find it necessary to attend a Bible college. Think now, is it not true that it is impossible in most churches to acquire a good foundation and working knowledge of the Bible?

The evidence is over abundant that the church is failing in its responsibility to teach and build up those who have obeyed the gospel. But enough has been said as to need; what these articles are all about is to present the problem, arouse your interest and show how some churches have found a solution. It has been tested and proven to work. For many churches this may not be the answer and may not fit their situation, but for many it can. Next month we will discuss how the church can use its potential and fulfill its work in teaching Christians to observe all things.

Continued



MORMONISM (Continued from page seven)

others, encircle the house, and protect the Saints, even the Lord's anointed from the power of Satan and a host of evil spirits, which were striving to disturb the Saints. President Wm. Smith, one of the Twelve, saw the heavens opened and the Lord's host protecting the Lord's anointed. President Zebedee Coltrin one of the seven Presidents of the Seventy, saw the Savior extended before him as upon the cross and a little after crowned with glory upon his head above the brightness of the sun."

After more than two years and a half of diligent and incessant labor, the Saints although few in numbers and most of them poor, succeeded in finishing the Temple which finally was dedicated on March 27, 1836. On this occasion S. Rigdon delivered one of his stirring and eloquent speeches, and Joseph Smith offered the dedicatory prayer. The spirit of God was poured out upon the large congregation which rejoiced exceedingly and shouted hosanna to God and the Lamb. President F. G. Williams testified that an angel, during the services entered the window and took his seat between Joseph Smith, sen., and himself and remained there while S. Rigdon prayed. David Whitmer also saw angels in the house. Prest. B. Young and D. W. Patten spoke in tongues, and others had the interpretation of tongues.

In the evening the quorums of the Priesthood met and Joseph Smith gave instructions concerning the washing of feet, the spirit of prophecy, etc. He told the brethren not to be afraid of prophesying good concerning the Saints; "for" said he, "If you prophesy the falling of these hills, and the rising of the vallies, the downfall of the enemies of Zion and the rising of the kingdom of God, it shall come to pass. Do not quench the spirit for the first one that open his mouth shall receive the spirit of prophecy."

(To be continued)

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 during late Feb. at the 6th Ave. church in Pine Bluff, Arkansas — Two were baptized during late February at the Winchester Road church in Memphis, Tenn. — Three were baptized in February at the Manslick Road church in Louisville, Kentucky — Four were baptized during February at the Gardiner Ln. church in Louisville — One was baptized at the Westside church in Irving, Texas during February — Three have been baptized at the Forest City, Arkansas church recently — One was baptized in January at the Franklin Shreet church in Borger, Texas — One was baptized during February at the Huffman church in Birmingham — Two were baptized at the Mt. View church in San Bernardino, California during January — One was baptized at the Del Rosa church in California during January — One was baptized at the Main and Gay Streets church in Gladewater, Texas in January — Two were baptized in January at the Paris Ave. church in Peoria, Ill. — One was baptized during January at the Edna, Texas church — One was baptized during March at the Expressway church in Louisville, Ky. — Three were baptized in February at Second and Walnut in Paragould — Three were baptized in December and January at Santiago, Chili — One was baptized in February at Castleberry, Ft. Worth, Texas.

The Bedford Ohio church has a mid-April meeting planned with **Luther Blackmon** — The Southwest church in Akron, Ohio has an April meeting with **Gene Frost** — The Tallmadge, Ohio church will have a meeting in late April with **Cecil Willis** — **Roy L. Foutz** holds a late April meeting for brethren at Central in Beaumont — The Brown Street church in Akron had a late March meeting with **Cecil Willis** — The brethren at Kenmore, (Akron) will have an early April meeting with **James Prestininizi** — The Barberton, Ohio church has a late April meeting with **Jere Frost** — **J. B. Grinstead** holds a late March meeting for the brethren in Sandy Ridge, Ohio — **Carl Allen** will be with the Glen Bernie, Maryland church in a gospel meeting during mid-April — The Lakeview church in Hendersonville, Tenn. had a late Feb. meeting with **Robert Jackson** — **B. G. Hope** preaches in an April meeting

for brethren at Perry Heights in Nashville — **Kenneth Van Dueseon** held an early March meeting for the brethren in Butler, Missouri — **Robert Jackson** held a mid-March meeting for the Hueytown, Alabama church — **Eugene Britnell's** meeting work will carry him into Conway, Quitman Saratoga, Arkansas; Piney Grove and Isbell, Alabama; Baytown and Beaumont, Texas; Gary, Indiana; Kenneth, Mo. and Louisville, Ky. this year — **Sewell Hall** held a late March meeting for the 77th Street church in Birmingham, Ala. — **Bill Hall** held March meetings at Carter Hills Road church in Montgomery, Ala. and Saraland, Alabama — **J. R. Snell** held a late March meeting for the Manslick Road church in Louisville — **Don Bassett** holds a late April meeting for the Shively brethren — **Harry Ozment** will be at Expressway, also in Louisville, in a May meeting — **A. B. McKee** holds an April meeting for the Silver Street church in New Albany, Indiana — **Harold Fite** held a March meeting for the Crescent Park church in Odessa, Texas — **Stanley J. Lovett** held a February meeting for the Valley-Hi brethren in San Antonio — **Carl Vernon** held an early April meeting for the South Flores church, also in San Antonio — **Robert McDonald** held an early April meeting for the West Ave. church in San Antonio — **Ed McCaskill** holds an early May meeting for the Woodlawn Hills church (San Antonio) and **Franklin T. Puckett** has just recently concluded a meeting with the Highland Ave. church in San Antonio — **Derrel Starling** and **Bill Reeves** are in a meeting together in Fredericktown, Ohio in early April — The church at Gardena, California held a late February meeting with **Wright Randolph**, **Floyd Thompson**, **Bob Bolton**, **Osby Weaver** and **Ford Carpenter** preaching — **Paul Keller** held a late March meeting for the Greensburg, Kentucky church — **Ray Votaw** holds a late April meeting for the North Main church in Vidor, Texas — **C. D. Pulm** holds a late April meeting for the Imhoff church in Port Arthur, Texas — **Bill Cavender** held an early April meeting for the Jackson Heights church in Columbia, Tennessee — **Larry Ray Hafley** spoke three nights, March 10, 11, 13 at the P & A Hall in Streator, Ill. — **Mason Harris** held

a March meeting for the brethren in Bergen, Norway — **Roy E. Cogdill** held a mid-March meeting for the Embry Hills church in Atlanta, Ga. — **Ronald Mosby** held a March-April meeting for the Oak Grove church in Louisville — **H. L. Bruce** held a January-February meeting for the No. Side church in Cleveland, Miss. — **H. L.** holds his next meeting at Ben Arkansas — **Eugene Britnell** holds an April meeting for the Southside church in Mt. Pleasant, Texas — **Franklin Puckett** held a May meeting for the Zion, Ill. church — **Dale Smelser** held a March meeting for the Flagler Grove church in Miami, Florida — **James P. Needham** held a March-April meeting for the Parriss Ave. church in Peoria, Ill. — **Billy W. Moore** held a March meeting for the Mulvane, Kansas church — **Brother Moore** holds April meetings for the Southside church in Pasadena, Texas and La Porte, Texas — **Guy Roberson** held a mid-March meeting for the brethren in Weiner, Arkansas — **Edgar J. Dye** held a March meeting for the brethren in El Dorado, Arkansas — **James Trigg** held a March meeting for the Willow Wood church in Denton, Texas — **Glenn Rogers** held a meeting at the Kiber Street church in early March — **Ward Hogland** held a meeting in February at the Franklin Dr. church in Texarkana, Arkansas — **Brother Hogland** holds meetings this year at Seminole, Texas; Myrtle Grove in Pensacola, Florida; Westside in Booneville, Miss.; Lewisville, Texas; Duncan, Okla.; Westside in Irving, Texas and El Dorado, Ark. — **James P. Miller** holds a mid-April meeting for the Walnut Street church in Greenville, Texas — **James P. Needham** held a February meeting at the Tuscola, Ill. church — **W. L. Wharton** held a recent meeting for the Glasgow Street church in Victoria, Texas — **Harold Fite** held an April meeting for the Edna, Texas church.

Churches in the Atlanta, Ga. area in building programs are: Snapfinger Road, Marietta and Embry Hills — An interesting quote from the Ancient Landmarks, **J. D. Tant** editor says: "Basil Cass in South Africa began receiving partial support from Embry Hills in January. This makes a total of about 24 men who are either wholly or partially supported by the nine conservative churches in the Metro-Atlanta area. Although these churches are growing, none at present has more than about 85 members. And yet, according to some, we are not supposed to believe in doing 'mission work.' These 24 men are both at home and abroad." **Don Patton** has resigned from working with the Southwest church in Atlanta, Georgia, effective March 31 — We extend our deep sympathy to the families of **J. D. Hall, Jr.** and **Tom Bell** who were killed in an airplane tragedy on Feb. 5th at Jasper, Texas — **Ronald G.**

“MIRACLES OR MIRAGES”

THE ISSUE: Has God Granted Men The Power To Perform Miracles
Today As He Did In The First Century?

NEED FOR MIRACLES CEASED

First Century

Healing Was
Instantaneous
Faith Not Always
Required
Healed All
No Preliminary
Investigation
No Emotional
Build Up

1. Truth Confirmed Mk. 16:20; Heb. 2:2-3
2. Evidence Written John 20:30-31

MEANS OF OBTAINING MIRACULOUS POWER CEASED

1. No Living Apostles
2. Only Apostles Power to Impart
Acts 8:14-18

MIRACLES TO CEASE

1 Cor. 13:8-1
Eph. 4:11-14

Today's Claim

Three Baptisms
Saved By Prayer
Baptism Not For
Remission
Women Preachers
Misapplied
Scriptures
Heb. 13:8
Mark 16:15-20

Mosby writes: "The Douglass Hills church has doubled its membership since June of last year. The new work began last February 1 with 18 members. We now have 38. November was a record-setting month for us both in attendance and in contribution. Two souls were baptized into Christ." **James Ashurst** has moved to Birmingham to work with the N. Highlands church — **Gary Scott** held a recent singing school for the brethren at College St. in Lafayette, La. Gary is a fine singer, and teacher, and labors with the Pinecrest church (East Lucas Drive) in Beaumont, Texas — **Arthur Olafsen**, presently in Opa Locke, Fla. desires to return to Norway this summer in order to preach the gospel among his native people. Bro. Olafsen is highly recommended by **Tommy Thornhill**, who already is laboring in Norway, and the addition of a native Norwegian to those who already are there will make the work even brighter. The work in Norway has shown more promise of late than in past; here is a man that is willing to go to his people with the message of Christ. He needs \$2,000.00 travel fund and a minimum of \$500.00 per month support (bro. Thornhill recommends at least \$550.00 a month). Here is a work that individuals might be concerned with; or that which they can recommend to the congregation of which they are members. Write bro. Olafsen at 4030 913 Street,

Ope Locke, Florida 33054 — Another brother greatly deserving of support is **Roland J. McDowell**, P. O. Box 136, Bundaberg, Queensland, 4670 Australia. Bro. McDowell in one of his reports writes: "I have received invitations from the churches at Emerald, Queensland, and Launceston in Tasmania, to help them in meetings during March. The one at Emerald is from March 2nd to 9th. Launceston is a 2 week meeting from 16th to 30th. Launceston is planning a lot of visitation in which they think I can be of valuable help. It is at this point, brethren, that I would like to make an appeal to you for some funds to enable me to help these brethren. I believe the brethren at Bundaberg will help to some degree but they are limited with their present obligations to do it too often and even to a limited extent when they can. I receive an average of \$50.00 per month I can use in meeting expenses outside of personal salary. This of course is not sufficient for I believe \$100-\$150 is the need. Some brethren have written to others supporting them in my behalf but I would like you to consider if you can help, but especially at this time I need a lump sum of \$250.00 to cover the need in helping Launceston. There is a great need for those preachers who are Australians to be more prominent in the work, not for prominence's sake, but for effectiveness. Too often the expression

"American church of Christ" is heard obviously because of the number of American preachers working with the churches. They have the funds to "spread themselves out." They are doing a very good work but if the cause of Christ is to grow as it should then Australians need to be used more. There are only 4 Australian preachers on the east coast (supported full-time) among at least 35 congregations. Of the 4 one is a very sick man and the other 2 would not use me because of my association with the conservative brethren and my own convictions on these issues. I hope this has helped you to realize my need and as you have been so forward to help in the past, that you will do it again." Here is a native Australian, one who has had already a great deal of usefulness in helping to get a number of Australian churches on the right path, who needs more funds to continue that worthy work of his. Isn't there someone who is willing to help bro. McDowell, and aren't there some congregations that are willing to send direct to him in his worthy work in Australia? Australia is like ancient Macedonia: "Come over and help us." More American preachers are needed and could begin immediately to work with some of the congregations already planted. If you are interested, write: **Jim Everett**, P. O. Box 159, Miranda, N.S.W. 2228, Sydney, Australia.

hand, is untrammelled license, and license is the progenitor of anarchy, confusion, oppression, and every evil work.

Others while rejecting unchecked individualism or subjectivism, are, at the same time, guilty of recognizing and complying with the demands of authority which has been, in the words of Ramm, "improperly grasped." This simply means that one recognizes authority which proceeds from an illegitimate source. Let it be observed that, with reference to its source, authority is either **subjective** or **objective**. It is from **within** the individual being governed or it is from **without** the individual being governed. Unchecked individualism, subjectivism, rests on the premise that authority as to source is subjective in character. Conversely speaking, the word of God teaches that the authority for man's faith and practice in religion is **objectively** derived, that man is utterly incapable of governing himself.

Note the following passages of Scripture:

Jeremiah 10:23: "Oh Lord, I know that the way of man is not in himself, for it is not in man that walketh to direct his own steps." **Isaiah 55:8, 9:** "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." **Proverbs 14:12:** "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Paul while confessing to having in the past been the chief of sinners, said in **Acts 23:1:** "Men and brethren, I have lived in all good conscience before God unto this day." He also wrote, **1 Cor. 1:21:** "After that in the wisdom of God, the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." And again he wrote, **2 Cor. 10:18:** "Not he who commendeth himself is approved, but whom the Lord commendeth." These passages have one thing in common. They all unhesitatingly affirm that our authority is **not** and **cannot be** from within ourselves in religious faith and practice. Our authority, therefore is **not** and **cannot be** subjective. It is, therefore, objective, from without the individual.

However, it is not necessary for me to labor this point in our discussion, because, as previously noted, antecedent to this discussion we mutually agreed that the Christian "must have Bible authority for his faith and practice." Since we specified "Bible authority," this means that we agree that authority in religion is objectively derived, that it is Divinely set forth in the book we call the Bible. Since all of us here present understand the proper relationship of the Old and New Covenants, it follows that we mutually accept the New Testament, as Ramm would say, as "**veracious authority**" in the realm of the Christian's faith and practice. This simply means that the New Testament constitutes the perfect standard by which the Christian's faith and practice is to be regulated. To this we agree because we believe the New Testament contains a complete, clear, and infallible revelation of the will of Jesus the Christ concerning man, and because we believe Jesus to be our sovereign King to whom the God of Heaven, who possesses "imperial authority" over the universe and all that it contains including man, has delegated "all authority both in heaven and on earth." (Mt. 28:18.)

By "imperial authority" I mean the absolute right to command and enforce obedience growing out of Jehovah's character as the Creator.

This means, then, that each participant in this discussion believes in the **verbal inspiration** of the Scriptures and in their absolute authority in all matters pertaining to the Christian's faith and practice. It means that each participant is committed to the view that for every item of his faith and practice he **must** have New Testament authority. It means that each one of us recognizes his sacred obligation to be at all times and in all places "ready to give to every man that asketh a reason for the hope that is in him." (1 Pet. 3:15.)

This seems to be an appropriate time in this discussion for emphasis to be given to the fact that the Christian's obligation relative to giving authority for his faith and practice is an **affirmative** obligation, not a **negative** obligation. What do I mean by this? I mean that I, as a Christian, am obligated to give New Testament authority for what I believe and practice. I am not obligated to give authority for what I **do not** believe and **do not** practice. I would be obliged to show why I do not comply with New Testament authority only if someone who controverts my faith and practice can show from the New Testament that it teaches things which I do not believe and practice. Otherwise my relationship to the matter involves only the justification of my own faith and practice.

Having advanced this view, I shall now seek to show its relevancy to the purposes for which we are here assembled and to the issues which are the subjects of our discussion. It is my duty and the duty of the men here with whom I am associated in faith and practice to give New Testament authority for **our** practice with regard to those matter which are the subjects of our discussion. On the other hand, it is the responsibility of you brethren whose practice is different from ours and whose practice we repudiate to give New Testament authority for your practice. We do not require of you that you affirm a negative, and we have every right to expect that you will not demand such of us. We are under no obligation whatsoever to affirm a negative relative to any matter on the agenda of this discussion, and I personally assure you that I shall not be found doing so regardless of your demands. This has been one of the things which has greatly obscured the truth in the discussion of the issues that are the subjects of controversy in this discussion. Let me illustrate my point further.

First, let it be noted that you and we are at variance with one another over the extent or scope of the benevolent obligations of a congregation in its corporate capacity. We contend that these obligations are **limited** in scope, and we can give New Testament authority in the form of direct commands and approved apostolic examples for dispensing congregational benevolence on this basis. You, on the other hand, contend that the benevolent obligations of a congregation in its corporate capacity are **general** in scope. In fact, many of those with whom you are in complete fellowship contend that the "obligation and the need are correlative." If the obligation and the need are correlative, they are co-extensive. Since poverty and want are **universal**, the obligations of congregations in this field would be uni-

versal. You brethren are therefore obligated by your acceptance of the absolute necessity of the Christian's having Bible authority for his faith and practice to produce authority from the New Testament for your practice of **general** benevolence on the part of the congregation as such. You endorse the practice of limited benevolence as being scriptural, but you contend for the practice of benevolence on the part of the congregation as such in **addition** to this. This fact establishes your **affirmative** relation to this question and our **negative** relation to it. Yet, in most cases these days, you brethren insist on our affirmation of a universal negative regarding this matter. Such is neither logical, ethical, nor scriptural. You must find authority for **your** practice. Until you do, we have no obligation beyond maintaining the scripturalness of our own practice.

Second, let it be observed that you and we are in disagreement with reference to the right of congregations in their corporate capacity to make contributions from their treasuries to build and maintain human organizations through which said churches in their corporate capacity fulfill their divinely authorized benevolent responsibilities. Many of you believe that a church in its corporate capacity may provide for the meeting the complete needs of indigent people who are its responsibility—that such may scripturally be done within the organic framework of the congregation without setting up a separate and distinct benevolent organization. This is what we believe and practice—this and no more than this. We deny and repudiate any other arrangement in the realm of the functioning of a church as a corporate body of Christians. Many of you believe that, in addition to this, a church may contribute to human organizations distinct from the organic structure of a New Testament congregation. You, therefore, sustain an **affirmative** relation to this question. We sustain a **negative** relation. We can give New Testament authority for our practice in the form of an approved apostolic example as well as necessary inferences from many passages. This is all we are obligated to do. It is your obligation to give New Testament authority for additional human organizations which you utilize and support from the treasuries of the congregations. It is not our obligation to affirm a negative with reference to **your** organizations.

Third, you and we are in disagreement with reference to what is commonly called "**the sponsoring church**." This arrangement obtains among you both with reference to benevolence and evangelism and perhaps edification. We believe that each church is **independent** from all other churches of like character, **autonomous** or self-governing—in supreme management of its own affairs, and that it is equal in rank to all other such churches. We believe that bishops, elders, or pastors are likewise equal in rank to all other bishops, elders, or pastors inter-congregationally and intra-congregationally. We believe that each church is to do her own work under her own elders without subordination of that church to any other church and without the subordination of her elders to the elders of any other church in the accomplishment of that work. This is our **practice** and we repudiate any other. For this practice, we are obligated to give New Testament authority and we are prepared to do so. Further than this, we have no obligation. You brethren, on the other hand, while accepting the fact of the scripturalness of our practice,

contend for an arrangement different from and in addition to our practice. You contend for the so-called "**sponsoring church**" arrangement. You insist that a church in the fields of general evangelism and benevolence may plan and assume the responsibility for the accomplishment of a work which is thousands of times beyond the ability of that congregation to perform and that, in order to accomplish the planned and assumed work, the congregation may seek the necessary funds from the treasuries of other churches. Therefore, to this question you brethren sustain an **affirmative** relation while we sustain a **negative** relation. It is your responsibility to produce New Testament authority for **your** practice. It is not our responsibility to produce an "**exclusive pattern**." This would require the affirmation of a negative. It is your duty to produce New Testament authority for your practice and our duty to examine what you present to determine its validity. If your proof is valid, it would then become our duty to cease opposition to your practice.

Fourth, you and we are in disagreement over the question of whether a church in her corporate capacity may contribute, from her treasury, to the support of colleges operated by the brethren in which the Bible is taught as an academic subject, or whether she may not do so. No one known to me contends that a church **must** so contribute. We do not practice the making of such contributions, and repudiate the practice. Some of you, and, if not those of you who are here in person, at least some of those with whom you enjoy the closest fellowship, defend and participate in this practice. For this practice, you are obligated to find New Testament authority. We have no obligation other than that of sustaining our own practice which is not controverted by any known to me.

◀ (Continued next month)

EDITORIAL, What On Earth—(Continued from page two)

A vocal minority of today's youth, should they ever hear of the above mentioned youths' activities from the New Testament, might with incredulity ask, "What on earth was wrong with them?" What kind of a square was this Rhoda that she should be, of all things, a part of a prayer meeting? Instead of wasting her time with the old folks who were really out of touch with the swinging things, why wasn't she down at the pad where all the ones in the know were lying around with shaggy heads and faces and inhaling pot? What a drag it must have been joining in with that out-of-touch generation of oldsters? Didn't she know "the flower children" had a thing going, loafing around with unwashed bodies and clothing mooching off of the squares for everything they needed?

What did Paul's nephew mean fooling around with the Roman chief captain when that very day a mob of dissidents were planning a sit-in at the University of Jerusalem after which, if they failed to take over, planned to burn a few of the buildings. He was needed to help them collect the combustibles in order to let her "burn, baby, burn," if the University officials did not let them re-arrange the curriculum to suit themselves. But no, that nephew of Paul's was a real odd-ball who even believed Jesus of Nazareth was some sort of deity and pretended to believe the ridiculous story that he had been raised

after he had been crucified and had joined up with that bunch of Christians who were increasing so rapidly. What in the world was wrong with guys who could pretend they got a lift out of meeting with older people in worship? Didn't he know anything about a generation gap that would make impossible fellowship between both old and young? What on earth was wrong with them?

When the hippie movement is but a bad memory the good examples of New Testament youths will continue to encourage vast armies of decent and ambitious youths to follow Jesus and be a benediction instead of a blight upon the world.

End



WITNESSES (Continued from page seven)

- This earth (the one on which the five brothers were living) is to be burned up (2 Peter 3:10).
- Judgment day had not come (John 5:28, 29). The brothers had not receive it.
- Moses' law was abolished at Christ's death (Hebrews 10:1-10; Colossians 2:14-17; 2 Corinthians 3:6-14).
- Neither Christ nor the apostles ever advocated keeping the law of Moses after the crucifixion (16:29-31; Galatians 5:4).

D. THIS PASSAGE TEACHES CONSCIOUSNESS AFTER DEATH IN A PLACE OF WAITING.

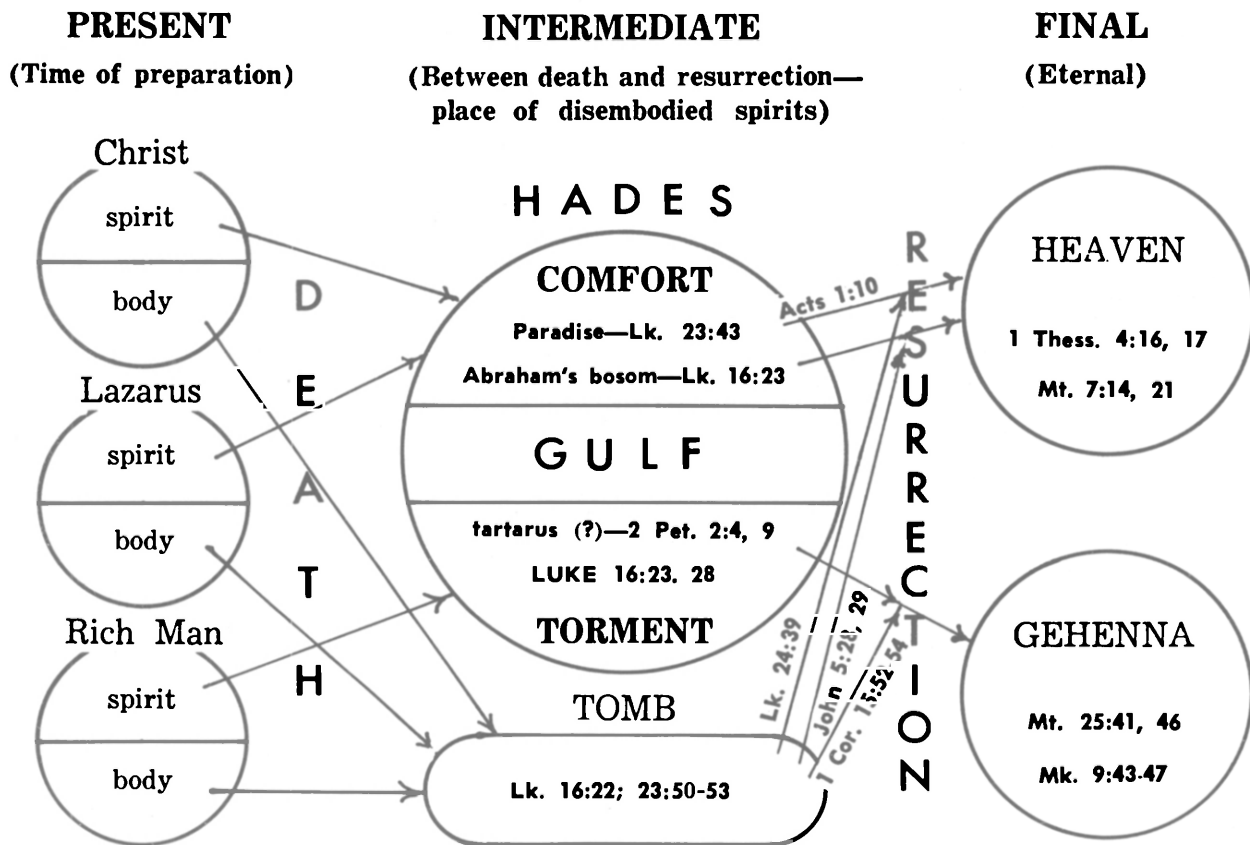
Note: It is often argued that if there are places of

waiting after death such as the ones mentioned here then some will receive punishment before a sentence is pronounced. The proponents of this argument say this is even contrary to the way we handle such situations here on earth. **This simply is not so!** (Actually, what is or is not done here on earth is not the standard of what will be in the hereafter.) But it does happen to be in harmony with justice as we know it today. Nearly every day we can read in the mass media of someone who has been thrown in jail to await trial. Some have waited as long as six months or more though a sentence had not been pronounced. (Examples: Richard Speck, James Earl Ray, Sirhan Sirhan, etc.) Therefore it is not unreasonable to receive a form of punishment before judgment day. We must remember that the Lord is an omniscient infallible judge.

E. THIS PASSAGE TEACHES THAT ONE'S ETERNAL DESTINY IS SEALED AT DEATH AND DETERMINED IN LIFE.

SUMMARY: Whether or not this passage is a parable holds no consequence to what it teaches. The rich man had vision, could speak, could cry, had thirst, had compassion on his brothers could be tormented in flames and had memory (a real torment). **Therefore he was conscious.** These facts had to be in harmony with possibility and truth before Jesus could and would have used them.

The following chart may be of some value to those who are interested in these matters.



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Living Moments with the Living Word

James W. Adams



How To Determine When The Bible Authorizes A Thing In The Christian's Faith And Practice

(Continued from last month)

Fifth, we disagree with many of you as to whether a church may or may not as a church provide for the entertainment and recreation of her constituents. We do not engage in this practice. Those of you who do sustain an affirmative relation to the question. The burden of proof is yours. You must produce New Testament authority for the practice. We are obligated to affirm nothing in this regard.



I think it probably advisable at this point to give strong emphasis to our attitude in reference to a matter concerning which we have been much abused and misrepresented. We do not demand in any of these matters a detailed apostolic example for any practice. We demand only New Testament authority. Later in this lesson, we shall emphasize that this authority is determined by precept or command, approved apostolic example, or necessary implication or inference. When we have demanded "a pattern" in reference to these practices, we have not been asking for a detailed apostolic example. We have been asking simply for New Testament authority. We believe there is a divine "pattern" for all we do. We believe this "pattern" exists in the sum total of all God has said in his word

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

concerning any subject or practice. We believe this "pattern" is determined by precept or command, approved apostolic example, by necessary inference or implication, or by a combination of any two or all three of these means.

After the Arlington, Texas meeting, Brother J. D. Thomas, who participated in it, was interviewed concerning the meeting by a West Coast reporter of a daily newspaper in that area. Brother Thomas was reported as saying (and the item was carried by newspapers from coast to coast) that he (and I quote) "would say you don't have to have an example on every point to have cooperation." (Evansville, Indiana Courier, April 13, 1968 from the Los Angeles Times - Washington Post Service.) This was interpreted by brethren all over the nation on both sides of these issues to mean that those of us with whom Brother Thomas and his colleagues contended at Arlington took the position in that discussion that there **must** be such an example. Nothing could be more incorrect than this. I have not inquired of Brother Thomas as to whether he was correctly quoted. Nor have I asked him whether he intended to convey the impression which the quotation suggested as I did not consider it to be of that much importance. I am not using this now to make any charge against Brother Thomas. I use it for purposes of illustration only. It unquestionably illustrates a charge which you brethren make

See Bible Authorizes, page eleven

VOLUME 18

MAY, 1969

NUMBER 7

In This Issue

Editorial, Lowering Clouds on the Horizon,	Page 2
Stanley J. Lovett	
Self Inflicted Ruin,	
Anxiety Is An Evil,	
W. L. Wharton, Jr.	Page 3
Expediency,	
Bryan Vinson	Page 4
Attitudes,	
Irene Sowell Foy	Page 5
"Jehovah's Witnesses"(IV),	
Dick Blackford	Page 6
The Fallacy Of Mormonism (3),	
James W. Hester	Page 7
Hither... Thither... Yon,	
Jim C. McDonald	Page 8
Sermon Outline, "Lessons from Cain and Abel,"	
Danny A. Brown	Page 9

The Preceptor Magazine

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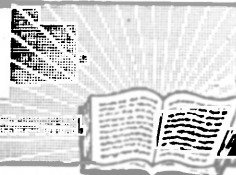
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EDITORIAL

Stanley J. Lovett



Lowering Clouds On The Horizon

In the Gospel Advocate, April 10 and 17, 1969, issues, Guy N. Woods writes concerning controversy that developed at the 1969 Freed-Hardeman College Lectureship and promises "More to follow."

B. B. James, minister of Paris, Tennessee, asked for some comment during the "open forum" on some things he said members of his family and others of his area were taught in the Dallas, Texas, College Evangelism campaign which was conducted by Campus Evangelism. Here is what James, et cetera, reported were taught:

"The church of Christ is a denomination. It has a name."

There are many groups meeting and worshipping God through Christ who do not call themselves the church of Christ."

"Direct operation of the Holy Spirit."

"Anyone who does not believe in miracles is nothing but a rank materialist."

"Those who teach that the sinner must hear, believe, repent, confess and be baptized, were called 'Five steppers.'"

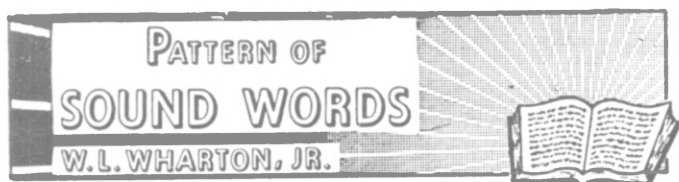
"I have no trouble harmonizing the science of evolution and the Bible."

"A well known gospel preacher introduced a group responsible for entertainment by saying, 'These young people have meant much to me. I have known them for a long time and think they have a message for you.' It turned out to be a Hippie Rock and Roll Band. Among other things said the drummer made this statement: 'This is the biggest bunch of Jesus freaks I ever saw in one place.'"

Woods then related:

"The statement was read to the vast forum audience by this writer, and a brief preliminary statement was made in which it was pointed out that such gross departures from the truth, as this indicates, are becoming more and more common throughout the brotherhood, and that efforts to stem the tide of liberalism, modernism and emotionalism, now beginning to engulf us, must be immediately and resolutely met. We said: 'This points up the fact that we need to recognize the importance of faithful, fundamental teaching. We forget that every generation has to be taught the truth all over again. We operate on the assumption that because it is familiar to us, it must be to others. But that is not so. And, unless we indoctrinate the young people of today when they are mature the responsibility falls upon them, and they won't indoctrinate the people of the next

(Continued on page twelve)



Self Inflicted Ruin

In an article which appeared in the San Antonio Express-News, December 22, 1968, Don Cook calls attention to an alarming situation in France that can easily spread elsewhere. France is loosing its long battle with alcoholism. National campaigns in France have been aimed at getting Frenchmen to decrease their consumption of alcohol but the present figures, compared with those of 1963, show that far from responding to the appeals the French are drinking more than ever.



"They have now reached a level of 28 lieters (quarts) of pure alcohol per year per person—which is 40% higher than the Italians, twice as much as the Germans, three times as much as the British, the Belgians or the Americans, and four times as much as the hard-drinking Swedes and Danes."

"Moreover alcoholism and diseases related to alcohol is now costing a whopping 42% of the national expenditure on health and welfare services. The more that is known about the treatment of alcoholic diseases, the more expensive it gets and the longer patients are kept alive."

The newspaper "Le Monde" says: "No modern country will be able to assume for long the rapid and constant increase of the welfare and hospital national budget. Nowadays, improvements enable us to keep alive the most serious cases of alcoholism, such as cirrhosis of the liver, which were considered a few years back as incurable."

"But this has been achieved thanks to constant, costly and complex care, expensive and rare medicines and highly specialized surgery which postpones the patient's death. The number for this country represents a considerable load on welfare and health insurance and hospital patrimony where misery is all too well known."

Mr. Cook points out: "According to the statistical institute wine, of course, continues to be the major alcoholic intake of the French—70% of total consumption. This works out now to 300 lieters per year per head of population which means that the average adult consumption is now on the order of a quart per day."

Out of 5,000 cases studies 47.7% of the patients had complaints or diseases related to alcohol. If the patients between ages of 50 to 60 were considered the percent would rise to 70!

The cost of average hospital treatment of a non-alcoholic complaint worked out at 1,200 francs per year—about \$240.

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

But a simple case of straight cure for alcoholism takes 21 days in a hospital and costs about 1,500 francs, while the complicated cirrhosis of the liver cases may take up to 70 days in the hospital at a cost of 6,600 francs. Under French social security, up to 80% of the costs are paid by the state and in many cases the full costs are absorbed.

France is the only country in the world where alcoholic disease is among the first five causes of death. In France it ranks third, after heart attacks and cancer.

Dr. Escoffier Lambiotte, writing in "Le Monde" points out: "The high costs of illness and death could be borne by alcoholics themselves if our social security system did not insure that its benefits extend to all...if one adds to these considerable sums of money the expenses entailed by alcoholism in other sections of hospitals, such as surgery or psychiatric clinics—where 37% of the male patients are alcoholics...one can easily see the enormous financial burden of alcoholism on the social security and the national budget" (which "Le Monde" puts at 42%).

But France is not alone in the ranks of nations loosing the bout with alcohol. Our own nation is steadily marching in the same direction and ever increasing the total number of alcoholics.

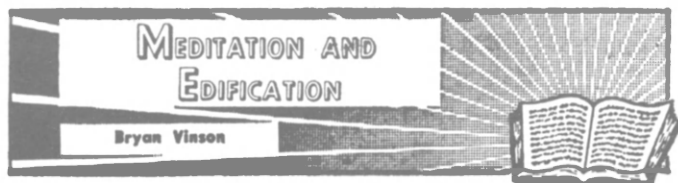
ANXIETY IS AN EVIL

I am currently engaged in reading a little book by a medical doctor, S. I. McMillen, titled: "None of these Diseases." The preface begins: "Peace does not come in capsules! This is regrettable because medical science recognizes that emotions such as fear, sorrow, envy, resentment and hatred are responsible for the majority of our sicknesses. Estimates vary from 60 to nearly 100 percent."

"Emotional stresses can cause high blood pressure, toxic goiter, migraine headaches, arthritis, apoplexy heart trouble, gastrointestinal ulcers and other serious diseases too numerous to mention. As physicians we can prescribe medicine for the symptoms of these diseases, but we can not do much for the underlying cause—emotional turmoil. It is lamentable that peace does not come in capsules."

Perhaps Dr. McMillen will not be believed, when he traces out so many causes of physical illness to emotional disturbances, but if he is not, most likely it will be simply because of the willingness of men to accept causes outside of his own control to be blamed for his misfortunes of health. The good doctor does a fine job of following the teachings of the Old Testament and also the New as they relate to diseases, laws of sanitation, etc. My impression is that he seems to regard the Bible more in the light of its bearing on physical health than on eternal well-being but I may have missed his point. He certainly demonstrates, in the clearest possible way, how that God promised the Jews: "If thou wilt hearken diligently to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26), and that when they followed

See *Anxiety*, page thirteen



Expediency

In **The Christian System**, Campbell wrote: "There is, therefore, a law of expediency as well as the expediency of law. This law of expediency as it is, indeed, the basis of the expediency of law in the divine government. has been, as in the case of David eating the loaves of the presence, and the priests profaning the Sabbath by the labors of the temple, occasionally elevated above the precepts that prescribe the forms of religious and moral action. True, indeed, that such cases are exceedingly rare; and they are rare reasoners



who can safely decide when any particular precept prescribing the form of action may, for the sake of the action itself, be waived or suspended. It is, moreover, exceedingly questionable whether, under the more perfect institution of Christianity, the law of expediency can ever clash with any moral or religious precept in the New Covenant." Pages 90-91.

In the history of the Lord's people, since these words were written, most, if not every departure from the revealed will of God, in practices, has been wrought under the guise of expediency. It is true that there is latitude granted the church to employ expedient means of accomplishing the will of the Lord, but this latitude is always circumscribed by the law of Christ. When, therefore, there is a going beyond and getting outside that law to engage in doing things under the claim that such are mere expedients, such is an abuse of the proper meaning and character of expediency. In Paul's first letter to the Corinthians he makes the statement twice that "all things are lawful unto me, but all things are not expedient" (6:12; 10:23). In each instance the statement is provoked by the fact that it is lawful to eat, but in the one he extends it to noting that fornication is not right. Evidently, he anticipated that some were, or would be, inclined to reason that since the stomach was made for meat and meat for the stomach, that, correspondingly, one could justify fornication on the ground the natural desires included the gratification of the sexual urge as well, and, therefore, as the existence of the natural craving for food could be legitimately satisfied so could this other desire outside of matrimony. In the second instance he reasons that though it was lawful to eat meat which had been offered to an idol, yet in a given case it would be inexpedient. Without analysing in detail these statements, it becomes **very** apparent that a given thing may be lawful without being expedient, but **never can that be expedient which is unlawful**. Therefore, to assume a thing to be an expedient means or method presupposes that it is, first, lawful. Thus

can be seen that antecedent to defending a given action as an expedient it must first be shown to be lawful. But for an action to be lawful, it must be shown, first, that the thing done is lawful, and second, that the agency or instrumentality performing the act is lawfully empowered to so function. The absence of either of these impeaches the lawfulness, and thus vitiates all claims of expediency.

An expedient, properly, is that which facilitates or expedites the attainment of a given end, or more readily and effectively accomplishes a given design. Thus viewed, it becomes very apparent that when the essential purpose to be realized is improperly perceived, or even wholly mistaken, then that which is esteemed expedient may well become vitally inexpedient, or an outright hindrance. For instance, the worship of God, while it should be most gratifying and pleasing to the worshipper, is in its rightful design that which is to please the one worshipped. Hence, when one assumes the legitimate office of worship to be that of pleasing the one worshipping, rather than the object of adoration, he grievously errs. To reason and conclude that a using of that which God has not expressed himself as wishing to be done in worship, is to act presumptuously. Hence, the employment of instruments of music in worship is of this character. But underlying the thought of using such is the likely desire to please those who worship, while losing sight of the fact that God is the one who is to be pleased. To reason that because we think it aids and improves the worship, it is so regarded by Him is to reason rashly and ruinously, for He has long ago assured us that his thoughts are not as our thoughts, neither his ways are as our ways—the latter being true because the first is.

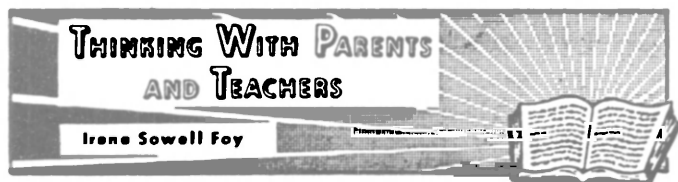
Furthermore, the Lord has said that His Word would not return unto him void, but would accomplish that which He pleases and prosper in the thing whereunto He sent it. But men strive to expedite this accomplishment by their auxiliary institutions designed to facilitate the desired prosperity and purpose thus assured by the Lord. They are impatient and over zealous, and withal discontent with the Divine arrangement and instrumentality to effect the desired end. He who can, when He so disposes, see the end from the beginning, knows far better than we how His designs are to be most suitably and fruitfully wrought.

The creation of missionary societies to expedite the preaching of the gospel, and the employment of instruments of music in the worship resulted in the rupturing of the body of Christ a century ago. The rent has not been healed, but progressively enlarged with time and so much so that the two contingents are entirely separate bodies today. Aside for the moment the sin of division, it is pertinent to raise the point of whether these alleged expedients proved to be truly such. The state of affairs within the community of those who embraced these, together with their unimpressive numerical strength in our nation very decidedly belies any claim that these so-called expedients have been successful. Their history clearly reveals that they are essentially **inexpedient** expedients—they have failed to produce the dreamed of growth.

However, should their introduction into the work and worship of the church been as beneficial as anticipated by their proponents, the net effect would have been fearfully

See **Expediency**, page thirteen

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



Attitudes

One may be intellectually superior and have acquired much knowledge, but, what will determine his actions? His attitudes will have much to do with whether he uses his intellectual potential and his accumulation of facts for good or for evil.



Parents have a terrific responsibility in helping their children to form right attitudes toward that which is good. By attitude we mean a manner of feeling or thinking that shows one's disposition toward a person or thing or action.

Cain showed his attitude toward his brother, Abel, in these words: "Am I my brother's keeper?" His attitude led to unfortunate action. Ruth showed a desirable attitude in these words: "Entreat me not to leave thee or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Such an attitude toward a good person will lead to desirable action.

A Mother's Responsibility To Develop Desirable Attitudes In Her Child

Beginning in childhood, lifelong attitudes may originate from observations, imitations and absorptions of those around him. If the parents are lovers of good reading and enjoy talking to their children about good books and arrange happy times to read to them, the response on the part of the child will be pleasurable and profitable. When the child has not developed his own skill in reading, right attitudes toward Bible reading may develop by the Mother reading to him from the Book those things he is able to understand. Family Bible reading may be dignified by the term "The Children's Hour" because it must be on their level of comprehension else an attitude that it is too difficult for enjoyment may be that which develops.

One develops attitudes by experiencing. Experiencing does not mean "fun and frolic" but may be cooperation in helpfulness to others. Such acts may give one assurance of being needed, of being worthwhile to some one. A child who is continuously subjected to criticism may develop an attitude of inadequacy, thus hindering his willingness to be of service. His teachers wonder why he never measures up to his potential. Attitudes are acquired, even in early childhood, as a by-product of one's experiences. One who is startled by a seemingly vicious attack by a dog will thereafter react unfavorably to all dogs. Each child reacts

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.

to a stimulus resulting from his own experience which may affect his learning, favorably or otherwise. A little boy had the unfortunate experience of having an unworthy mother. She was cruel to him so much that he early developed an attitude of fear and dislike for all women.

A child develops attitudes by observing and absorbing the reactions and feelings of those around him. He is affected by his mother's attitude toward the study of the Bible as well as toward the content of the Bible. If she is indifferent to attendance in Bible classes, or "Sunday School," and is rarely seen studying the Book at home, the child will early develop a feeling of indifference even though he may be required to attend Sunday School. That attitude will prevent his learning and applying such truths as may be given by his teachers. If he observes that his mother's pattern of life is not improved by the study she does make of the Bible, that will also be a deleterious effect on his behaviour. So, a child's observation of his parents' attitudes toward God's Word will help or hinder his learning the same. It has been proved that when a person's attitude is not in agreement with the subject studied, learning is difficult.

Mother-pupil rapport is involved in the pupil's learning. Rapport is a close, sympathetic, harmonious relationship which should be developed between mother and child. This may have a bearing on the child's attitude toward authority. A child may say, "My mother does not understand me." Such feeling will render the mother's influence for good inadequate.

What Can Mothers Do About Their Children's Attitudes?

First, mothers need to examine their own attitudes, seeing if they are favorable to those things that are right and good. Then change their actions in harmony with improved attitudes.

Remember that your child's attitudes are built by painful or pleasurable experiences which will hinder or help his learning process. By "pleasurable experiences" we do not mean recreation but that which gives one a warm feeling of security in his heart and mind, as, an awareness of God's loving care of us.

Remember, your attitude toward learning God's Word will affect your child's attitude toward that experience. You can measure out Biblical facts to him but you cannot make him learn the truths therein unless his attitude is that of willingness and eagerness to learn. A basic desire that will encourage one to want to learn God's way for man is a wanting to feel that one belongs, is cared for and loved, and is **needed**. Instill into your child this thought: You are a worth-while person, who is cared for in our home and whose help is needed to maintain the welfare of each member of our family. Remember and practice with your child this stimulating cliché: "It's nice to be wanted."

End

TELL US ABOUT IT

If you plan to move, tell us about it immediately, so we can correct our mailing list.

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“Jehovah’s Witnesses” (IV)

Dick Blackford

A few years ago the Moody Bible Institute challenged the WTBTs to a debate. The WTBTs said they would debate if the MBI would answer a list of questions. The



MBI never did answer the questions but but we do not believe they are unanswerable. Nearly every witness keeps a copy ready to spring on someone who is not prepared to answer them. We hope this material will be helpful should these questions ever be sprung on you. The JW’s intended these questions to be “short-answer” questions (usually one word). Of course this is a trick and some of the questions which were dependent on the answer to a previous question we have simply answered “not applicable.”

The Questions

RESOLVED: That Man Is Immortal???

1. Was Eden in heaven or on earth?
2. Was Adam created mortal or immortal?
3. If Adam had not sinned, would he have ever died?
4. If he had lived forever, would you call that immortality?
5. On account of sin he did die. Doesn't that prove he wasn't immortal?
6. Is there a difference between eternal life and immortality?
7. Can a person live eternally and yet not be immortal?
8. If Adam could not go to heaven without dying, and could not die without sinning, wouldn't that prove that sin and death are a blessing to the human race?
9. Did Adam lose an earthly or heavenly home?
10. If Jesus came to restore that which was lost by Adam's fall, what will be restored?
11. Was Adam a single individual or two individuals in one?
12. If composed of two parts, soul and body, which was Adam?
13. Which part was it that sinned, soul or body?
14. Which was the responsibility part that could think, feel and act?
15. If it was the soul that sinned, why did the body have to suffer?
16. If it was the body that sinned, why is it said the soul must be saved?
17. In Genesis 2:17, which part of Adam did God speak to?
18. What does the word “Thou” refer to in Genesis 2:17?
19. If you say it refers to the soul, then what does the same word “Thou” refer to in Gen. 3:19?
20. How many different penalties did Adam have pronounced upon him?
21. Was one pronounced upon the soul and a different one against the body?

22. If so, explain Ezek. 18:4 and Ecc. 9:5, 10.
23. Is the penalty mentioned in Gen. 2:17 different from that in Gen. 3:19?
24. If only one penalty, what is it?
25. Does the Bible say it was death or the burning of endless life in hell?
26. Suppose that after Adam sinned no savior had come, where would the human race spend eternity?
27. Did Jesus really die on the tree, or was it only his body that died?
28. a. If Jesus had an immortal soul that didn't die, and that immortal soul was the real Jesus, then we have been misinformed about Jesus dying for sinners.
b. Why not say the house he lived in died to save the house that man lives in, but the real Jesus didn't die and the real man isn't saved?
29. If Jesus' soul went to hell and didn't see corruption, where did his body go?
30. Does the Bible not teach he was dead three days?
31. If Christ possessed a soul, then why does the Bible say he was resurrected a spirit?
32. If he was resurrected a spirit, then what is the soul?
33. Is not the soul the same as the body or person? (Gen. 2:7).
34. What then is the meaning of resurrection?
35. If a man possesses a soul, what then happened to all those who lived from the time of Adam to the time of Christ?
36. If the prophets from the time of Abel to John the Baptist, being righteous in the sight of Almighty God did not go to heaven, where did they go?
37. Did they go to burn in hell fire, or does not the Bible teach that they are dead in hell, that is — the grave?
38. When Jesus raised Lazarus from the dead, where did Lazarus come from?
38. If he was in heaven, purgatory or burning hell, why did he never mention it to anyone?
40. Why did Paul teach “the LAST enemy that shall be destroyed is DEATH?” 1 Cor. 15:26. Also Rev. 20:14.

The Answers

1. Earth, Gen. 2.
2. Part was mortal — part was immortal, Rom. 8:11; Mt. 10:28 (destroy means “bring to ruin” not “go out of existence”).
3. Who can say?, Rom. 11:34.
4. Not necessarily. Immortality means “not subject to death.”
5. No. Death is a separation (THAYER). The fact that Adam died simply means that his outer man and inner man were separated.
6. Yes. Jesus equated eternal life with “treasures in heaven,” Mt. 19:16-25. Immortality means “endless existence.”
7. No.
8. An assumption. See 1 Thess 4:16, 17. Even if this were a valid question (which it isn't) the burden of answering it would weigh just as heavily upon the “witnesses.” The possibility to sin has always existed even though sin itself has not. Adam was never promised heaven while he lived in a paradise on earth. Sin brought death (physically and spiritually). Sin was not a blessing for Adam nor is death a blessing for anyone guilty of

See **Witnesses**, page fourteen

Dick Blackford—Preacher for the Melton Avenue church,
P. O. Box 147, Trumann, Arkansas 72472.



The Fallacy Of Mormonism (3)

James W. Hester

THE SIGNS AND LYING WONDERS OF JOSEPH SMITH (Continued)

(Excerpts from "Historical Records," by Andrew
Jenson; 1886 to 1889)

Brother Geo. A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind which filled the Temple and all the congregation simultaneously arose, being moved upon by an invisible power. Many began to speak in tongues and prophesy; others saw glorious visions and the Prophet Joseph beheld that the Temple was filled with angels which fact he told the congregation. The people of the neighborhood, hearing an unusual sound within the Temple, and seeing a bright light like a pillar of fire resting upon it, came running together and were astonished at what was transpiring. Four hundred and sixteen Elders were present on that occasion.



The Prophet afterwards gave much instruction, saying, among other things, that he had now completed the organization of the Church as they had passed through all the necessary ceremonies they were prepared to receive, and for the present he had given them all the instruction they needed, and they were now at liberty, after obtaining their licenses, to go forth and build up the Kingdom of God. The First Presidency then retired having been up all the preceeding night and left the meeting in charge of the Twelve. The entire night was occupied in exhorting, prophesying and speaking in tongues. The Savior made his appearance to some while angels administered to others and in the language of the Prophet, "it was a Pentecost and an endowment indeed long to be remembered; for the sound shall go forth from this place into all the world and the occurrences of this day shall be handed down upon the pages of sacred history to all generations. As the day of Pentecost, so shall this day be numbered and celebrated as a 'year of Jubilee' and time of rejoicing to the Saints of the Host High God.'

On Sunday April 3, 1836 after the administering of the sacrament Joseph Smith and Oliver Cowdery retired to the pulpits the vails being dropped and bowed in solemn and silent prayer.

"After rising from prayer," writes the Prophet, the following vision was opened to both of us: The vail was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us and under his feet was a paved work of pure gold in color like amber. His eyes were as

a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun and his voice as the sound of the rushing of great waters, even the voice of Jehovah saying:

'I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold, your sins are forgiven you, you are clear before me therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have with their might, built this house to my name for behold I have accepted this house and my name shall be here and I will manifest myself to my people in mercy in this house yea I will appear upon my servants and speak unto them with mine own voice, if my people will keep my commandments and do not pollute this holy house; yet the ears of thousands and tens of thousands shall great rejoice in consequence of the blessings which shall be poured out and the endowment with which my servants have been endowed in this and the fame of this house shall spread to foreign lands and this is the beginning of the blessings which shall be poured out upon the heads of my people. Even so. Amen.' "

After this vision closed the heavens were opened unto us and Moses appeared before us and committed unto us the keys of the gathering of Israel from the four parts of the earth and the leading of the Ten Tribes from the land of the North. After this Elias appeared and committed the dispensation of the Gospel of Abraham saying that in us and our seed all generations after us should be blessed.

After this vision had closed another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death stood before us and said:

"Behold the time has fully come which was spoken by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands and by this ye may know that the great and dreadful day of the Lord is near even at the doors." —Ibid., pgs. 64-68.

The following is lifted from the "Teaching of The Inspired Prophet Joseph Smith" and compiled by Joseph Fielding Smith, a Mormon church historian.

In a discourse on the mission of Elijah, the prophet states: "I know a man that has been caught up to the third heavens and can say with Paul, that we have seen and heard things that are not lawful to utter." —pg. 323. I suppose this means that what he has said, he thinks it lawful to utter. He opened his mouth in fabrication; he lavishes flattery, praise and honor upon himself; he makes the prophets in the Old Testament and the apostles in the New appear as boy scouts.

But let us now look at some of those "lawful words he uttered." On page 345 he says that he speaks as "one having authority;" that God was once a man like us; that we have imagined that God was God from eternity (he then explains how God came to be God).

On page 350 this great prophet says, "But I am learned
See **Mormonism**, page fourteen

James W. Hester — 12017 Herbert Avenue, Los Angeles 66,
California.

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 have seen from a number of bulletins, the pleas for brethren to assist needy saints in Biafra, the secession nation in Africa (once part of Nigeria). The March Deader's Digest says that two million people have died in Biafra, directly or indirectly, from starvation. A TIME Magazine reporter visiting there quotes an anguished man: "Tell the people of the world that we are hungry, that my children are dying." Then TIME Correspondent James Wilde wrote, "Perhaps the worst sight was Umuhiagu. There a French doctor had to choose 20 children out of 400 to be evacuated to Gabon (where perhaps their lives could be saved)." Before the civil war broke out, Nigeria was supposed to have had the largest number of Christians in its nation outside of the United States. There are approximately 50,000 Christians there. George Pennock and bro. Payne, both faithful preachers of the word in Western Nigeria determined that they would strive to relieve suffering brethren in Biafra and with the assistance of African churches who gave nearly \$600, these brethren made their way through the country into Biafra. Bro. Pennock wrote: "We are now travelling north toward the lines. But we travelled a bus road and reached Ikotison without encountering any roadblocks. There just six miles from the fighting, we found over seven hundred brethren assembled in a Nigerian version of a gospel meeting. It is really what we would call an all day meeting. Three speakers were selected, a Nigerian, brother Payne and myself. Brethren were present from a number of congregation in the Ikotison area. To me it was a moving and memorable experience. Ikotison is where the church had its beginning in Nigeria. Here was the home of bro. Essien and here the ancient gospel was preached on Nigerian soil for the first times. Here brother and sister Diestelkamp made their home, for six months, back in 1960. Here are the homes of brethren E. Ekanem and Solomon Etuk, both faithful gospel preachers. These men were converted by brother Essien. Both were preaching before any white brethren came to these shores. Both were preaching before the introduction of idols and innovations by some of our misguided American brethren. These men are

highly respected by the brethren in Ikotison... The food and medicine was unloaded at brother Ekanem's house. Following the services of the day, elders from a number of area churches assembled at brother Ekanem's and took charge of the food and medicine. They were to oversee the distribution in their own churches." Since that time a number of churches have determined to send relief to brethren there, using bro. Pennock as their messenger to see that funds were delivered. An early April bulletin from Highland Street in Hammond, Indiana reported that churches have sent more than \$12,000 to the needy African saints, and possibly closer to \$15,000. But, this is a small sum compared to the grave needs of brethren there. Should you desire to aid these destitute saints in Biafra, you can have fellowship in doing so by making a check out to George Pennock, marking it Nigerian

COMING . . .

In Next Issue

Installment Three of "How To Determine When The Bible Authorizes A Thing In The Christian's Faith And Practice," by James W. Adams

To be followed in the July Issue with, "How May We Decide When An Example Is Or Is Not Binding," by the same author. Watch for them!

relief, and send it either to George Pennock, c/o Gordon Pennock, 3205 Fremont Street, Rolling Meadows, Ill. (who will deposit the check to George's bank account there) or else it may be sent to George Pennock at P. O. Box 4064, UCI, Ibadan, Nigeria.

Robert A. Bolton, 126 West "E" St., Ontario, California writes: "I am half-way through my 4th year with the good church in Ontario, California which averages more than \$2,000 per month in direct support of preachers at home and away. In 1968 there were 8 baptized, 7 restored, and 10 identified. Meetings in Ontario in 1969 will be with H. Osby Weaver April 7-13 and W. L. Wharton, Jr., September 8-14.

February 3-14 I was with the 5th Ave. and 12 St. Church in Yuma, Arizona in a singing school and gospel meeting. My meeting schedule for the rest of 1969 is as follows: Northside in Tucson, Arizona, April 14-20; Market Street in Salem, Oregon, April 27-May 4; and in California at Studebaker Road in Long Beach, May 12-18; Palms Springs in November, and Apple Valley at a time to be decided. When in Southern Calif. visit with us in Ontario, only 35 miles from downtown Los Angeles on Interstate 10."

Larry R. Devore, Funston Avenue church of Christ, P. O. Box 5, New Carlisle, Ohio writes: "Fred A. Shewmaker of Wilmington, O. held a meeting here March 3-9. One confessed sin during the meeting and two were baptized shortly after."

Donald R. Givens, 2948 Thomas Boulevard, Port Arthur, Texas writes: "There have been ten baptisms in recent weeks at the Thomas Blvd. church in Port Arthur, Texas. Four of these were in a gospel meeting with bro. Marshall Patton."

One was recently baptized at Rose Hill, Va. — One was baptized in Feb. at the Westside church in Irving, Texas — One was baptized during late February at the Mt. View church in San Bernardino, Calif. — Three were baptized in March at the Cedar Ave. church in Moundsville, W. Va. — Three were baptized in recent weeks at the Southside church in Pasadena, Texas — One was baptized in a recent meeting at the Humble, Texas church — Four have been baptized in March at the Highland Street in Hammond, Indiana — Two were baptized during March at the North Main church in Vidor, Texas — One was baptized during March at the Southside church in Tulsa, Okla. — One was baptized in March at the Winchester Road church in Memphis, Tenn. — Seven were baptized in a recent meeting at the 77th Street church in Birmingham, Ala. — One was baptized in March at the Greensburg, Ky. church — One was baptized in March at the Fairview church in Garden Grove, Calif. — One was recently baptized at the Malvane, Kansas church — One was baptized in March at the Glen Burnie, Maryland church — Two were baptized in March at second and Walnut in Paragould — One was baptized in March at the East Main church in Paragould — Two were baptized during March at the Scyene Road church in Dallas, Texas.

C. D. Plum was with the Pisgah, Ohio church in a March meeting — **Roy Cogdill** was in a late March meeting with the Evendale, Ohio church — The Lockland, Ohio church had an April meeting with **Irvin Lee** — The Haynes St. church in Dayton, Ohio had an April meeting with **Roy Cogdill** — The Knollwood church in Dayton also had a mid-April meeting with **Austin Mobley** — The Wilmington,

LESSONS FROM CAIN AND ABEL

Genesis 4:1-5 Hebrews 11:4 Jude 11

ABEL



CAIN



1. SILENCE DOES NOT GIVE CONSENT

Heb. 11:4; Rom. 10:17

Examples - Lev. 10:1-2; Mark 7:1-7; Rev. 22:18-19

2. HUMAN OPINION IN RELIGION

Matt. 15:9; 1 Cor. 4:6; Isa. 55:8-9; Prov. 16:25

(Salv. by Faith Only - Inst. Music - Name - etc.)

3. ACCEPTABLE WORSHIP

Heb. 11:4; Rom. 10:17; John 4:24; Acts 2:42;

Acts 20:7; 1 Cor. 16:1-2; Col. 3:16

4. COVERING SIN

Nu. 32:23; Heb. 4:13 - Examples: Adam & Eve; Achan

Blood of Christ - Rev. 7:14; 1:5; Eph. 1:7; Gal 3:27

5. CONSEQUENCES OF DISOBEDIENCE

Sin Progressive Psalm 1:1-2; James 1:13-15;

Rev. 20:15; 2 Thess. 1:7; Rom. 2:8-9; 6:23

-- Danny Brown

Ohio church had a late April meeting with **Wm. E. Wallace** — The Loveland Heights church in Loveland, Ohio had an April-May meeting with **Norman Fultz** — The Hillsboro, Ohio brethren were in a gospel meeting in late April with **Paul Andrews** — **Ellis Webb** held an early May meeting for the Hamilton, Ohio brethren — **Hoyt Houchen** held a late March meeting for the church in Santa Barbara, Calif. — **Gordon Wilson** held a late March meeting for the Nelson Ave. church in Garden Grove, Calif. — **Otis Moyer** held a late March meeting for the Cortland church in South Gate, Calif. — The Fullbrook, California church had an early April meeting with **Arthur Atkinson** — **Robert Turner** held a March-April meeting for the brethren in Venice, Calif. — **Robert Farish** held a meeting for the Fairview church in Garden Grove, Calif. during March — **Paul Keller** was in a meeting in early April at Fourth and Groesbeck in Lufkin, Tex. and in late April at the Brockwell, Ark. church — **Truman Smith** held an early May meeting for the Cedar Ave. church in Moundsville, W. Va. — **Floyd Thompson** held a March meeting for the Hillsboro, Oregon church — **Connie Adams** held a March meeting for the Waynesburg, Penn. church and a March-April meeting for the

Northside church in Dyersburg, Tenn. Late April found bro. **Adams** in Decatur, Georgia with the Glenwood Hills church and he will be in late May meeting with the Hollywood Dr. church in Jackson, Tenn. — **Cecil Willis** held a late March meeting for the Brown Street church in Akron, Ohio — **Ray Votaw** held a mid-April meeting for the Cloverleaf church in Houston, Texas — **Mack Kerchville** held a March meeting for the Red Bluff church in Pasadena, Texas — **Wilson Coon** held a March meeting for brethren in McKinney, Texas — **A. B. McKee** held an April meeting for brethren in New Albany, Indiana at Silver Street — **C. D. Plum** was with the Imhoff church in Pt. Arthur, Texas in a mid-April meeting — **Harold Fite** held a mid-March meeting at Azle, Texas — Bro. **Fite** was with the Judson Road church in Longview, Texas in late March — **Randal McPherson** held an early April March meeting for the Manslick Road church in Louisville — **Ferrel Jenkins** was with the Valley Station church in a late March meeting — **J. R. Snell** was with brethren at Shepherdsville, Ky. in late March — **William Wallace** was with the church in Danville, Kentucky during mid-April — **Don Basset** held an April-May meeting for brethren in Shively, Louisville, Ky. — **Harry Ozment** held a May meeting for the Expressway church in Louisville, Ky.

David Claypool held a late April April meeting for the Scottsville, Kentucky church — **Robert Jackson** held a late April meeting for the Central church in Charlotte, Tenn. — **Bill Crews** held a March meeting for the Port Acres, Texas (Port Arthur) brethren — Bro. **Crews** also was with the Garden Valley Road church in Tyler in mid-April — **Thomas G. O'Neal** held a meeting for the Sayre church near Birmingham, Ala. in late April — **Ferrell Jenkins** held a March-April meeting for the Eastland church in Nashville, Tenn. — **Cecil Jones** held an early March meeting for the brethren in Taft, Texas — **Homer Hailey** holds a mid-May meeting for the Sciotoville, Ohio church — **Eugene Britnell** held an April meeting for the Rosedale church in Beaumont, Texas — **Ray Votaw** held an April meeting for the North Main church in Vidor, Texas — **James Pretinanzi** held an early April meeting for the Kenmore church in Akron, Ohio — **Cecil Willis** held a late April meeting for the Tallmadge, Ohio church — **Luther Blackmon** was in a mid-April meeting for the Bedford, Ohio church — **Jere Frost** held an April-May meeting for the Barberton, Ohio brethren — **W. R. Jones** held an early May meeting for the Castleberry church in Ft. Worth, Tex. — **Harold Fite** held an early March meeting for the brethren in Edna, Texas.

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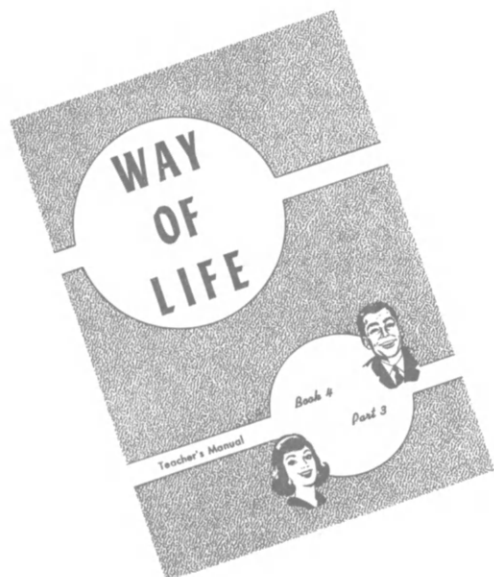
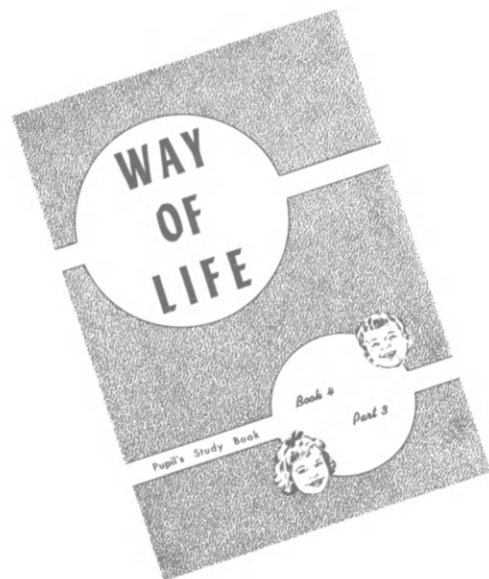
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over and over and over with not a single shred of truth to sustain your allegation. You can contribute measureably to understanding communication, and a rational discussion of these issues by listening to what we say about this matter and by quitting the repetition of prejudicial charges which are totally false. We do not demand and never have demanded a detailed apostolic example for the practice of a Christian or a church in any matter.

Now, back to the matter of our mutual relationships to the questions under discussion relative to producing authority for our practices. If you think I have been presumptuous in what I have said (and some of you may), let me call your attention to some statements made by a completely impartial witness as far as our differences are concerned. John S. Sweeney was one of the greatest preachers and debaters of a generation immediate following that of Alexander Campbell, Walter Scott, Barton W. Stone, and Raccoon John Smith. He had considerably more than one hundred debates with leading men all over the nation from the ranks of atheists, agnostics, denominationalists and others. In a book called *Sweeney's Sermons*, he makes some remarks concerning debates. These remarks are all but identical with those which I have just made. His remarks have to do with controversial matters between us and denominations. He says regarding the action of baptism (and I quote):

We teach affirmatively that immersion is baptism as to action, and practice only that. Our relation, therefore, to immersion is an affirmative one. If anybody denies this, and there is to be a debate about it, we are logically and fairly in the affirmative and should so appear in such a debate Our affirmative teaching and our practice are generally conceded to be scriptural and right, and consequently there is not likely to be, and ought not to be, any debate on this question with us logically and fairly in the affirmative. But as to any other action for baptism we are doctrinally and practically in the negative. We deny it and refuse to practice it, no matter what it is. Every one sustains logically an affirmative relation to his own practice. (P. 50.)

Brother Sweeney also uses the subjects of baptism to illustrate his point. We practice believer's baptism of responsible persons, others practice infant sprinkling which they call "baptism." The paedobaptist does not deny our practice, but rather, he practices something in addition to that which we practice. We repudiate his practice. Sweeney correctly points out that our proper relationship to the question of infant sprinkling is negative, and he warns against our entering into a discussion of the subject on any other basis.

He shows the same thing to be true with reference to our discussing the question of the influence of the Holy Spirit in conversion. Denominationalists admit that the Holy Spirit operates through the word of God revealed in the Bible, but they also teach an additional, direct operation of the Holy Spirit upon the heart of the sinner in conversion. We deny this operation. Their relation to this subject, Brother Sweeney contends, is affirmative and ours negative. In this, he is eminently correct.

Having made these points Brother Sweeney sums up as follows: (and we quote)

Do you ask me what is to be gained by being thus particular to have the issues clearly stated? There is a good deal to be gained by it. In the first place, the man who affirms a negative, or affirms on an issue to which he practically and logically sustains a negative relation, always puts his cause at a great disadvantage in the debate. All experienced debaters understand this. And in the second place, we ought to insist upon occupying our logical relation to all points in dispute to show how little we teach and practice is really disputed... He who teaches and practices little that is questionable has little to affirm. And there is where our people stand today.

Most of you brethren who have had controversy with the brethren of the Christian Churches understand and appreciate what we are saying. Debaters and teachers among the Christian Churches would like to have us affirm the sinfulness of the use of the mechanical instrument of music in Christian worship and the sinfulness of the cooperation of churches in evangelism through the missionary society. We have wisely insisted through the years that it is their responsibility to affirm to find New Testament authority for these two practices. We stand related to the issues between you and us in exactly the same way as you stand related to the issues between you and Christian Churches. We, therefore, call upon you in this discussion to fulfill your affirmative obligations with reference to your practices; that is, to find New Testament authority for them.

We are now ready to address ourselves to the question of precisely how we are to determine when the New Testament authorizes a practice. In the past, we have generally agreed that the New Testament teaches in three ways: First, by precept or command; second, by approved apostolic example; and third, by necessary implication or inference. In this connection, I call your attention to a statement made by Brother N. B. Hardeman in the *Hardeman-Boswell Debate*, p. 62. Brother Boswell was a member of the Christian Church. (and I quote):

A thing can be scriptural only upon three grounds. First, if God commands it or demands it, it is scriptural and must be complied with; second, if it can be shown to be approved by apostolic example even in the absence of the commandment, it is then binding upon us and must be accepted; third, if there is drawn from the matter presented a necessary inference, I accept that as scriptural ground.

After having made these statements, Brother Hardeman challenged Brother Boswell to justify his use of mechanical instruments of music in the worship on one of these grounds, and if not on one of these, to state on what grounds he did justify his practice. This is exactly how Brother Hardeman taught me to deal with such matters in his classes in *Freed-Hardeman College* more than twenty-five years ago. I thought he was right then and I think so now.

Let us now enlarge upon this matter. First, let us note the fact that the New Testament authorizes or teaches by precept or command. By this we mean that it says so in so many words either in the form of a plain statement of fact or a direct command. Among you and us there is no controversy concerning the scripturalness of any practice so authorized. We may not always do what is thus authorized (Next page, Please)

or at best do it imperfectly, but we do not deny that it must be done.

Second, let it be noted that the New Testament authorizes or teaches by approved apostolic example. This simply means that if there is an example of a practice in the apostolic age existing with the approval of inspired men, such a practice is scriptural for us today. We would exclude from this only such practices as constitute examples of miraculous manifestations of divine power belonging exclusively to the apostolic period and persons. Paul recognized the fact of the authority of approved apostolic examples when he said, "Those things which ye have both learned, and received, and heard and seen in me, do: and the God of peace shall be with you." (Philip. 4:9.)

Brethren, it has been suggested by men from among your number, that apostolic precedents are ambiguous and therefore to be viewed with an element of skepticism. I categorically deny that apostolic examples are necessarily ambiguous in the nature of the case. That which is ambiguous teaches nothing for certain. If apostolic examples are to be regarded as ambiguous, this is tantamount to saying that they teach nothing. Whereas, the fact of the matter is that many apostolic examples are as clear and distinct as the proverbial bell on a frosty morning. They are as simple and as understandable as the equation: two plus two equals four. The ambiguity all too often results from predilections on the part of him who contemplates the revealed example, rather than on that which the example itself reveals.

Third, let us note the fact that the New Testament authorizes or teaches by **necessary implication**, or **inference** as some choose to call it. The New Testament does the implying, actually, and the student does the inferring. Let us emphasize that we are dealing not simply with an inference or an implication but with a **necessary** inference or implication. By this we mean, if the absolutely necessary conclusion of any statement of Holy Scripture or combination of statements of Holy Scriptures is that a certain fact is true or that a certain practice is justified, the New Testament may be said to authorize or teach it. To illustrate what we mean, note Matt. 3:16. In describing Jesus' baptism the record says, "Jesus when he was baptized went up straightway out of the water." On the basis of this statement, we can correctly say, "The New Testament teaches that when Jesus was baptized he went down into the water." Why? For the simple reason that one cannot come out of something that he has not gone into.

Now brethren, those of you who occupy positions and have practices different from ours relative to the matters we discuss, hence who sustain an **affirmative** relation to these matters, are obligated to find in the New Testament a precept or command which authorizes them, or an approved apostolic example which authorizes them, or a necessary inference which authorizes them.

It is obvious that there is no precept, command, or approved apostolic precedent justifying your practice. If there were such, there would be no debate. The evidence of their scripturalness would be undeniable, and the controversies that have raged the past twenty years would have been utterly nonsensical. No, the solution is not that simple. The solution lies in the realm of inference or

deduction from your point of view. The realm of necessary inference is the only hope you have for finding New Testament authority for your practices. If you cannot find it here, it cannot be found, and you are wrong in what you are teaching and doing.

Feeling the force of this fact, some among you have tried to create a fourth way of finding authority in the New Testament for a practice. You say, "A practice may be justified by the **law of expediency**." If this statement means anything, it means that a thing is proved to be lawful, or authoritative, on the ground that it is expedient. This is unmitigated **pragmatism**. It simply avers that a thing is right and good because it works, because it accomplishes a desired result. This is not a new philosophy. Paul was charged by his enemies of so teaching regarding salvation by grace. They affirm that the logical conclusion of his teaching was "let us do evil that good may come." (Rom. 3:8.) Paul did not so teach. He denied the charge saying that it was "slanderosly reported" that he taught such.

Paul rather taught that a thing might be lawful, yet not expedient. (1 Cor. 6:12; 10:23.) "All things are lawful unto me, but not all things are expedient." A lawful thing may or may not be expedient, but a thing is never lawful simply because it is expedient. The idea that there is a "law of expediency" by which things are authorized in the New Testament is quite fallacious.

Continued next month



EDITORIAL, Lowering Clouds——(Continued from page 2)

generation.' We said further, 'What will the church be when it has to depend upon such for its teaching?'

"Representatives of Campus Evangelism flew to Tennessee to reply to the allegations set out in the James' statement. They asserted that the charges were 'untrue, unfair and unChristian.' They asked for, and were freely given, permission to discuss the matter in the forum."

Woods reports that to the question of whether the statement was made that the church of Christ is a denomination, that it was made by Andrew Hairston in connection with the manner in which the church had dealt with racial problems "having a black church and a white church, that this was a denominational quality, having two churches, two brotherhoods." Woods called this "absurd." Charles Shelton, of the Campus Evangelism Staff, when questioned, did not believe it was made but could not say it hadn't been made because there were a hundred classes. Woods avers, "The doctrine of the direct operation of the Holy Spirit **apart from the word** was taught in the Dallas meeting." Shelton, when questioned about the statement, "I have no trouble harmonizing the science of evolution with the Bible," replied, "To my knowledge that statement was not made." He commented he did not know in what context it was made. To which Woods replied, "I don't see how any context would justify the statement that, 'I have no trouble harmonizing the science of evolution and the Bible.'" In reply to the alleged statement of the rock and roll drummer that "This is the biggest bunch of Jesus freaks I ever saw in one place," Shelton replied, "Yes." But said the statement was in very poor taste, the drummer had repented of it and was sorry he made

the statement because it was not understood by anyone in the audience over twenty-one, though it might communicate somewhat to the young people in the audience.

Near the close of the article, Woods writes, "The hour is unquestionably late. If a pure faith and a faultless practice are to be preserved, we must exert far more effort in defence of the primitive gospel than has lately been characteristic of us."

Woods makes it emphatic that neither he, H. A. Dixon or Freed-Hardeman College is opposed to Campus Evangelism, or to such meetings as occurred in Dallas and believe their potential is limitless.

We derive no pleasure from the state of affairs as is thus exhibited among some of our institutional brethren. It is lamentable when brethren by seed of their own sowing begin to reap the inevitable harvest. We do not think it will improve but will worsen steadily. It is almost unbelievable that brethren can observe and deplore a condition and then turn around and endorse the very thing that helped to produce the situation. Many of the older generation, who in earlier years, were taught and impressed with the lesson of respect for authority as vested in the word of God and still pay, at least lip service, to the principle, are torn between it and the present and increasing pressure of a lack of respect for the words of God. To make allowance for their human institutions and co-operatives they have lowered the gap through which almost any departure may enter. Woods warns the hour is late and urges more effort in defense of the primitive gospel acknowledging that little has been done by them in this respect lately. No wonder many among them see lowering and frightening clouds on the horizon. **End**



ANXIETY (Continued from page three)

God none of those diseases came upon them. In addition, he shows that the ancient laws of sanitation given the Jews by God are such that if people of Europe had followed them millions of lives would have been saved from plagues. His dealing with the effects of alcohol are very enlightening, if not down right terrifying. In the light of the teaching of the entire Bible against drunkenness he weighs the case and it would seem that no thinking person would dare tamper with alcohol either for physical or spiritual considerations. He does the same with smoking and shows a terrible case against the man who sets out down the smoker's trail of almost certain physical ruin with the retribution of lung cancer and a horde of evils trailing along. It would be well for any boy or girl who has in mind taking up the habit (or having formed it) to read carefully and with deep consideration what price tobacco can cost you in terms other than money. Without any doubt the conclusions of the Doctor are in harmony with divine injunction concerning fretful anxiety, hosts of evil habits and morally impure practices. For that person who does not fear eternity away from God, he might well consider the next fifty years here on earth (provided he is allowed to hang around that long). It is possible to generate one's own diseases by damaging habits of life. The doctor points this out over and over again and at the same time has occasion to observe that in following Christ one is carried over a different course in life than into which the masses fall. Consequently, the doctor is persuaded that by living a Christian life he will be a healthier and most certainly

a happier man. In all, it is an interesting little book with some pretty stirring conclusions and thought provoking statistics. Now...read again Matthew 6:19-34. Yes, I must agree that Anxiety is an evil...physically and spiritually ruinous. **End**



EXPEDIENCY (Continued from page four)

tragic—an unnecessary division in the ranks of a once happy and united people, striving together for the faith of the gospel.

Today there is being re-enacted the same tragedy. The differences which have now separated brethren in the church have been caused by the desire to employ assumed expedients to further the attainment of given objectives. These, too, shall, in time, prove to be inexpedient when judged in their ultimate consequences. These things even at this early stage have contributed to creating a climate of an ever-increasing spirit of liberalism, which is causing concern and anxiety among some of those who have accepted the practices in dispute.

There are instances wherein the use of the term, expedient, has the force of law. Jesus said, "it is expedient that I go away, for if I go not away the Comforter will not come, but if I go away, I will send him unto you." His coming to earth, his death, his resurrection and ascension were all matters of law—the will of God. "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only but that he should gather together in one the children of God that were scattered abroad" (John 11:47-52). Be it observed that whereas those addressed were of the understanding that the death of Jesus was an expedient thing with reference to their physical and political well-being, it was, in reality, related to theirs, and all men's salvation. This is an instance wherein the term has one meaning for the Jews present there, and a different and higher significance as a prophetic pronouncement regarding the vicarious death of Jesus.

However, when we come to identify an expedient as related to what we do today, we must recognize that any given one is always optional. Though it be related to the law bearing on the matter at hand, it is not essential to the obedience the law enjoins. For instance, the law requires baptism for the remission of sins. A baptism is an expedient, considered the most expeditious arrangement feasible for executing the command. The command may, and oftentimes is, obeyed without this expedient. Too, the duty to assemble is clearly the law of Christ as addressed to His followers, but a meeting house built for that purpose is related to this command as an expedient, and thus wholly subordinate to the command itself, and not even essential to its compliance.

Assuming that these current practices in dispute are expedients, and therefore permissible (and that is all that is claimed for them), it does not follow that the will of the Lord cannot be done otherwise, and thus to divide the church over them is to produce a greater injury than they are able to offset by and conceivable good accruing from their use. Those opposing them do not so esteem them to be expedients, and if they are, then they need to be taught better. Pending, however, this being done, those who favor them should forego their use until a strong and patient effort has been made to teach the dissenters the truth as so being, and this with brother love. This has not been done to any appreciable degree. And so, at this point, the future looks dark and foreboding insofar as any cure of the cleavage so rashly and ruthlessly wrought by those who have become enamored with humanly contrived and employed practices in the realm of inter-congregational relations, and human institutions as wards and agencies of the church.



WITNESSES (Continued from page six)

- sins. For the righteous it can be a blessing, Rev. 14:13; Phil. 2:2. (Perhaps this is a foolish answer to a foolish question which is based on "ifs" and assumptions).
9. Earthly. One cannot lose that which he never had.
 10. Man's acceptability with God and all the blessings that go with it.
 11. A single individual (inner man) with an earthly tabernacle.
 12. Soul was the real Adam. The body is the tabernacle (dwelling place) of the soul and is that by which one is identified on earth.
 13. Soul.
 14. Soul.
 15. Because God intended it that way. It suffered as a consequence of the soul's sin (just as we suffer the consequence of Adam's sin, 1 Cor. 15:22).
 16. Not applicable. Body didn't sin.
 17. Soul. ILL. A motorist (through his own carelessness) causes an accident. Who is at fault, the driver or the car? The driver is because the car is subject to him. Even so the body is subject to the inner man, 1 Cor. 9:27.
 18. It refers to the outer man controlled by the inner man.
 19. Not applicable.
 20. Must till the ground, tabernacle must return to dust, separation from God, Isa. 59:1, 2.
 21. All curses were pronounced upon inner man though the tabernacle suffered consequences.
 22. Not applicable.
 23. Gen. 2:17 is speaking of spiritual death (separation from God) for we know that his physical life lasted several hundred years, yet this passage said he would die the day he sinned. Gen. 3:19 is speaking of physical death which the context obviously shows—the body returns to dust.
 24. Spiritual death (which brings physical death).
 25. Death (spiritual), which will lead to burning hell if not corrected.
 26. They would all be lost.
 27. Jesus was separated from his tabernacle — physical death.

28. a. I reject first assumption. Querist obviously does not know meaning of "death."
b. Because it is not true.
29. Soul (spirit) went back to his Father, Lk. 23:46. His body went to Joseph's tomb, Lk. 23:50-56. Note "His soul was not left in Hades (place of disembodied spirits) neither his flesh did see corruption," Acts 2:31. The querist perverts this passage by saying soul didn't see corruption. Inspiration says flesh.
30. The Bible teaches that he arose the third day.
31. & 32. In this connection his soul was his spirit.
33. No. Soul is inner man — body is outer man. This is an unnecessary conclusion. See article II, section IV of this series.
34. Reunion of body (which shall be changed, 1 Cor. 15:52-54) with the soul.
35. Their souls and bodies were separated — physical death, Jas. 2:26.
36. Paradise. The reward of heaven will be given on judgment day.
37. Bible teaches they are in Hades (common receptacle of disembodied spirits, THAYER, p. 11).
38. His inner man returned to his earthly tabernacle (outer man) and came from grave.
39. Because he was in none of them.
40. Because it is so.

END

• • • • •

MORMONISM (Continued from page seven)

and know more than all the world put together." Now there is a button-buster for you. However, his super-smart comes under questioning when he speaks of Elias and Elijah being two distinct individuals. He tells us that Elias is a forerunner to prepare the way and Elijah is to come after and build up the kingdom before the coming of the Lord; that he the voice of one crying in the wilderness, Repent ye of your sins and prepare the way for the coming of the Son of Man. This then, makes him Elijah, which is a little far-out but no more absurd than the claim of having the power over the minds of mankind!!! pg. 336-341.

On several occasions his power over the minds of men failed him. For instance, as a candidate for the presidency of the United States, he fully expected to win. Hear him: "When I get hold of the Eastern papers and see how popular I am, I am afraid myself that I shall be elected." —pg. 334. We cite another case where Joseph, having a connoisseur's taste for beautiful women, desired the lovely wife of William Law to be sealed to him. Mr. Law was one of the best preachers in the Mormon church, but balked at the licentious act of sealing. Nevertheless, his domestic happiness ended, for Joseph Smith was Lieutenant-General of the Nauvoo Legion and commanded his Danite Band to take her by force. This meant that she was his "spiritual" wife, and had two husbands. —Mysteries and Miseries, pg. 374, 375.

Had Joseph Smith the power over the minds of men he would most certainly have been president of our great land, and took the beautiful wife of William Law and saved a war in the Mormon camp, not to mention the endless conflict with the respectable world. The only power he had was vested in his Danite Band (his gangsters) and the only kind of miracles he performed, can be read about in 2 Thessalonians 2:9.

To be continued

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Living Moments with the Living Word

James W. Adams



How To Determine When The Bible Authorizes A Thing In The Christian's Faith And Practice

(Continued from last month)

To illustrate this matter and to pinpoint precisely how and where the issues between you and us must be resolved, I should like to present a chart on HOW TO DETERMINE WHEN A THING IS AUTHORIZED BY THE NEW TESTAMENT, or HOW THE BIBLE AUTHORIZES. (Let us put the chart on the screen, please.)



Note on the left side of the chart two words: No. 1, the word EXPLICITLY; and No. 2, the word IMPLICITLY. The word explicitly means: "Distinctly stated, plain in language, clear, having no disguised meaning, clearly developed, with all its elements apparent." The Bible authorizes many things this way. Observe to the right of this word two categories: A. Precept or command; and B. Approved Apostolic Example. We have previously explained what we mean by a precept or a command. Note under this statement several Bible examples. No. (1) We are explicitly taught to sing God's praise. (1 Cor. 14:15; Eph. 5:18, 19; Col. 3:16 - 1 Cor. 14:37.) No. (2) We are explicitly taught to observe the Lord's supper or the communion. Jesus commanded it. (Lk. 22:19.) Paul says that Jesus commanded it. (1 Cor. 11:23-25.) No. (3) We are explicitly commanded to assemble with the saints. (Heb. 10:23-25.)

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

Now note category B. **Approved Apostolic Example.** It is my contention that whatever an approved apostolic example exemplifies is EXPLICITLY authorized. We have previously explained what we mean by an approved apostolic example. To the right of the words approved apostolic example, on our chart, note some illustrations of what we are talking about. No. (1) **The local congregation.** The character, organic structure, and work of such congregations are revealed in the New Testament in many places. Some of these elements are commanded, others exemplified. The New Testament reveals the local congregation as the only functional, organic, entity charged with the responsibility of fulfilling the demands of the gospel of Christ. It reveals these bodies as independent, autonomous, equal entities. Their individual organic structure is elders, deacons, and members, with the elders as the overseers of the flock, or congregation, from which and in which they serve. (Acts 2:17-28; 1 Pet. 5:1-4.) Note our 2nd illustration: The day of the assembly of Christians to partake of the Lord's supper, the first day of the week, is learned from the example of the Christians at Troas so doing. (Acts 20:7.) Therefore, by approved example we find authority for the local congregation and its functions: teaching the saved, edifying the saved; having the gospel preached to the lost; and relieving the destitute. And, by approved example we find authority for partaking of the Lord's supper on the

See Bible Authorizes, page eleven

VOLUME 18

JUNE, 1969

NUMBER 8

In This Issue

"Critical Times Ahead,"	Page 2
Stanley J. Lovett	
"With Men It Is Impossible,"	Page 3
W. L. Wharton, Jr.	
A Revival Of The Re-Baptism Question,	Page 4
Bryan Vinson	
A Rebellious People,	Page 5
Irene Sowell Foy	
The Fallacy Of Mormonism (4),	Page 6
James W. Hester	
On Being Noble-Minded,	Page 7
Roger M. Hendricks	
Hither ... Thither ... Yon,	Page 8
Jim C. McDonald	
Sermon Outline, "Forsaking All,"	Page 9
J. L. Denison	

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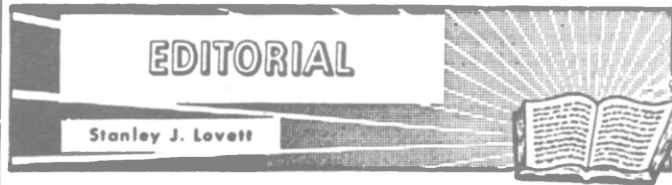
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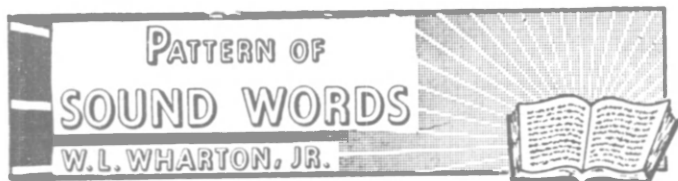


"Critical Times Ahead"

Pursuant to last month's editorial, we wish, in the further light of Guy N. Woods' second article, "The Chronicle's Review," Gospel Advocate, April 17, 1969, to call attention to the profundity of the differences among institutional brethren as it more and more emerges. These differences have been apparent to many of us now for a number of years. Until recently there has been a reluctance among them, at least publicly, to recognize the differences among themselves. But in the two Advocate articles, Woods unmistakably throws down the gauntlet. According to Woods, and we think he is right, they are in serious trouble and there are "critical times ahead." Following are some of the indications.

Woods faults both the Chronicle's resume and review of what happened at Henderson calling it "what purports to be a resume and review of events....The Chronicle's alleged review....for from being a fair and factual report of the proceedings, is a distortion thereof, the deliberate design of which was to make Freed-Hardeman College, its president and the moderator of the forum appear as objectionable as possible in the eyes of its readers." He charges the author of the review's caption, "Row Revelops Over Seminar," as "Either....does not know what the word 'row' signifies; or, he was simply seeking to convey an impression hundreds of people present know to be palpably false." Further, he avers, the "discussion was conducted in an atmosphere of dignity, decorum, and mutual respect" except for "an occasional witticism....So determined was the Chronicle writer to reflect upon us,....he has similarly reflected upon those with whom his sympathies are so apparent." He charges the Chronicle statement, that Campus Evangelism's three-man staff "flew to Henderson and confronted their accusers....where emotions ran high," as being "far from factual." He denies there was "a confrontation" in "the usual sense of this term....they asked for and they were freely given permission to appear before the forum." Woods brands as "Utterly false and misleading....the Chronicle's statement.... that shortly after it was charged that our handling of the issue was 'untrue, unfair and unChristian,' 'Sheldon was cut off by Woods.'" He denies the meeting was one 'where emotions ran high.' "So determined," Woods charges, "was the Chronicle writer to reflect upon us, his motive is not only suspect, his diction is defective!" He defended H. A. Dixon against the charges of making an emotional defense of his generation, his doctrine, and his school, and of speaking with 'considerable heat.'" Which charge was especially resented by Woods both, in form and content. So strongly does he feel that he challenged

(Continued on page 12)



“With Men It Is Impossible . . .”

These words of Jesus are recorded in Mark 10:27. They constitute the remarkable conclusion drawn from the incident of the man who turned sorrowfully away from Jesus when told to “sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me” (verse 21).



Jesus declared: “How hardly shall they that have riches enter into the kingdom of God” (verse 23)! It must be remembered that these words are joined to what has immediately come before and must not be separated from it. Both the coming of the man to Jesus and what passed between him and the Lord and this commentary of Jesus afterward deal with (1) The way to salvation, entrance into the kingdom of God, (2) and with one great obstacle to salvation, the love of riches. The emphasis is on the difficulty with which a rich man ever enters the kingdom. By “kingdom” reference is to the blessings and gifts bestowed by the rule of God’s grace in Jesus Christ.

The amazement of the Lord’s disciples (v. 24) calls forth a continuation of discussion and clarification of the point. “How hard it is for them that trust in riches to enter the kingdom of God!” You will observe that Jesus formerly said: “How hardly shall they that have riches enter into the kingdom of God” but now says, “those trusting in riches.” This change brings out the real point of the teaching. The disciples had just witnessed a very rich man decline entrance into the kingdom and fellowship of Jesus. The difficulty with which men’s trust in riches is destroyed and its opposite, trust in God’s grace, established is frequently observed.

Just how difficult is illustrated by the further teaching of Jesus. “It is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of God.” This means simply and exactly what it says, i.e., that it is impossible for one who trusts in riches, a rich man, to enter into the kingdom. In the fifth century some changed “camel” into the heavy “rope” or cable that attached to the anchor of a ship but such “rope” cannot be threaded through the eye (what is worn or bored through) of a needle. This offered those who changed the “camel” with no real help for all their trouble to make the change. In the 15th century another attempt was made to “clarify” this difficult passage by references to a small portal in the wall of the city through which, if a camel was to pass, he would necessarily have to be relieved of his

burden and crawl on his knees. From there on the application was easy to make concerning a rich man who had to humble himself, etc., etc. But in Matt. 23:24 Jesus had in mind actual gnats and camels, so here camel and needle’s eye are to be understood in their natural sense. The impossibility that Jesus here speaks of is without a single exception in the whole of the divine record. Abraham, David and other rich men of Bible history are not exceptions in any sense of what the Lord now explains. Indeed the impossible become possible.

The shock of the disciples is a point of easy understanding and when they exclaim; “Then who can be saved?” (v. 26) they correctly expand this view of rich men to include themselves and all others because all men have secret longing for riches of some kind. They readily see that, according to this teaching of Jesus, no man can be saved. So, since this obviously is not true they seem compelled to believe that the fault is in what Jesus has spoken; that it simply cannot be true!

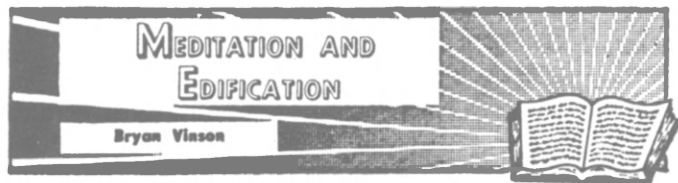
Observe carefully the remark of Jesus: “With men it is impossible, but not with God: for all things are possible with God (v. 27).” We ask, what is impossible with men? The answer is: this thing of being saved: of entering into the kingdom of God. Impossible! the words are like an explanation which forever shuts the door on human merit, achievement and the like, as giving entrance into the kingdom of God. Man can plead no merit of his own doing as grounds of acceptability with God. The more hope in us, as concerns our own righteousness, dies the more does the sun of God’s righteousness rise.. So that while it is impossible for men to merit their salvation and so save themselves, it is yet not impossible that God shall save them. Even the rich can be saved, provided their trust in riches be eradicated and trust in God fill its place. Here is the great truth to be impressed on our minds by this narrative.

In reading this it is easy to restrict our understanding to only rich men, of which this narrative affords us both an example and a warning of that as a specific. But we must also remember that the disciples saw this incident as equally condemning them and all men, not because all are rich, but if man’s efforts lead only to an impossibility then all must be lost. Only here do we begin to get the light of truth. “Man’s extremity is God’s opportunity,” someone has said. Could man save himself by his own good actions (as had been suggested by the admissions of the man in the narrative who had kept God’s word from his youth up) then salvation would not be of grace but of works. But while salvation by works leaves an impossibility, salvation by grace is an ever present reality with God. For all his good life the man in the text yet had his faith in his riches rather than in God... in his own goodness rather than God’s grace.

It is this point in particular that has caused so much trouble in religious theology. To insist that for faith to be a “living” faith necessitates one’s striving to do the will of God, leaves one open to the charge from some quarters that he believes one is saved by his own works. This is untrue! While a faith that lives is a faith that strives to obey God, the salvation bestowed by God is never earned in any sense. On the other hand, a faith that will not obey

See Impossible, page thirteen

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A Revival Of The Re-Baptism Question

I have just read with interest an article on the subject of Re-Baptism, in which the writer freely identifies himself as formerly holding the position that in this piece he opposes. He once believed in "re-baptism"; he now doesn't. The change has been effected by a process of reasoning that warrants some attention and consideration. Essentially, it is that there is so much taught on the subject of baptism, which extends to the subject, as affording so many reasons for being baptized, that scarcely anyone, if any, does or can know all that is thus taught as a prerequisite to being baptized validly. This being perceived then the point of whether anything necessarily must be known by the subject as touching the meaning and design of baptism is raised by the writer. Apparently, his thinking has lead him to the conclusion that either one must know all that is taught in the scriptures on the subject of baptism, or he is under no necessity to know anything at all, except, possibly, that the action involved is immersion!



This writer enumerates fifty "reasons" for being baptized, which he admits that "some of these statements, or reasons, do overlap, and are actually different ways of stating the same basic truths." He reasons that if there be a certain level of knowledge that must obtain to validate one's baptism, then, since this would impeach the validity of those below this level, that it is preferable to lower this level to such a plane as would render acceptable all immersions, when those being immersed believe and repent antecedently thereto. In fact, we are informed that such a person "is in the kingdom and a child of God whether he understands very little or much concerning baptism or even concerning belief or repentance. He may have never heard of the Church of Christ with its Pandora's Box of silly sectarian controversies that seem to continually rise with increasing rapidity upon our theological horizon."

I have heretofore encountered the reasoning which this brother employs at bearing on what is taught in the epistles on the subject of baptism. He introduces a quotation from Campbell in the Millennial Harbinger of 1835 to support his reasoning. Substantially, it is that whatever is taught in the epistles being addressed to baptized persons, has thus not been taught to them before they were baptized. Hence, every allusion to baptism, in whatever light it is presented, constitutes matter of which they were ignorant. Therefore, one doesn't need to know any of these things to be validly baptized. If the premises were fully true, the conclusions would follow; but the point here is, does it follow that they knew none of these truths at the time

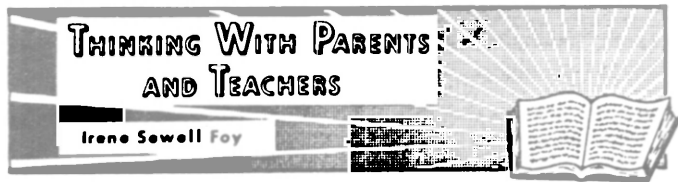
they were baptized? Let us examine some of these. Rom.: "What shall we say then? Shall we continue in sin, that grace may abound? . . . Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Did these Romans, along with Paul, know nothing as touching the action of baptism being a burial until he wrote and they read this statement? Where were their senses at the time of their immersion? Were they insensible of the physical action of which they were a part? He is using that which they already knew to impress upon them truths as related thereto and deducible therefrom, namely that they should live no longer in sin. They, being dead to sin, should live no longer therein. Did they know when they were free from sin? To take the 16-18 verses as containing instruction totally new to them would impeach all prior knowledge as to when they were saved. Hence, they didn't know when, at what point, they were saved until they read Romans 6:16-18!!! I wonder, for instance, why and for what cause the Ethiopian nobleman went on his way rejoicing immediately subsequent to his baptism? I'm sure he had not read at that time the Roman letter, yet his rejoicing was provoked by the sensed assurance his sins were forgiven, was it not?

A very significant distinction needs to be noted as existing between that which constitutes a known design for baptism and consequent blessings which one is heir to subsequent to his baptism. At no time did an inspired teacher ever enjoin upon one the command to be baptized in order to get into Christ, into the one body, into the church, so far as the accounts of sermons and their results are accessible to us. Yet, these are all affirmed as consequents to baptism. Even though Jesus said that except a man is born of water and the Spirit he cannot enter the kingdom, yet we have no record of any being told to believe and be baptized in order to get into the kingdom. The facts are they were taught that faith, repentance and baptism were conditions of forgiveness, and to those whose conviction of the truth on Pentecost prompted the enquiry of what to do were told to repent and be baptized — in the name of Jesus Christ for the remission of sins. The expressed purpose of design embodied in the inspired answer thus constitutes a part of the thing commanded; that is they were not simply told to repent and be baptized, **but expressly directed to so do for the remission of sins.** Hence, should one be baptized apart from this understood design, it would not be a baptism performed in the name of Jesus Christ. When one is baptized in order to get into a denomination because their sins have already been forgiven, he is not baptized in the name of Christ; Christ never authorized his baptism.

These are matters too serious and invested with too far-reaching consequence to play fast and loose with. The baptism which Christ authorizes is one resting on faith in and submission to Him, with the clearly stated purpose of being for the remission of sins. If this be otherwise a lot of teaching, oral and written has been wholly in vain, and many debates by brethren—yes, including Campbell's debate with N. L. Rice was wasted effort, empty of all purpose. Why under heaven be concerned about why anyone

See **Re-Baptism**, page thirteen

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A Rebellious People

"For whatsoever things were written aforetime were written for our learning," so, may we learn from the pen of Jeremiah as directed by the Holy Spirit. He was directed to write:



"Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes and see not; which have ears and hear not: Fear ye not me? saith the Lord: will you not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest" (Jeremiah 5:21-24).

What Is Rebellion

Webster defines rebellion as an act or state of open resistance to authority, a defiance of, or, opposition to any control.

Accepting that definition, it is obvious that we in America are becoming a rebellious people. The news media continuously inform us that "law and order" are being discarded. They refer usually to resistance to civil authority yet our highest Authority inspired Paul to write: "Let every soul be subject unto the higher powers. For there is no power but of God: The powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Romans 13:1, 2).

Colleges and universities are disrupted in their efforts to educate youth by open rebellion against the administrations and the teachers.

In the homes, all too frequently, mothers are heard to say, "I don't know what I am going to do. My child rebels against me." This, in spite of the fact that Paul wrote to the Christians in Ephesus, which is preserved for us today: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother." To fathers, he wrote: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition

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of the Lord." In this responsibility the father is to have the help of his faithful wife.

A most flagrant demonstration of rebellion is disregard and disrespect for the Word of God as it is written. Man is prone to make changes to make the Scriptures mean that which suits him to do. This in spite of the fact that John closed the Book with strong admonitions neither to add to nor subtract from the "words of the Book."

How To Prevent Further Rebellion

In order to make the next generation better than the present one, we must be diligent in teaching our children and in helping them to have respect and reverence for God and His Word.

We may take a lesson from the Psalmist in his reference to Israel:

"I will open my mouth in a parable:
I will utter dark sayings of old:
Which we have heard and known,
and our fathers have told us.
For he established a testimony in Jacob,
and appointed a law in Israel,
which he commanded our fathers,
that they should make them known to their children:
That the generation to come might know them,
even the children which should be born;
who should arise and declare them to their children:
That they might set their hope in God,
and not forget the works of God,
but keep his commandments:
And might not be as their fathers,
a stubborn and rebellious generation;
a generation that set not their heart aright
and whose spirit was not steadfast with God."
(Psalm 78:2-8)

If we prevent the next generation from being "stubborn and rebellious," there are some things the mothers must do:

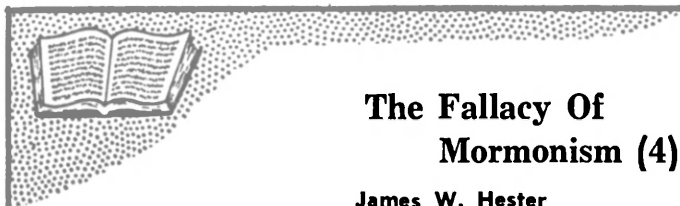
1. "Be keepers at home."
2. Love their husbands, love their children.
3. Be discreet, pure, patient.
4. In training their children, be firm but kind.
5. Evaluate time and give time generously to your children, time to listen to their problems and to help in their solution.
6. Watch your own example in dress, in word, and deeds.
7. Study and work to help your children to mature physically and mentally.
8. Be diligent in helping them to "grow in grace and in the knowledge of our Lord and Saviour." Feed regularly on "the bread of life."

See *Rebellious*, page seven

What Others Are Saying

"I enjoy *The Preceptor Magazine* very much, and I think you do an excellent job with this publication."

—Cloyme L. Sutton, Blytheville, Arkansas



The Fallacy Of Mormonism (4)

James W. Hester

In our last article mention was made of the self-esteemed nature of Joseph Smith; that he had power over the mind of man; that he knew more than the whole world put together. Bragging and blowing, along with deceiving, he did quite well. Charlotte Haven, a friend of the family said that Joseph talked incessantly about himself, what he could do and had done more than other mortals; that he was a gaint, physically and mentally. —**No Man Knows My History**, p. 340. Also, it is stated in **History of The Church**, vol. 6. p. 412, "I have more to boast of than any ever had. I am the only man that has been able to hold the whole church together since the days of Adam . . . I boast that no man ever did such a work as I."



Le Grand Richards, in **A Marvelous Work And A Wonder**, p. 242-3, referred to the Lord having called Jeremiah before birth and said this about Joseph Smith: "The spirit of Joseph Smith, like Jeremiah, was also one of the 'noble and great' ones. The Lord appointed unto him his work and reserved him to come forth in this dispensation to be a prophet and seer unto all nations. That is why the Lord called Joseph while yet a boy, because he knew Joseph and knew of his integrity and greatness." He then mentioned the prophet Lehi, who came to America from Jerusalem about 600 years B. C., (it says here, JWH.) and explained this to his son, Joseph: "And now I speak unto you, Joseph, my last born . . . and now Joseph my last born . . . may the Lord bless thee forever, for thy seed shall not utterly be destroyed. For behold thou art the fruit of my loins; and I am a descendant of Joseph who was carried captive into Egypt. Wherefore Joseph truly saw our day and he obtained a promise of the Lord that out of the fruit of his loins the Lord would raise up a righteous branch unto the house of Israel; not the Messiah but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit . . . For Joseph truly said: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruits of my loins; he shall be esteemed highly among the fruit of my loins . . . And he shall be great like Moses . . ." (See II Nephi 3:1-15).

The careful reader will notice that this "great and noble" one has lifted quotes from the Bible, twisted them slightly and applied them to himself; indeed, he was great like Moses. You would think that he would be content to be great like Moses, but read this: "... the duty of the President of the office of the High Priesthood is to preside over the whole church and to be like unto Moses. Behold here

is wisdom; yea to be a seer, revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church" (D. & C., 91, 92).

The D. & C. (**Doctrine and Covenants**) were supposed to be a revelation of Joseph Smith. All that was said here was said for his benefit; he was all that any prophet could have been either in the Old Testament or New, including Jesus; even the **head of the church**. His dramatic talent, back-woods wizardry and alleged arts of magic in conjuring the spirits, brought him fame and supernatural accomplishment. However, he almost told on himself in 1829, while he was speaking by "revelation" concerning his own "revelations," for he stated that some revelations are of God; some are of man, and some are of the devil. —David Whitmer, in **Address**, p. 31. It is getting easier all the time to see that Joseph really did speak by revelation—the latter one.

Boomerangs In Mormon Miracles

Fawn M. Brodie, in **The Life of Joseph Smith The Prophet**, p. 290-2, gives a documentary account of two incidents involving embarrassment to the all-wise miracle-working prophet and his followers.

Henry Caswell, an Episcopalian preacher from a St. Louis college, armed himself with an ancient manuscript psalter written in Greek and pretending to be ignorant of its contents, offered it to Joseph for his scrutiny. Under the prophet's questioning he finally admitted that he believed the language to be Greek, but this Joseph contradicted. Caswell, exaggerating the imperfections of Joseph's grammar, later related the story as follows:

"No, it ain't Greek at all," Joseph said, "except perhaps a few words. What ain't Greek is Egyptian; and what ain't Egyptian is Greek. This book is very valuable. It is a dictionary of Egyptian hieroglyphics." Pointing to the capital letters at the commencement of each verse, he went on: "Them figures is Egyptian hieroglyphics, written in reformed Egyptian. Them characters is like the letters that was engraved on the golden plates."

When the prophet left the room, Caswell turned triumphantly to the men present and exposed the trick. "They appeared confounded for a while," he wrote, "but at length the Mormon doctor said: 'Sometimes Mr. Smith speaks as a prophet, and sometimes as a mere man. If he gave a wrong opinion respecting the book, he spoke as a mere man.'"

This defense Joseph would readily have subscribed to himself. Weary of the restrictions imposed by the dignity of his office, annoyed by tales of converts who apostatized when they saw him playing with his children or wrestling with his friends, Joseph often said impatiently: "A prophet is a prophet only when he is acting as such."

Perhaps the most deliberate hoax ever played on Joseph Smith was contrived by three men in the near-by town of Kinderhook. One of them, Bridge Whitton, cut six copper sheets into the shape of a bell, and the other two, Robert Wiley and Wilbur Fugate covered them with fanciful writing by a simple etching process. They smeared acid over the plates to corrode them, bound them together with a piece

See **Mormonism**, page fourteen

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On Being Noble-Minded

Roger M. Hendricks

It is affirmed of the Jews in Berea that they "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). Admit it or not, the fact is that the proclamation of truth can be rendered ineffective by the improper dispositions of heart on the part of one's auditors toward the word preached. Since success in any endeavor is dependent to a great extent upon one's attitude toward that endeavor, it follows that there is nothing, either in man's quest for truth or his efforts to serve Jehovah, more important than the development and cultivation of proper attitudes toward God, His Word and the preaching of the same.

In the passage before us Luke speaks of a nobility of heart (literally noble-minded). While the Jews in Thessalonica were void of such nobility, those of Berea were commended for enjoying the possession of it. But of what did this nobility consist? It did not necessarily consist of intellectual pre-eminence, nor of advanced schooling. And it certainly did not consist of a snobbish, personal feeling of superiority. The text provides the answer to our question.

Freedom From Prejudice

The first characteristic of this noble-mindedness which is mentioned is freedom from prejudice! These men received that which was taught "with all readiness of mind." The **New American Standard Version** translates the passage: "Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so." Each of us needs a readiness of mind to understand, an eagerness of heart to receive the truth. This should be the disposition of every individual — BUT IT ISN'T! Many, especially in religious matters, suffer from the dread disease of prejudice.

Webster defines the term under consideration as "pre-conceived judgment or opinion." Also, "an opinion.... adverse to anything without just grounds..." Derived as it is from the Latin words *prae* (before) and *judicium* (judgment), prejudice may be adequately defined as being a judgment rendered either (1) before consideration of the facts or (2) in disregard to known facts. It is the lazy and/or dishonest, man's method of reaching a conclusion. A factor in spiritual retardation, so long as it dwells within the hearts of men it will stand firmly as a mental barrier to learning, understanding, development and unity. With hearts full of prejudice it is no wonder that many hearers refuse to accept the truth which is revealed in the pages of God's Book as that truth is proclaimed by faithful preachers of today. Like the Thessalonians of old,

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they refuse to grant either time or consideration to anything with which they are not already in agreement. To examine candidly another's arguments, to discuss calmly with others their differences, or to make needed changes in their own hearts and lives they will not do. Though the power of God unto salvation (Rom. 1: 16), the gospel will not affect their salvation because their prejudice will not allow it to do so. Yes, noble-mindedness demands freedom from prejudice!

Freedom From Gullibility

The second characteristic of this noble-mindedness is freedom from gullibility! A gullible man is one who is easily duped. He is the individual who accepts as truth that which is taught—**without personal investigation**. Now, while the Bereans were not prejudiced (they listened with an open mind), neither were they willing to accept what was taught without personal investigation (they studied their Bibles). I must emphasize again that in order to possess nobility of heart man must be free from **both** prejudice and gullibility. While the prejudiced man boasts of his "freedom from gullibility," the gullible one delights in his "open-mindedness." But it is just as ignoble and soul-condemning (because of their consequences) to be gullible as it is to be prejudiced and vice versa.

No teacher has the right to teach anything in religion **by his own authority!** If what is taught is not authorized by the Lord in the New Testament, it is not even an item in the religion of the Master and must be rejected. Never has God permitted man to devise his own religion (with God's approval). He doesn't today! And, I repeat, no instructor has the right to teach anything that is not authorized by God (Gal. 1:6-9; 2 Jno. 9-11).

Furthermore, we must never attempt to hinder one's quest for truth, nor deny any man the right to question the truthfulness of any of our beliefs and practices. **Beware the religious leader who fears and/or refuses to permit investigation of his doctrine!** Make a personal investigation. Do not be gullible! Do not be duped into embracing error! The disastrous consequences of such are eternal. **BE A BEREANI**

End

REBELLIOUS (Continued from page five)

9. Keep the home atmosphere such that in soft voices they hear expressions that assure them that love abounds.

10. All children are entitled to a home where they may have a feeling of security because Truth is known.

Finally, let us take a lesson from God's instruction to Joshua:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Lo! a greater than Joshua is here. In our difficult times we can hear Jesus say, "Come unto me, all ye that labour and are heavy laden and I will give you rest."

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.

Since the advent of a new year, news of baptisms are coming in from all over the Nation, and other countries as well; and these numbers seem to be increasing as we go further into the year. A letter from **Bob Walton**, soon to conduct three meetings in the state of Kansas, tells of five baptisms at the East Columbus, Mississippi church since the first of the year—Seven were baptized in Apr. at the Spring and Blain church in St. Louis, Missouri, an old, "downtown church" that still is able to reach the lost—Four were baptized in March at the Highland St. church in Hammond, Indiana—The Griffith Blvd. church in Griffith, Indiana had four baptisms in April—One was baptized recently at the Embury Hills church in Atlanta, Georgia—One was baptized in April at the Silver St. church in New Albany, Indiana—Here is a church that is pushing upward, numerically. They set a record crowd for morning worship on April 20th of 334—Three were baptized during April at the Edna, Texas church — Two were baptized during April at the Huffman church in Birmingham, Ala. — One was baptized in March at the Floral Heights church in Wichita Falls, Texas — Two were baptized in April at the Sunnyvale, California church — One was baptized in late May at the Bedford, Ohio church — One was baptized in April at the Bellaire (Houston), Texas church. These brethren recently sold their building and are in the process of erecting (or soon will be) a new place for worship — Seven were baptized in late March at the 77th St. church in Birmingham — One was baptized in a recent meeting in Mulvane, Kansas — One was baptized in March at the Winchester Road church in Memphis, Tenn. — One was baptized at Southside in Pasadena, Texas in March — Three have been recently baptized at the Westside church in Irving, Texas — These brethren also have sold their property, and are in the process of building a new building — One was baptized in April at the Castleberry church in Ft. Worth, Texas — Two have been baptized thus far at the Glasgow St. church in Victoria, Texas where good friend **David Smitherman** is preaching — Two were baptized in March at the Southside church in Tulsa, Okla. — Two were baptized in April at the

Expressway church in Louisville, Ky. — Two were baptized in April and early May at Second and Walnut in Paragould, Arkansas — One was baptized at the East Main church in Paragould, in April — One was baptized in a meeting at the Midfield, Birmingham, Ala. church — One was baptized during April at the West Murray, Ky., church — March and April issues of "Along the Border," publication of the work being done among Spanish brethren, baptisms were reported at Reynosa, T a m p s., three; Santiago, Chile, one; and another at Reynosa—Work among Spanish brethren continues promising.

With Spring comes meetings; and the bulletins are full of them. March meetings were held at: Cloverleaf in Houston, **Ray Votaw** — Red Bluff in Pasadena, Texas, **Mack Kercheville** — Greencastle, Indiana, **Edwin Hayes** — Brother **Hayes** also held a meeting for Brunswick, Ga. where **Cherrill Schmid** is the preacher — Bald Knob, Arkansas, **Granville Tyler** — West Carrollton, Ohio, **James Needham** — Peoria, Ill., churchie **Needham** — Brother **Needham** was also in a March meeting at Peoria, Ill. as well as a late April meeting with brethren at Plano, Ill. — Ridgcrest church in Orange, Texas, **Larry Bilbo** — West Groves, Texas, **Carl Vernon** — Springhill, La. **John Iverson** — Bro. **Iverson** was also with the church in Rockdale, Texas in March and with the brethren in Belle Glade, Fla and Baycliff, Texas in February meetings — Bristol Road in Ferris, Texas, **Osby Weaver** — Las Cruces, New Mexico (Miranda Street), **Dean Bullock** — Greenwood Village in Houston, Texas, **Ted Beever** — Brethren in Macon, Ga. had a March-April lectureship — Mound and Starr in Nacogdoches, Tx., **Cecil Willis** — Southern Oaks in Lake Jackson, Texas, **A. A. McInroe** —

APRIL meetings were reported in: Refugio, Texas, **Bill Hall** — Highway Nine and Lexington in Corpus Christi, Texas, **Leon Odom** — Peabody Ave. in Memphis, Tenn., **James Gay** — Carraway, Arkansas, **James L. Yopp** — Tupelo, Miss., **Wayne Earnest** — Ensley in Birmingham, Ala., **George Jones** — Other Birmingham churches in meetings also in past weeks at Gardendale, with **Farris J. Smith**; Graysville, **Hollis Creel**; Huffman, **Peter Wilson**; Midfield, **Aude McKee**; North

Birmingham, **Bob Crawley**; Cahaba Heights, **Harold Sharp**; and Bessemer, 9th St., **Dave Fraser** — **J. D. Tant, Jr.** was with the relatively new church in Boca Raton, Florida in an April-May meeting — Washington, Ill, **Leo Plyler** — Garden Valley Road in Tyler, Texas, **Bill Crews** — Chandler Highway in Tyler, **Ron Lloyd**, **Barney Thompson**, **L. R. Hester**, **Bobby McClenny**, **James Trigg** and **Hayse Reneau** all speaking on the lectureship—Bossier City, La., **Hayse Reneau** — Greggton (Longview, Texas), **Harry Pickup, Jr.** — Highway 79 in Henderson, **W. L. Wharton, Jr.** — Southside in Jacksonville, **Oliver Murray** — Central in Searcy, Arkansas, **Raymond Harville** — Northside in Newport, Ark., **Ed Dye** — Brockwell, Ark., **Paul Keller** — Southeast in Akron, Ohio, **Gene Frost** — Auburn St. in Lubbock, Texas, **Bob Craig** — West End in McMinnville, Tenn, **Jack Byers** — Scyene Road in Dallas, **Roy Cogdill** — Tustin-Santa Ana (16481 Main St.), Calif, **Vern Wilson** — North 5th St. in Lancaster, Calif., **Forrest Moyer** — Northshore in Houston, Texas with men of the congregation speaking — Rosenberg (Austin St.), Texas, **R. J. Stevens** — Hillsboro, Ohio, **Paul Andrews** — Franklin St. in Borger, Texas, **Bill Cavender** — Imhoff Ave. in Port Arthur, Texas, **C. D. Flum** — Snappingfinger Road in Decatur, Ga., **Ardie P. Brown** — Glenwood Hills in Atlanta, **Connie Adams** — Forrest City, Ark., had an April meeting — Eastland in Nashville, Tenn., **Ferrell Jenkins** — Jackson Heights in Columbia, Tenn., **Bill Cavender** — Northside in Dyersburg, Tenn, **Connie Adams** — Old Wire Road in Fayetteville, Ark., **James B. Lusby** — University Heights in Murfreesboro, Tenn., **Martin Lemon**.

MAY meetings reported: West Murray, Ky., **Ronald Mosby** — Lawrenceville, Ga., **David Claypool** — Clarks-ville, Ind., **Hoyt Houchen** — Riverside Dr. in Nashville, **Gary Ruddell** and **Tom Hagewood** — Castleberry in Ft. Worth, **W. R. Jones** — Stevens Ave. in Huntsville, Ala., **James Adams** — Palms Springs, Calif., **Claude Worley** — Pekin, Ill., **J. F. Dancer** — a lectureship in Bradenburg, Ky. — Kirl-land, Ill, **Larry Hafley** — Brother **Hafley** is also to speak at Grand Ave. in Chicago; East Side, Aurora and at Pontiac — Duncanville, Texas, **Her-man Sargent** — Josey Lane in Carroll-ton, Texas, Lectureship — Spring and Blain in St. Louis, Mo., **Marshall Pat-ton** — Arch St. in Little Rock, Ark., **Granville Tyler** — Banger, Ma., **W. L. Wharton, Jr.**

JUNE meeting reported: Bedias, Texas, **Earnest Finley**; Each Thursday, for five weeks, these brethren at Bedias will conduct a continuing series with different speakers which will include **William Wallace**. History Repeating Itself in Apostasy; **James Adams**, "Establishing Scriptural Au-

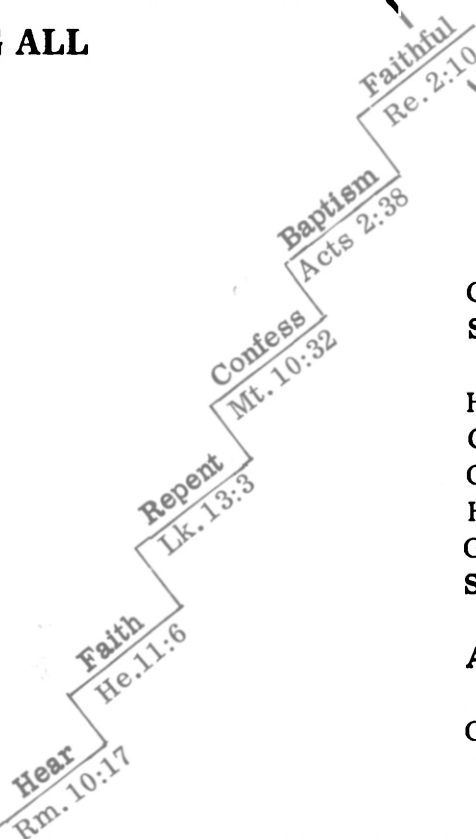
FORSAKING ALL

MAN FORSAKES

His Church Mt. 15:13
His Family Mt. 10:37
Earthly Poss'ns Mt. 19:22
Man's Doctrines Mt. 15:8-9
Man's Ways Jer. 10:23
Sins' Pleasures Heb. 11:25
Ungodliness Tit. 2:11-12
Worldliness 1 Jn. 2:15-17
Unscriptural Org'ns
Mt. 23:7-10, 15:13
Friends 1 Cor. 15:33

LOST

2 Thes. 1:7-9
Luke 16:19



SAVED

1 Pt. 3:21; Mk. 16:16
Rev. 2:10

MAN GAINS

Christ's Church Mt. 16:18
Spiritual Family Mt. 6:9,
12:50, 23:8
Heavenly Poss'ns Mt. 19:29
Christ's Doctrine 2 Jn. 9
God's Way Isa. 55:8-9
Heav. Pleasures Ps. 16:11
Godly Living Tit. 2:11-12
Spirituality Col. 3:2
Jn. 14:15, 23
All God Authorized Mt. 4:4
Col. 3:17
Greatest Friend Jn. 15:13-15
15

--James L. Denison

thority"; **W. R. Jones**, "Benevolence"; **Bob Craig**, "Gift of the Holy Spirit"; and **Bob McDonald**, "Masonry" — Pineland, Texas. **W. R. Jones**. The congregation there is making progress brother Jones reports. — Snapfinger Rd. in Decatur, Ga., **Homer Hailey** — Gladewater, Texas, **Derrel Shaw** — Pittsfield and Lambert Lake, Maine, **Rea Pennock**.

Other recent meetings: 43rd and Erie in Highland, Ind., **Paul Caldwell** — Selma, Ala., **James Sasser** — Sepulveda, Calif., **Gilbert Copeland** — Belmont Ave in Fresno Calif., **Dean Bullock**.

Hoyt H. Houchen, 12528 E. Alaska Place, Aurora, Colorado: "We are interested in establishing a congregation after the New Testament order in Colorado Springs, Colorado. If any readers know of any faithful brethren there, or if there are faithful brethren living there, please contact our son: **Ronnie Houchen**, 2408 Lark Dr., Apt. 6, Colorado Springs, Colorado 80900. Please let us hear as soon as possible as we wish to get this new work under way very soon."

Giles M. Painter Rt. 2, Box 117A, Newton, N. C. "We would like to report a new work that began March 2, 1969 in Newton, North Carolina with thirteen Christians and a total attendance of nineteen."

"It is our desire to walk in the old path, free from the innovation of

men, and to earnestly contend for the faith. Any interest, helps, contacts, etc. in this work, write **Newton Church of Christ**, Rt. 2, Box 117A, Newton, N. C. 28658. Ph. 704-464-8476. The work looks very promising. When in this area visit with us."

From the Tustin-Santa Ana church of Christ, 16481 Main St., Tustin, Calif.: "The church which formerly met at Birch and McFadden Streets in Santa Ana has moved into their new building at 16481 Main Street in Tustin, Calif. The new location is about 2 ½ miles from the old meeting place. The new building will seat 300 and has nine classrooms (plus auditorium). **Robert E. McCurdy** is the preacher having been located here for five years. Some of the preachers who have labored with this church in the past are **Bill Irvine**, **Floyd Thompson**, **Lewis Duggar**, **Warren Cheatham**, **Jack Freeman** and others. The prospects for growth in the future are tremendous. We beseech your prayers upon this work and invite you to worship with us when in the Tustin-Santa Ana area of Calif."

Ben Puterbaugh, 2797 Russell St., Portage, Indiana 46368: "I am writing in behalf of the congregation here at Portage, Indiana. They are in need of acquiring a man to begin working with them starting this summer. This summer will complete three years of my working with them, and I will be moving to Cottage Grove, Oregon.

The congregation here has been averaging about 60 over the past few months, but as the area population is increasing steadily, there is much opportunity for growth. The brethren are 'sound' and some are very able and willing workers. Financially, they are able to provide \$120 per week at the present time, and thus it would be necessary for most individuals to raise some outside support. If anyone is interested they can write to the church at the above address."

W. E. (Bud) Irvine: "I am happy to report after some two years of poor health, although I continued my work as local preacher with the 6th and Meredith church in Dumas, Texas, my health is now normal and I haven't been under the regular care of a medical doctor in almost a year. I feel better now than in three to four years and able to function normally as a gospel preacher. During the past two years I haven't held meetings, but I trust to begin again in meetings this summer, though working with a congregation as local evangelist. I have resigned my work here effective this summer, and am looking forward to another good work with a faithful congregation of God's people. My address is 101 Cedar; phone, Area Code-806; 935-2381, Dumas, Texas 79029. I would be happy to consider any work where I felt I could better serve the Lord."

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first day of the week. We insist that these practices are explicitly authorized.

Now note the word **IMPLICITLY**. We contend that some things are not specifically authorized, but that they are necessarily implied in what the New Testament specifically says. We insist that the practices thus authorized fall into two categories. Note on the chart, to the right of the word **Implicitly**, these two categories. No. (1) The **REQUISITE** or **REQUIRED**. Below the term **REQUISITE**, we have an example or two of what we are talking about. The New Testament commands us to **SING**. But we cannot sing together in the strict sense of that expression without establishing **PITCH**. To obtain **PITCH**, we must have a means of so doing. The means for obtaining **PITCH**, therefore, is implicit in the command to sing. It is necessarily implied. It is, therefore **REQUISITE**, and as such authorized. The New Testament commands us to **ASSEMBLE**, but people cannot assemble without a **PLACE** of assembly. A **place** of assembly is, therefore, implicit in the command to **ASSEMBLE**, hence authorized.

Our second category under the term **IMPLICITLY** is described by the word **PERMITTED**. There are certain things which the New Testament authorizes implicitly which are not specifically within the realm of the **required**. They are permissible but not required. This, incidentally, is the realm of **EXPEDIENCY**, the realm of **LIBERTY**, the realm of **HUMAN JUDGEMENT**, the realm of **METHODS**.

In discussing this category, I should like first to emphasize the rule which appears on the chart as governing this realm. "Anything whatsoever, which does not violate any other principle of Divine truth, and which is **essential to the performance of, or which serves to expedite the accomplishment of**, that which God requires, though not explicitly designated, is **IMPLICITLY AUTHORIZED** by the **WORD OF GOD**." This is a rule which I think no person here will deny. If there are objections to it, I shall be happy to deal with them if you will give voice to them.

Now, let us illustrate the realm of the **PERMITTED**. Take, for instance, the command to **SING**. We have shown that to sing together we must have **PITCH**, that to have pitch we must have a **MEANS** of obtaining pitch, hence that a **MEANS OF OBTAINING PITCH** is **REQUISITE** to **SINGING**. But pitch may be obtained in many ways. One could use a pitch pipe, or a tuning fork, or work from middle C, or memorize the pitch of each song. What is it that determines which **MEANS, METHOD** or **INSTRUMENT** in obtaining **PITCH** shall be used? The answer is obvious: Expediency and human judgement. Any means of obtaining pitch which violates no principle of Divine truth elsewhere revealed is authorized. Within these limits we have perfect liberty of choice and judgement governed by expediency and the general New Testament requirement that "all things be done decently and in order." (1 Cor. 14:40).

This matter can also be illustrated by the command to assemble. We have established that we cannot assemble without a **PLACE** of assembly, hence that a **PLACE** is **REQUISITE**, therefore authorized. But, there are all kinds of places. We could assemble under a tree, in a tent, in a private house, in a rented hall, or we could build a meeting

house. Which of these we choose is determined by expediency and human judgement. Within these limits we have perfect liberty provided we violate no other principle of Divine truth in that which we do and do what we do "decently and in order."

I have purposely not used illustrations in presenting this material on the chart that are involved directly in the issues we are discussing here, because other men will discuss these matters specifically and I do not want to infringe too much on their material.

In the closing part of this speech, I want to give all the emphasis possible to the fact that, if you brethren with whom we differ, find New Testament authority for the practices you defend in this discussion, you are going to **have to find it** in the realm of that which is **IMPLICITLY AUTHORIZED**, the realm of **necessary implication or inference**. You will have to find it in the realm of things **PERMITTED**. I know of no one among you who is willing to occupy stronger ground on these matters than simply to contend for them on the basis of their being **PERMISSIBLE EXPEDIENTS**.

In this connection, I should like to call in question an analysis of this matter made by Brother J. D. Thomas in his book **We Be Brethren**. Brother Thomas contends for two classes of expedients. One he calls a **REQUIRED EXPEDIENT** and the other an **OPTIONAL EXPEDIENT**. I do not believe there is such a thing as a **REQUIRED EXPEDIENT**. If a thing is **required** it is an integral part of the divine commandment and does not properly belong to the realm of **EXPEDIENCY**. All expedients are **OPTIONAL** as are all **METHODS**. Methods are never in the category of the required. They are always optional and belong to the realm of the **PERMISSIBLE**. You may regard this as an exercise in semantics, but I believe there is a principle involved here that may clarify or obscure truth and ought to be recognized. We cannot be too precise or exact in this field for too much is at stake in the matter.

In view of the fact that the last speeches in this series will deal with the question of **HOW TO ATTAIN AND MAINTAIN UNITY**, I should like to suggest something for all to be thinking about. If you brethren **should** find authority for your practices in the realm of things **OPTIONAL OR PERMISSIBLE**, and this is beyond question where you will be looking for it, this will involve you in some very serious responsibilities.

First, it will mean that even though you should thus prove your **right** to do these things, and I do not believe you will, it will by no means prove that other Christians must endorse them and participate in them. In such cases, of course, those of us who differ from you in this discussion would have to cease our opposition to them being done by you and others on the basis of their being **unscriptural**, but, it would not mean that you would have the right to press participation in these matters upon others as a Divine obligation. It would not mean that we or others must participate in such to be pleasing to God.

Second, it would mean, therefore, that all forms of coercion, psychological or otherwise, or discrimination with reference to these matters on your part would be sinful. This would, in the very nature of the matter, raise

serious questions as to how gigantic enterprises such as now exist in your midst would be controlled and kept within proper bounds relative to the exertion of pressure upon individuals and congregations.

Third, it would raise serious questions as to the practice of the "law of love" intra-congregationally with reference to the support by the congregation of such enterprises. In the fact of the almost certain opposition of respectable members on the grounds of the dangers which obviously inhere in such inter-congregational activities, contention by some for the congregation's support of these projects could well divide congregations into warring factions thus creating the serious problem of trying to decide where abdication to crankdom ends and violation of "the law of love" begins. I am not persuaded that the proponents of current inter-congregational promotions, even though they were not opposed on scriptural grounds, having tasted the exhilaration and power which inhere in the control of the amalgamated resources of thousands of congregations, would respect the peace and happiness in Christ of a relatively small congregation of disciples. I am persuaded, and I think on the basis of good evidence, that their attitude would be that such considerations, congregations, and disciples are expendable in the accomplishment of the more spectacular achievements of the centralized control and application of the resources of the so-called brotherhood of professed churches of Christ. Which concept is, of course, at best a denominational concept. Being such, it will in time result in a denomination, exactly as the same concept among Christian Churches has this past year resulted in thousands of Christian Churches formally organizing themselves into an official denomination at Kansas City.

Grave problems already exist among you brethren along the lines which I have just mentioned. They will not lessen. They will rather increase and intensify. It is our contention that these results are inevitable, that they are the legitimate fruit of the amalgamation of churches, that they are not simply abuses. Hence; we believe that the independent functioning of apostolic congregations so evident in the New Testament is the Lord's answer to the susceptibility of the best of men to corruption through control of vast sums of money and the power resident therein. We believe the independence of local congregations is not an arbitrary arrangement, but an arrangement rooted in the nature of man and the benevolence of God. We, therefore, do not believe that you brethren will be able logically and scripturally to establish the fact that the institutions and human arrangements of churches which you defend are correctly classified as **PERMISSIBLE EXPEDIENTS** and as such implicitly authorized by the New Testament.

One of the impediments confronting you in establishing that which you need to prove is the fact that in the New Testament no generic command for churches as such to cooperate is to be found. You must infer such a command. If your inference is to be valid, it must be a **necessary** one. You have made several attempts to do this. Brother Woods, in the Birmingham debate, inferred such from the scope of the obligation imposed by the "great commission," but his inference was gratuitous, and by no means a necessary one except in his own mind. An obvious alternative exists; namely, the cumulative efforts of a multiplicity of congregations all working independently toward the same grand

objective in harmony with the will of God plus the efforts of multiplied thousands of individuals so laboring. Brother Thomas sought to infer a generic requirement for churches to cooperate from specific New Testament examples of concurrent cooperation of congregations, but generic command cannot logically be inferred from a specific example. Permit me to use this kind of logic and I could justify almost anything in any realm. For instance, I could have Noah build the Ark of hickory, put orange juice on the Lord's table, and mechanical instrumental music in the worship.

In closing may I say it is my earnest hope that you brethren in this discussion will forthrightly accept the affirmative relation you logically sustain to these questions and make an earnest and diligent effort to find New Testament authority for your practice. It is my hope that every man who stands where I stand on these issues will adamantly refuse to affirm a negative, that each will recognize his negative relation to these questions and so appear in this discussion. If you brethren can justify these things as optional expedients, we stand ready and willing to embrace your right to have them. If you cannot do so, you should be equally willing to relinquish your right to have them. In either case, unity and peace would be the grand result. Yes, Jesus prayed for unity, but the unity for which Jesus prayed is a unity growing out of the recognition of and compliance with a proper standard of authority; namely, Divine truth. Therefore; the question of **HOW TO DETERMINE WHEN DIVINE TRUTH DOES OR DOES NOT AUTHORIZE A PRACTICE OR A BELIEF** is inseparably linked with the attainment of the unity for which Jesus prayed and for which he died between thieves on a Roman Cross.

End



EDITORIAL, "Critical Times" (Continued from page Two)

the 'Christian' Chronicle, its staff, its publisher, or any **responsible** sympathizer thereof to a public debate at the 1970 F-HC Lectureship to affirm that the views expressed by Woods and Dixon at the 1969 Lectureship were "in conflict with New Testament teaching." Dixon wants the Campus Evangelism brethren to do their work but he wants it "built upon propositions of faith which come only from the word of God." Why have not Woods and Dixon felt the same way about institutionalism?

Woods complains, "Characterizations (with pictures!), of Brother Shelton, Campus Evangelism representative, as **defendant**, B. B. James as **plaintiff**, and myself as **prosecutor** involve personal reflections having no proper place in dignified Christian journalism. (This writer could not but recall a number of years ago when Roy Deavers and Thomas Warren, Woods' then proteges, brought forth the short-lived and anything but "dignified Christian journalism" publication, **The Sword**, to fight "anti-ism" which carried "characterizations (with pictures!)." One of which showed a woman (the church) chained by "anti-ism" prevented her from feeding cold and bare-foot orphans standing in the snow and cold. We recall no such censure then by Woods' S.J.L.) The purpose is, of course, clearly patent and obvious. A part of an overall pattern, appearing through several controlled mediums, to lead the church into liberalism, and denominationalism, it reflects all too ob-

viously the purpose and plan of the publisher and his assistants. (Sounds like an "anti"! S.J.L.) The viewpoint involved is outlined vividly in a paragraph appearing in the same issue of the **Chronicle** herein reviewed, and is an **editorial**:

'Sadly enough, every generation-ours included- has its harbingers of doom who see only signs of decay. Having a kind of polemic mentality, they think that unless they are fighting someone they are unfaithful to the Cause of Truth. They equate fighting with faithfulness, and look upon any kind of dialogue with an opposite point of view as being tantamount to compromise. Feeling the need for battle, they look for a villain. If none appears on the horizon, they invent one of straw they can conquer.'

This statement, which reveals the **editorial** viewpoint of the **Chronicle**, is a reflection on every defender of the faith, from Alexander Campbell down. How fortunate indeed, it is, that the cause of Truth, does not depend, for its preservation and perpetuation on such a source!" These are strong words indeed!

In a letter to the publisher of the **Chronicle**, Woods wrote: "this issue . . . was deliberately designed to weaken our effort to expose liberalism, emotionalism and denominationalism among us . . . This tends to confirm a rapidly growing body of opinion among us that the **Chronicle**, its publisher and publishing house, and assorted literature, are all a part of a calculated movement to lead the church away from our traditional position; and it seems fair to inform you that the unwarranted attack made upon us will be thoroughly examined."

Woods concludes with the exhortation for those who love the Lord to "bestir themselves for the critical times ahead pointing to the laxity and lassitude" that 'characterized many brethren when anti-ism began to make its influence felt among the churches; and, the disposition to avoid controversy, provided a fertile field for the propagation of that foolishness; and it was not until many churches were in the agonizing throes of division, that many brethren awakened to the threat. Let those who love the Lord, and who respect his word bestir themselves for the critical times ahead."

We indeed, think they will find critical times ahead. **End**



IMPOSSIBLE (Continued from page three)

is as dead as a body without a spirit (James 2:17, 24). But one does not even put his faith in "faith" but rather in God. Even when one does his best he is yet unprofitable (Luke 17:10). But if one does nothing at all what kind of a "servant" would he be and whose servant would he be? Thank God for a grace that can save us all . . . all who are short of what we ought to be and can never merit the least of God's favors in Christ. **End**



RE-BAPTISM (Continued from page four)

is baptized, if the motive is not germane to the acceptability of the act. Whenever one divorces the purpose from the

practice, as sustaining no vital and essential bearing on the virtue of the practice, it will not be long before the practice will fall into disrepute, and justly so. If it matters not why we do a thing, it can matter little if at all whether we do it! No wonder the Baptist are moving away from the exclusiveness which has characterized them heretofore. Inasmuch as baptism is non-essential the "mode" of it cannot become too significant. Nothing responsible beings do can ever rise above the reason for its being done.

To the Corinthians Paul was treating of the conditions of division, partly occasioned by a spirit of rivalry within the church in the possession and employment of spiritual gifts. In chapter twelve of First Corinthians, he attributes the source of these gifts as being from God, the administration of Christ, and more immediately from the Holy Spirit, and in each there is the same God, the same Lord and the same Spirit. And it was through the teaching of this one Spirit that they all had been baptized into one body, whether Jews or Gentiles, and, consequently, had all been enabled to drink into that one Spirit. Whether they had any initial teaching on the point of baptism being a transitional act is undeterminate from this passage. It does not follow that because such is taught here that it had not been taught before.

When the Samaritans believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women (Acts 8:12). I do not believe he taught them things concerning the kingdom of God and they remained totally ignorant of the Church of Christ, do you? I believe one is constituted a citizen of the kingdom and a member of the church at the same time and by the same process, because men and women were added to the church in response to the use of the keys of the kingdom by the apostles on Pentecost.

That an ill-proportioned emphasis has been given to the church by some, and that it has become just another denomination on a par with others, or possibly just a little better, as so esteemed by possibly many today, the fact remains that such a state of affairs affords no license for down-grading the church for which Jesus died and over which He reigns. Surely Christianity prescribes a preponderance of duties to the individuals, and depicts the day of judgment as one in which the accounting will be rendered personally and individually. Nonetheless, however, there is such a thing as the church. Christ gave himself for it that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. To make a hodge-podge out of baptism as related to the idea that immersion performed in ignorance of its design, and thus every hue and color of sectarian baptism resulting in those submitting to it being within the kingdom, is wholly repugnant to every principle of truth in the gospel of Christ.

This is no defence of "Church of Christ baptism," nor any other than gospel baptism. It matters not a whit as to who does the baptizing, even whether he is himself a Christian, but it matters a very great deal as to why the one submitting to this command is doing so. An intelligent apprehension of the truth is germane to an acceptable

obedience to it, otherwise people could by force be seized and forcibly be baptized and it be valid. The very fact that obedience be **voluntary** presupposes the exercise of choice—choosing to obey as against not obeying—and the exercise of the power of choice entails the use of one's intelligence as applied to the matter at hand on which turns the exercise of choice.

Let us be careful in striving to avoid becoming a denomination that we be diligent in not embracing denominationalism by removing the conditions of heart and action on which the Savior has suspended our salvation. **End**



MORMONISM (Continued from page six)

of rusted hoop iron, and carefully buried them along with some Indian bones in an Indian mound near by that had been an object of much curiosity and desultory digging. Wiley spread the story that he had dreamed of buried treasure three nights in succession, and invited assistance in hunting for it.

Two Mormons were present when the plates were found. Although they had suspected a hoax, the sight of the corroded plates banished their mistrust. Shouting for joy, they begged to take them to the prophet for deciphering. But before giving them up, Wiley was careful to clean them with sulphuric acid so that the "hieroglyphics" could easily be read.

The whole of Nauvoo soon buzzed with the discovery. *The Times and Seasons* published full reproductions as further proof of the authenticity of the Book of Mormon, and the printing office sold facsimiles at one dollar a dozen. Joseph stated in his journal that he "translated a portion" and discovered it to be a history of the person whose bones lay in the mound, "a descendant of Ham, through the loins of Pharaoh, king of Egypt."

If the Kinderhook conspirators expected to see another Book of Abraham result from their deception, they were disappointed. Perhaps Joseph had been made cautious by the Greek psalter trick, which Caswell had described in a nasty anti-Mormon tract; perhaps he had noted in the *New York Herald*, which he read regularly, that the Egyptian language had finally been deciphered and a grammar published in England. At any rate he never published the partial translation, and apparently did not even venture to suggest that the language was reformed Egyptian. The plates were sold to a St. Louis museum, and Fugate did not publicly admit the fraud until thirty-six years afterward.

Although Joseph was done with translations, he never ceased delighting in exhibiting his linguistic talents. Occasionally in his letters and printed appeals for national support he made proud displays which so embarrassed later historians of his church that they were quietly deleted from official histories.

The methods employed to make converts, while the church was located in Ohio, were variable but always ridiculous. Rigdon was the first to preach "the beginning of the end," in which he set forth the early destruction of the world, and declared that salvation could come only through an acceptance of Mormonism. He was an excellent exhorter, and being possessed of a vivid imagination he drew pictures of hell and heaven with such chromatic

coloring that his hearers became fairly frenzied through religious excitement.

Orson Pratt, (as to his identity see our first article) not to be outdone by his colleague, hit upon another plan for gaining converts and at the same time to give himself an inspirational boost in the estimation of his simple congregation. Coming into church one evening at "early candle-light," he appeared as one sorely troubled in spirit. Upon taking position in the rear of the church (which as a log building with a window on each side), as if to address his audience, he said: "Brethren and sisters, I have a very strange feeling this evening as if the Holy Ghost were about to manifest unto me for some wise purpose." After pausing awhile he resumed: "I am impressed by God to declare that I will not preach again to you until **GABRIEL SHALL BLOW HIS HORN!**" These last words were spoken in a loud voice, and forthwith the diaphanous toot of a dinner-horn broke upon the air with appalling suddenness and clamor. Pratt jumped off his feet as though the devil had prodded his posterior and then he proclaimed aloud: "The Lord has indeed manifested himself; the horn of Gabriel has awakened me as one from the dead and since this miracle has been performed to convince our naturally skeptical hearts, let us forever hereafter feel certain that God's favors are upon the Mormon church. I will now address you as the spirit inspires me."

Every evening for a week this horn of Gabriel was blown at the opening of church services and the congregations went through paroxysms of overwhelming excitement, screaming, shouting, tumbling over benches, hugging each other and apotheosizing Mormonism. At length, however, a faithless and precocious mischief-maker, not fully satisfied that Gabriel was "working the miracle racket," concluded to make an examination. He accordingly posted himself behind a wood-pile. A few minutes later and on time to the second, he heard that same trumpet blast—strong resonant and ear-splitting. He jumped from his covert and sprang suddenly upon Gabriel and his instrument, without regarding the dignity or supernaturalness of a holy messenger. Gabriel so far forgot his celestial attributes and potentiality as to cry out like a mortal: "Let go of my horn!"

The trick even lacked cleverness and of course Gabriel proved to be a young man engaged by Pratt to do the blowing. But this exposure had no effect whatever on the credulous people who had embraced the faith. Nothing on earth or in heaven could shake their belief in Pratt and Gabriel, so that they still believed implicitly every word and revelation that fell from the inspired old humbug and sustained him by liberal gifts of property.

But Joe Smith, who had been set in the background by Rigdon and Pratt, looked with disfavor on the Gabriel's horn scheme and thought evil results would attend the exposure; so, to avoid this, he gave his followers another revelation out of the large stock he kept constantly on hand for emergencies. This was given in the form of a command from God that the church should be transplanted to Jackson county, Missouri, a spot which Smith avowed was originally the Garden of Eden and that Zion should be set up there, against which time, blood nor money should prevail. —*Mysteries and Miseries*, chapter three .

To be continued

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7161 N. 55th Drive

Bible Study	10:00 A.M.
Morning Worship	11:00 A.M.
Evening Worship	6:00 P.M.
Wed. Bible Study	7:30 P.M.

Evangelist: Garreth L. Clair

Phone: Off. 934-2481; Res. 934-2779

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

HOBBS, NEW MEXICO

Southside Church of Christ

1720 S. Turner

Bible Classes	9:00 A.M.
Morning Worship	10:00 A.M.
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Wed. Bible Classes	7:30 P.M.

Phone EX 3-3726

AKRON, OHIO

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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

James A. Wilsford, Evangelist

STILLWATER, OKLAHOMA

Central Church of Christ

320 South Husband Street

Bible Study	9:45 A.M.
Morning Worship	10:45 A.M.
Evening Worship	6:00 P.M.
Wednesday Evening	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.

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

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.

Evangelist, Oram J. Swinney

One mile south of Hwy. 190—Amy Ln.

HOUSTON, TEXAS

Greens Bayou Church of Christ

1020 Maxey Road

(1 Block off Interstate Hwy. 10 East)	
Bible Classes	10:00 A.M.
Morning Worship	10:50 A.M.
Evening Worship	6:30 P.M.
Wed. Bible Classes	7:30 P.M.

Dean Bullock, preacher

Phone: 453-2502 or 453-7774

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

Woman's Club Building

1241 Junction Highway

Bible Classes	9:00 A.M.
Morning Worship	9:50 A.M.
Evening Worship	6:00 P.M.
Thursday Evening	7:30 P.M.

Elmer Moore, Preacher

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	6:30 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.
Wednesday Evening	7:30 P.M.

Evangelists:

Stanley J. Lovett—W. L. Wharton, Jr.

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.

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"Through thy precepts I get understanding.."

Living Moments with the Living Word

James W. Adams



What Makes An Apostolic Example Binding

(The material contained in this portion of my speech made at Leakey, Texas is not original. Its arrangement and manner of presentation is my own, but the material has been previously published by brethren Robert H. Farish and Roy E. Cogdill in article, tract, and book form. My thanks to them for their work. JWA)

This is simply another way of asking how we may determine when a thing is incidental and when it is essential. No one known to me denies that apostolic Christians did many things with the approval of inspired men which are not binding on men today, in the sense that they must be done precisely as they were then done. I think all will agree that an approved apostolic example proves that a thing thus exemplified may be done today and may be done in exactly that way with the exception, as previously stated, of such miraculous manifestations as were confined to the apostolic age.

We do not teach that in every case they must be done. Many times such examples involve incidentals. This creates the problem of how to determine when a thing thus exemplified is or is not bound on men today.

You brethren suggest that before an approved apostolic example may be regarded as being binding on us today, we must find "background authority." By this is meant

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

that we must be able to find evidence in the context or elsewhere in the New Testament that such was a command or an expression of the will of God, not simply a matter of human preference, judgement, or expediency.

I think none of us would deny this, but actually this but states what is necessary but in no sense provides any sort of specific guide in reaching this determination. This needs to be broken down into some specific understandable rules that involve more than a shrug of the shoulders and an exhortation to use "common sense." Our Christian Church brethren used to cite "sanctified common sense" as their authority for their digressive practices.

Let us try to do a little better than this. It is my judgement that most of the rules which we shall suggest are actually manifestations of the use of common sense, but at least they are specific.

1. **Note the rule of CONTEXTUAL LIMITATION.** I heartily agree that every Scripture must be understood in the light of its context, and that no Scripture should ever be construed at variance with or in disregard of limitations imposed by its context. Hence, in the case of an approved apostolic example, if there is that in the context which demonstrates it to be an exemplification of an essential, it is certainly binding. But many times, there

See **Decide**, page eleven

VOLUME 18

JULY, 1969

NUMBER 9

In This Issue

Editorial, "Report,"	
Stanley J. Lovett	Page 2
A Worthwhile Objective: Overcoming Evil	
W. L. Wharton, Jr.	Page 3
The Needs of Man,	
Bryan Vinson	Page 4
The Challenge of Deborah,	
Irene Sowell Foy	Page 5
What Young Folk Need,	
Ernest A. Finley	Page 6
A Critique of a Sermon by Jonathan Edwards,	
Richard Halbrook	Page 7
"Should I Preach?"	
Michael A. Tanner	Page 8
Hither ... Thither ... Yon,	
Jim C. McDonald	Page 9
Sermon Outline, "Faith Healing,"	
Danny A. Brown	Page 10

The Preceptor Magazine

Stanley J. Lovett

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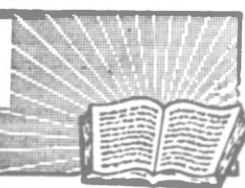
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EDITORIAL

Stanley J. Lovett



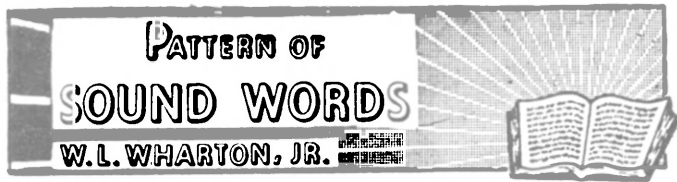
Report

Recently this writer preached in a gospel meeting for the South College Street church in Lafayette, Louisiana, where brother Bob Franks regularly preaches. About a year ago when we visited Bob in the Lafayette hospital we thought we were gazing upon the living face of our friend and brother for the last time in this life. He lay in a comma, two-thirds of his stomach had been removed, he had a very large inoperable ulcer and his kidneys were blocked. In addition to all of this he was suffering from severe arthritis. Plans were made to transfer him to Oschner Hospital in New Orleans the next day where an artificial kidney machine was available.

Through the mercy and help of God together with the skill of of the attending doctors Bob's life was spared. It would be inaccurate to say Bob is entirely back to his normal physical health. But he is able to walk with a cane and drive his car in spite of the crippling arthritis in his hands and his feet. To one who saw him in his worst condition, it seems almost a miracle that he is yet alive. He is not only still alive but is increasing in strength every day. He anticipates corrective surgery for the arthritic damage to both hands and feet.

The good work he and the brethren are accomplishing at Lafayette is commendable. Brother Franks preaches twice on Sundays at the building. During the week he prepares a fifteen-minute radio sermon manuscript and also a similar length television manuscript both of which are aired on Sunday. The church bulletin is likewise prepared by him. In addition to teaching the Wednesday evening auditorium class he also holds classes in homes using film strips, etc., in his teaching. Recently he has baptized four Roman Catholics in this French ("Cajun" and "Coonie," colloquialisms) Catholic stronghold and has four others now attending services who are interested. The present profound changes now occurring in Roman Catholicism are greatly disturbing many Catholics of this area. Presently brother Franks is discussing over T.V. the unchanging character of the Lord's church as contrasted with Roman Catholic teaching and we are persuaded many Catholics are being reached. We expect to run this series of lessons in The Preceptor Magazine soon. Brother Franks is of perennial good spirit and performs his duties with zeal and enthusiasm.

His illness and ensuing treatment was quite expensive running up a bill of \$14,900.00. Fortunately insurance covered \$10,000.00 of this amount. With twenty-five congregations and in addition individuals responding plus what (Continued on page eleven)



A Worthwhile Objective: Overcoming Evil

"As for the hospitality...pursuing it!" This literally means "love of strangers" and would need much space for setting out the facts of it as practiced by the Christians of the first century. Christians as they traveled in their ordinary pursuits, and Paul and his company, persecuted and imperiled, and others felling as exiles all called forth the need of this virtue. Need on the part of the "stranger" was met by a spirit among Christians that regarded one another as part of the same great family clinging together as pilgrims naturally would. While times have vastly changed opportunities for hospitality still arise. As Christians were themselves "persecuted" (pursued) so they were to pursue hospitality toward brethren!

"Bless them that persecute you; bless, and curse not." Here is the echo of our Lord's injunction in Matt. 5:44. The unjust man curses his persecutors, and the Christian prays for them.

"Rejoice with them that rejoice; weep with them that weep." In Acts 5:41 the Apostles, upon leaving the Sanhedrin, where they had been scourged, rejoiced that they were worthy to suffer. In Romans 5:3 Paul enjoins: "Let us glory in tribulations." Joy and sorrow are not opposites in contrast but rather go hand in hand in this setting. It regards the joy of suffering for righteousness sake.

"Be of the same mind one toward another." This is not mere agreeableness nor harmonious mutual relation but rather having in mind for the other fellow what you would have in mind for yourself under the same circumstance. Putting yourself in the other fellow's place and having the attitude toward him you would have toward yourself if places were exchanged. In chapter 15:5 we are told "to mind the same thing among each other" and here the thought is unity. But here the mindedness spoken of is "toward" each other, i.e. reciprocity. The general principle is then made specific as to things and persons.

"Set not your mind on high things, but condescend to things that are lowly." The ambitious man who sets his mind on great and exalted things disregards the interest of others. But the man who minds the same things for others that he minds for himself, will not be removed from brethren who are lowly. He will let himself be "carried" along with them. "Condescend" does not imply from a superior to an inferior but is simply interpretative of the prohibition concerning "high things."

"Be not wise in your own conceits" is a prohibition which

strikes at the very root of unchristian ambition! To be smart with one's self or in one's own estimation is the opposite of the attitude enjoined in every verse in which this is found.

We are not to give back to another in the same coin he has given us, i.e. evil for evil. The maxim of the Pharisees was to the opposite (Matt. 5:38) of this injunction. While evil doers are rightly to receive evil for the evil they do us we are not the ones to recompense them. Too, if God were to give each of us what we strictly deserve we could not enter heaven.

Observe that the Christian is to "take thought for things honorable" (excellent) in the sight of all men. We do not do this from the base motive of escaping from the basement that is inflicted on us but are to be motivated by the higher desire to make sure that our conduct does not injure the gospel in the sight of men.

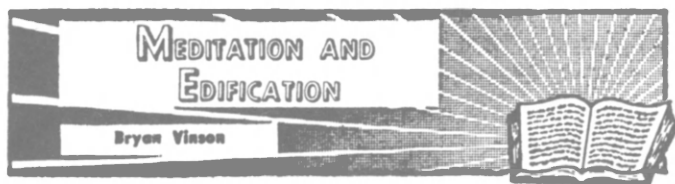
Too, we are to live at peace with all men as much as it is possible for us to do so (vs. 18). The most peaceful Christian may be set upon by snarling dogs and have need to defend the truth of the gospel against the attacks of evil men. In Eph. 6:10, etc., the Christian is fully armed for his conflict with evil. In his own interest the Christian is a pacifist; for Christ he a militist. Paul is a fine example of the point under consideration. It is ridiculous to contend that there is no sword of the Spirit but that the gospel is all olive branch. But the breach of the peace must come from others, not the Christian.

The Christian is to give place to vengeance and let the Lord take care of that (v. 19). A juster hand than yours, mine or all men together rules this world and will mete justice to every evil doer. This will be in addition to whatever justice the civil government mete out, as that is set forth in the following chapter. In not avenging ourselves we do not abandon right and justice, but turn the whole thing over to the attendance of God upon it. It ought to make us feel relieved that we do not have the responsibility (for which we are not qualified) of performing such acts of retribution upon those who offend our own person. We are to step aside and "give place" to wrath, i.e., God's wrath. Not that we can prevent that wrath from reaching the object against whom it is directed, but that by standing in the way with our own efforts to administer justice we ourselves are hurt by the wrath that comes upon the evil doer.

To heap coals of fire upon the head of our enemy by acts of kindness involves the figure of metals that are melted down from ore through the fire poured upon them. The thought being that kindness has power to melt down the hard-hearted and win them for Christ.

This brings us to the wonderful point of this whole series of admonition, i.e., "be not overcome with evil but overcome evil with good!" What a wonderful and worthwhile objective. It is most certainly true that either our lives are victorious over evil through righteousness or else evil is victorious over us through sin. May we, through the patient exercise and intelligent comprehension of what these verses enjoin be assisted to victory through Jesus Christ our Lord. I am much indebted to Mr. Lenski for much of the material contained in this little article. His excellent commentary on Romans is most refreshing. End

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



The Needs Of Man

There may well be a disparity between the real and assumed needs of man; that is, we may well think we need something which we actually do not, and, on the other hand, be very much in need of that of which we are unaware. This can be the cause of much injury to one, this failure to cultivate a proper sense of the relative quality of ones needs.



That man is universally an object of need arises from the fact he is a creature, and as thus being he is inescapably a dependent being. Being dependent he is ever subject to needs, many of which he is unable to supply himself. Tragedy befalls man when either he seeks to satisfy needs from a barren source, or when being unaware of a particular need he makes no effort to secure that which is needed. This is true in both the physical and spiritual realms. Let us notice a few statements from the Word of God with a particular view of clarifying and distinguishing these conditions.

As touching the physical needs of man, food is a prime necessity. When tempted by Satan, with the suggestion to turn stones into bread to assuage his hunger, Jesus responded with the well-known truth that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" Matt. 4:4). First, be it noted that this utterance by the Saviour implicitly teaches that man does live by bread. It requires no astuteness to readily observe that without physical food to nourish and sustain the body of man he cannot live. Today, we are hearing of millions of our race who are facing, literally, starvation because their need for food is not being met by them. Many of these, perhaps most of them, are helpless to relieve their condition. It should, and likely does, strike a sympathetic cord in the hearts of most people, but this alone doesn't relieve the pangs of hunger or build flesh and impart strength to the emaciated bodies of these afflicted ones. The only solution to such conditions is that those who have must extend assistance and such is being done in a measure. This, however, affords no sustained and permanent relief; those in this condition must learn to produce their own food. Excepted, of course, are those who are unable to work, the ill, and those too young, as well as those beset by the infirmities of age.

However, in the original curse pronounced on our parents, Adam and Eve, it was decreed that by the sweat of their face should they eat their bread. Today we are confronted by a philosophy within the economy of our own nation that seeks to circumvent this Divine decree by

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

establishing a system of Socialism whereby an ever-increasing portion of the population be sustained in idleness through the fruits of those who work gainfully. The Welfare State is a failure, and voices are being heard bearing testimony to this effect. Man cannot enduringly flaunt the law of God, in any area, with impunity. The apostle long ago said: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (2 Thess. 3:10-12). Be it observed that any course other than herein prescribed will not be pleasing to the Lord, for what was here commanded was by the authority of Christ. This one passage, incidentally, forever negates the social gospel concept which, through a maudlin sentimentality, some are enamored with.

It is the apostolic decree that those who **will not work**, not those either unable to work because of a lack of opportunity, or inability, physically or mentally, to do so, but those who are able and will not that they shall not eat! There are those now as there were those then, and they should not be fed by others. They would be forced to work in order to eat.

When our Saviour was criticized along with his disciples for eating with publicans and sinners, his reply thereto was that "they that are whole need not a physican but they that are sick. I came not to call the righteous, but sinners to repentance" (Luke 5:31-21). Of course he was using the well-known truth as touching who properly need a physican to identify his mission as related to sinners. Certainly his critics were not actually whole or righteous, but simply looking at the situation from their viewpoint he justifies his association with the publicans and sinners. That is, since he came to call the sinners and not the righteous to repentance, and these Pharisees and scribes viewing themselves as the righteous, thy should see the pertinency of his act of association being the proper one, since the publicans and sinners were the sick ones and he the physican! From this incident, we may learn that the source from whence the need must come was the right one, and that there were those who both misapprehended the right source, and their own need of the remedy he was able to supply.

Further, he taught as related to heaven's interest in the sinner, that "there shall be joy in heaven over one sinner that repenteth more than over ninety and nine righteous persons, who **need** no repentance." Here, then, is the recognized need of repentance as related only to sinners, and not a need of the righteous. Why so? Simply because repentance stands between the sinner and his righteousness or justification. Hence, it being a condition required to attain a state of justification, it cannot be a need of those in a state of guiltlessness. But the sinner needs repentance

See **Needs of Man**, page twelve

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The Challenge Of Deborah

Every worthy woman can challenge some one to be more diligent in the service of the Lord. Her manner of life may encourage others to rise to a higher plane of service. Her words of wisdom, her faith, and her courage may cause one to maintain a higher sense of values.



From a study of the times in which Deborah lived, one may see a striking similarity to today in the attitude toward and respect for the God of heaven and earth who had brought Israel "on eagle's wings" out from under Egyptian bondage.

Think then of the attitude toward and respect for the God of heaven and earth which God's "chosen," his "holy nation" should have for Him who has brought us out from the bondage to Satan.

God had given leadership to Israel to get them settled in Canaan. They had been instructed to drive out the enemy. They failed to show respect and obedience to that divine command. One step counter to God's commands makes it easier to take the next step so the first step is the one to be avoided.

At the time Deborah was dwelling under the palm tree in mount Ephraim, between Ramah and Bethel, judging God's people, there was widespread rejection of God among His people. "Every man did that which was right in his own eyes." "They ceased not from their own doings, nor from their stubborn way." The Lord raised up judges, "And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way, which their fathers walked in, obeying the commandments of the Lord; but they did not so." The time of Deborah then was a time when God's people "went a whoring after other gods," and the "anger of the Lord was hot against Israel." When their troubles became too great, they would repent and turn again to the God whom they had forsaken, only to go back again to their own ways. It could have been called an age of freedom, of permissiveness of doing as one pleased. Sadly, we are tending today in the some downward direction, every man doing that which is right in his own eyes. In their desire for freedom, freedom from all inhibitions, they were bringing themselves to bondage, Nations that fall, usually fall from within. Are we heading toward bondage today?

Since we have the same changeless God as Israel had, we

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.

can learn a lesson from His reaction to their disrespect for Him and His Word. In Judges 2:20, 21 we read: "And the anger of the Lord was hot against Israel; and he said, because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not." In chapter 3:4, we read: "And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord," Did Israel learn the lesson? Here is the answer: "And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God and served Baalim and the groves."

The time in which Deborah lived was a time of disunity among God's people and a time of so-called freedom to do as they pleased. It was a time when God was displeased with them and sought to prove them and to save some. "He sold them into the hand of Jabin, king of Canaan. His captain was Sisera who with nine hundred chariots of iron "mightily oppressed" the children of Israel for twenty years. In their desperation the children of Israel went to Deborah for judgment.

Deborah had courage and she had faith in God to cause
See **Deborah**, page twelve

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What Young Folk Need

Ernest A. Finley

LOVE. I am firmly convinced that most of the juvenile delinquents and "hippies" are young folk who were not truly and genuinely loved by their parents. Oh, some fawning mothers may have told themselves that they loved their children. But parents who virtually encourage their children in developing unwholesome character traits and committing grievous sins do not truly love them. Loving parents may be quite unpopular with their children at times. Children may actually think them quite "mean" but in their hearts, in more sober moments of reflection, they know their parents truly love them. Young folk need the love of parents.



DISCIPLINE. Paradoxically, though children often fight restraint and discipline and sometime challenge, for a time at least, the authority of their parents, psychiatrists tell us that children want discipline. They do not appreciate weakness in their parents. They know full well that there are times when they should be severely disciplined. Even they realize that it is for their good. But even if it should not be appreciated and understood by our children, it should still be done. "My son, regard not lightly the chastening of the Lord, Nor faint when thou are reproved of him; For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth" (Heb. 12:5,6). The Lord chastens those whom he loves. Discipline is not pleasant but it is profitable. "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness" (Heb. 12:11).

GUIDANCE. Young people need guidance. Do not disappoint your children when they ask for your counsel. Fortunate indeed is a child who has parents who will talk things out with him when he has a problem. As a parent, you are giving your child immeasurable help when you give him right principles upon which to build his life. The time should come, if young folk have been helped sufficiently, that they will not need as much guidance as before. But there are times when young folk need guidance whether they realize it or not. Loving parents will give them guidance at such times.

A GOOD SELF IMAGE. How your child feels about himself is going to have a marked bearing on what he is going to do with his life. If our young people are convinced by their science professors that they are little more than glorified apes—then they will act more like apes than men. But man is not an ape. He was created in the image of God (Gen. 1:26, 27). David wrote of man, "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psa. 8:5). Being

creatures who bear the image of God, we should live accordingly.

GOALS OR PURPOSES. If you and I as parents are wholly materialistic in our outlook, there is little prospect of our children growing up with higher values than ours. Worldly goals are not sufficient within themselves. These can not give happiness. They can not give meaning to live. We must live to the glory and honor of God. We must help our young people to appreciate the wisdom of this course. Solomon evidenced his wisdom in these words: "Fear God, and keep his commandments: for this is the whole duty of man (Eccl. 12:13). This immediate goal will help us to reach a wonderful goal in the realm beyond: eternal bliss in the presence of God.

A GOOD EXAMPLE. One of the chief reasons that your young people today are experiencing as many problems as they are is in the fact that in far too many instances they have not had a good example set before them. When young people are urged to use dope they may remember that their parents came home "stewed" from a drunken party or a football game. But how wonderful it is to have parents who set the pattern for a godly life. Paul wrote to Timothy of this blessed consideration: "Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded, in thee also" (2 Tim. 1:5).

PRAISE AND ENCOURAGEMENT. Young people can see through flattery a mile away. But when they accomplish something worthy of praise, they appreciate its being noticed. When it is not noticed, they may say to themselves, "What's the use?" Certainly, when they attempt something and fail, or when good intentions have not worked out quite as planned, they need encouragement. Do not we all? Help them pick up the broken pieces of their failure and give them a push in the right direction.

TO BE TRUSTED. Do not be quick to expect the worst of your young folk. Do not allow yourself to interpret everything they do in the worst possible light. Let them know that you expect honorable, upright, behaviour of them and that you intend to trust them until they give you some good reason, for the time being, to do otherwise. It hurts not to be trusted when you have done right. It hurts when the wrong interpretation is placed on one's action when no harm or wrong was meant. Knowing that someone always expects the best of them can help our young people do the best they can.

HAPPINESS. Happiness is a legitimate pursuit. But it is not found where many seek it. It is not to be found in unbridled pursuit of pleasure, the dope needle, the liquor bottle, the dance hall, unlawful sensual gratification, nor any other vice. Happiness or blessedness, as the Lord calls it, is found by those who love God's law and do it, "Blessed is the man that walketh not in the counsel of the wicked, Nor standeth in the way of sinners, Nor sitteth in the seat of the scoffers: But his delight is in the law of Jehovah, And on his law doth he meditate day and night" (Psa. 1:1, 2). Our Saviour also gives the formula for happiness in the Beatitudes as recorded in the sermon on the mount (Matt. 5:3-12). Commit these to memory, understand their implication, apply them to your life and happiness will be yours.

End

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



A Critique of a Sermon By Jonathan Edwards

Richard Halbrook

I. UNDERSTANDING THE CONTEXT

Understanding the religious context in which Jonathan Edwards thought and acted is entirely necessary to review his writings, in this case "A Divine and Supernatural Light Immediately Imparted to the Soul by the Spirit of God."

Appeal to Scripture

Jonathan Edwards lived between 1703 and 1758 in New England, mostly in and near Boston, Massachusetts. This places his lifetime about 200 years after the beginning of that famous movement or return to Biblical study. The Reformation or Protestant Reformation (as it was called after efforts to crush it) is largely attributed to the labors of Martin Luther (1483-1546) and John Calvin (1509-1564). There is no ground more commonly shared by these and men of like faith than the call for return to respect for and study of Scripture (The Holy Bible). Luther came to recognize "that only in the Bible could true authority be found" and Calvin "refused everything of the past that could not be proved by the Scriptures." Edwards likewise believed that all divine truths "are revealed in the word of God."

Calvinistic Context

During the Great Awakening of the 1700's, Edwards gave abundantly of his energy to call the men of his time to moral and religious revival. From his great storehouse of ability, he earnestly contributed such writing and preaching as is here under review. "He upheld a Calvinistic theology and believed that, while men have a rational ability to turn to God, because of total depravity they lacked the moral ability or inclination." This quotation is undeniably sound as may be seen in his sermon "God Glorified in Man's Dependence" (which contains discussion of each of the main Calvinistic teachings). The writing of Edwards herein reviewed is based solidly on the Calvinistic foundation.

Luther appears to have regarded "Justification by Faith Alone" as the fundamental theme of the Bible, but Calvin saw the theme of the "Sovereignty of God." This principle is "the coordinating idea" of Calvin's five main points:

1. Total and hereditary depravity
2. Unconditional election to salvation or damnation
3. Limited atonement (The death of Christ benefits only those who are elected to salvation.)
4. Irresistible grace (The Holy Spirit irresistibly calls the elect to God.)
5. Perseverance of the saints (The elect cannot sin so as to be eternally lost.)

In the context of this Calvinism, Jonathan Edwards was dealing with point three when he wrote "A Divine and

Supernatural Light Immediately Imparted to the Soul by the Spirit of God."

II. AN EVALUATION

In this evaluation, we offer no disagreement as to Edwards' definition of divine enlightenment, nor to his discussion on how that enlightenment is effected. A more basic consideration is, "What need does enlightenment meet?" According to Edwards, the question of need is satisfied as follows: "The word of God is only made use of to convey to the mind the subject matter of . . . saving instruction . . . and doctrines . . . but not of the sense of the divine excellency of them in our hearts."

Edwards' Dilemma

Obviously, when one espouses a major premise, no minor premise can be inconsistent with that major premise. If a minor premise is found contradictory or inconsistent with the major premise, one must immediately recognize that the minor premise is in error. If upon examination the contradictory minor premise is invulnerable, the major premise must fall into disrepute.

We are maintaining that Edwards' position as quoted above is an affront (doubtless unintentional) to the primacy of Scripture. It is thus in violation of the most basic premise held by him and us—the premise of the primacy and all-sufficiency of Scripture. We shall show that the Holy Spirit works in and through the Scriptures alone to effect saving faith.

Edwards' dilemma is this: (1) If the Scriptures are all-sufficient (a position he espouses) and if all-sufficiency includes the sufficiency to effect saving faith (as we shall show), then his doctrine of the Spirit's direct operation is useless and must be discarded. (2) If the direct operation of the Holy Spirit is needed in addition to the Scriptures (a position he espouses), then the Scriptures are not all-sufficient. In giving up the all-sufficiency of Scripture, he would sacrifice the most basic of all his beliefs in favor of a minor premise, making that minor premise without foundation and useless. In giving up the direct operation of the Holy Spirit, he would sacrifice a minor premise and his major premise would stand untouched and more secure than ever.

The Primacy and All-Sufficiency of Scripture

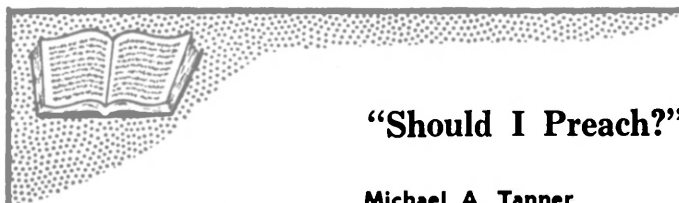
In writing to the evangelist Timothy, Paul was given by the Holy Spirit spiritual thoughts combined with spiritual words. (See 1 Corinthians 2:11-13 and 1 Timothy 4:1.) Here is the Spirit's message delivered through Paul:

But evil men and imposters will proceed from bad to worse, deceiving and being deceived.

You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them;

and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.

See Critique, page fourteen



"Should I Preach?"

Michael A. Tanner

Many a dedicated young Christian man is faced with the momentous question "Should I preach?" He can look around him and see the grave need for men to tell the lost of the Christ. He can feel the responsibility imposed on him by his knowledge of the Gospel. Yet, he may never heed this call to preach, or, having heeded it, he may face obstacles which will cause him to consider, and perhaps to enter, another type of work. One of the great obstacles which he may face comes in the form of another question: "Who wants to listen



to me?" His knowledge of the Scriptures may not be as deep as that of a more experienced preacher. His words may not come as readily, and, when they come, they may not be ordered in the most logical and forceful manner. Thus, it is natural that he doubt his acceptability to a clientele accustomed to such orators and students as James P. Miller and Homer Hailey; yet, he must have sufficient opportunities to develop his talents. What he needs is not a pat on the back and the "you'll be a fine preacher someday" line. He needs the wholehearted support of Christians interested in spreading the borders of the kingdom. Their assistance may come as sincere words of encouragement or as the constructive criticism which the young preacher needs, or it may come as instruction which gives a fuller insight into the Word. One of the most helpful things that can be done is to provide the young preacher with the opportunity to work full time studying and teaching. Such an opportunity would certainly be an open door to service in the kingdom of God.

That door has been opened to the young preacher who is writing this article. For the past several years, I have felt as Paul in regard to preaching the Gospel—"Woe is unto me, if I preach not the Gospel." In an effort to obtain a broad and yet detailed understanding of the Bible, I have spent three years at Florida College and intend to spend one more, for here I am afforded the opportunity to study at the feet of men with an exceptional knowledge of and love for the truth. However, the classroom and the study cannot provide all that I and others need to become effective preachers; only experience can bridge the gap. Realizing the great need for encouraging novice preachers, the brethren who meet on Clinton Boulevard in Jackson, Mississippi, have engaged me to work with them this summer while their regular preacher, A. H. Payne, conducts Gospel meetings. (Brother Payne, an exceedingly capable and dedicated evangelist, will be available for meetings between May 7 and August 27. Any congregation interested in scheduling him for a meeting should write him at 5535 Clinton Boulevard, Jackson, Mississippi, 39209, as quickly as possible.)

Michael A. Tanner, Florida College, Temple Terrace, Fla.

The program which the brethren have in mind is indeed an aggressive one, for they, a congregation of about seventy members, plan to support brother Payne fully in his evangelistic work while supporting me fully in the work in Jackson. It is hoped not only that this program will result in the salvation of souls and the development of a young preacher but also that it will produce spiritual growth in the church in Jackson and that it will provoke other congregations to a similar work.

Thank God for this rare opportunity!

End

Harkrider Report from Sydney

Robert Harkrider

"The best laid plans o' mice and men gang aft agley." This familiar line from the pen of the Scottish poet Burns rings in my mind as I begin this report. Three months ago we had the "best laid plans" to move 300 miles to Gunnadah to assist the brethren in preaching the gospel in that city as well as in Armidale and Inverell. However, this was not to be, for we soon learned we were to be the parents of our fourth child next July. Arline has been considerably ill with "morning sickness" combined with a low blood sugar complaint similar to the condition she experienced the full nine months with Amy, our youngest child. My concern for her wellbeing has necessitated the change in our plans. After much serious consideration we have decided to remain in Sydney until next December in order to keep the home surroundings as stable and familiar as possible during the next few months. The Lord willing, we shall return to the U.S. by the end of 1969.

We have moved, however, to a different residence as the owners of the house we rented the last 20 months are returning from America. Our new address is 18 Koorabel Ave. Gympie, N.S.W. 2227 Australia; telephone 525-4597. All correspondents please note the mailing address:

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I wish I knew what could be said or done to encourage other faithful men to come labor in Australia for the next 3 to 5 years. At least seven different areas (some involve more than one congregation) are asking for faithful men to come help, and it would be difficult to say which place was in greatest need, for they are all worthy works. This is only the minimum number needed as many, many cities in Australia have no known congregation existing. Could you, dear Reader, or do you know of some faithful man who would give a few months of his life preaching the glorious gospel to lost souls in this country of Australia? "The harvest truly is great, but the laborers are few."

... In closing please accept my sincere appreciation to all who have assisted us in this work through prayers, contributions, and personal letters. And most of all, we give thanks to God for the church in Hueytown, Alabama which has so faithfully had fellowship in the work by sending my full monthly salary and by encouragement...

(Printers' Note: This report came some time ago, but was mislaid. Our appology for the delay.)

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.

A healthy sign is perceptibly seen among brethren this Spring: baptisms in every increasing numbers. That which was once unusual in meetings is being seen again—numbers of baptisms. This bespeaks the possibility of one of two things, with perhaps a bit of both: (1) Brethren are increasing efforts at reaching people with the gospel and (2) There is more outside interest in the kingdom of Christ. However, we are disposed to believe that the truth is the first stated possibility. We do see brethren spending more energy in converting people—and when brethren spend more energy in converting men and women the gospel will do its part — One was baptized in May at the Central church in Beaumont, Texas — One was baptized in April in Wilmington, Ohio — Two were baptized in April at the Westside church in Aurora, Ill. — One was baptized in April at Charleston, W. Virginia — Two were baptized during May at the Brockwell, Ark. church—One was baptized in May at the West Murray, Kentucky church — One was baptized at the Westwood church in Glasgow, Kentucky — One was baptized in May at the Glasgow St. church in Victoria, Texas — One was baptized during May at the Castleberry church in Fort Worth, Texas — Two were baptized during May at the Cerad Ave. church in Moundville, W. Virginia—One was baptized during May at the Steele, Missouri church — Eight have been baptized in April and May at the College Rd. church in Lafayette, Louisiana — Ten were baptized in a recent meeting in Rosenberg, Texas—Four more have been baptized at Spring and Blain in St. Louis, Mo.—Three were baptized in May at the Monte Vista church in Phoenix, Ariz. — One was baptized in May at the Perry Heights church in Nashville, Tenn. — Two have been baptized in May at the Mt. View church in San Bernardino, Calif. — One was baptized in May at the church in Butler, Missouri — Three were baptized during April at the Imhoff Ave. church in Pt. Arthur, Texas — One was baptized during April at the Southside church in Pasadena, Texas — Nine have been recently baptized at the Arch Street church in Little Rock, Arkansas — Seven were baptized in May at the 77th Street church in Birmingham, Alabama — One was bap-

tized at the Harding Ave. church in Sciotoville, Ohio — Two have been baptized in April at the Paris Ave. church in Peoria, Ill — Two were baptized at the Central church in Charlotte, Tenn. —

June meetings were held in Greater Birmingham at Pell City with **Edwin Hayes**; Berney Points, **Ross Saunders**; Westwood, **A. C. Moore**; 5th Ave. in Bessemer, **Bob Owens**; Pleasant Grove, **Lynn Headrich**; Fairview with **Harvey Williams** and Sterrett with **Hollis Creel** — **Stanley Lovett** was with the College Rd. church in Lafayette, La. in a June meeting — **J. F. Cancer** held a May meeting for the 16th St. church in Pekin, Ill. — **Osby Weaver** held a June meeting for the Mt. View church in San Bernardino, Calif. — Elsewhere in California gospel meetings were in progress at Canoga Park with **Cecil Willis**; Rose and Ibbetson, Bellflower with **W. W. Cassio**, Montebello with **Ted Beeve**; Lancaster (5th St. E.) **Forrest Moyer**; Sepulveda, **Gilbert Copeland**; and Studebaker Rd. in Long Beach, **Bob Bolton** — **T. E. Webb** held a gospel meeting for brethren in Runge, Texas in June — **Homer Hailey** held a recent meeting at Hodgenville, Kentucky — **Al Payne** was in a recent meeting at the Pinecrest church in Beaumont, Texas — **Luther Blackmon** held a May meeting for the Westside church in Aurora, Ill. — The East Side church in Aurora held a May lectureship — **Grandville Tyler** held a recent meeting in Griffith, Indiana — **Martin Lemon** and **Robert Jackson** held an April-May meeting in Kingston Springs, Tenn.—The Riverside Drive church in Nashville had a May meeting — **Luther G. Roberts** was with the Southern Oaks church in Lake Jackson, Texas in a June meeting — **Foy Layton** held a recent meeting for the Browning Hgts church in Halton City, Texas where there were two baptisms — Brother **Layton** was with the Altus, Oklahoma church and Frederick, Okla. church in May meetings — **Dave Bradford** was with the Willow Glen church near Central City, Ky. for a May meeting—**Homer Hailey** was with the Harding Ave. church in Sciotoville, Ohio in a May meeting — **R. J. Stevens** held a May meeting for the Matthew Street church in Bay City, Texas — **David Claypool** held an April meeting for the Gallatin Rd. church in Scottsville,

Ky. — **Martin Lemon** was with the University Heights church in Murfreesboro, Tenn. during April in a meeting — **Claude Wilsford** was in an April meeting with the Brownsburg, Ind. church — **Bill Cavender** held a recent meeting at Borger, Texas — **E. Paul Price** held an April meeting for the brethren in Cocoa, Florida — **Floyd D. Chappelle** held an April-May meeting for brethren in Bowling Green, Missouri — **Harold Fite** held a gospel meeting in May for brethren in McAllen, Texas — **Clyde Mansfield** held an April meeting for the Calmont Ave. church in Ft. Worth, Tex—**Elmer Moore** held a May meeting for the West Orange, Texas church — The South Houston, Texas church had a May lectureship — **Bill Cavender** held an early May meeting for the College Park church in Deer Park, Texas — **Norman Dye** held a May meeting for the Valley church near Phoenix, Arizona — **Stanley Lovett** held a late June meeting for the 55th Dr. church in Glendale, Arizona — **Leo Rogol** held an early June meeting for the Westvue church in Murfreesboro, Tenn. — **Donald Willis** held a June meeting at Olsen Park in Amarillo, Texas and holds July meetings at Roseville, Ohio and Baltimore, Md. — **W. L. Wharton, Jr.** held a late April meeting for the Gordon Street church in Vernon, Texas — **Donald Willis** was with the brethren in Poteau, Okla. in an April meeting — **Derrel Starling** held a gospel meeting in April for the Fredericktown, Ohio church — **H. Ed. McCaskill** held a May meeting for the Woodlawn Hills church in San Antonio, Texas — **Thomas O'Neal** held a late June meeting for the Winchester, Va. church — **J. P. Lusby** held an early June meeting for the Downtown church in Rogers, Arkansas — **Derrel Shaw** held a mid-June meeting for the May and Gay St. church in Gladewater, Texas—**Hoyt Houchen** held a May meeting at Clarksville, Ind. — **Loraine Wilson** held an April-May meeting for the brethren in Frankfort, Ky. — **Curtis Flatt** held a May meeting for brethren at Trussville, Alabama; **John Clark** at Vestavia Hills (B'ham), Ala. —

Bill Calame has moved to Thomasville, Ala. to begin work with brethren there — **Johnny Stringer** is now working full-time with the good Imhoff church in Port Arthur, Texas, working in conjunction with **Bill Cavender**;

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2. Ephesians 4:11-14

-- Danny Brown

Brother Stringer is available for meetings and for Sunday appointments in driving distance of Port Arthur, Tex. **Wendell Wiser** will move in June to work with brethren in Franklin, Ohio. The **Arthur Olafsen** family is striving to secure support to return to his native Norway to preach the gospel there. He needs at least \$550 a month and \$2,000 in travel funds. Bro Olafsen desires to go to Norway by Aug.; and at last report lacked much in securing his support. Here is an excellent opportunity to reach some in other lands. Bro. Olafsen is highly recommended by brethren already in Norway, and he need our assistance. Why not try to help this man return to his people to tell them about Christ? Write: Arthur Olafsen, 4030 N. W. 193 St., Opa Locak, Fla. 33154—A brother in Christ in Australia needs assistance. His name is **Ray Ward** and he is a faithful gospel preacher, who is making his home in Australia. Bro. Jim Everett writes of his needs and asks our assistance. Brethren, the field in Australia is ripe; much good has been done; much is being done now; and much more can be done. One of the greatest assets to the work of the Lord in any country is to have preachers native to their land proclaiming the faith. Bro. Everett closes his last report with these words. "With the situation in Launceston, Tasmania, as it is and the need in so many other

places — it seems quite redundant to keep saying it, but it is true — we need more preachers! Brother **Phil Moor** will be arriving in July, but bro. **Dan Binkley** will be leaving that same month and the Harkriders will be returning to the states in December. We are scheduled to return to the States in May of 1970. I have been corresponding with a good friend who might be able to come, but the problem now is support. . . If you would like his name and address, please write to me and I will supply it. . . Bro. Everett's address is P. O. Box 159, Miranda, N.S.W., 228, Sydney Australia.

Bro **Dan S. Shipley**, 1200 Daffodil, McAllen, Texas writes: "In June after almost three pleasant years with the Laurel Heights church here in McAllen I will move to Prescott, Arizona to work with the Milley Valley church. Brother **Harold Fite** just closed a good meeting here."

Brother **Fred Liggins** in Pretoria S. Africa writes: "Brethren, the situation is becoming quite embarrassing here because of our financial situation. I am not asking for additional personal support, though the cost of living has risen very sharply recently. The shortage is curtailing the work of the Lord here. As I stated before, we have lost \$129.50 per month (to date the amount lost is \$161.50), and at this writing, no one has taken it up.

Can't someone help us? Brethren, we need your prayers, but we also need your financial support. Prayer alone will not carry the gospel to the lost. Think, pray and help us if you possibly can. We are the only conservative congregation in either of South Africa's capitol cities. Having had such a promising start, it would be a shame to have to slacken our efforts, even a little. We must not slacken but increase these efforts. Let us remember, brethren, this our work and we are doing it for God's glory, I know you won't let us down?" Will we brethren? Bro. Liggins may be contacted through writing "Voice of Valhalla" 3001 Furman Blvd., Louisville, Kentucky. We do not have his South Africa address, but someone at the given address will forward your letter on to him. The need is great all around. And brethren are rising to the challenge; but we have so much more that must be done. The fields are white; laborers are entering into the harvest, but not
See, **Hither**, page 14

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.

is nothing in the immediate context to prove whether it is or is not essential. In such case, it would not be proper, on that basis alone, to regard the example as being an incidental. We would have to look elsewhere for the solution of our problem.

2. **Note the rule of UNIFORMITY.** In order for an example to be regarded as demonstrating an essential, it must be in complete uniformity with every other example involving the same things. Uniformity alone does not demonstrate essentiality or binding force. Examples could be uniform and not binding. Jesus instituted the Lord's supper at night, and it appears that it was observed at night at Troas (Act 20), but this alone is not sufficient to show that we must eat the Lord's supper at night. Eating at night in both cases could, and I think were, completely incidental. A lack of uniformity would establish an example as an incidental. Uniformity alone would only prove that it might be essential.

3. **Note the rule of HARMONY.** By this we mean that whatever we understand the example to exemplify must be in complete harmony with everything else that is taught in the New Testament which has bearing on the matter. Nothing which a student of the Bible thinks he sees in an example could possibly be binding if it is at variance with other teaching of Divine revelation. Yet, harmony alone does not prove an example to be essential. It might not antagonize any other Scripture and yet be an incidental. For instance, night communion would antagonize no Scripture known to me, and yet I do not regard it as an essential.

4. **Note the rule of COMPETENCE.** Logically, this rule should be considered in close connection with the rule of HARMONY. Actually, we probably should have placed it before our discussion of the rule of harmony. By the rule of COMPETENCE, we mean that the example must unquestionably exemplify that which we regard it as exemplifying. Presumption of the presence of something in an example is not enough. It must **actually** be there. For instance, many Bible students presume that there was a "community of goods" in Acts 2:44, 45. I do not believe that such can be proved. Such a presumption is not a necessary one. To contend for a "community of goods" today among Christians on the basis of this example would place the one so contending in the position of having incompetent evidence to sustain his position. However, competence alone does not prove an example binding. It is certainly not binding if incompetent, but it is not necessarily binding even though competent. For instance, we could grant the "community of goods" as properly existing in the example of Acts 2 and yet a "community of goods" would not on this basis alone be binding upon us today.

5. **Note the rule of LIMITED APPLICATION or LEGITIMATE EXTENSION** as it is sometimes called. By this we mean that the application of the elements of an apostolic example are limited to the set of facts and circumstances characteristic of that example. If they are special or limited in character, the application must conform to these special characteristics and limitations. Examples in 1 Cor. 14 which had special application to the exercise of spiritual gifts may not on that basis alone be bound today on all

gatherings of the saints in which there is no exercise of such gifts. Many of Paul's statements concerning marriage in 1 Cor. 7 were in view of what he called "the present distress" and do not have application except in similar circumstances. However a fact situation might be identical without that necessarily making an apostolic example binding.

6. **Note the rule of UNIVERSAL APPLICATION.** For an example to be binding it must exemplify that which is within the ability of men universally to comply with. In Acts 3, the apostles went into Herod's temple at the hour of prayer and taught. Here is an example of an act which no man today could duplicate exactly. Herod's temple no longer exists, and comparatively few of us will ever see Jerusalem. This, therefore, could not be universally binding. However, the possibility of universal application alone does not prove essentiality. Men everywhere **could** commune at night but that does not make night communion essential.

7. **Note the rule of MATERIALITY or RELEVANCE.** By this we mean that the thing exemplified must have meaning, significance with reference to the will and purpose of God as expressed in his word concerning the thing involved. It must be pertinent or relevant thereunto. To illustrate, night communion would have no bearing whatever with reference to the divinely revealed purpose of the Lord's supper (1) as a memorial institution; (2) an instructive institution with reference to the facts of redemption; or (3) a prophetic institution relative to the Lord's coming again. On the other hand, the first day of the week is relevant to the assembly of the saints and the meaning and purpose of the Lord's supper. Jesus arose on the first day of the week. His resurrection is proof of his deity (Rom. 1:4). His Deity is the foundation of Christianity. Furthermore, the Lord's Supper anticipates the coming again of a resurrected Lord.

The New Testament examples of church cooperation can be shown to conform to all of these. The last is the rule that clinches the matter. Such cooperation preserves the equality, independence, and equality of churches and the equality of bishops, and therefore constitutes a binding example.

The End



EDITORIAL, REPORT _____ (Continued from page two)

he himself was able to do, the remaining \$4900.00 has been liquidated. All of his personal reserves have been depleted. For instance the nurses at Oschner's alone cost \$80.00 per day cash. The brethren at Lafayette have stood by and assisted him in a most wonderful way through this ordeal.

His illness has had an impact upon the city. The recovery he made was so unusual three of his local doctors (not members) attended the services the first Sunday he preached after his illness. The city, as a results of his illness, was moved to begin and has almost completed a \$50,000.00 fund with which to purchase an artificial kidney machine for the local hospital.

Bob is growing stronger each day as he carries a full load of gospel work with this congregation. Formerly he
(Next page, Please)

conducted a good many gospel meetings each year. He feels that by next year (1970) he will be quite able to engage in a number of gospel meetings. Brother Franks is an able and faithful preacher of the gospel. Brethren that have known and used him in former years, and even those who have not known him, may take note of this and may want him for a gospel meeting next year. He may be reached as follows: Mr. Bob Franks, 928 Marilyn, Lafayette, Louisiana.

This editor is now in his second series of gospel meetings for this year having recently held meetings at Lafayette, La., with Bob Franks; Tillman Corner, Theodore (Mobile) Alabama, with Wm. A. Atkins; Pascagoula, Mississippi with Ron Lehde; Glendale, Arizona with Garreth L. Clair; Merced, California. Next (July 21-27) at Walla Walla, Washington; then (July 28-August 3) Fairbanks, Alaska with Glen R. Burt; next (August 4-10) Anchorage, Alaska; then (August 11-17) at Southwest in Seattle, Washington; then (August 25-31) Austin, Texas at the new congregation and then (September 8-14) at Burnet, Texas with Joe Fitch. We would be very pleased to see any of our readers within travelling distance of these localities in the ensuing weeks. End



NEEDS OF MAN (Continued from page four)

and the acuteness and gravity of the need is commensurate with the respective measure of difference which obtains between the destiny of the sinner and the righteous. Then when one prudently appraises the difference between heaven and hell he should be able to appreciate the imperative degree of necessity which attaches to repentance.

How widespread and prevailing is this need? Just as prevailing as the existence of sin in the lives of mankind. Whoever sins, and thus becomes a sinner needs repentance. One, in the very nature of repentance, cannot repent apart from the commission and guilt of sin. These Pharisees and scribes, however, could not repent because they were not consciously aware they were sinners, as evidenced by their criticism of Jesus for eating with sinners as distinguished from themselves. Hence, they had an antecedent need to that of repentance. Great as the need of repentance was then with them, and equally as great as it is with us now, there was and is this prerequisite of a conviction of sin. Jesus told his disciples that when the Comforter should come he "would convict the world of sin, of righteousness and of judgment." It is futile to seek to interest men in the provisions and terms of justification from sin previous to them being convicted of sin. I doubt not that the most urgent and demanding need of men today is that of being convinced of their sins—and this obtains with respect to those within the kingdom to a marked degree—as well as wholly applicable to those without. Whenever a person is guilty of sin he needs repentance, and thus that which must exist consciously in order to effect this repentance, a conviction of sin.

Underlying all other needs is that of faith, a conviction of the being, power and disposition of God toward man, his interest in him, and His provisions for man. No one could rationally conclude he is guilty of sin without believing there is a God against whom he has sinned. True, one may be beset with remorse for having wronged his

fellowman, but, in the absence of a conscious persuasion of his amenability to a Supreme Being, there would not be the awareness of sin. Otherwise stated, if there is not God, nothing man does is sinful—he is only an animal, and not a moral being. The moral character of man is only derivable from God, and having no faith in God there can be no moral sensibilities experienced. Should there be those individuals who, disavowing a faith in God, nevertheless, regard their actions as either moral or immoral, they do so as influenced by those members of society who do believe in God, and thus are sensibly conscious of the moral law. With the erosion of faith there will be a corresponding loss of moral consciousness in the lives of men. Without the foundation of faith there is nothing to support and elevate man. Faith is the avenue through which man may pass toward the acquisition of all his enduring needs graciously supplied by Him who doeth all things well.



DEBORAH (Continued from page five)

her to act. She sent for Barak. She said to him, "Hath not the God of Israel commanded, saying, 'Go and draw toward mount Tabor and take with thee 10,000 men... And I will draw unto thee to the river Kishon Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.'"

Barak appreciated the power of Deborah's faith so he said: "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go." Deborah replied, "I will surely go with thee." She told him further that the Lord would sell Sisera into the hand of a woman. A woman who believes and trusts in the God of heaven can have His power and strength to overcome the enemy. Barak, with Deborah, went up with the 10,000 men and Sisera was ready with his nine hundred chariots of iron and all the people that were with him. The time was right to do something, so, Deborah gave this challenge to Barak:

"Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?"

The Lord discomfited Sisera's forces so completely that Sisera "fled away on his feet." He took refuge in a tent and was killed by a woman.

Faith in the power of God directed Deborah in her actions so it can truly be said: "So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan."

Then followed Deborah's song of praise to God: "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves." She closed that song with these words: "So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might." And the land had rest forty years.

The only rest and peace of mind that God's children can have, both here and hereafter, is not in aligning with the enemy and worshipping their god but in absolute devotion and respect to the God of heaven and in faithful service to Him "unto death."

End

That the full impact of verses relative to the inspiration of Scripture might be felt, we here give those verses from **The Amplified Bible**:

Every Scripture is God-breathed—given by His inspiration—and profitable for instruction, for reproof and conviction of sin, for correction of error and discipline in obedience, and for training in righteousness (that is, in holy living, in conformity to God's will in thought, purpose and action). So that the man of God may be complete and proficient well-fitted and equipped for every good work.

Timothy was (1) warned of men who were becoming increasingly evil, (2) admonished to hold to what he had learned and believed, (3) reminded whom he had learned from and for how long he had been taught, i.e., taught by his mother from childhood (2 Timothy 1:5), (4) reminded that the sacred writings he had learned gave wisdom leading to salvation as one put trust in Christ, (5) exhorted to embrace the sacred writings as being of divine, not human, origin—"God-breathed," (6) assured that the "God-breathed" writings would so teach, correct, and direct as to render the man of God completely fitted for every good work.

Without going to a single other passage we can see that (1) the sacred writings can be taught to a young person, (2) thereby he can learn faith in Christ which saves, and (3) by continuing to respect and obey the sacred writings he can mature into a fully-trained, fully-equipped man of God.

As already pointed out, God inspired men with His word through the Holy Spirit. When one is instructed in the sacred writings, he is instructed by God, **by the Holy Spirit**, and by the apostle who wrote. Thus, the Holy Spirit so teaches **through the sacred writings** as to cause one (1) to be saved through faith in Christ and (2) to be a fully-trained, fully-equipped man of God.

If Edwards Was Right on Direct Work of Spirit...

...then the Bible as designed by God and delivered by the Spirit has only the power to give the head "notions" of faith. The Bible, that holy "tool" of the Spirit fashioned by God himself, that "tool" whose power is so great that it is stamped Word of Life... is so weak that it cannot

press on to the urgent goal of saving faith. On this basis, we are forced to evaluate this doctrine as the Doctrine of the Faintness of Scriptural Light.

What God could not plan and the Spirit could not accomplish through the sacred writings alone... must be worked out by further effort and expenditure of energy in a supernatural and immediate impartation of divine light by the Spirit. Edwards admitted that all divine truth is revealed in the sacred writings and that divine illumination imparts **no new truth**. Thus the sacred writings were not so revealed as to fully radiate all the glories and excellencies of divine truth. On this basis, we must conclude that this is the Doctrine of Divine Duplicity and Waste, as opposed to divine economy.

The sacred writings, **God-breathed**, contain all things making one wise unto salvation and mature as the man of God, but does not contain them in such a fashion as to shine through the gloom of a dark heart to effect faith. This is the Doctrine of God's Weakness, not His Sovereignty and Power.

If Edwards Was Right on the Primacy of Scripture...

...then there is absolutely no need nor explanation for "A Divine and Supernatural Light Immediately Imparted to the Soul by the Spirit of God." If the sacred writings are **prime, authoritative, and all-sufficient**, neither saint nor sinner could gain any sight or insight of the excellencies of God by supernaturally-imparted light that he could not gain without such light.

Conclusion

Both Calvin and Edwards are to be highly regarded for calling us to respect the sovereignty of God and the primacy of Scripture.

The doctrine of a miraculous and mysterious illumination for saints or sinners today is without Scriptural foundation, and is in fact an affront to the allsufficiency of Scripture.

God is sovereign. In His sovereignty and power and love, He has appointed the Holy Spirit to work through the sacred writings to grant saving faith to all who will receive. The Scripture is "God-breathed" and so fashioned as to fill man to his capacity with all the grand illumination of the glories and excellencies of God. **End**

HITHER.....(From page eleven)

enough. Let us continually pray that God will send more laborers into the vineyard; and then, let us, when they are willing to go, support them when they do.

A. H. Payne, 5535 Clinton Blvd., Jackson Miss. 39209: "The work here seems to have taken a turn for the better, at least in some ways. I baptized the largest man that I have ever been associated with some weeks ago. He had to get on his knees in the baptistry and even then he was almost as tall as I was. Then, when I put him under the water his dimensions displaced so much water until it ran over the sides. We now have the 'biggest' one in the brotherhood."

Michael A. Tanner, 5535 Clinton Boulevard, Jackson Miss. 39209: "Two months have past since I began working with the Clinton Boulevard congregation in order to enable A. H. Payne to spend the summer months conducting meetings. From my point of view, they have been a profitable two months. So far the work of bro. Payne and the brethren where he has held meetings has resulted in thirteen baptisms, while one was baptized and another restored at Clinton Blvd. Plans are now being made to begin a program for the development of the brethren here into personal workers. We will appreciate any suggestions from those experienced in such work.

"My plans for this fall tentatively

include going to Abilene Christian College, but I am more interested in preaching regularly and going to school as the time permits. Therefore, I am interested in talking with the brethren of any congregation which is in need of a preacher and is in or near a college town. If you think that we can fill each others needs, please write me as soon as possible."

Paul Foutz, 8230 S. Laramie, Oak Lawn, Illinois 60459: "Recently here in SW Chicago area at Burbank Manor we have had five baptisms; two young men, one lady who had studied for some time with the Jehovah Witnesses and a man and wife, he a Greek Orthodox, she a member of the **United Church of Christ**."

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Nothing Different?

A stock reply which we hear over and over from our "on the march" brethren, our twentieth century "progressives" (2 John 9) is: "Why, we are not doing anything different from what the brethren have always done." Several years ago in a large midwestern city, this writer heard these very words from the lips of an elder of one of the largest and most liberal churches of Christ of that city, a church whose practices were about as "far out" as almost any church wearing the designation "church of Christ" would dare to go. The amazing thing was that the elder in question made this statement with the naivete and innocence of a little child.

This incident came to mind recently when our eyes fell upon an item in a bulletin from a large, historic congregation in North Texas. This congregation has been known for many years as a church dedicated to the maintenance of the purity of apostolic doctrine and practice. R. L. Whiteside for many years was one of its consecrated members. Foy E. Wallace Jr. has not only held membership there but has preached on numerous occasions for it. Multitudes of the great soldiers of the cross of a generation ago have contributed through their teaching to its growth and reputation. The church to which we refer is the Pearl Street congregation of Denton, Texas.

The item we noted was the following:

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

UNIVERSITY CONGREGATION YOUTH

The young people from the University Congregation will be washing cars Saturday, April 19 on the parking lot next to the building on Welch Street. These activities will begin at 10:00 a.m. (unless it rains). The proceeds of their labor will be given to missionary work in Guatemala. (*Progress at Pearl*, April 20, 1969, p. 4.)

It should be noted that the above item was published without one word of dissent from the editor of the bulletin in question. This bulletin constantly pushes with vigor all sorts of activities among young people. Its preacher is Brother David Caskey, himself a young man. We assume, therefore, that the activity thus reported had the full endorsement and support of the Pearl Street church, its elders, and its preacher.

Now, by way of contrast, observe a part of a sermon outline on the subject, "Christian Church vs Church of Christ," by the lamented **Coleman Overby**. Brother Overby prefaced his outline with this introductory statement:

Since some of the leaders of the Christian Churches are saying: "There is little difference between the See **Nothing Different?**, page eleven

VOLUME 18 AUGUST, 1969 NUMBER 10

In This Issue

Editorial, "Please Help Us,"	
Stanley J. Lovett	Page 2
Heart Trouble,	
W. L. Wharton	Page 3
What Is Worth While?,	
Irene Sowell Foy	Page 4
Angels Of God,	
Ernest A. Finley	Page 5
The Fallacy of Mormonism (5),	
James W. Hester	Page 6
Desiring The Food Of God,	
Roger M. Hendricks	Page 7
When The Saints Went Marching Out,	
Kent Ellis	Page 7
Lasciviousness,	
Carl A. Allen	Page 8
Hither ... Thither ... Yon,	
Jim C. McDonald	Page 9
Sermon Outline, "Faith and Opinion,"	
Danny A. Brown	Page 10

The Preceptor Magazine

Stanley J. Lovett

Editor

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EDITORIAL

Stanley J. Lovett



Please Help Us

Summer's busy and unsettled activities will soon be past and Fall with its more even routine will be upon us.

Fall and Winter will provide opportunity for more reading and study of the Bible. We know of none who read God's word too much and few there are who read it enough. If we studied the Bible as we ought we would know more of the divine will and would, consequently, be able to serve God with more fidelity and energy. Our whole expectation for the present and hope for the future is inseparably bound up with intelligently giving "heed to reading." A greater practical knowledge of the gospel would enable us to accomplish more and be more faithful to the Lord.

The reading of faithful gospel papers can contribute much to the welfare of the disciple. No single gospel paper, or all of them together, could in the smallest degree take the place of Bible reading. But such gospel papers can help an individual to a better understanding just as an individual can help in such understanding.

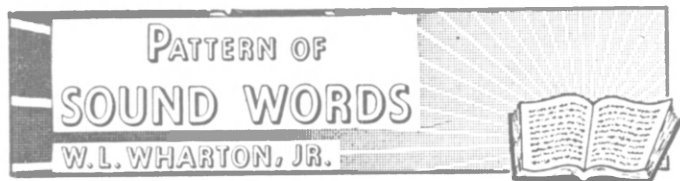
There are a number of trustworthy gospel papers now being published by brethren and that is good and is as it should be. Church bulletins have multiplied amazingly among us in recent years. Some of them the Editor reads. For many of them that he would like to read he does not have the time. Some of them are not worth reading. Gospel papers, as well as church bulletins, have played a very important part in the last score of years with reference to the institutional issue as well as other issues. The history and development of New Testament Christians in this nation has been closely connected with religious periodicals and doubtlessly it shall so continue.

The tremendous power for good and also for evil of the written word suggests the duty of us all, as we have opportunity and ability, to encourage the circulation of faithful written media among us to help propagate truth and refute false and dangerous doctrine.

Of course, our paramount concern is with the welfare of The Preceptor Magazine of which we have been owner and editor for over thirteen years. We think it is a good paper and has served well and faithfully the cause of truth in its eighteen years of existence. At the same time we recognize there is ever room for improvement and to this end we constantly strive.

The chief problem of every gospel paper among us is the matter of maintaining its subscription

(Continued on page 12)



Heart Trouble

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:24). The "heart" of this passage is the seat of affection (Matt. 10:26) intelligence (Rom. 10:9)



and will (Matt. 15:19). The only organ to which these attach is the mind and hence we conclude that the "heart" is the mind. In all functional organs there is frequently an instance of malfunction. A "heart" that functions properly is described as being "honest." The term "honest" means: "good, admirable, becoming, has also the ethical meaning of what is fair, right, honourable, or such conduct as deserves esteem," etc. (W. E. Vine Expository Dictionary).

In the Parable of the Sower the only "soil" that produced anything of value represents one who "in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience" (Luke 8:15). It is important to notice that there was a reception of "seed" (word of God) into the "wayside," "stony" and "thorny" soil. This necessitates our understanding that there was a right attitude on the part of such hearers, as these soils represent, at the moment of initial teaching. A dishonest heart will not hear at all, while a heart "honest" enough to receive the truth at one moment may become "dishonest" subsequently and fail to act commendably with respect to truth. The Parable of the Sower pays respect to the **continuing effects** of truth in the lives of those who hear. This parable does not deal with the fact that some will not hear at all. Isaiah speaks of such (Isa. 6:9) and the Lord makes application of the prophets language to the dishonest of heart in his own day. A man who will not even hear truth is, in that very attitude, dishonest of heart. It may very well be that the same man who is dishonest toward truth today will tomorrow change his attitude (mind or heart) and receive the truth. This is a change of heart necessary in all men who refuse to acknowledge present truth.

The Parable of the Sower traces out the course of truth in the lives of men willing, in the present moment, to hear. That truth is this: some readily hear and as readily forget and hence never yield to the demands of the teaching ("wayside" ground). Others are honest to hear but soon are overcome in temptation of personal persecution for righteousness sake and rather than suffer for truth they yield up the truth ("stony" soil). Others who are honest enough to hear and follow for awhile become involved in the cares and concerns of this life and truth is lost in them ("thorny" soil). The productive soil is that heart

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into which truth is welcome at the first and in which it continues to be prized and kept by faithfulness ("good ground").

Service to God is not a "once for all time" matter. The same righteous principals and attitudes essential in the beginning must be maintained to the end. It is helpful to understand that one who has been "dishonest" in his treatment of truth in the past may become "honest" and do right. For this very reason truth is ever beamed at men, even men who have to this point rejected it, in the hope that a change will take place in their attitude toward it. On the other hand it is seen to be a tragic truth that many who have been honest in their reception of truth have become dishonest at present. Is it not tragic in the extreme that many who start well develop "heart" trouble and come at last to despise truth in its effect and design to purify and elevate their lives? In what condition is your heart?

Someone has observed that "error will run around the world twice while truth is getting its boots on." Experience will confirm that observation. Just why error always flies faster, is more familiar and more acceptable to people, might be accounted for by a number of factors. However, this aspect of the matter is not what we are concerned with at the moment. Only because of the foregoing truth there are old errors in religion that continue to be noised about as if they were "brand new" while in fact they are worn out with time and answering. In this context consider the following:

"John said unto him, Teacher we saw one casting out demons in thy name; and we forbade him, because he followed not with us. But Jesus said Forbid him not: for there is no man that shall do a mighty work in my name, and be able quickly to speak evil of me" (Mark 9:38-39). These verses are pressed into service to "prove" (?) that there are Christians in all churches and that no man can
See **Heart Trouble**, page eleven.

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What Is Worth While?

Since we have only one life, to live, it is of utmost importance that we choose wisely what we will do with it, **what is worth while.**



God, in His wisdom, gives us at the end of each twenty-four hours, a fresh new day. This seems to be a stimulus to do better than we did on the preceding day. Yes each fresh new morning with its new chance of life is a gift from Above placed in our hands to use—not abuse. "Thou art worthy, O Lord, to receive glory and honour and power: for thou has created all things, and for thy pleasure they are and were created" (Revelation 4:11).

Since He has created all things, it follows that only time spent in a way "to honour and glorify" Him is worth while. Only time spent doing that which will carry over into eternity is worth while.

In order not to waste any of our God given time it is necessary to rid ourselves of things that are worthless. First, may we rid ourselves of all pretense. Let us always be what we really are for there is no place for sham in eternity. If we hide nothing, we shall not be afraid of being found out. Second, let us stop useless worry, a magnifying the value of little things. Remember, God gives us always strength enough, and sense enough for everything He wants us to do. Third, we can eliminate discontent from our lives. Women often seem dissatisfied because of "lack of opportunities to do good." We only need to work and pray for better discernment that we may be able to see the many opportunities for service to God all around us. "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me" said our Lord. There are opportunities which our efforts may enlarge, for, having met and used an opportunity to the glory of God this may open up vistas of further opportunities for service to Him that surround us and meet them satisfactorily.

In all of our lives, God has not given one moment to waste or throw away. Emerson truly said, "Nature arms each man with some faculty which enables him to do easily some feat impossible to any other." There are no two people whose gifts conflict or interfere. Let us lay hold on work for there is work for all. Just ask, "Is it worth while and will it glorify my Maker?" Let us take hold of Happiness if we would do that which is worth while. As a Christian manifests happiness in his or her


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role of servant to our Lord and King, he may attract others to the Source of his happiness, the blessings he enjoys "in Christ." A Christian has so much cause to radiate happiness. It is worth while to make friends. However, the Holy Spirit directs through James this warning: "Know ye not that the friendship of the world is enmity with God?" Solomon wrote, "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." The greatest of all friendships is, "What a friend we have in Jesus... In His arms He'll take and shield thee, Thou wilt find a solace there."


One of the great worthwhile things to do is to cultivate love for that which is good and true. Jesus said to His disciples: "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, 35). As one gets to know another better and becomes enamored of his good qualities his love for that one grows. This is quite true in our love for Jesus. It will grow and grow as we study to learn more and more of His goodness to us. Love indeed begets love.

What is worth while? It is to let go the unworthy things that meet us; pretense, worry, and discontent, and taking hold of time, work, present happiness friendship and love. Let us so live as to be a help and an inspiration, a strength and a blessing to all whose lives are touched by ours. **End**

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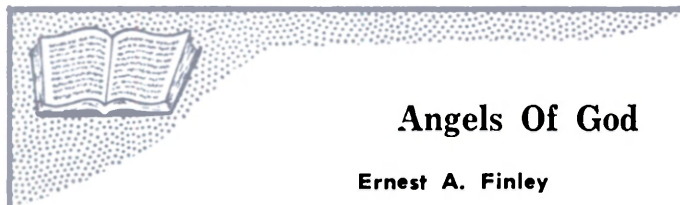


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Angels Of God

Ernest A. Finley

David, in his one hundred and third Psalm charged the angels of heaven, "Bless Jehovah, ye his angels, That are mighty in strength that fulfill his word, Harkening unto the voice of his word. Bless Jehovah, all ye his hosts. Ye ministers of his, that do his pleasure" (Psa. 103:20-21). Concerning angels, the author of the book of Hebrews wrote, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Heb. 1:14).



The word "angel" is from the Greek "angelos," meaning a messenger (from "angelo": to deliver a message) sent whether by God or by man or even by Satan. In some instances the term is used in reference to prophets (the Hebrew equivalent of the Greek "angelos") Hag. 1:13. It is used by Malachi in reference to: John the Baptist (Mal. 3:1), Christ (Mal. 3:1) and priests (Mal. 2:7).

In this study we are interested principally in considering those beings, spiritual beings, who dwell with God, who are exalted above man (Heb. 2:7), but infinitely below God and are under obligation to do God's bidding and accomplish His purposes, to do His service in Heaven and by His appointment to do service in behalf of mankind (Heb. 1:14).

The nature of angels is rather clearly defined in scripture. Christ refers to "angels of God" (Lk. 12:8, 9), which expression denotes ownership. They belong to the heavenly realm, "the angels of heaven" (Matt. 24:26). Angels are not myths nor phantoms but are living spiritual beings (Heb. 1:14). Angels are always referred to in masculine gender (which is no discredit to the female of the specie of earthly mortals). Nehemiah informs us that God "made" the angels just as assuredly as He made "the earth and all things that are thereon" (Neh. 9:6). Our Lord tells us that angels "neither marry, nor are given in marriage" (Mk. 12:25) and that they have an eternal existence (Lk. 20:34-26).

God no longer causes His angels to make appearances to mankind. But at such time as God did cause His angels to manifest themselves to men, they not uncommonly varied in appearance. They sometimes took on the form of a man, as in the appearance of the men (angels) to Abraham at Mamre (Gen. 18:2, 21, 22), the man (angel) who wrestled with Jacob (Gen. 32:24-32), and the man "prince of the host of Jehovah" who spoke to Joshua concerning Jericho (Joshua 5:13-15). Their appearance was also sometime glorious brilliant or dazzling as at the coming of the angels to the tomb of the Lord at the time of His resurrection (Matt. 28:2-4; Lk. 24:4).

Angels of God are said to be "holy" and it is evident that they must manifest this quality to remain in the pre-

sence of God (Mk. 8:38) since God can have no fellowship with evil. But men of inspiration tell us that when angels sinned they were "cast down to hell" and are "reserved unto judgment" (2 Pet. 2:4; Jude 6). The Lord tells us that the devil himself has angels (Matt. 25:41).

Angels are not to be worshiped. John wrote concerning a heavenly being, "And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God..." (Rev. 19:10). In those instances in which angels allowed men to bow before them, it seems to be evident that the angels understood that the reverence was not being directed toward them but rather toward God. Angels do not themselves forgive men's sins nor do they teach the lost what to do to be saved. An angel spoke to Cornelius but he did not save him. He rather instructed him to send for Peter who would tell him what to do to be saved (Acts 11:13, 14). An angel sent Philip to preach to the Ethiopian eunuch but the angel did not tell the eunuch what to do to be saved (Acts 8:26-40).

Angels are always in the presence of God (Matt. 18:10). They continually do His pleasure and serve as His ministers (Psa. 103:20-21). They are agents of Divine Will and Providence. In time past they have functioned supernaturally but they now function naturally or providentially. They, no doubt, continue to serve God on mankind's behalf, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Heb. 1:14).

Angels have a special interest in all things pertaining to man's redemption. As God's eternal purpose was unfolded, they desired to look into it (1 Pet. 1:12). Our Saviour tells us that the angels rejoice when a sinner repenteth (Lk. 15:10). Angels rendered vital service as God's purpose was being accomplished. The angel Gabriel announced to Mary that she was to be the mother of Jesus (Lk. 1:26-38). An angel declared to the shepherds that Jesus was born (Lk. 2:8-11). "A multitude of the heavenly host" uttered praises to God when Jesus was born (Lk. 2:13, 14). Joseph received warning from an angel concerning Herod's intent to slay the baby Jesus and charged him to flee into Egypt. When Herod was dead an angel told Joseph that it was safe for him to return to the land of Israel (Matt. 2:13, 19, 20). God's angels were sent to minister to Christ following his fasting and temptation (Matt. 4:1-11). When Jesus suffered anguish in Gethsemane as he contemplated His approaching crucifixion, an angel from heaven appeared and strengthened him (Lk. 22:43). An angel was present when Jesus came forth from the tomb and remained there to tell His disciples of His resurrection (Matt. 28:2-7). Luke speaks of "two men" (angels) at the tomb who spoke to His disciples concerning His resurrection. "Two men" (angels, no doubt) spoke words of comfort to the Lord's apostles at the time of His ascension and promised His return (Acts 1:10, 11).

David wrote of God's angel giving deliverance to those who fear God (Psa. 24: 7). I am sure that these words are no less true today. Jesus gives us reason to believe that the righteous will be borne to the abode of just spirits

See **Angels of God**, page twelve

Ernest A. Finley—718 Lambuth Ln., Dear Park, Texas 77536



The Fallacy Of Mormonism (5)

James W. Hester

In previous issues we have written regarding the alleged miracles of Joseph Smith—the enormity of his wisdom, strength and power as a leader of the Mormon people.



For instance, in "Life of Joseph Smith" by George Q. Cannon, a quote is made from the pen of Josiah Quincy in "Figures of The Past" which reads as follows:

It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question like this: What historical American in the nineteenth century has exerted the most

powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: JOSEPH SMITH, THE MORMON PROPHET. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High — such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. The most vital questions Americans are asking each other today have to do with this great man and what he has left us. (Written, May 15 1844.)

It is with some difficulty that we Gentiles in 1969 view the Mormon prophet as aforementioned and accelerate his glory as was obvious anticipated. But, he **was their leader** with universal admiration and masterful magnetism. In speaking of the illuminated character of Jesus, the Mormon historians view Joseph Smith in the same light; that divine authority sat so becomingly upon him that men looked at him with reverent awe; that he walked with God until human knowledge was to his eyes an open book, and Celestial light beamed through his mind; that his mouth was one of mingled power and sweetness; that his countenance was full of strength and beauty; that he solved mathematical problems of universities with truth—diamond truth; that his death was a sealing martyrdom, following that which was completed upon Calvary for the redemption of the world.

It was said of the Mormon prophet, that a man would know him among ten thousand; that he was distinguished from all other men. This then, set him above the Lord Jesus Christ in magnetism according to Isa. 53:2. This too, is a little hard for us Gentiles to accept.

But why Joseph Smith? Why is his greatness applauded by his followers? To understand their doctrine regarding Smith as a prophet of God, it is necessary that we know

the Mormon position regarding the person of Smith — his relationship to God as one being divinely called of God and **not** the people of God. Smith was accountable to God only — received revelations like Moses and established the Mormon church which governs its members in matters spiritual, temporal and political. To understand the Mormon doctrine in this matter we go back

BEFORE JOSEPH SMITH

During the building of the Tower of Babel, the brother of Jared, whose name was revealed to Joseph Smith as "Mahonri Moriancumr," was warned of the Lord to take his family and a few of his friends and journey eastward to the wilderness bordering the Pacific Ocean. The colony crossed on barges, over the Pacific and landed on the east coast of the Gulf of California. Later, they went to Mexico and spent about two thousand years and built cities and temples. In time, however rival factions precipitated a civil war which culminated in the entire destruction of the inhabitants. A record of the Jaredites had been made by the prophets and hidden in a cave west of the Gulf of Mexico. This record can be found in "Ether" in the Book of Mormon. The ruins now found in Old Mexico are believed by the Mormon people to be the cities and temples built by the Jaderites.

About 600 years B.C. a prophet named Lehi lived in Jerusalem. In a dream he was warned of troubles that would come upon Israel, of the captivity of the Jews and was told to take his family to the promised land. Nephi killed Laban to get a part of the Old Testament (the record does not state the reason for the killing, or **why** the killing was necessary). After this a ship was constructed under the guidance of the Lord and the colony crossed the Pacific, landing in the west coast of South America. Laman and Lemuel became jealous of their younger brother, Nephi, who was favored of the Lord. As punishment for their rebellion the Lord cursed them with copper-colored skins and the Lamanites became the progenitors of the Indians. Historians kept records which became part of the Book of Mormon, called "Nehi" in which there are four books.

After the resurrection of Christ, the Nehites were visited by him and He established His church among them. About that time the copper-toned brothers, the Lamanites, declared war on the Nephites and drove them northward to North America. They then crossed eastern Texas to what is now known as New York. In the year A.D. 420, the last battle between the Nephites and Lamanites was fought near the hill "Cumorah" where Joseph Smith found the gold plates. 230,000 of the Nephites were slain, Moroni the Prophet being witness to the destruction of his people. None survived the sword of the Lamanites.

A statue of Moroni crowns the Mormon temple in Salt Lake City, Utah. It was he whom God used to communicate Himself to man in this last time by giving unto Joseph Smith the golden plates, which accounted for the former inhabitants of this continent and the everlasting gospel, as delivered by the Lord to the ancient inhabitants. At this time the angel Moroni called Joseph by name, stating that he had a message for him from God; that God had a work for Joseph to do; that his name should be had for good and evil among all nations.

See **Mormonism**, page twelve

James W. Hester—Preacher for the Venice church of Christ, 12017 Herbert Street, Los Angeles, California 90066.



Desiring The Food Of God

Roger M. Hendricks

"Wherefore laying aside all malice, and all guile, and hypocrisies and envies, and all evil speakings, as newborn babes, desiring the sincere milk of the work, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (1 Peter 2:1-3).

Having introduced the thought of newness of life (1:13-23), Peter emphasizes that this should serve as a basis for our love one for another. The word, the word of God, the word of the Lord, and the gospel (1:23, 25) are all words and phrases used to describe the seed which produces this new, spiritual life. But if the word of God is the **seed which produces**, it is also the **food which nourishes and sustains** spiritual life.

The maintenance of spiritual health and vigor becomes for a time the object of Peter's concern in the epistle. How can **physical** health and life be maintained? Generally, by avoiding that which is harmful and assimilating that which is useful. So it is with **spiritual** health and life!

Diseases of the heart and that in which they result are to be shunned. "Laying aside all"; **Malice**; enmity of heart, pleasure in the misfortune of others. **Guile**; deceit, craft, subtlety. **Hypocrisies**; pretence. **Envies**; feelings of ill-will or discontent because of another's advantages. **Evil speakings**; to speak against, refers to speaking evil of another. Yes, all of these diseases must be avoided. But there is a positive side as well!

The proper spiritual food must be assimilated in order for the Christian to grow and develop. Thus, the admonition of verse two. The King James Version translates: "Desire the sincere milk of the word." The American Standard Version translates: "Long for the spiritual milk which is without guile." The thought involved in the word **sincere** or the phrase **without guile** is that of something unadulterated, pure. And the milk, according to either translation, is the word of God.

But the word which in this brief study is to be finally emphasized is the word **desire**. It means to earnestly long for something. The reason the Christian should earnestly desire the food of God is that he has already tasted that the Lord is gracious in being redeemed, born again. The term **if** in verse three does not express doubt but should, as is so often true in the Bible, be thought of as **since**. A baby, once coming to taste of milk, desires more and more. He desires to return time and time again to the source of his nourishment and pleasure. Such should be our desire! Having experienced the refreshing blessings of the spiritual food of Jehovah, we should long to feast upon it continually that we might grow thereby "unto salvation" (ASV). **Perhaps the principal reason for the arrested development of many professed Christians is their lack of desire for and, consequently, their refusal to partake of the food of God.**

Roger M. Hendricks, preacher for the Maryvale congregation, 4616 N. 49 Ave., Phoenix, Arizona 85031.



When The Saints Went Marching Out

Kent Ellis

Only God, who possesses perfect knowledge, is able to fashion a perfect system of truth which will not betray error or require correction with the passing of time and the mutation of circumstances. It is a distinguishing characteristic of every system of religion devised by man that it requires change and experiences evolution as time goes by. Such is the case with the Roman Catholic institution and its "precepts of the church." In recent years many of these precepts have been altered by the "princes of the church" and the "successor of St. Peter."



Such time honored and tradition sanctified customs as Latin in the mass, meatless Fridays, and veils on women in cathedrals have ceased to be mandatory. Agitation continues against priestly celibacy and for birth control.

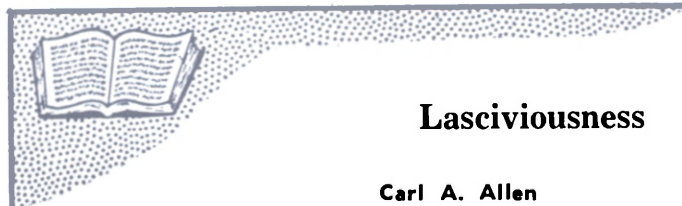
But the most recent fatality on the road to current relevancy is none other than the saint of travel himself, St. Christopher. He was one of some two hundred "saints" who were removed or demoted in the "liturgical calendar" of Roman Catholicism. The chief reason some were removed was that they never existed. They were purely fictitious persons. Such a one was St. Christopher, thought so often by so many to be lending his protective care to them as they travelled. Now it develops that they were travelling all alone. And all the while they were under the shepherding of an infallible pope who either could not or would not tell them they were resting under a complete delusion. Evidently, either ignorance or wilful deception kept him from informing his flock of half a billion.

The writer saw a fellow one time who had lost his St. Christopher medal in town and was afraid to try to go home without it. He knows of another case where a boy refused either to play basketball without it, or to go home after his medal, which had been forgotten. Only after someone else went to get the medal could the game commence. One often sees statues of St. Christopher in the automobiles driven by Roman Catholics. But, like the idols of old, all these statues and medals have literally been representative of nothing and nobody. One wonders now what will happen to all these medals and statues, and what people will do who have named children, church buildings, and institutions for this non-existent saint.

At the present time, when a person is canonized as a saint he or she is "officially and without any possibility of error declared to be in heaven." This is quite a feat to perform with a person who has never even been on earth, but not too much for one who is the "vicar of Christ" on earth.

When the announcement of the changes in the venerable
See **Marching Out**, page fourteen

Kent Ellis — Preacher for the church in Bryan, Texas.



Lasciviousness

Carl A. Allen

This word is defined to mean: "Unbridled lusts, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, and insolence: Wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females..." Thayer P. 79. W. E. Vines on P. 310 defines the word: "Denotes excess, licentiousness absence of restraint, indecency, wantonness..." and states: "**THE PROMINENT IDEA IS SHAMELESS CONDUCT.**" Websters Unabridged Dictionary states that Lascivious means: "1. Wantonness; lustfulness. 2. Tendency to excite lust."

This word is not used many times in the New Testament but every time it has a bad use and is such that the Christian is warned not to engage in it. Mk. 7:22; 1 Cor. 12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3; Jude 4; Rom. 13:13; 2 Pet. 2:2 and 2 Pet. 2:18. Just by reading these passages of Scripture one would learn that a Christian **MUST** shun every appearance of this terrible sin.

Lasciviousness is that which proceeds from the heart, Mk. 7:22. It can be found in churches as was at the church at Corinth, 2 Cor. 12:21. It is listed as a work of the flesh and those who practice such cannot enter the kingdom of God, Gal. 5:19-21. It is also listed as a part of the sins that is committed by aliens before they obey the Gospel, Eph. 4:19. In short it is **shameless conduct**.

When dealing with words such as this we are always confronted with **application** — what does it mean to be guilty of **LASCIVIOUSNESS**? When does a person become **LASCIVIOUS**? In our definition of this word we have the clue — 1. "filthy words" 2. "indecent bodily movements," 3. "unchaste handling of male and females," and 4. "the tendency to excite lust." I think a few words about each of these characteristics will be profitable.

While working in secular work I came in contact with many who would use the Lord's name in vain and use an ever-ending spray of words that showed the character and intent of the heart. One of the definitions of **LASCIVIOUSNESS** was "filthy words." To the man who is of this nature and character I brand him as be a **LASCIVIOUS** man. Christians, young and old, must avoid such character and traits. You must imitate Christ and not the Devil.

One night while watching T.V. I saw a bunch of boys and girl doing the "African Twist" (that is what I call it). They stand off from one another and go through some movements and little is left to the imagination. These movements are designed to appeal to "sex." I have had people tell me that this kind of dance is not wrong because the boys and girls do not touch—I didn't believe them then and I do not now. One of the characteristics

of the word **LASCIVIOUSNESS** was "indecent bodily movements." If this does not describe that kind of a dance, you please tell me what does. A young lady can be walking down the street and walk in such a way as to have "indecent bodily movements," it can be given in a smile or some other expression and this is what Paul is saying is a **LASCIVIOUS** person. A young man and lady should be so concerned about his or her movements that they are not like the man or woman of the world.

"Unchaste handling of males and females," is another characteristic of **LASCIVIOUSNESS**. How can one dance without handling another's passion? How can one handle another's wife as is done on the dance floor and it be legalized? Only one who does not know the nature of men and women; or, one who has a base motive would contend that such can be done and one not be guilty of **LASCIVIOUSNESS**.

The "tendency to excite lust," can be seen in many of the present day fashions. The shorts, tight-pants, short dresses and the tight dress are a few. It is not becoming to a Christian to be dressed or adorned in such. A Christian with pure motives will dress in such a way that will not

See **Lasciviousness**, page fourteen

Debate Thwarted

H. L. Bruce

There was a debate scheduled to begin on June 16th to continue the 17th, 19th and 20th in the meetinghouse of the Gap Road Church of Christ near Batesville, Ark. The disputants were to have been Elmer Moore and J. W. Kornegay. Brother Moore was to have taken the position that bible classes are scriptural and that women may teach some of the classes. He was to have also affirmed the scripturalness of a plurality of containers in the Lord's Supper. J. W. Kornegay, of Brickton, N. J. was to have taken the opposite position. I was to have moderated for brother Moore while a brother Brown was to have been the moderator for brother Kornegay. Brother Moore had the first speech and had spoken for exactly nineteen (19) minutes when Kornegay threw in the towel. He stated that brother Moore was too smart for him to be able to answer his arguments. He further stated that Elmer was to far over his head. Kornegay's moderator spoke up and said that Kornegay was incapable of carrying on an intelligent discussion with brother Moore. We tried to persuade them to continue with the debate but they could not be persuaded to do so. Brother Brown claimed to be an experienced debater, but declined the offer to go through with the debate. Since brother Moore had journeyed all the way from Kerrville Texas for the debate the Gap Road brethren were determined that his efforts would not be futile. They asked that he speak each evening through the 20th on the issues that were to have been discussed in the debate. He graciously consented and did just that. Elmer is a fine preacher and excellent debater. In my opinion the arguments which he advances are unanswerable.

End

Carl A. Allen—Preacher for the Timberland Drive congregation, Lufkin Texas Box 724, Lufkin, Texas 75901.

H. L. Bruce — Box 242, Mount Pleasant, Texas 75455.

HITHER... THITHER...YON

Jim McDonald



Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for **The Preceptor Magazine**, 1401 Epeley Street, Lufkin, Texas 75901.

We visited East Texas in mid-June. We could not help but reflect, as we were there, of the signs of growth in many parts of the state. Not growths that many might brag about, but slow, perceptible growth. In a meeting we held in Corrigan, Texas we had brethren visiting from Groveton, Tex. who told of their new building and of the increase that that church has experienced in the last year or so. This was happy news since a couple of years ago the church there faced a bleak future, number wise... Then, we journeyed to our home town and just briefly visited there. We rejoiced to see the church in Pineland, Texas in good condition spiritually and number wise. Four years ago these brethren had 25-30 in attendance. Their signs of attendance the previous Sunday said they had 98 the Sunday before; 80 the Sunday before that. **Donald Martin** is the preacher there and is doing an excellent job... We were with brethren in Burkeville, Texas in a short meeting and these brethren have shown wonderful growth over the years. I preached by appointment for these brethren 15 years ago, and it was nothing too uncommon to have a dozen in attendance. These brethren now are averaging 70-80 in number; having additionally built a very attractive building. Much of the credit there is due to the diligent labor of **Willis Farris**; such men as **John Richmond** and **R. E. Lee** (father-in-law of **Oliver Murray**) the church would not have made the advances it has experienced... We visited Western Louisiana with **J. W. Hicks** and rejoiced to see that the White Park church just outside of Leesville, Louisiana still is growing and has also just completed a nice new building, built in large measure by the hands of bro. **Hicks** himself. We saw throughout our visit these evidence of growth and enthusiasm for which we were happy to see.

By the bulletins we read of brethren moving. What a discouragement this is in many places, particularly when those who move have been pillars of strength! And yet, as we read bulletins today of three families moving to new places we could not help but reflect what a blessing their move would be to the cause of Christ were they were going. One family, a fine elder in the Arch Street church

in Little Rock, Ark. is moving to New York State. His move should be an asset to teaching people in that state which is virtually a virgin territory. Another family was moving from the fine Imhoff church in Port Arthur, Texas to Huntsville, Texas. What a loss to the brethren at Imhoff; what a gain to the struggling Southside church in Huntsville, Texas! Another, one of the finest men we have personally ever known, also a member of the Imhoff church in Pt. Arthur, Texas has been transferred by his company to the city of Baton Rouge, Louisiana. He will be sorely missed by Pt. Arthur brethren, but what strength he will add to the University church in Baton Rouge.

One has been baptized in May at the Glasgow St. church in Victoria, Texas where our good friends **David** and **Mamie Smitherman** worship and for whom David preaches. David and Mamie have just this month adopted a baby boy. Congratulations! — Three were baptized at the Sunnyvale, Calif. church — One was baptized in June at the Mt. View Ave. church in San Bernardino, Calif. — Two were baptized during May at the Fultondale, Alabama church — Two were baptized in late May at the Spring and Blain church in St. Louis, Mo. — **Wayne Partain** held May gosol meetings for Spanish church in West Texas; One was recently baptized at Midland; six more baptized during bro. Partain's meeting and one was baptized in Pecos Texas — Bro. **Herbert Thorton** writes to say that during April and May there were three baptized; three restored and two identified at Humble, Texas. Bro. Thorton has been working with these brethren for the past five years — **Mike Willis** writes to say: "In January I moved to Mooresville (Ind.) to begin working with the church located at 720 N. Indianapolis Rd. At the time that I moved, I had to find \$120 in outside support in order to make the move. Last month the church here assumed \$70 of that support and last night they assumed the other \$50 which makes the church here self-supporting.... In the same period of time we have had 7 baptisms and 6 restorations. — One was baptized during June at the Gardiner Lane church in Louisville, Kentucky — One was baptized during June at the Fairview church in

Garden Grove, Calif. — One was baptized during June at the Paris Ave church in Peoria, Ill. — One was baptized in June at the Second and Walnut church in Paragould Ark. — One was baptized in June at the Main and Gay Streets church in Gladewater, Tex. — One was baptized in June at the Preston Highway church in Louisville, Kentucky.

Ross E. Saunders held a gospel meeting in May for the Berney Points church in Birmingham, Ala. — **A. C. Moore** was with the brethren at Westwood in Birmingham also during May — **Billy Moore** held a June meeting for the Westside church in Pocahontas, Ark. — **James P. Needham** held a June meeting for the Jere Whitson Rd. church in June; he was with the brethren at Wapahu, Hawaii June 25-July 6 — **Ronald Mosby** held an early June meeting for brethren in Leitchfield, Ky. — **James R. Cope** was with brethren in Bearwallow, Ky. in an early June meeting — **J. R. Snell** was with the brethren in Charlestown, Indiana in a June meeting — **Art Ogden** held a June meeting for the Eastland church in Louisville, Ky. — **James P. Miller** held a late June meeting for the Wendell Ave. church in Louisville, Ky. — **Roy Cogdill** was with the brethren at Greens Chapel, Ky. in a late June meeting — **Paul Foutz** held a late May meeting at Hessville, Ind. — **Mason Harris** was with the brethren in Crestwood, Ill. also in late May — **Harry Pickup, Jr.** was with the Pruett and Lobit church in Baytown, Texas in a June meeting and with the Tuckerman Ark. church in a July meeting — **Al Payne** holds an August meeting for the Winchester Rd. church in Memphis, Tenn. — **Hollis Creet** held a June meeting for the Sterret, Birmingham, Ala. church — **Jack Holt** held a June meeting for the South Cullman church in Cullman, Ala. — **Lynn D. Headrick** held a mid-June meeting for brethren in Pleasant Grove, Ala. — **Robert F. Turner** held an early May meeting for the Hickman Mills church in Kansas City, Mo. — **Guy Roberson** held a June meeting for brethren in New Hope, Tenn. — **Johnny Edwards** held a June meeting for brethren at Colesburg, Tenn. — **Harold Howard** was with brethren at Friendship, Tenn. — **Ed. Bragwell** was with three country Tenn. churches in July meetings; Antioch, County Line and Petway — **Olin Kern** held an August meeting for the Central church in Charlotte, Tenn. — **Robert Jackson** was with brethren at Rock church in Tennessee in an August meeting — **Bill Cavender** held a June meeting for the Jamestown, Ind. church; in mid-June he held a meeting for brethren in Woodbury, Tenn. where two were baptized — In June-July bro. **Cavender** was with the Northside church in Dyersburg, Tenn. — In mid-July brother **Cavender** held a meeting for the Marttown church

FAITH

And

OPINION

CHURCH - Body of Christ

Eph. 1:22-23; 4:4; 5:23-25; Acts 2:47

GOSPEL - God's Power to Save

Rom. 1:16; Mk. 16:15-16; 1 Cor. 1:21

Believe - Repent - Confess - Baptized

Heb. 11:6; John 8:24; Acts 17:30; Rom. 10:10
Acts 2:38; Mk. 16:16; 1 Pet. 3:21

Lord Adds to the Church

Acts 2:42, 47

Must Live Right

Titus 2:11; Rom. 12:1-2; 1 Cor. 15:58

Lord's Supper - First Day of Week

Acts 20:7

Wear Name of Christ

Acts 11:26; 1 Cor. 1:10; 1 Pet. 4:16; Acts 26:28

CHURCH - Non Essential

Col. 1:13; Acts 2:47; Eph. 2:11-16

Direct Operation of the Spirit

Luke 8:11; James 1:21; 1 Pet. 1:22-23

Faith Only

James 2:24; Heb. 5:8-9; John 1:12

Join Church of Your Choice

Can't Fall From Grace

Gal. 5:4; John 15:1-6; Heb. 3:12

Partake Monthly - Quarterly - Yearly

Col. 3:17

Nothing In A Name

Acts 4:11-12; Phil. 2:9-11

WORD OF GOD

Rom. 10:17; Heb. 4:12

WORD OF MEN

Matt. 15:9; 1 Cor. 1:21; Jeremiah 10:23

in Parkersburg, West Va. — **Homer Hailey** held a June meeting for the South-End church in Louisville, Ky. — **Robert Turner** held a June meeting for the brethren at Sixth Avenue in Pine Bluff, Ark. — **Rufus Clifford** held a June meeting for the brethren at Shelbyville Mills Tenn.; **Leo Rogol** was with the Westvue church in Murfreesboro in early June — **David Claypool** was with the East Cheatham, Tenn. church in mid-June — **Harry Ozment** held a late June meeting for brethren at Ewing Lane, Nashville, Tenn. — The Poplar Street church in Cleburne Texas held a June lecture-ship — **Kelly Ellis** was with brethren at Lockland, Ohio in a mid June meeting; **W. C. Sawyer** was with brethren at Knollwood, Ohio — The brethren at Lebanon, Ohio church had a late June with **Earl Robertson** doing the preaching — **Bob Melear** held a gospel meeting for brethren at Norwalk, Calif. in early June — **Calvin Essary** held a June meeting for the Elsinore, Calif. church (Secco Hills) — **Morris D. Norman** held a June meeting for brethren in Cedar Bluffs, Va. (Wardell church) — Then brother **Norman** was with brethren in Hermiston, Oregon in an early August meeting — **Vic McCormick** held a June meeting for the brethren in Pontiac, Ill. — Brethren at Liberty Rd. in Lexington, Ky. held a late June meeting with **Ron Mosby** — The West End

church in Louisville, Ky. held a gospel meeting in late June with **Rudolph Berry** — **John Iverson** held a gospel meeting for brethren at the Southside church in Silsbee, Texas, late June — **Austin Mobley** preached in a gospel meeting for the Cameron, Ohio church in late June — **Peter J. Wilson** held a late June meeting for brethren at Huntington Beach, Calif. — **Granville Tyler** held a gospel meeting in late June for the Bellshire, Nashville, Tenn. church — **Weldon Warnock** held a mid-June meeting for the W. Main church in Barnesville, Ohio — **Austin Mobley** held a June meeting in Lewisville, Ohio — **Calvin Parker** was with brethren in Taylortown, Tenn. in a June meeting — **Johnny Edwards** held a meeting for the Cloesburg, Tenn. church in June — **Roy Cogdill** was with the Dunn's Chapel church (Tenn.) in a July meeting — **Harry Ozment** held a mid-July meeting for brethren in Highview, Ky. (or is it Tenn.?) — **Fred Shewmaker** held a July meeting for brethren in Blairs Mill, Ky.; **Earl Robertson** was with brethren in Neville, Ohio in a July meeting — **E. Paul Price** held a June meeting for brethren in San Saba, Texas — **J. F. Dancer** held a July meeting for the Pine Top church near Somerset, Ky. — **Ray Warren** held a June meeting at Ritchie, Ill.; **Vastel Chaffin** at Franklin Park — **Derrel Shaw** held a

June meeting for brethren at Main and Gay in Gladewater, Texas — **Ronald Mosby** held a June-July meeting for brethren at Gibson City, Ill. — **Edwin Hayes** held a June meeting for brethren in Pell City, Ala.

James R. Needham moves in mid-August to Orlando, Florida to work with brethren at Par Avenue, preparatory to aiding the establishment of a new congregation in the city. **Roy Cogdill** will continue preaching with brethren at Par Avenue — **Peter Wilson** is moving to Salem, Oregon to work with brethren at Market St. also preparatory to the beginning of a new church in the South End of Salem — **Kent Ellis** is moving from Fourth and Groesbeck in Lufkin, Texas to work with brethren in Bryan, Texas; **Clyde Strickland** is moving to work with brethren at Fourth and Groesbeck — **E. Paul Price** is moving in August to work with brethren at Southside in Duncan, Okla. — After a very pleasant two years of labor with the Second and Walnut church in Paragould, your writer is moving to Lufkin, Texas to work with the Loop 287 church in that city

Everett Todd — "My family and I moved to Houchuca City June 1, 1969 to begin here my first fulltime work. Twenty people were present the first Sunday morning, since then our attendance has more than doubled, one

See Hither, page 14

NOTHING DIFFERENT? ——— (Continued from page one)

Christian Church, and the church of Christ," it seems timely to give a brief summary of **Some** (sic) of the differences; this will enable the reader to see, at a glance, **Some** (sic) of the many distinctions, between these institutions.

Following this, Brother Overby gave his outline. The third point in his outline was as follows:

IN MONEY SCHEMES

IN NEW TESTAMENT LOYALTY

- | | |
|--|--------------------------------------|
| (1) Rummage Sales | (1) No such —
follow Bible plan. |
| (2) Paper Sales | (2) No such —
follow Bible plan. |
| (3) Doughnut Sales | (3) No such —
follow Bible plan. |
| (4) Coupon Sales | (4) No such —
follow Bible plan. |
| (5) Quilt Sales | (5) No such —
follow Bible plan. |
| (6) Auctions | (6) No such —
follow Bible plan. |
| (7) Bazaars | (7) No such —
follow Bible plan. |
| (8) Suppers: Any kind
to raise money | (8) No such —
follow Bible plan. |
| (9) Booths Galore | (9) No such —
follow Bible plan. |
| (10) Candy Counters | (10) No such —
follow Bible plan. |
| (11) Outside Pressure | (11) No such —
follow Bible plan. |
| (12) Shows | (12) No such —
follow Bible plan. |
| (13) Carnivals | (13) No such —
follow Bible plan. |
| (14) Plays | (14) No such —
follow Bible plan. |
| (15) Issue checks for cash,
but checks not to be
cashed - "Souvenirs." | (15) No such —
follow Bible plan. |

(Pulpit Diagrams and Sermon Outlines by Men - Tried and True — Volume 1: section 2; pp. 3, 4. Edited by Coleman Overby, 1936.)

Now, please observe the following from the writings of C. R. Nichol and R. L. Whiteside, both now deceased but whose names were household words among churches of Christ for more than fifty years:

CHURCH FINANCES OBJECTIONABLE SCHEMES

Suppers, Fairs, Dinners, Bazaars, Rummage Sales Etc.

It is surprising how many otherwise good people can see no harm in bazaars, fairs, suppers, etc. to raise money for religious use. They reason that if they give full value for the money, what harm can there be? Who can object if we run a legitimate business and put the proceeds into the church treasury? If this was carried on as an individual business, none could offer a valid objection; but these things are put before the community as church affairs, and people are expected to patronize them on that account. Such things do not fill any real need in the business affairs of the community any more than does the cripple who occasionally appears on the street selling pencils or shoestrings. You are expected to buy from the cripple because he is a cripple, and you are expected to buy from the church because it is the church. Such things

put the church before the community as a helpless cripple begging for patronage. It cheapens the church. More, it cultivates the church to look to some other way of raising the needed money besides the God-ordained way of giving. Such schemes benefit no one spiritually, but impoverish the spiritual life of the church. (*Sound Doctrine*; Vol. 111; pp. 144, 145.)

On this kind of preaching and teaching, older members of the churches of Christ of our time grew up. Were Overby, Nichol, Whiteside and thousands of others who so taught, wrote, and preached wrong? Is there any essential difference between a group of young people of the church washing cars on church property with the advertised purpose of devoting the proceeds to the support of the missionary work of their congregation in Guatemala and those things which Overby, Nichol, and Whiteside listed as objectionable practices of Christian Churches and other denominational bodies? **A neophyte in logic knows there is not!** Are we then "not doing anything different from what we have always done?" This is not an isolated case. Their number is legion. Yet, these good brethren would have us not describe them as "liberal." **End**



HEART TROUBLE ——— (Continued from page three)

say another man is not a Christian because he does not attend the same church, etc. That this scripture has no remote bearing upon such point can easily be seen by any interested student. In the first place there were not different churches in existence at that time in the same sense that there are now. All of the persons affected by these verses were members of the Jewish commonwealth and religion. Secondly, those who followed with Christ (i.e., John and the inner circle of disciples during the personal ministry) were by no means the only disciples of the Lord though there were no "Christians" at all at that time. This unknown person was truly a disciple of Jesus as the ones who rebuked him... was a disciple in the same cause and even had power to do the same signs. The fact that he acted "in the name of Jesus" (acknowledged by both those who rebuked him and also the Lord) proved that he was a true disciple or he could not have cast out demons. If evil men cast out demons, as the Jews charged Jesus in Matt. 12:24 then, as Jesus pointed out, you have a kingdom divided against itself. On the other hand, when the seven sons of Sceva sought by mere calling of Jesus' name to cast out a demon they not only failed in their efforts but were beaten by the man possessed of the demon. This will indicate that (1) Satan did not empower men to cast out demons, it would be working against his own interest, and (2) false men could not cast out demons by God's power. Since this man did actually cast out demons he therefore did so by God's power.

To do something "in the name" of Jesus involves doing it out of faith in those things which are made known concerning Him. The "name" means that which is made known concerning one. So, this unknown worker, though not one of the inner circle of the disciples that traveled about with Jesus was none the less a disciple and worked by mighty power through faith in Jesus' name. Instead of indicating that there were various "sects" following Christ and that one was as good as another, the facts bear out a very contrary truth.

(Please turn page)

There are many persons who have never read much in the Bible, but there are few who are not familiar with this passage as it is used to justify men following any course in religion they may choose and remain free from rebuke for their error.

End



ANGELS OF GOD (Continued from page five)

by the angels (Lk. 16:22). At the end of time the angels will serve the Lord in the separation of the righteous from the wicked (Matt. 13:37-43, 49, 50; 24:32).

Though God does not now work miraculously, he still works in many providential ways. It is not unthinkable that much of that which He accomplishes providentially is accomplished through the ministry of angels. It is not unthinkable that He at times frustrates through angels, certain wiles and devices of Satan. It is not unthinkable that He, through angels, effects circumstances favorable to ones spiritual good, and for that matter, even one's material good. If God still works for our good, do not His messengers or ministers the same?

End



MORMONISM (Continued from page six)

This, of course, is according to Mormon history and not the position of the writer. This is according to the doctrine of Mormonism, "The gospel of Christ and its direct communications between God and humanity — the glorious manifestation of the Father and His Son, Jesus Christ, bringing the restored gospel to man."

At the time Smith was supposed to have seen the angel Moroni, he was told that he must wait four years before receiving them. When the time came Smith stood for the fifth time by the stone box containing the golden plates as well as the Urim and Thummin. The golden plates were said to have been less in thickness than common tin; eight inches wide and bound together by three rings, forming a book about six inches thick. The Urim and Thummim being two precious stones set in an arch of silver which was fastened to a breastplate of pure gold.

As I read the historical account of all this, I begin to wonder why it is that I have so little faith. Joseph, it is said, was to have sole responsibility of all that gold, silver and precious stones. The Lord expected him to shield the record from profane touch and sight, even with his life, until the work of translation should be completed and the plates were to be returned to the angel Moroni.

Joseph was told by the angel that efforts would be made to rob him of the holy writings. And if you can believe anything written about the case, you could believe that much. The prophet's life was beset by assassins — men lurking by his pathway, discharged deadly weapons at his person, etc. As one writer states, "As Joseph and Mary were warned to flee with Jesus into Egypt, so the prophet with his wife and sacred plates were led to seek another place of residence for the performance of his labor." Dear reader, would you believe that while in that get-away wagon they were searched by officers, who, under pretended warrant of law, searched the wagon for the plates, but the angel of the Lord blinded the eyes of the wicked and

they found not what they sought? Well, believe it or not, it is Mormon history.

To Be Continued



EDITORIAL, Please Help Us (Continued from page two)

list. No gospel paper has enough; yet, a gospel paper cannot survive without them. **The Preceptor Magazine** is wholly dependent upon its readers to help us maintain a necessary number of paid subscriptions to continue publication. It is only through the income from subscriptions and the sale of advertising space that we are able to continue publication.

This editor is calling upon our friends to assist us in building up our subscription lists. Readers call upon our help in various ways from time to time and we are pleased to assist when we can. Both churches and preachers use space in the paper in securing a preacher or in getting a preaching place, respectively. Brethren in foreign lands and needy places rely heavily upon periodicals to help inform brethren of their wants as well as reporting their labors. Readers keep up with the activities of preachers and churches. It cannot be denied that faithful gospel papers furnish the means for much instruction and edification for the serious readers. As editor we thank and appreciate the excellent writers who make such a contribution by their excellent material.

Reader, will you assist us in building up our subscription lists in one or more of the following ways? (1) Renew your own subscription promptly when it expires. (2) Get others to subscribe to **The Preceptor Magazine**. (We will furnish upon request a free bundle of papers to be used in gathering subscriptions. (3) Encourage congregations to distribute a bundle each issue in their tract rack. (4) Supply us with both a list of the names and addresses along with the money to pay for them whom you wish to receive the paper. (5) Supply the money and we will supply the names and addresses of persons to whom they are to be sent.

For your convenience a handy **Subscription Order Page** is included on the opposite page.

Please help us!



What Others Are Saying

Thank-U-Gram—"To all those who work at the Publishing of **The Preceptor**: Please accept as my many thanks to you in the furtherance of the proclamation of the Gospel of Christ to a needful world."

—Ray Corns, Gibsonburg, Ohio.

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MARCHING OUT (Continued from page seven)

tion of saints was made, quite a furor erupted among "the faithful." The Vatican responded by saying an "incredible misunderstanding" had occurred. According to the "Holy See" no one was being forbidden to venerate the doubtful and imaginary saints, they were just not being required to do so any longer. If the devotees of "Holy Mother Church" wish to continue to do honor to people who never existed in heaven or on earth they are perfectly free to do just that. Somehow, it seems the effort to rectify the matter only made it worse. It is bad enough to say that non-existent persons were "canonized"; but, what about telling folks that after such is known, this need not bother their devotions to such non-entities?

It would seem that among thinking people the furor would only grow after they learn that the "infallible pope" and the "infallible church," which alone has the right and power to teach and interpret God's will to men, openly admit that non-existent persons have been beautified, canonized, eulogized, adored, prayed to, and trusted in by untold millions, living and dead. If an infallible church guided by scores of infallible popes could have been so wrong for so long about this matter what trust is to be placed in them relative to other matters? How can the claim to infallibility be seriously made by such obviously fallible persons?

But, really, consistent Roman Catholics should not become disturbed when the hierarchy abrogates some precept of the church. If they had the right to issue the pre-

cepts in the first place, they have the same right to modify or nullify them. It takes the same authority to enact a law that it does to revoke it. If these men have the power and right to make a saint, they have the same to unmake him. However, even the most devoted and trusted might question their competence in the exercise of their power.

Such are some of the problems with religions of men. But it is not so with the divine. The word of God abides forever. The kingdom of God stands forever. He who does the will of God lives forever. On these truths we can depend. They were not ordained by men and they cannot be abolished by them.  End

LASCIVIOUSNESS (Continued from page eight)

"excite lust." Should one dress in such a way as to "excite lust," they are manifesting the characteristic of the LASCIVIOUS one.

What is wrong with the Christian thinking of themselves and how they look? Is the day passed that the young lady stands in front of the mirror and takes a second look at herself before she leaves the room, asking herself if she is modest? The time has come when Christians must put renewed efforts on their morality and Christian principles. If WE do not set the standard of RIGHT and WRONG — Who Will? End

Send for your NEW Catalogue!

HITHER (From page 10)

has been baptized, one restored. God is blessing all of us here in our efforts. I would appreciate receiving bulletins from any of the brethren that mail them out."

John Bullock, 18231 Emily Rd., Texas 75240: "Since resigning full-time work with the St. Augustine Dr. church here in Dallas, I am available for appointment preaching and meeting work. If any church within a radius of 75 miles of Dallas needs my services, please contact me at the above address or call 235-6397 after 5:30 p.m."

John W. Pitman, P. O. Box 272, Mtn. View, Ark. 72560 — "Meetings have taken me to the following places: Warrenton, Mo. and Bowling Green, Mo. during the year. I am presently preaching for the church meeting in the Ben Community 17 miles out of Mtn. View, 2 Sundays each month and teaching Bible studies at East Side church in Town. Will consider relocating when schools are out in the summer. Have partial support. Contact me at the above address or phone 269-8514."

The church of Christ, 536 N. Poplar, Montebello, Calif. 90640 will send the **Words of Life** to any man or woman in the Armed Forces. The **Words of Life** is a weekly bulletin-type paper published by brother James E. Cooper

that deals with "first principles." Those desiring to take advantage of this offer should write to the church.

Hugh W. Davis, 310 Little Road, Marietta, Georgia 30060: "To those who may be planning a visit to the metropolitan area of Atlanta Ga.:

"After three years of meeting in the old YWCA at 181 Church Street in Marietta, we will soon move into our new meeting house. We hope that this move can be made by August or Sept., though delay in arrival of our pews could postpone the move. If you plan to worship with us in the near future, we suggest that you telephone one of the brethren listed below and inquire about our place of meeting at that time. Our new building is located at 2651 Powers Ferry Road in Marietta, less than 5 minutes from I-75. Take the Lockheed-Dobbins AFB exit and follow this exit road east until it dead-ends into Powers Ferry Road. A left turn here will take you to the building very quickly. If you know of anyone who is stationed at Dobbins Air Force Base or who is working at the giant Lockheed of Georgia plant, please tell them of our meeting place and send us their address here. We welcome them and you to worship with us. To learn the exact date of our move, telephone one of the following: Hugh W. Davis, 428-4658; C. H. Bankston, 422-6334; Grady Palmer, 427-5009."

New Congregation—"In April, 1969, brethren began meeting in Temple, Texas. They meet in the Recreational Hall of Tenn-Bell Homes on 206 West Avenue R which is just one block west of the old Main Gate of V. A. Hospital. Attendance runs between 15 and 20. Bill Haynes, who moved from Columbus, Ga., the first of January, lives presently at 503 Capps Street, Marlin, Texas but he plans to move to Temple soon. He operates an upholstery shop at 1401 1/2 S. 37th St. in Temple. The shop's phone is 773-1461."

Jerry F. Bassett, 305 Lee Lane, Bend, Oregon 97701 — "The last week in July I concluded work with the very fine church in Cottage Grove, Oregon and moved to begin work with the new church just recently started in Bend, Oregon. Ben Puterbaugh is to move to Cottage Grove and should be there by the time this report appears. The bulk of my outside support will be provided by Cottage Grove and Antioch, Calif. For the first six mo. San Pablo, Calif. also will send help. I am deeply grateful for the interest and generosity of these good churches. The brethren in Bend are meeting on Sundays in an attractive hall owned by the Sons of Norway located at the convergence of Harmon and Columbia Streets turning south off of tourist scenic route Century Drive. Phone number is: (503) 382-0892."

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2000 South Fifth at Brodie

Bible Study 9:45 A.M.
Morning Worship 10:30 A.M.
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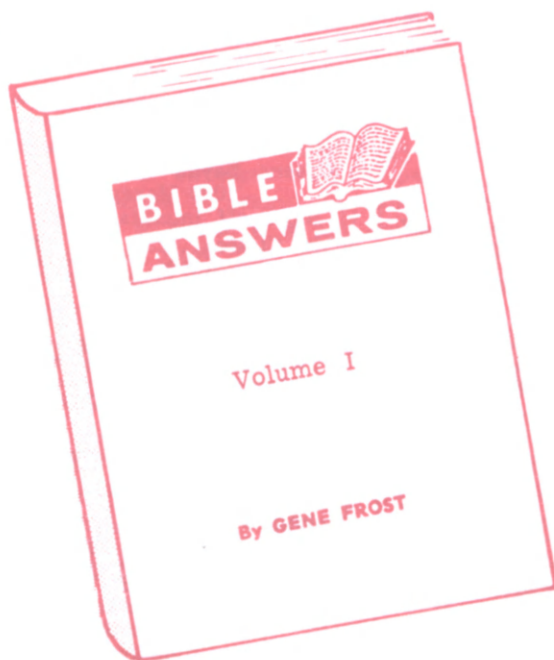
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Living Moments with the Living Word

James W. Adams

Sacrificing Liberty For Temporary Safety

In our day of rampant digression among the brethren, it is not too difficult for those with a conservative attitude toward the word of God to observe that multitudes confuse liberty and license. "Ye have been called unto liberty; only use not liberty for an occasion to the flesh" (Gal. 5:13.) is an admonition heard often among us. Yet, there is another and contrasting side to this matter which, in its way, is quite as productive of evil as is licentiousness.



True liberty in Christ stands midway between unbridled license and despotic severity. Students of church history have uniformly noted the tendency of people in religion to swing, like the pendulum of a clock, from one extreme to another. For instance, the moral permissiveness of medieval, Roman Catholicism had its consequent antithesis in the rigid inhibition of the Puritan ethic of later times. Among brethren today, there is on the one hand a licentious embracing of institutional, denominational religious practice and, on the other hand, a slavish subservience to extremism and prejudice. The former produces a liberal denomination with its human institutions and socially oriented paraphernalia. The latter degenerates into an inhibited, provincial sect with its perennial bickerings and multitudinous divisions. A classic example of the latter is the present state of the once strong, militant movement in the North and Midwest revolving around the teaching and influence of Daniel Sommer.

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

The Few Over The Many

The two extremities mentioned above which crystallize into movements among the brethren are carried on by the militant few while the silent majority simply acquiesces. Communism is a pertinent example of this characteristic in the realm of civil government. Only the militant few are party members, yet they control millions who are merely acquiescent and thus constitute themselves a mighty force for evil. The militant proponents of license in religion are actually few in number, but thousands acquiesce in their practices. In like manner, virulently vocal obstructionists are few, but hundreds slavishly yield to their unreasoned and unsound objections and thereby intensify their influence and power.

Liberty or Temporary Safety?

In this article, attention is directed to the latter of these two groups rather than the former. Generally speaking, acquiescence is adopted on the ground of expediency. It is argued that it is better to acquiesce than to have trouble among brethren. This is not the first time and it probably will not be the last time that expediency has been used to comouflage cowardice. Benjamin Franklin, American statesman of Revolutionary days, was right when he said. See **Temporary Safety**, page ten

VOLUME 18 SEPTEMBER, 1969 NUMBER 11

In This Issue

Editorial, Alaska,	
Stanley J. Lovett	Page 2
The Course of Sin,	
W. L. Wharton, Jr.	Page 3
Our Need Today: Godly Mothers,	
Irene Sowell Foy	Page 4
Very Interesting, Indeed!,	
Bryan Vinson	Page 5
Words With Obscure Meaning,	
Ernest A. Finley	Page 6
The Fallacy Of Mormonism (6),	
James W. Hester	Page 7
Report On Camille,	
Ron Lehde	Page 7
Hither . . . Thither . . . Yon . . .	
Jim C. McDonald	Page 8
Chart Sermon, Paul's Manner Of Life,	
Danny A. Brown	Page 9

The Preceptor Magazine

Stanley J. Lovett

Editor

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Alaska

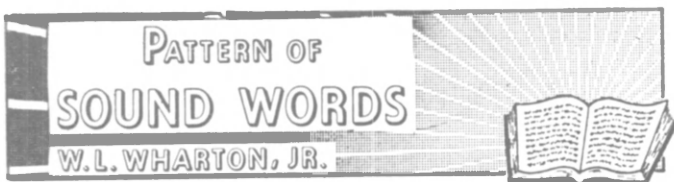
Alaska the indescribable!

Vastness, ruggedness, contrasts and awe inspiring beauty epitomize this strange and, at times, inhospitable place. Land of the Midnight Sun where Summer daylight never entirely vanishes and the Winter Sun is visible for only about three hours daily. Where moose occasionally wander into the two principal cities of Anchorage and Fairbanks and the annual salmon run affords all one desires of that delicious fresh fish for the taking from almost any stream that flows down to the seas. A hunter's paradise, the vast Polar expanse, home of the Eskimo and the Indian, alternately becoming a blooming garden of spectacular wild flowers and then a treacherous white desert of blowing snow and ice. Its once untouched pristine beauty now being marred by feverish drilling for petroleum on the North Slope, already with wells sunken in the Point Barrow and Prudhoe Bay areas in the Arctic Circle. Fertile land of wild flowers and berries where vegetables grow to enormous size due both to the land's fertility and the added hours of daylight. Feverish activity characterizes the petroleum activities 450 miles north of Fairbanks where the 48" Trans-Alaskan Pipe System will originate in the Prudhoe Bay area of the Arctic tundra running South through the Brooks Mountain Range on through the interior hill-country and then passing through the Alaskan Mountain Range until it finally completes its serpentine journey of 800 miles at Valdez, the seaport. Tons of heavy machinery are air-lifted daily from Fairbanks to the North Slope. The excitement of the 1916 Gold Rush days more than finds its counterpart in the present search for "black gold."

This writer, accompanied by his wife, spent two weeks in this incredible land the latter part of July and the first part of August of this year in preaching in meetings in Fairbanks and Anchorage respectively.

The two faithful congregations in Alaska are found respectively in Fairbanks and Anchorage. The Fairbanks church had its beginning in 1961. Brother Glen Burt, a young man of exceptional knowledge and ability, along with his wife and five children, has been in Fairbanks for about two years. He preaches for the brethren at College, a suburb of Fairbanks. This city of nearly 30,000 population is near Eilsen Air Force Base and still bears the atmosphere of the frontier along side of such modern and colorful structures as the University of Alaska complex which crowns the highest eminence in the city. Suffering

(Continued on page ten)



The Course Of Sin

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death" (James 1:13-15, ASV). This concise analogy of sin forms a perfect compliment to Paul's conclusion: "The wages of sin is death" (Rom. 6:3). Sin is not inherited. It is not something one contracts like a disease. Sin is the product of man's own doing. But, while this is true it does not explain why a man will enter into such service and collect such wages. So, while Paul's conclusion about the outcome of sin is the same as that in our text he does not explain why men will serve the devil. The text in James does afford us an explanation.



The Matter Of Lust Whereby The Devil Entices Men Into His Service

No man ever entered the service of satan out of love or admiration either for the devil or for his cause. He enters for one reason only...his own selfish desire to gratify his lust. The term "enticed" is from a word which means "to lure by a bait." In our text it is used metaphorically for lust itself by which a man is enticed. "Lust" is strong desire of any character, whether good or evil. Such desires are evil when they run contrary to the direction of Jehovah. Were the devil unable to excite in man a strong desire (lust) for obtaining some forbidden possession, experience or a revulsion against God's will he would be powerless to lead man into sin. This is a powerful truth to be prized by all who would cease to serve satan. Satan's first overture to Eve well illustrates this particular truth. If man's own heart did not respond to the devil's allurements the terrible journey of sin would never begin.

Sin Itself Considered In The Light Of Being The Offspring Of Lust

John tells us that "sin is the transgression of law" (1 John 3:4). God has set the course of man's race and the devil's design is to either get man to step outside (transgress) or to fail in any particular. We frequently hear it spoken of as sins of "ommission" or "commission." If the selfishness in one's heart is not sufficiently aroused by one approach or avenue then satan will resort to another. His tricks are varied and his allurements endless as he strives for the ruin of every man. It is a terrible tribute to his untiring efforts and devilish cunning that no man,

save Jesus of Nazareth, has ever completely eluded him. How true that when lust hath conceived it beareth sin. Sin is the child of lust and the devil its daddy but the sinner allowed that child to be born to the lust that was in his heart. What a fearful and personal responsibility for sin in one's own life.

The Final Fruit Of This Course Of Life Is Death Itself

By this series of striking metaphors James represents the devil and one's personal lust as the progenitors of death (eternal separation from God). The eternal separation of the sinner from God is the natural offspring of the sinner's response (lust) to the devil's temptation. For a man to be eternally separated from God he must have supplied a lustful reception to the devil's offering and have allowed that lust to lead him into the execution of sin. It is more than passing strange that no man loves the devil but men love sin and so serve the devil. Satan makes no effort to win the affection of his followers for he is altogether hateful and vicious. He appeals not to the good that is in man but to what may be turned to evil. What is worse, man accepts the service of this monster and brings upon himself ruin not out of admiration of satan or even of evil in general but simply out of selfishness for a passing moment. Like a drug addict, the sinner is brought to contemplate his desire out of context with reality. Only selfishness can explain his indulgence. Satan is a despot ruler without a loyal subject or admirer in his kingdom. His is an empire of wickedness spawned by his evil designs lustfully carried out by selfish souls. It is perhaps only in this light that one comes to self-knowledge about himself and his course in sin that will shock him into resistance against the devil and lead him to Christ. Faced with the reality of sin, none can rightfully blame others with their crime.

* * * * *

Forgiveness — An Infrequently Practiced Virtue

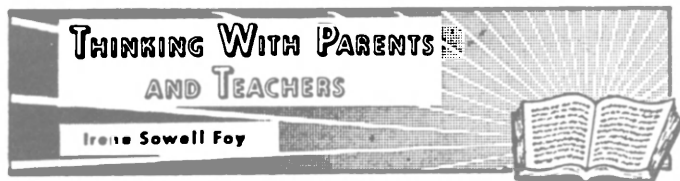
"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? And Jesus said unto him, I say not unto thee, until seven times: but, until seventy times seven" (Matthew 29:21-22).

These are the words of our Lord as he deals with a deeply important subject, —the forgiveness of personal injuries. In a world characterized by wickedness it is vain to expect that we will escape ill-treatment, however carefully we behave. To have knowledge of how we ought to conduct ourselves when ill-treated, is of great importance to our spiritual well-being.

Jesus laid it down as a general rule, that we are to forgive others to the uttermost. Peter's question of forgiving seven times is answered by, "I say not unto thee till seven times, but until seventy times seven."

This rule, like so many utterances of our Lord, must be reflected upon with sober-minded qualifications. For
See Forgiveness, page eleven

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



Our Need Today: Godly Mothers

Many are the remedies that are being suggested for the spiritual illnesses that seem to have reached epidemic status today. If we could name the disease that is making "countless thousands mourn," we might call it "Man's Inhumanity to Man." However, if we would be wise, we should spend time investigating the causes of so much trouble among the peoples of the earth. We could then use effective measures so the next generation might be spared the prevalent wanton destruction of property and of time by rebellious people.



William Wordsworth expressed poetically the truth that lasting impressions are made on the human heart in childhood. He stated the idea in these words:

"My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shali grow old,
Or let me die!
The Child is father of the Man;
And I could wish my days to be
Bound each to each by natural piety."

We find in the words of the Holy Spirit in the long ago the origin of the thought: "Sc was it when my life began; So is it now I am a man." The Holy Spirit spoke it this way: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Surely, "the Child is father of the Man."

Inspiration has designed that "that which is perfect is come." His complete will for man. That being true, there is no excuss for walking in darkness in the solution of our problems. Jesus said, "I am the way, the truth and the life" (John 14:6). His way will solve all of our problems.

It is necessary that we, as parents and teachers, learn His Holy Way, put it into practice, "shew forth His excellencies," and help our children to be able to say, "Thy word have I hidden in my heart, that I might not sin against thee" (Psalm 119:11).

Whose Is The Responsibility To Train The Child

It was within the power of the Creator to bring all people into the world as adults, as He did with the original pair.

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 His infinite wisdom He did not use His great power in that way but chose rather to make a law of reproduction and bring people into the world as helpless infants. He places babies in the arms of mothers to feed, nourish, protect and care for them, helping them to grow physically, mentally, emotionally and spiritually. The father, as head of the wife, has the oversight and the responsibility to provide those things necessary for his wife, his helper, to meet her obligations. By nature, the mother is suited to care for the needs of the young child so she must need be a "keeper at home." A professor of education, after having studied and observed the growth of young children reached this conclusion: "A mother's lap is the greatest university a child can have."

Since we have a changeless and an all-wise God, we will do well to take heed to His command to His "chosen" of old:

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates...Ye shall not go after other gods, of the people which are round about you." (From Deut. 6.)

Are our mothers today diligently teaching their children by precept and example? Surely we are teaching, but what? De we talk with our children about spiritual verities as we sit in our homes, as we walk with them, and do we tuck them into bed at night with thoughts and words of appreciation to the Giver of our many blessings? That is a tried and THE true way, the only way to make men and women after God's order who will say, as did the Master, "My meat is to do the will of him that sent me."

We are concerned that that is not the prevailing pattern of child-care today. We have sought to give our children "advantages which we did not have." We have moved them to the city until today "urbanization" is one of our big problems as sights and sound of city life are not always that which is conducive to lead one into paths of truth and right. William Penn seemed to anticipate that problem when he wrote: "The country life is to be preferred, for there we see the works of God, but in cities little else but the works of men." He said further, "Men are generally more careful of the breed of their horses and dogs than of their children."

Some one asked, "Can a woman's tender Care,
cease,
toward the child she bare?"

The answer is, "No, if she really loves that child. She will not only study and work to provide the physical needs that will develop his body as a fit dwelling place for the Spirit, but she will study the care of his mind, ever keeping it pure and clean that he may desire "the sincere milk of
See *Godly Mothers*, page eleven

MEDITATION AND EDIFICATION

Bryan Vinson



Very Interesting, Indeed!

Anyone who keeps even measurably abreast of the changing scenes of our times in the political, social and religious areas of interest and action must surely be impressed with the state of flux which currently prevails. In none is this more evident than in the field of religion. And, apparently, none are immune to the influences of change so rampant today. Among the groups, which have been ruptured by the changes wrought, the Disciples of Christ occupy a prominent place. They, too, just as we, have been torn asunder by the differing concepts which have developed among them.



In an editorial in the June 24th issue of the Firm Foundation notice is given to this cleavage among the Disciples, and of a meeting between some of the "Independent Christian Churches" brethren, and a like number from among the brethren in the church of Brother Lemmons persuasion. The editor was among the number, and the meeting was the outgrowth of another editorial written by him last October. He heads his report of this as "On a very interesting meeting." I'm sure the meeting was very interesting, for I find his brief report of it most interesting indeed. Not only so, but I am genuinely pleased that such a meeting was held by the participants named. I think it has the possibility of being good for those who were present, and others who are fully acquainted with all that was done and said. I wish it should be published; that is, the speeches made by all those there, and thereby we all could study the contents of the matter discussed. So far, though, I am wholly dependent on brother Lemmons' report, but it sheds enough light to whet one's interest in what happened.

He tells us that "some leaders among them approached us with the position that some of us meet with some of them, in much the same pattern as the now famous "Arlington meeting" with the non-cooperation group, for a restudy of the grounds of agreement and the grounds of disagreement between the two groups. This meeting materialized, and was held last week in Memphis, Tennessee."

I regretted that brother Lemmons, in this statement, employed a misleading expression (non-cooperation group) to identify those of us who met with him and others at Arlington a year and half ago. Many of his readers may construe such terms of identification as being correct and thereby be led to believe we are opposed to all kinds and forms of cooperation among congregations. This would be

See **Very Interesting**, page eleven

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

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Words With Obscure Meaning

Ernest A. Finley

In the passing of time words often change their meaning. In some instances, words which were in common usage for an extended period of time may fall into disuse and their meaning be largely forgotten. Consider the following examples:

The word **"amazement"** as found in 1 Peter 3:6 (KJV) signifies "terror." It is so rendered in the American Standard Revised Version, "... if ye do well, and are not put in fear by any terror."

Who immediately recognizes the import of the word **"anon"**? As used in the New Testament (KJV), it signifies "immediately" or "straightway" (Matthew 13: 20; Mark 1:30). When the seed was sown in stony places, Jesus tells us that the man **"straightway with joy received it"** (Am. St. Rev. Vers.).

Do you know the what the word **"assayed"** signifies? As used in Acts 9:26 it signifies "attempted." Paul **"assayed to join himself to the disciples"** in Jerusalem.

Paul admonished Timothy to **"... give attendance to reading, etc"** (1 Tim. 4:13 KJV). Here **"attendance"** signifies to "give attention" or "give heed" to (See ASRV).

The word **"bowels"** is found often in the King James version. It may signify the "heart" or "affections" or "tender mercies" or even "anguish." Paul said of Onesimus, whom he had sent back to Philemon, he is **"my very heart"** (Phile. 12 ASRV). The King James Version says, **"mine own bowels."** See also: 1 Jno. 3:17; Phil. 2:1; Phil. 1:8.

The word **"careful"** has a far different usage today than that of centuries past. When used in the King James version it signifies "anxious." Paul wrote, **"be careful for nothing"** (Phil. 4:6 KJV). In the ASRV it is rendered, **"In nothing be anxious."**

"Conversation" today means an exchange of thoughts in verbal expression between two or more people. However, when found in the Bible it may signify "citizenship" (Phil. 3:20 KJV), or "life" or "living" (1 Pet. 1:15 KJV), or "manner of life" or "way of life" (2 Cor. 1:12 KJV). Paul wrote, **"Only let your conversation (Manner of life ASRV) be as it becometh the gospel of Christ"** (Phil 1:27 KJV).

Have you had trouble with the word **"ensue"**? As used in the King James, it means "pursue." **"... let him seek peace, and ensue ("pursue" ASRV) it"** (1 Pet. 3:11).

Have you wondered about Paul's exhortation to the Thessalonians that they should **"comfort the feeble-minded"** (1 Thess. 4:14 KJV)? What does it mean—"the feeble-

minded"? He is not talking about brethren or people that are mentally demented (though I am sure we should deal kindly and gently with all such). The idea is, **"encourage the fainthearted"** and it is accordingly rendered in the ASRV).

The expression **"fetched a compass"** (Acts 28:13 KJV) is rendered **"made a circuit"** in the ASRV. Obviously, they sailed in a manner or tacked the ship in such a way as to arrive at their destination even though it was not a straight course. If I fetched a compass today while sailing on the Gulf, it would signify that I took in hand an instrument for aiding me in navigation. But that is not what it means in Acts 28:13 KJV.

"Grudge not one against another, brethren, lest ye be condemned..." (Jas. 5:9 KJV). The word **"grudge"** as used here in the King James Version means **"murmur"** or **"complain."**

The word **"instant"** is found in several places in the King James version of the New Testament. Luke tells us that **"... they were instant with loud voices, requiring that he might be crucified"** (Lk. 23:23 KJV). Here, the term signifies that they were **"urgent"** or **"insistent."** The term is also found in Rom. 12:12 **"... continuing instant in prayer"** (KJV), signifying **"constant"** or **"steadfast"** or **"devoted."** Still another passage uses the term. **"preach the word; be instant in season, out of season"** (2 Tim. 4:2, KJV). The meaning is **"urgent"** or **"ready"** or **"insistent."** Paul urges that one should not be so easily deterred in his efforts to save the lost.

Paul wrote of the battle against the flesh thus: **"But I keep under my body, and bring in into subjection..."** (1 Cor. 9:27 KJV). The expression **"keep under"** is rendered **"buffet"** or **"bruise"** in the ASRV. Paul is saying, **"I harden my body with blows."** Fighting the battle against the flesh is not to be won without self-discipline, self-control and self-sacrifice.

Jesus told Nicodemus, **"The wind bloweth where it listeth"** (Jno. 3:8 KJV). **"Listeth,"** as used here, means **"willeth"** or **"wishes."**

The word **"meat"** is found in dozens of Old and New Testament passages. In the Old Testament it often signifies **"meal"** as in the term **"meal-offering"** (Lev. 2:1, 3). In many Old and New Testament passages, it signifies **"food."** The expression **"strong meat"** is found in Heb. 5:12 KJV but it is rendered **"solid food"** in several other versions.

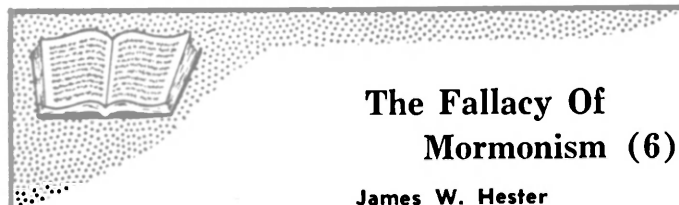
"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death" (Rom. 7:5 KJV). The word **"motions"** is translated **"passions"** or **"desires"** in other versions and is accordingly better understood.

The word **"nephews"** is found in 1 Tim. 5:4 KJV but is better and more accurately understood as it is translated in several other versions: **"grandchildren."**

James tells us **"... that the Lord is very pitiful, and of tender mercy"** (Jas. 5:11 KJV). The idea here is that the Lord is **"full of compassion"** or **"full of piety."**

The word **"prevent"** has gone through a radical change
See **Obscure Meaning**, page thirteen

Ernest A. Finley—718 Lambuth Ln., Dear Park, Texas 77536



The Fallacy Of Mormonism (6)

James W. Hester

BELIEF IN BLUNDERS

Orson Pratt, an ardent defender of Joseph Smith once stated, "If the Latter-day Saints are not what they profess to be, one thing is certain, that no man will ever be able to confute their doctrine by the scriptures. However imperfect the people may be, their doctrine is infallible. . . . Where is the man, no matter how great his attainments, that can show Mr. Smith's doctrine to be false?"



Of course, we lay no claim to great attainments and would deny the need of such to set before our readers the shortcomings of the Mormon prophet. It would however, seem proper for the Mormons to prove their man to be a prophet of God, inasmuch as they are proposing something to be considered and accepted. If it cannot be proven that an angel gave Smith a message; that he received the golden plates or received revelations, then Mormonism cannot be proven to be from God. The Mormon doctrine must stand or fall, in the person of Joseph Smith. Either he was a true prophet or else he perpetrated a false religion.

The Gold Plates Blunder

The modern prophet, Seer and Revelator, Joseph Smith, relates the following in the Pearl of Great Price, one of the four books accepted by the Mormon church as inspired of God:

Sometime in the month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows: I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. (P. of G. P. with punctuations as found, p. 55.)

Professor Anthon, knowing that his name was being used to advertise the Book of Mormon, began to protest. In a letter dated January 17, 1834, he denies having seen a translation of any kind and asserts that the characters

James W. Hester—Preacher for the Venice church of Christ, 12017 Herbert Street, Los Angeles, California 90066.

which Harris showed him were anything but Egyptian. Mr. Anthon says in this letter that the copy exhibited by Harris contained characters arranged in columns, imitating Greek and Hebrew letters, crosses, flourishes, Roman letters inverted and that these perpendicular columns were terminated by a clumsily drawn circle, divided into several compartments, decked with various strange marks, evidently copied from the Mexican calendar given by Humboldt but so copied as to conceal the source from which it was taken. (Remy and Brechesley, Vol. 1, p. 245.)

Later, another letter was written by Professor Anthon which was quoted by Apostle Orson Pratt in "Divine Authenticity of the Book of Mormon" page 295:

See **Mormonism**, page thirteen

Report On Camille

936 Cherokee Drive
Pascagoula, Miss. 39567
August 26, 1969

Stanley J. Lovett
4123 Valleyfield Drive
San Antonio, Texas 78222

Dear Stanley,

Following is a more accurate report concerning the Christians on the Mississippi Gulf Coast:

On Sunday evening, August 17, 1969, Hurricane Camille struck the Mississippi Gulf Coast with such force that many people were killed and a tremendous amount of property was destroyed. Since so many concerned brethren from all around the country have called wanting to know what they could do, I thought this report might be helpful.

Among the saints meeting at Pasagoula and Gulfport (Mississippi City) there were no deaths and no report of physical harm. What makes this so wonderful is the fact that the population along the coast is confined to an area about ten miles wide that has hardly any elevation.

Nearly everyone sustained some damage to their property. One family in Pascagoula had their house gutted by rising water and in addition lost about 95% of their belongings. Another family in Gulfport lost most of their clothing. However, the immediate needs of these families have been met. Insofar as I know, NO member of the two above mentioned congregations is destitute and in need of immediate aid at this present time.

The two meeting houses suffered only minor damage, and the two churches continue to meet without interruption.

I know that I speak for all the Christians in this area when I say that all the calls expressing concern for our well-being are greatly appreciated and are heartening beyond measure. I won't attempt to list all the congregations that have offered help for fear of leaving even one out, but your prayers on our behalf are deeply appreciated.

In Him,
Ron Lehde

WITHER... THITHER...YON

Jim McDonald

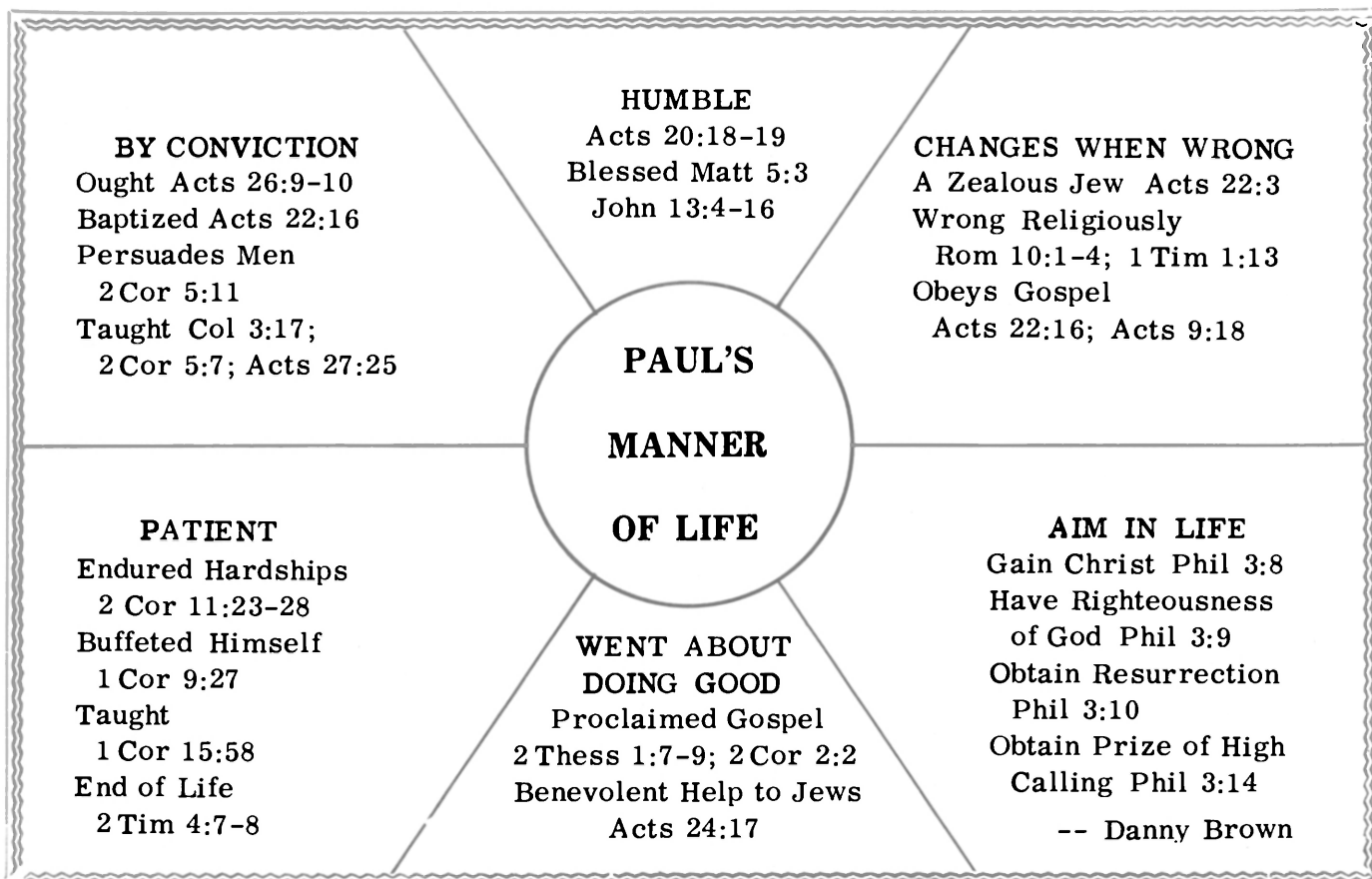
Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for **The Preceptor Magazine**, 1401 Epeley Street, Lufkin, Texas 75901.

Two were baptized in August at the Bellaire church in Houston, Texas— One was baptized in late August at Cedar Ave. in Moundsville, West Virginia — Two were baptized in July and August at Second and Walnut in Paragould, Arkansas — Two were baptized in late August at Arch St. in Little Rock, Arkansas — Eight were baptized in August in a gospel meeting in Haynesville, La. — Two were baptized in August at the Winchester Road church in Memphis, Tenn. — Four were baptized in Aug. in Kerrville, Texas — One was baptized recently at the Eastland church in Louisville, Ky. — Six were baptized in July and August at the University Drive church in Lafayette, La. — One was baptized in a recent meeting at Blairs Mill, Ky. — Three were baptized in July at Southside in Mt. Pleasant, Texas — Two have been baptized in past weeks at the Paris Ave. church in Peoria, Ill. — One was baptized in July at 77th St. in Birmingham, Ala. — Two were baptized in July and August at the Huffman church in Birmingham — Preston Highway in Louisville was the scene in late July for two baptisms — Paul K. Williams reports of 10 baptisms among the Africans — One was baptized in August at Imhoff Ave. in Port Arthur, Tex. — Two were recently baptized at the church in Bangor, Maine — Four were baptized in July and August at Sixth Ave. in Pine Bluff Ark. — Two were reported in a recent meeting in Evening Shade Arkansas — Seven baptisms were the result of a gospel meeting at Highview church in Nelson Count, Ky. — One was baptized in July at the Perry Heights church in Nashville, Tenn. — Three were baptized in July and August at Fairview church in Santa Ana, Calif. — One was baptized in June at Embury Hills in Atlanta — One was baptized in July at the West Murray Ky. church— Two were baptized in August at Expressway church in Louisville, Ky. — Two were baptized in August at Pine-land, Texas—Two more were baptized at Preston Highway in Louisville in August — One was baptized during July at Southside in Tulsa, Okla. — “Along the Border,” a report of the work among Spanish brethren, reports 14 baptisms in various cities in its last report —

Aude McKee held recent meetings at Pedin, Ind. and Courtland Ave. in Kokomo Ind. — He was also in meetings in late August at Traders Point near Indianapolis and Stilesville, Ind. — Buford Wrather held a late July meeting for the church in Torrance, Calif. — Leon Odom held a late July meeting at the Southeast church in Ft. Worth, Texas — Ralph Smart, Sr. held a September meeting at Danforth, Maine — Robert Farrish held a late July meeting for the Sky-line Drive church in Birmingham — W. R. Jones has held recent meetings at Yoakum and West Columbia, Tex. — Jerry Ray returned in September to hold a meeting for brethren in Green's Bayou, Houston, Tex. — J. Frank Ingram held a September meeting at Blue Ash, Cincinnati, Ohio.— W. G. Bass held a meeting for the Pisgah church; Knollwood had a meeting with Luther Blackmon; Evendale with Lowell Blasingame; Lockland with Delton Porter. All the previously named churches are Cincinnati area churches — James E. Cooper holds a late September for brethren at Somers- et, Ky. — Paul Casebolt holds an early October meeting for brethren in Columbus, Ohio at West Broad — Luther Blackmon is to be at Lebanon, Ohio in mid-October and Charles Brown will be at Mason, Ohio in a late October meeting — John Iverson holds a meeting in mid-October for brethren at Central in Beaumont, Tex. — J. F. Dancer held a gospel meeting in September for the Seymour, Ind. brethren — Leon Odom was in Baytown, Texas for a September meeting for the Eastside church — Elmer Moore holds an early October meeting for brethren at North Main in Vidor, Texas — Tom O'Neal held a late September meeting for brethren at Rose Hill, Va., and an October meeting for brethren in Winchester, Va. and Tullahoma, Tenn. — Yater Tant held a gospel meeting early in Sept. for the Highland St. church in Hammond, Ind. Homer Hailey held a mid-July meeting for brethren at Valley church in Phoenix, Ariz. — Stanley Lovett was with brethren at N. 55th Dr. in Glendale, Ariz. for a July meeting — Dennis Abernathy held an early August meeting for the brethren at Covington, Ga. — Charles Morton held an August meeting for the church at Mull, Ark. — Aubrey

Belue held a June meeting for the church at East Columbus, Miss. — Connard held a July meeting for the Ridgecrest church in Orange, Tex. — Jim Yopp held a meeting in July-August for brethren at Marked Tree, Ark. — Richard Pentecost held a September meeting for the Willow Glenn church near Central City, Ky. — John Iverson was with the Lawrenceville, Ga. church in a late September meeting — Luther Blackmon was with the Paris Ave. church in Peoria, Ill. in a late August meeting— The Brown's Chapel church near Spring Hill, Tenn. had a late August lectureship — Austin Mobley held a gospel meeting for the Powhatan Pt. Ohio church in August — Jere Frost held a September meeting for the Cedar Ave. church in Moundsville, W. Virginia — Harold Howard held a July meeting for the brethren in Lexington, Alabama — Delton Porter held an August meeting for brethren at Hogaboom Road in Groves, Tex. — Paul Caldwell was in a late July meeting for the Loogootee, Indian brethren, he was with brethren at Prospect, Ind. early in August — Luther Blackmon was with brethren at Gardendale, Ala. in August — He was with brethren at Ensely (Birmingham) also in August — Horace Huggins was at Summiton, Ala. and Lanny Courtney at Sterrett, Ala. in late August — Carol Sutton held a mid-September meeting for the Plano, Ill. church — James P. Needham was with brethren at Pontiac, Ill. during September — Franklin Puckett was with brethren at Steele, Missouri during August in a gospel effort.

The Clay Street church in Paducah, Ky. held an August meeting with Leon Goff preaching — Earl Pickle held a July meeting for brethren at Brookshire, Texas — The Southside church in Hunstville, Texas held a late September meeting with Arnold Hardin preaching — W. C. Sexton held an early August meeting for brethren in Morrilton, Ark. — Robert Turner held a meeting in late July for the Cooper, Texas church — A. C. Gilbert held a mid-July meeting for the brethren at 4th Ave. W. in Birmingham, Ala. — E. C. Gilbert held an August meeting for brethren meeting at Posep's School near Russellville, Ala. — Maurice Barnett held a late July meeting for the Clute, Texas church — J. F. Dancer held an August meeting for brethren at Buckhorn, Miss. — R. J. Stevens held a gospel meeting at Pomona, Calif. in August — Bill Crews held a meeting for brethren at 12th and “C” in Colton, Calif. — C. D. Plum held an August meeting for the brethren at Lewisville, Ohio — Bob Craig holds a November meeting for the Southside church in Pasadena, Texas — John Ledgerwood held an August meeting for the 9th Street church in Bessemer, Ala. — Barney Keith held an August



meeting for "E" and Quintard, in Anniston, Alabama — Leslie Diestelkamp held an August meeting for the brethren at Imhoff in Pt. Arthur, Texas — Billy Moore held a July meeting for the Locut Grove church (Okla.) — Glen Lovelady held a Sept. meeting for the Home Gardens church in Corona, Calif. — W. L. Wharton held a September for the "E" Street church in Ontario, Calif. — Marshall Davis held an August meeting for the Apple Valley, Calif. brethren — Don Brown was with brethren in Oceanside, Calif. in an August meeting — W. L. Wharton held an August meeting for the Del Rosa, Calif. brethren — He was with brethren at Fairview in Santa Ana for an early September meeting.

Brethren at Annandale, Va. (Washington, D. C.) have completed their new building and had an August meeting with Ward Hogland preaching — Maurice Jackson, Jr. met J. L. Pipkin of the United Pentecostal church in Huntsville, Ala. in debate on the Godhead, the Holy Spirit, speaking in tongues and miracles — Jady Copeland is now working with the Sepulveda, Calif. church — James H. Parsley is working with the Studebaker Road church in Long Beach — Victor McCormick has moved from Sciotoville, Ohio to Brownsburg, Ind. to work with brethren there. — Luther Roberts is now working with

the North Freeport Texas church — Hubert Robinson has moved to Brilliant, Ala. to work with the church in that city — Edgar Walker has moved to Haynes Street in Akron, Ohio to work with the brethren there. — Larry Devore has moved to South Bend, Indiana — Lewis Lawson is now working with brethren at New Carlisle, Ohio — John Clark is the new preacher for the Expressway church in Louisville — Harold Howard is working with the Franklin Road church in Nashville, Tenn. — Robert McCurdy is preaching for the White Road church in San Jose, Calif. — Pat Farish has moved to Ft. Worth to work with the Castleberry church, and Elden Givens has moved to Corpus Christi, Texas to work with the Parkway church —

O. J. Swinney reports on the work at Henderson Blvd. in Kilgore, Tex.: The work here is beginning to show results favorable... There have been three fine people immersed and several have returned, plus prospects of several other families. Pray for us."

L. Wayne Cobia, Forrest City, Ark. "August marked the completion of my first year in preaching the gospel of Christ. During the year there were seven baptisms, two restorations, and seven to identify with the work here. Travelers between Little Rock and Memphis please take note that a

sound congregation meets at 403 Fussels Street, Forrest City, Ark."

Harold Fite, Lubbock, Texas: "On July 20, 1969 I concluded 9 years of labor with the Castleberry church in Fort Worth. I am now working with the saints who meet for worship and study on 62nd and Indiana Streets, Lubbock, Texas. We would be happy for you to visit with us when in Lubbock. My new address is: 5438 33rd Street, Lubbock, Texas 79407. Phone 795-9731. Patrick Farish followed me at Castleberry and began his work September 7, 1969."

Herbert Thornton: "Sunday, Aug. 17, after over five years of enjoyable work with the Humble church of Christ, I gave my resignation and accepted the invitation of the elders at the Spring Branch congregation in Houston to work with them. During the time I've been in Humble we've had 42 baptisms, 73 restorations and 40 to place membership. The Humble congregation has not selected anyone to work with them when I leave. Preachers interested in making a move should contact Fred Bogs, P. O. Box 456, Humble, Texas 77338 or call person-to-person 446-2520. I recommend the Humble congregation as sound in the faith and while I have a very deep affection for the brethren here I am eagerly looking forward to the new work with the Spring Branch congregation in Houston."

TEMPORARY SAFETY (Continued from page one)

"They that can give up essential liberty to obtain a little temporary safety deserves neither liberty nor safety." (Historical Review of Pennsylvania via Familiar Quotations, Bartlett.) It can be added that they who give up essential liberty in religion for a little temporary safety or peace will enjoy neither.

Sir Neville Chamberlain of England, the little man with the umbrella of World War II, sought to purchase temporary safety by a sacrifice of essential liberty in his dealings with Adolph Hitler and the Third German Reich. Instead of safety, he reaped the enslavement of the whole of Europe except the British Isles, brought the entire world to the brink of disaster, and bathed it in blood. Patrick Henry's impassioned "Give me liberty or give me death" of American Revolutionary times, though thought by many then to the raving of a madman, is an attitude which is infinitely safer than Chamberlain's attitude of sacrificing essential liberty for temporary safety.

We devoutly believe in the practice of "the law of love" in religion but we do not subscribe to the idea that this principle of human relationships involves us in the obligation of abdicating to the intellectual, spiritual tyranny of an unreasoning, objecting minority. The Christian is no more required to subject himself to the dogmatic whims of an obstructionist than he is to acquiesce in the licentious ambitions of an innovationist.

A large church in Texas (large for then), in days gone by, which met for worship near a tuberculosis sanatorium, for years permitted a man in the eldership to force the congregation to use a single drinking vessel in the administration of the Lord's supper. Patients from the nearby sanatorium were consequently forced to bring their own drinking cups or spoons and, before partaking of the fruit of the vine, to pour their portion from the single drinking vessel being passed among the worshippers. This created an outrageous, embarrassing, often humiliating, and always disorderly situation. The many, despite this fact, acquiesced with servile docility in the spiritual tyranny of a single individual. Is this what "the law of love" demands? Who will so affirm? We deny that it does!

A Present Problem

Among conservative brethren today there are some who equate soundness in the faith of Christ with conformity on the part of others to their own, personal prejudices and unreasoned whims. While few are so bold as to overtly make them tests of fellowship, yet they subtly do so in such matters as the selection of preachers for meetings and local work, the selection of elders, the choice of men to support in virgin fields, etc.

Such persons refuse to accept the fact that there are many areas of individual Christians' faith and practice in which there can be diversity without necessarily affecting the vital unity of the Lord's disciples. Admittedly, there are areas in which this is not possible, particularly in the collective action of Christians in congregations, but there are areas in which it is possible.

We do not believe we contribute measurably to the interests of truth or righteousness to sacrifice essential

liberty for the sake of "temporary safety" or peace. The born-again child of God is a free man in Christ. Therefore, it is quite as wrong for him to allow another to restrict him from doing that which is not denied him by his Lord thus arrogating to himself law-making authority, as it is to permit another to transcend the authority of Christ and presumptuously bind upon him a practice not authorized by the Lord.

A Subsequent Study

In additional articles, it is our purpose to explore this line of thought further. To do so will undoubtedly open up related fields of thought, particularly principles affecting fellowship and unity among brethren. Too many of us are exceedingly hazy in our concepts in this field. We are inclined either to oversimplify the problems inherent in this area by assuming that it is "much ado about nothing" or we insist dogmatically that "all come to us or else." This area is an extremely sensitive one and must be considered dispassionately and with complete candor by the student. If one cannot rid himself of prejudices born of vested interests, he is defeated before he begins. We hope to stimulate earnest and prayerful thought along with some introspective soul-searching. Suggestions and comments will be welcomed from readers, but please do not attempt anticipate us or "read between lines." By all means, consider what is said, not what you may imagine the writer to have meant.

End



EDITORIAL, Alaska (Continued from page two)

much loss, the city of Fairbanks weathered the devastating flood of about two years ago and barely escaped another expected flood just this past Summer. Alaskan churches are small numerically. The Fairbanks church numbers eight families in its membership and presently meets temporarily in a vacant store building. During the meeting the largest attendance was in the high forties of which twenty-seven were children. A favorable indicator for the future lies in the fact that all of the members are young people. Whereas on the minus side is the transient character of the population both civilian and military. This is true of both Alaskan churches. The members, for the most part, are very faithful and diligent. The greatest difficulty at Fairbanks lies in the fact that brother Burt has to depend upon his own labors for his living except for fifty dollars a week which comes from the congregation. Presently he is employed at the University of Alaska as an Assistant Engineer in the Research Department. Among his other preaching duties he conducts a thirty-minute radio program over one of the local stations each week. He needs to be devoting full-time to the work there. Because of unbelievably high living costs, any preacher needs at least \$1,000.00 per month support. We hope that brethren who see this will give serious thought to helping supply the amount needed that he might give full-time to the work where it is so desperately needed. Please write him: Glen Burt, Box 5-252, College, Alaska 99701.

Anchorage, ravaged by the Great Earthquake of the Summer of 1967, is the largest metropolitan area in Alaska having a population in excess of 100,000. It presents the appearance, largely, of a new, modern and colorful city

reflecting the almost completed task of rebuilding so much of the downtown area as well as some of the residential. Both Elmendorf Air Force Base and Fort Wainright are located there. Fifteen families are counted in the church there and the attendance runs in the seventies and eighties. Having recently completed the first phase of a building program, they meet in presently adequate and attractive surroundings located at 32nd Avenue and Rose Street. The construction work having been done largely by the members themselves. Jim Puterbaugh, now in Seattle, has helped them much. Jim Link, 36 Safehaven, Anchorage, Alaska 99501, a young man, began his work with them as regular minister the day the meeting began. He has a wife, a son and a daughter. Previously he engaged in secular work in Seattle while studying the Bible under Lowell Williams and others at Kirkland, Washington. He is able and zealous and will do a good work in Anchorage. Like Glenn Burt in Fairbanks, Jim Link must work at secular trade also to provide sufficiently for himself and his family in addition to the three-hundred and fifty dollars a month the local church will supply.

It hinders the work of each of the above mentioned men that they must give so much of their time to secular work and not to the work of the gospel. They could achieve so much more if brethren in "the lower forty-eight" could come to their assistance with financial support. Both men are faithful, able and worthy. Please contact these men at the above given addresses if you can help them to secure additional financial help. Pray for the brethren in Alaska.

—Stanley J. Lovett



FORGIVENESS (Continued from page three)

example, our Lord does not mean that offenses against the law of the land and society are to be passed over in silence. He does not propose that people are to commit sins upon society with impunity. He does stress that we are to reflect a spirit of mercy and forgiveness towards brethren. It is better to bear much than to quarrel. We are to overlook mere weaknesses in others and submit to them rather than resort to strife. Anything like retaliation, revenge and malice are to be laid aside as fit only for heathens; as utterly unworthy of a disciple of Christ.

This injunction of Jesus would, if carried out, revolutionize the world about us. How many miseries of mankind are occasioned by quarrels, lawsuits and an obstinate tenacity about what men are pleased to call "their rights"? Fire cannot burn without fuel; in just the same way it takes two to make a quarrel. Resolve to return good for evil, and so melt down enmity and change foes to friends.

Jesus gives us two powerful motives for exercising a forgiving spirit. He tells the story of two men. One of the men owed his master an enormous sum and had nothing with which to pay. However, when his day of reckoning came and he sued for mercy, until he could pay his debts, his master mercifully forgave him his debts and dismissed him. Jesus then tells how this man, who had been forgiven so much, went out and presently met one who owed him a trifle. Because the poor wretch could not pay him he had him cast into prison. When his wicked action against his fellow was made known to the Lord who had forgiven him

his debts he was returned to court and himself punished. Jesus concludes the lesson by saying, "So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses."

From this it is quite clear that one motive for forgiving others is the recollection that we ourselves need forgiveness from God. We come short in so many things, "leaving undone what we ought to do, and doing what we ought not to do." The sins men commit against us are mere trifles, compared with our offenses against God. It is certainly amiss, for erring creatures that we are, to be extreme in marking evils done against us by brethren or to be slow in forgiving them.

Another motive for forgiving others ought to be a recollection of the day of judgment, and the standard by which we are to be tried. There will be no forgiveness in that day for unforgiving people. Such people could not abide in a realm where "mercy" is the only title and "mercy" is the eternal subject of song. Surely, if we mean to stand at the "right hand," when Jesus sits on his judgment throne, we must learn, while on earth, to forgive.

Let us allow these truths to sink down into our soul and penetrate our understanding. It is a melancholy fact that there are few duties of a Christian so little practiced as that of forgiveness. It is sad to see how much bitterness, unmercifulness, spite, hardness and unkindness there is among men. Yet there are few duties so strongly enforced in the New Testament as is this one, and few the neglect of which so clearly shuts a man out of the kingdom of heaven.

End



GODLY MOTHERS (Continued from page four)

the word and grow thereby." She will show and teach him THE WAY OF LIFE, turning neither to the left nor to the right. She will ever hold up to him the character of The Master Teacher in order that LOVE may be his motivation in following Him.

Only from homes where fathers bear the heavy load of physical strength, strong minds and moral stamina, and where mothers have hearts of love and devotion for the only true God, sympathy and compassion for mankind, will come men and women who love and obey the Lord and who will in turn help to build better homes, a better nation and maintain the church after the original pattern.

Women cannot live a more rewarding life than that of Godly mothers, for children are usually what their mothers are.

End



VERY INTERESTING (Continued from page five)

unfortunate, just as would be the impression made on the readers of any report of the Memphis meeting by those with whom he and his brethren of the church of Christ met, should they be identified as the **non-music group**! I am confident should this be done that brother Lemmons would take strong exception thereto, for he knows that he is not non-music. However, should they identify him and

his associates in this confrontation as the non-instrumental music in the worship group, his disapproval would not arise. By the same token, he knows, whether some others do or not, that **we are not non-cooperationists**—we simply do not believe the scriptures authorizes the kind he favors and advocates. He knows the difference, because he heard it set forth at Arlington. Hence, his use of this term is altogether unfair because it is untrue. Nothing is ever gained by misrepresenting the position of another, and when knowingly done it is wrong; and when unwittingly committed, it will be corrected when one learns better, if he is honest. He tells us that the "same old two areas of difference cropped up, however: (1) a difference in attitude toward the formation of societies to do the work God gave the church to do, and (2) a difference in attitude toward the authority of God in areas of silence (out of this area springs the instrumental controversy). We found brethren of the Independent team having a second look at their use of extra-church organizations; and we found ourselves a little embarrassed in the fact that at the time the Independents are giving up, some of our brethren seem bent on propagating them and defending them."

To me this is a highly significant statement from the writer of this report, and merits a careful analysis by all of us.

In defining the areas of differences between himself and associates on the one hand, and the Independents on the other, it appears that such is contained within two such areas. First, one having to do with the formation of societies to do the work gave the church to do is mentioned. Just wherein the difference lies between them is not adequately and clearly set forth. From the very announcement in the terms employed, one would infer that brother Lemmons and his group do not believe in human societies functioning in doing what God gave the church to do, and the Independents would be those who favor such societies. However, brother Lemmons acknowledges that "we found ourselves a little embarrassed in the fact that at the time the Independents are giving them up, some of our brethren seem bent on propagating them and defending them." So, from this, the positions, respectively, occupied on this point of difference must be the reverse of what one would otherwise have supposed, as suggested in his statement of the issue. Is the embarrassment occasioned by the fact the Independents are giving them up, or that of a feeling of inadequacy in defending them before those presently giving them up? Had he found them holding fast to these "extra church organizations," and those "among his brethren propagating them, it should have been easy to close the gap there and found unity in the acceptance of these organizations. Certainly we aren't warranted in thinking brother Lemmons and his group are willing to give them up for the sake of unity, inasmuch as they have evidenced no inclination to do so in order to be united with us, their brethren in the church of Christ. But since he informs us they, the Independents are giving them up, and he says he "knows of no religious cleavage anywhere that rests on any less ground," he must regard the difference as slight, and its adjudication a very simple one. He can either persuade the Independents to cease giving them up, or his brethren to cease propagating and defending them.

His second point, as above cited, is the difference as bearing on the Authority of God in the area of silence. In this area he locates the musical instrument issue, and, I wonder why he doesn't see that this is the area for both the music issue and the extra church organizations issue. In fact, any difference between brethren which doesn't involve the point of Divine Authority, must, per force, reduce itself to the level of a difference in human judgment and preference. Those who walk by faith, rather than by sight, since faith comes by hearing the Word of Christ, must be governed by the Authority of the Lord. No one walks by faith in employing either instrumental music in the worship or humanly devised organizations in lieu of the church in the work of the Lord. Of course, we all remember that an effort was made a number of years ago to find authority in the scriptures for the use of the instrument, and the famous argument which was laboriously set forth in a book by O. E. Payne, in which he affirmed the use of the instrument was mandatory. It seems his brethren have retreated from that posture, but still use it. This all tends to confirm the fact that the only reason they have ever employed one in the worship is that of acting responsive to their own wishes and pleasure rather than God's.

Brother Lemmons, though, appraises the ground of difference as being as little as any cleavage existing between

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any groups anywhere. Consequently, since the Independents were so adamant on this point, as he indicates, we are made to wonder why our brother is of such a sanguine spirit as touching the future developments. They are likely as adamant in their adherence to the instrument as brother Lemmons and his brethren of like persuasion are to the sponsoring church and extra-church organizations, though doubtful they are embarrassed as the brother confesses to be.

The brother gives this concluding observation: "As time passed in Memphis, it became increasingly evident to all that there is no legitimate reason why the churches of Christ and the Independent Christian churches, both of whom believe the Restoration principle strongly, cannot both look at the same Bible and become, through it, united in faith and practice. We would not dare prophesy the results of the meeting but we are hopeful and encouraged."

We are informed that the Independents are finding they have much more in common with us than with the Restructure group. Too, brother Lemmons tells us that they, the Independents, are having to use the same arguments against their restructuring brethren that we have employed against them for years. This observation by the editor is amusingly interesting. I am wondering if he and his contingent employed any arguments at Memphis that they had addressed to them at Arlington? Also, it would not be surprising if the restructuring group has used some of the same arguments that brother Lemmons' group used at times in which they have defended those things we oppose.

The next issue of the Firm Foundation contains a statement presented at this Memphis meeting by the editor. It was fine, and is reminiscent of appeals we have made to him and others. Out of it all I sincerely hope that light shall come to shine in some dark places, and a true and devout preception of the Will of the Lord shall take possession of all our hearts, and the unification of all of God's children both in faith and practice shall be realized. That this meeting occurred is not only interesting to me, but genuinely pleasing as well. I devoutly wish that good comes from it; that our brethren of one segment will, along with giving up their extra church organizations, give up the organ, and that those whom we have thought heretofore to be nearer us will give up their human organizations, so that not only these groups can be fused thereby into one, but in so doing we shall be able to be with them in heart and in fellowship. **End**



OBSCURE MEANING.....(Continued from page six)

since it was used in the translation of the King James Version. We must keep this in mind in order not to come to erroneous conclusions. When the King James Version was published in the seventeenth century, the word "prevent" meant to "precede" or "go before." Now the term means "to hinder." The word has almost reversed itself in meaning. Paul tells us that the living righteous "shall not **prevent** them which are asleep" (1 Thess. 4:15 KJV), meaning the righteous living "shall in no wise **precede** them that are fallen asleep" (1 Thess. 4:15 ASRV). No advantage shall be enjoyed by the living over the dead at the time of the Lord's coming. Still further, in Matt.

17:25, the record says, "And when he was come into the house, Jesus **prevented** him, saying, What thinkest thou, Simon?..." (Matt. 17:25KJV). In this passage the term "prevented" means "spoke first to." In other words, "Jesus spoke up first."

The word "**quick**" as found in Heb. 4:12 means "alive." "For the word of God is quick, and powerful..." It is rendered in the ASRV "For the word of God is **living**, and active..."

When Paul wrote, "... **quit** you like men" (1 Cor. 16:13), he was telling his brethren to "act like men" (New American Standard Revised Version), meaning that they were to be characterized by the moral courage or bravery that should characterize men. **End**



MORMONISM.....(Continued from page seven)

In the year 1841 Professor Anthon wrote a letter to an Episcopal minister in New Rochelle, Westchester county near New York, in answer to an inquiry made by the minister in reference to the words and characters said to have been presented to him. Professor Anthon's letter was written with the permission to publish, its avowed object being to put a stop to the spread of the fullness of the gospel contained in the Book of Mormon. We here give a short extract of it taken from a periodical entitled, "The Church Record," Vol. 1, No. 22:

Many years ago the precise date I do not recollect, a plain looking countryman called upon me with a letter from Dr. Samuel L. Mitchell, requesting me to examine and give my opinion upon a certain paper, marked with various characters which the Doctor confessed he could not decipher and which the bearer of the note was very anxious to have explained. A brief examination convinced me that it was a mere **hoax** and a very clumsy one too. The characters were arranged in columns, like the Chinese mode of writing and presented the most singular medley that I ever beheld. Greek, Hebrew and all sorts of letters, more or less distorted, either through unskilfulness or from actual design were intermingled with sundry delineations of half moons, stars and other natural objects and the whole ended in a rude representation of the Mexican Zodiac.

In "The Works of Orson Pratt" 1851 edition, Orson Pratt seems to believe that the learned Professor was unable to make any sense at all from the strange record, for he states, "He sent the 'WORDS of a book' which he found as before stated to Professor Anthon. But it was a sealed writing to the learned Professor—the aboriginal language of ancient America could not be deciphered by him. He was as much puzzled as the wise men of Babylon were to interpret the unknown writings upon the wall. Human wisdom and learning in this case were altogether insufficient. It required another Daniel who was found in the person of Mr. Smith. What a marvellous work! What a wonder! No man was found able to read them by his learning and wisdom." To Pratt it was a fulfillment of Isa. 29:4 and to all except Mr. Smith a sealed book.

As you can see, we have conflicting stories regarding the gold plates, or rather a representation of the plates.. (Sec page fifteen)

Directory

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GLENDALE, ARIZONA

Church of Christ
7161 N. 55th Drive

Bible Study 10:00 A.M.
Morning Worship 11:00 A.M.
Evening Worship 6:00 P.M.
Wed. Bible Study 7:30 P.M.

Evangelist: Garreth L. Clair
Phone: Off. 934-2481; Res. 934-2779

MIAMI, FLORIDA

Miami Shores Church of Christ
10275 N E. 2nd Avenue

Sunday Bible Study 10:00 A.M.
Morning Worship 11:00 A.M.
Evening Worship 6:00 P.M.
Wed. Bible Study 7:45 P.M.

Roland A. Warren, Preacher
Phone: Off. 758-3036; Res. 758-9845

PASCAGOULA, MISSISSIPPI

Church of Christ

Corner of Chico Road & Scovel Road
Bible Study 10:00 A.M.
Morning Worship 11:00 A.M.
Evening Worship 6:30 P.M.
Wed. Bible Study 7:30 P.M.

Evangelist, Ronald V. Lehde
Phone: 762-9692

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

HOBBS, NEW MEXICO

Southside Church of Christ
1720 S. Turner

Bible Classes 9:00 A.M.
Morning Worship 10:00 A.M.
Evening Worship 7:30 P.M.
Wed. Bible Classes 7:30 P.M.

Phone EX 3-3726

LAS CRUCES, NEW MEXICO

Panlener Church of Christ
1325 Panlener

Sunday Bible Study 10:00 A.M.
Morning Worship 10:45 A.M.
Evening Worship 6:00 P.M.
Wed. Bible Study 7:30 P.M.

R. B. Rankin, Sr., Preacher
Ph.: Off. 526-5101; Res. 523-4344

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
James A. Wilsford, Evangelist

STILLWATER, OKLAHOMA

Central Church of Christ
320 South Husband Street

Bible Study 9:45 A.M.
Morning Worship 10:45 A.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.

Evangelist: Howard E. Miller
Phone: Off. 377-3161; Res. 377-4892

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.

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

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

Greens Bayou Church of Christ
1020 Maxey Road

(1 Block off Interstate Hwy. 10 East)

Bible Classes 10:00 A.M.
Morning Worship 10:50 A.M.
Evening Worship 6:30 P.M.
Wed. Bible Classes 7:30 P.M.

Dean Bullock, preacher

Phone: 453-2502 or 453-7774

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

Woman's Club Building
1241 Junction Highway

Bible Classes 9:00 A.M.
Morning Worship 9:50 A.M.
Evening Worship 6:00 P.M.
Thursday Evening 7:30 P.M.

Elmer Moore, Preacher

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 6:30 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.
Wednesday Evening 7:30 P.M.

Evangelists:

Stanley J. Lovett—W. L. Wharton, Jr.

—See Next Page For More Listings—

Directory

Continued from page Fourteen

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
Phone 769-3497

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

The brother of Orson Pratt, Parley P. Pratt says with his brother that no man was able to decipher them correctly. While another testimony, Mr. David Whitmer, one of the **three witnesses** says that the Columbia college Professor, Mr. Anthon, pronounced the language inscribed on the plate reformed Egyptian. Someone has blundered and the reader is left with a choice of stories.

BLUNDER OF THE WITNESSES

Regarding the witnesses we refer our readers to the opening of the Book of Mormon. Here you will learn who they were as well as what they were supposed to have witnessed. The Mormon historians do a white-washing job on the **three and eight** men who testified to the validity of Joseph's story. The claim is made that these men went to their graves swearing to their former declaration.

I have before me a book written by R. C. Evans, a former bishop in the Mormon church, entitled, "Forty Years in the Mormon Church." This book was written in 1920 and deals with the fraudulent works of Mormonism. For the first time, we quote from his splendid writings.

Permit me to expose one of the most deceptive works of the reorganized church. They fill their church papers with pictures of the three witnesses of the Book of Mormon, tell over and over again their testimony to the Book of Mormon, doubtless written for them by Joseph Smith. They never weary of saying they never denied their testimony but, dear reader, just think of it, those three witnesses all denounced Smith as a bad man and accused him of most everything and left the church in less than ten years after the Mormon church was organized. **Oliver Cowdery**, who wrote nearly all of the Book of Mormon (acted as scribe, JWH) was a president, says that Christ commanded him to leave the church because of its corruption and showed how Smith led him into sin. He declares that a society was formed with the knowledge and sanction of Joseph Smith to inflict death upon their enemies. He says that he left the church in 1838 and that all of the **eight** witnesses left with their families except the Smiths. Martin Harris also left the church, which is often denied but history proves it beyond doubt. Harris stated that he saw the plates **only** with his spiritual eye (not quoted from Evans, JWH). Likewise, David Whitmer left the church. Now what has Joseph Smith and the church authorities to say of these three witnesses that they wish us to believe talked with God and angels. They tell us that Whitmer was so highly favored of 'God' that three angels were sent to spread plaster of paris on his farm so that

he could go with his team of horses and give Joseph Smith a ride. But just as soon as these men learned that they had been fooled by Smith and then all that the pen and tongue of hatred and slander could not write or articulate was not vile enough about these men.

Evans further states that according to Oliver Cowdery, Smith held over him a mysterious power and deceived him; that Smith was a false prophet; that Smith tried to destroy his reputation and his life; that he made a fool of him; that the voice of the angel who claimed to be John the Baptist, was like the voice of Sidney Rigdon. This was a way of letting the cat out of the bag, that the angel John the Baptist who conferred the Priesthood upon Cowdery and Smith, was none other than Rigdon.

Even though the witnesses mentioned in the Book of Mormon were to verify the truthfulness of the same, read what Joseph Smith said about these men after they left the Mormon church: "**Martin Harris** is so far beneath contempt that a notice of him would be too great a sacrifice for a gentleman to make. . . . But now he has given loose to all kinds of debauchery, lying, cheating and swindling." "... He (**Whitmer**) brays out cursings instead of blessings, poor ass, who ever lives will see him and his rider (Phelps) perish. . . ." "**Oliver Cowdery** was guilty of theft and counterfeiting and were blacklegs of the deepest dye." In fact there is a congressional document, 189, A. D. 1841, in which Cowdery is charged with that very thing by eighty four Mormon leaders. (Forty Years in the Mormon church, p. 24, 25, 26, 37.) See also Shooks True Origin of the Book of Mormon; Joseph Smith in Times and Seasons; Elders Journal, Aug. 1838.

After hearing what the Mormon prophet says about these men, I don't think I would want them to witness a rooster fight, much less something that an angel gave me.

A wonder is it, that these men thought so little of by the Mormon prophet would be used in any way connected with the Mormon Bible. However, the book is here and a good sized one at that. Which reminds me of what Mark Twain said in **Roughing It**, 1872: "It is chloroform in print. If Joseph Smith composed this book, the act was a miracle—keeping awake while he did it, was at any rate. . . . When ever he found his speech growing too modern — which was about every sentence or two — he ladled in a few such scriptural phrases as 'exceeding sore' 'and it came to pass,' . . . and made things satisfactory again. 'And it came to pass' was his pet. If he had left that out, his Bible would have been **only a pamphlet.**"

To be continued

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"Through thy precepts I get understanding.."

Living Moments with the Living Word

James W. Adams



The Restoration of Unity Among Divided Brethren

"I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4:1-6.)



The Fact of Division

That there is widespread spiritual and organic division among members of professed churches of Christ is not a debatable proposition; it is a demonstrable reality. That unity is Divinely required, urgently desirable, and conditionally attainable, few would deny. The problem lies in the conditionality of attainment. The solution to the problem will be found in the answer to the question: **What are these conditions and how are they to be implemented so as to produce the desired result?** In these areas, there are widely divergent views held by equally sincere and capable brethren on both sides of current issues concerning congregational cooperation and human institutions. There are also widely divergent views within the precincts of each of these groups of brethren.

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

"Rising Expectations"

Within the past two years, certain things have occurred which have produced "rising expectations" among brethren generally on both sides of current problems that prospects for a restoration of unity are not entirely hopeless. As always in such matters, there have been idealistic expressions from optimistic visionaries and jaundiced comments from pessimistic fatalists. Added to this, there has more recently been an effort on the part of one journal circulated among "conservative" brethren to capitalize on the meager and debatable results of a few private, brotherly discussions between so-called "conservative" and "liberal" brethren (Buchanan Dam, Arlington, and Leakey Texas) by initiating something called a "peace offensive" and more recently a "reasoning offensive." Since this writer was prominently involved in initiating and participating in the meetings in question, it seems advisable, even imperative, that he have something to say about the turn this matter has taken.

Our Text

The text of Scripture with which this article begins is probably the most pertinent "unity" text in the New Testament. It contains a statement of the seven essential elements of "the unity of the Spirit." They are preceded in the text by a delineation of prerequisites that are in-

See **Among Divided Brethren**, page eight

VOLUME 18

OCTOBER, 1969

NUMBER 12

In This Issue

Editorial, Help Mississippi City Build,	
Stanley J. Lovett	Page 2
The Leaven of the Pharisees and Sadducees,	
W. L. Wharton, Jr.	Page 3
One's Assurance Of Salvation,	
Bryan Vinson	Page 4
Who Is A Mother?,	
Irene Sowell Foy	Page 5
Hither . . . Thither . . . Yon,	
Jim C. McDonald	Page 6
Chart Sermon, "The Gospel of Christ,"	
Danny Brown	Page 7
Index, Volume 17—18,	
Subjects	Page 12
Authors	Page 14

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EDITORIAL

Stanley J. Lovett



Help Mississippi City Build

All are acquainted with hurricane Camille which with such devastating force struck the Mississippi and Louisiana coasts a while back. Both those who went through the hurricane as well as those who viewed the aftermath report it is almost incredible that there was no loss of life among faithful brethren along that hard-hit coast. Although there was some loss of property among brethren, it was minor excepting for the Jack Waggoner family of Pascagoula, Mississippi, who suffered the loss of their home and personal property. We are told they are being taken care of to the limits of their needs. That brethren escaped the loss of life and relatively small material loss, we are thankful to God. Great loss of life and property marks the path Camille travelled as she swept ashore on the Coast from the Gulf of Mexico.

We recently received a letter from our good friend and faithful gospel preacher, A. H. Payne, who preaches for the Clinton Boulevard church in Jackson, Mississippi. In it he makes a suggestion we think is worthy:

"The brethren in Mississippi City have agreed to accept individual contributions to help them build a meeting house. They have rented a store building for about 6 years; it was damaged in the storm, but they continue in it.

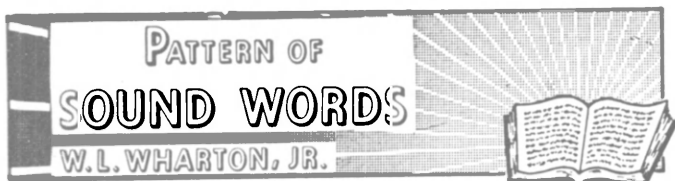
"So many people have wanted to help in that area and too often people have given to various agencies and have no idea what was done. This affords an opportunity to help in a work that will surely bear fruit in the years to come."

We are in entire accord with Al Payne's suggestion in the above paragraph from his letter. We feel there are many brethren who have wanted to help in some way but did not know how. Repeated sources have reported that loads of clothing, furniture, etc., have poured into the area from all over the nation that has more than met the needs of people generally. Brethren did not want blindly to send funds and goods not knowing if there was a need or where such would end up.

But now since it is known there is no need among faithful brethren, an opportunity is presented which should stir up many Christians to help in providing these brethren with a suitable meeting house.

We are acquainted with the Mississippi City brethren and know them to be faithful and

(Continued on page nine)



The Leaven of the Pharisees and Sadducees

"And the disciples came to the other side and forgot to take bread. And Jesus said to them, Take heed and beware of the leaven of the Pharisees and the Sadducees.



And they reasoned among themselves, We took no bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? Do you not perceive, neither remember the five loaves of the five thousand, and how many baskets took ye up? Neither the seven loaves of the four thousand, and how many baskets took ye

up? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees" (Matthew 16:5-12).

The teaching, to which the Lord refers, was concerning traditional matters peculiar to each of these sects rather than to any truth which they taught. Both parties taught many things that were true and had come to their knowledge from God's revelation. But in addition to God's truth, each party held to peculiar and traditional teachings based on their own authority and understanding rather than God's truth. This common failing of both sects is designated by the Lord as "the leaven of the Pharisees and Sadducees." Like leaven, human tradition and thinking has a way of reproducing after its kind and leading men farther and farther away from divine truth. Finally, men will take their own teaching in preference to the truth of God. This is easily seen in the treatment both parties accorded the teaching of Jesus. They weighed the truth of what he said, not by the revealed truth of God but by their own party creeds, and when it did not fit, they rejected him. Leaven well represents such error because of its spreading, perpetuating influence in the heart. The errors of the Pharisees and Sadducees soon affected the multitudes and led them to reject Christ instead of believing on him. Indeed, "a little leaven leaveneth the whole lump" (Gal. 5:9)! The errors of these parties had more influence on the minds of men than all the truth God uttered through the prophets or the miracles wrought by Jesus. Why? What better figure of speech than "leaven," applied to false teaching, can explain it? It makes progress without any external effort and contaminates all it touches, while truth must fight and toil for every victory. Some one has said, "Error runs around the world seven times while truth is putting on its boots!"

However worthy or true these observations are, they

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

would be of no practical value to men today were it not for the fact that the danger of the "leaven of the Pharisees and Sadducees" lives on in every generation. While the old parties are gone and the old battles over specific errors are now ceased, new parties are formed and new specific errors are generated by the same thing that caused men to put their own traditions above the truth of God in the first century causes men to do it today. The same reason, that will explain why men in other religious fellowships will blindly follow their leaders deeper into departures from God's word, will account for why Christians, who profess to follow Christ, will accept and venerate doctrines and practices as foreign to the teaching of Jesus as dark is from light. You will remember that it was to his own disciples that Jesus uttered this warning.

Application of our lesson is readily seen in the conduct of disciples of the Master, over the past one hundred years. The creation of a missionary society, under the urgency of preaching the gospel to the whole creation, was it from God or men? Did disciples accept it because they became convinced that it was his very will? Obviously, we cannot charge dishonesty of motive to every man with whom we disagree. Would you say that those who opposed this Society were simply cranks? Undoubtedly some in their contentions on both sides of that question were not motivated by love for truth. But motives lie in a realm where we can know but little and judge not at all. Still, right and wrong had to be determined and if human wisdom and observation are to be admitted, then those advocating the Society were obviously "wiser" (?) than those who opposed. On the other hand, if authority is determined wholly by the scriptures, then those objecting had the better position. The masses went with the Society, feeling only scorn for the "cranks" and "legalists" who would not follow, while those who opposed grew more and more bitter toward the "liberals" and "modernists" who accepted such things. This same pattern was reworked with the mechanical-instrument-of-music in the worship issue. It continues with the "sponsoring church" issue and "benevolent homes built and maintained by churches" issue, etc., etc. Multitudes are swept into the vortex of such controversy who have no satisfactory knowledge of what is involved, one way or another, and simply become "party members." We must know whether and why a thing is right or wrong and merely croaking with the crowd will not serve for fidelity to God. "Beware of the leaven of the Pharisees and Sadducees." **End**

BIBLE ANSWERS

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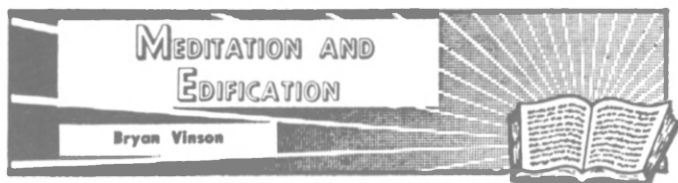
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One's Assurance of Salvation

There is no uniform standard prevailing among professed Christians as bearing on the quality and strength of one's assurance he is saved. This cannot but have a distracting and disquieting influence on many earnest seekers of salvation. Is this lack of uniformity in thought and persuasion warranted? I think not. The different doctrines of men, presented as the gospel, cultivates this condition and perpetuates it. A distinct sense of assurance is expressed by many as touching their initial salvation from sin, resting exclusively on their feelings as distinguished from any rational appraisal of Divine testimony supporting their conclusions.



Those of us who are members of the Lord's church have, historically, opposed the vagaries of the denominations by striving to establish and emphasize the absolute dependence on the teaching of the scriptures to determine at what point and on what condition the forgiveness of sins is assured. There is no substantial basis on which one can stand other than this, and many lessons have been presented from the Word of God to enforce the truth of the wholly unreliable testimony of feelings in lieu of a "thus saith the Lord." The relation of faith and feelings must be that of cause and effect rather than reversed as is the case with so many. Feelings, the experience of human emotions, do not produce faith—this comes by the Word of God. But faith is designed to effect one's feelings, this being the product of that.

Do the scriptures warrant one having incontestable assurance of his forgiveness of sins, and yet afford no assurance thereafter that he is in a saved state? Seemingly, many of us so think. I recall hearing, from a prominent gospel preacher years ago, this statement: "None of us have reached heaven yet, and it is exceedingly problematical whether we ever shall." Certainly, none of us now living have reached heaven, but is the latter part of this statement true?

It seems to me as rather anomalous, to say the least, that the Lord has been so very clear and particular as bearing on the assurance tendered us of our initial forgiveness of sins, and yet leave us under a cloud of doubt the remainder of our lives here as to whether we shall finally stand before him approved. The adherents of the doctrine of the impossibility of apostasy have sought to fascinate and attract followers by this unconditional security of the believer. And I doubt not, that in our opposition to the false doctrine, that one once saved, one can never be lost, we have veered too far in the other direction. Such

seems, though, to be the prevailing disposition of most of us, that when we oppose one position we tend to go too far in the opposite position. Seemingly, we think every false doctrine is constituted in its every element of that which is false, not realizing that the advocates and adherents of a false doctrine may well have embodied therein some elements of truth.

As an instance of this, when those seeking to promote and defend the above mentioned doctrine cite such passages as John 3:36, and 5:24, the effort is sometimes made to lessen the force of its language in order to offset the force of this use of it. Undeniably these verses teach that the believer has everlasting life, but in conceding this there is no necessity to accept as true that one who is a child of God cannot be lost. This conclusion doesn't follow from this premise. The statement of Jesus to the sister of Lazarus, in John 11:25-26, bears out this same teaching very strongly. In it is affirmed that the condition of believing, with all it imports, is involved in one who being dead, shall live, and this same condition underlies the assurance that the one living (and believing in Him) shall never die! The vital point, therefore, is in defining and determining the proper import of the condition stipulated. If we can trust implicitly and completely what is taught respecting the terms of forgiveness for the alien, why cannot we ascertain and accept as fully and unquestioningly that which is taught on the subject of the security of the child of God and the terms and conditions on which it rests?

Sin is that from which man is saved—not sin in the abstract, but one's own sins, being his by reason of having been committed personally. When one is saved from his sins, he is saved from the condition of guilt as attaching to him for having sinned, and, consequently, relieved of all the consequences directly related to the nature of his offences against God. True, he may suffer some indirect consequences of his sins, even though they have been forgiven, or even in consequence of the sins of others, but the guilt and the punishment therefor shall never be incurred subsequent to their forgiveness. As thus viewed, one is, in being forgiven his sins, everlastingly saved from them, and therefore he is eternally saved. By His own blood Jesus obtained eternal redemption for us, and this redemption is equated with forgiveness of sins (Heb. 9:12; Col. 1:14).

All who have believed the gospel, and in confessing this faith repented of their sins, and been baptized for the remission of sins, have the absolute assurance they are saved from their sins, and are thus accepted of the Father. It is in this full assurance of faith that we are admonished to draw near unto God with a true heart, having our bodies washed with pure water and our hearts sprinkled from an evil conscience. This being the assurance of faith, and faith coming by the Word of Christ, it is an assurance founded on the integrity of God. Christians are urged to hold fast the profession of their faith, for He is faithful that promised. One has no more grounds to question the absolute security of his salvation, when he has complied with the conditions of forgiveness than he has to doubt the existence of God, the death and resurrection of Christ, and His exaltation at the right hand of God. This we all

See *Salvation*, page nine

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

Who Is A Mother?

It may seem to some a foolish question, "Who is a mother?" Real mothers are they who measure up to God's design for them, not just a woman who has given physical birth to a child.



It seems to be the consensus of opinion among students of childhood that one learns more during the first five years of his life than in any other period of his life. Many of the child's attitudes and many habits are formed during that important first five years. Since his mother is the one person with whom the child is most closely associated during his early years, her attitudes, her behavior and her speech must have a profound bearing on his life. It has been said that it is the law of influence that we become like those whom we habitually admire. Is it not true then that mothers have it within their power to change the downward course of civilization? Is it not within the power of the mother's influence today to train their children to love and to help mankind rather than to hate and kill? To build, rather than to destroy? Since mothers work with God to bring a human life into the world, can they not see that to work in harmony with God's will to direct the new life they can help to direct respect for God and His Word? Guns and war materials have been tried long enough to prove their ineffectiveness to train people to love and help each other. The only answer is to train them to "walk in the light as he is in the light," which will cause us to have "fellowship one with another." Mothers have the opportunity to set their children's feet in this path and so direct them to the highest goal in this life, peace with God through obedience to His Son.

Let us study to see who may accomplish this goal.

Who Is A Mother?

First, a mother is one with a specific and high purpose for her child's life as had Hannah of old. She, in her humility and trust in God, vowed this vow:

"O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a manchild, then I will give him unto the Lord all the days of his life" (1 Samuel 1:11).

Second, a mother is one with patience and trust in the Lord as had Job. After many troubles had afflicted him, Job said: "Naked came I out of my mother's womb, and

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.

naked shall I return thither; the Lord gave and the Lord hath taken away, blessed be the name of the Lord" (Job 1:21). Job met difficulties with patience and trust. He spoke of his trust in God in these words: "I know that thou canst do everything, and that no thought can be withholden from thee" (Job 42:2). In the many difficulties and trials a mother may have in rearing her children, she can trust that God sees and knows all and she can have patience in knowing that His ways are best. In Ecclesiastes 7:8b we read: "Patience in spirit is better than proud in spirit." The Holy Spirit directed Solomon in these words: "Whoso trusteth in the Lord, happy is he" (Proverbs 16:20b).

Third, a real mother is one who is a "keeper at home" and who will not relegate the care of her children to an hireling. The period of childhood is to brief that a professor of children education answered a woman's query as to, "When should I begin training my child?" by asking, "How old is your child?" The mother answered, "He is five years old." The professor quickly responded, "Hurry home, you have already wasted five years."

Fourth, A mother is one who is not a busybody in other men's matters, but one who is "stedfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58). It is she who seeks first His kingdom so does not waste time being "anxious" about the "things" of this life.

Fifth, A mother is one who is ever growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Her child does not have to drink from a scummed over pool of worldliness to quench his spiritual thirst. Her mind is ever fresh with the pure water of life.

Sixth, A mother is one whose heart is full of mercy and understanding of others and their problems. She asks of God wisdom, and in faith, as she takes time to listen to her children, to feel with them their difficulties and to enter into their joys.

Seventh, A mother is one filled with humility. She will "reach out her hand to the poor." There is none too lowly for her to stoop to comfort in their sorrows, or to relieve their physical needs by sharing, or to extend to them hospitality. She is ever a friend to the stranger and to the poor and the needy.

Eighth, A true mother is one who ever manifests sacrificial love:

for all people,
for home and family,
for The Father, His Son, and The Way of Life.

How much better would this world be if our mothers would be diligent to "Shew forth the excellencies of our Lord" and to say as did Mary, "Be it unto me according to thy word."

End

TELL US ABOUT IT

If you plan to move, tell us about it immediately, so we can correct our mailing list.

Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for **The Preceptor Magazine**, 1401 Epeley Street, Lufkin, Texas 75901.

One was baptized during September at the Sciotoville, Ohio church — Two were baptized during September at the Westside church in Irving, Texas — Eight were baptized in meetings in Traders Point and Stilesville, Indiana with **Aude McKee** doing the preaching — Three were baptized in August and September at the 77th Street church in Birmingham, Ala. — One was baptized in September in Wayne, Michigan — Two were baptized during October at the Southside church in Pasadena, Texas — One was baptized recently at the Cedar Avenue church in Moundsville, W. Virginia — One was baptized during September at North Main Street in Vidor, Texas — One was baptized in September at the Bloomfield church in Macon, Ga. — Three were baptized in August and September at the Johannesburg, South African church — One was baptized in October at the W. 6th Ave. church in Pine Bluff, Ark. — Two were baptized during August at the Central church in Charlotte, Tenn. — One was baptized during September at the Main Street church in Macon, Ohio — One was baptized during September at the Embury Hills church in Atlanta, Ga. — One was baptized during Sept. at the Preston Highway church in Louisville, Ky. — Two were baptized in a recent meeting at the York Road church in Charlotte, North Carolina — Six were baptized in past weeks at the Spring and Blain church in St. Louis, Mo. — One was baptized in September at the Fairview church in Garden Grove, California.

Floyd Thompson holds November meetings at El Centro, Calif. and Albuquerque, N. Mexico. He was in a meeting at Santa Barbara, Calif. in late October and one in Oxnard, Calif. in late September — **Jimmy Tuten, Jr.** held an October meeting for the church in Benton, Ill. and spoke for two nights in late November in Peoria, Ill. — The Kirkwood church in Missouri held an early October meeting with **Don Basset** preaching — **Morris Norman** held a September meeting for the Rome, Ga. church — **John Iverson** was at Lawrenceville, Ga. also in a September meeting — **W. B. Bass** held an August meeting at Pisgah, Ohio — **Johnie Edwards** held an August meeting at West Carrollton, Ohio; **J. Frank Inoram** was at Blue Ash in Cincinnati, and **Luther Blackmon** was at Knoll-

wood in Dayton for an August meeting — **Lowell Blassingame** held a late September meeting for the Evendale, Ohio church — **Delton Porter** was at Lockland (Cincinnati area) in a Sept.-Oct. meeting — **Paul Kelsey** was at West Broad in Columbus, Ohio during an early October meeting — **Luther Blackmon** was at Lebanon, Ohio in a mid-October meeting — **Wendal Watts** was at Hilliard, Ohio in a late Oct. meeting; **Carrol Sutton** was at Franklin, Ohio in an October meeting — **Charles Brown** held an October-Nov. meeting for the Mason, Ohio brethren — **James R. Cope** held an October or November meeting for the Haynes St. church in Dayton, Ohio — Westvue in Hamilton, Ohio held an early Nov. meeting with **Johnie Edwards** preaching — **Bob Franks** held a late October meeting for the church in Lafayette, Louisiana — During early November **Bob** was with the Ninth and Burton church in Orange, Texas in a gospel effort — **Elmer Moore** was in a gospel meeting during early October at the North Main church in Vidor, Texas — He held a late October meeting for the church in Rosenberg, Texas — **William Wallace** held an October meeting for the Arch Street church in Little Rock, Arkansas — **Robert McDonald** held a mid-October meeting for the Broadway church in LaPorte, Texas — **Ernest Finley** held a mid-October meeting for the Bellaire, Tex. church — **Frank L. Smith** held an early October meeting for the Springfield, Missouri church.

Weldon Warnock held a September meeting for brethren in Waynesburg, Penn. — **Clarence Rice** held a Sept. meeting for the Wellsburg, W. Va. church — **A. C. Grider** held a late September meeting for brethren at West End in McMinnville, Tenn. — **Joe Scarborough** held a late Sept. meeting at Alta Loma, Texas — The College Park church in Deer Park, Texas held an early October meeting with **W. R. Jones** preaching — The church in Cleveland, Texas had an early October lectureship — **Robert Goodman** held an October meeting for the Southwest church in Wichita, Kan. — **R. L. Craig** holds a mid-November meeting for Southside in Pasadena, Texas — **John Iverson** held an early October meeting for the Pine Street church in Woodville, Texas — **Dean Bullock** held an October meeting for

the Garden Valley Rd. church in Tyler, Texas — **Jim Ward** was with the Fourth and Groesbeck church in Lufkin, Texas and the Broadas, Tex. church in September and early Oct. meetings — **David Harkrider** held a meeting for the Mound and Starr church in Nacogdoches, Texas in mid-October — **Robert McDonald** held an early October meeting for the Pinecrest church in Beaumont, Texas — **Jack Holt** held an early October meeting for the Thomas Blvd. church in Port Arthur, Texas — **Bill Crews** was with the San Bernardino, California church in an October meeting — **John Iverson** held a late October meeting for Central in Beaumont, Texas — October meetings in the Louisville, Kentucky area were in progress at Haldeman Ave. with **Yater Tant**; at Preston Highway with **Wayne Earnest**; Shively with **Roy Cogdill**; Gardiner Lane with **David Claypool**; Expressway with **John Clark**; Mansville Road with **Eugene Britnell** (Nov.) and Wendell Ave. with **Pat Broadas** — The brethren in Charlestown, Indiana held an early October meeting with different brethren speaking — The Frankfort Indiana church held a late October meeting with **Bobby Witherington** — The Valley church in Louisville, Ky. held a mid-October meeting with **W. L. Wharton** — **Luther Blackmon** held an October meeting for the Norhill, Houston, Texas church — **Cecil Willis** was with brethren at Hobart, Indiana in early October and **Billy James** was at Oak Lawn, Illinois also in early October — **Jim Watts** held an October

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Burial 1 Cor 15:4; Matt. 27:59-60
Resurrection 1 Cor 15:4; Matt. 28:5-6
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Remission of Sin Rom 6:17-18
Baptism Rom 6:17-18; 6:3-4
Confess Christ Matt 10:32-33
Repentance Acts 17:30-31; 2:38
To be Obeyed 1 Pet 4:17

Promises to be Received

Commands to be Obeyed

meeting for the Washington, Illinois church — **Delton Porter** held a mid-October for the University Heights church in Murfreesboro, Tenn. — **Don Humphries** held a mid-October meeting for the Glen Burnie church in Maryland — **H. F. Sharp** held an early October meeting for the Old Wire Road church in Fayetteville, Ark. — **A. H. Staggs** held a late September meeting at Trenton, Florida — **Jere E. Frost** held a September for the brethren at Glen Park in Hammond, Indiana — **Robert Jackson** held a Sept.-Oct. meeting for the Southeast church in Akron, Ohio — **Billy W. Moore** held a meeting in early October at St. Joseph, Mo. — **Elvis Bozart** held a Sept.-Oct. meeting for the Fontana, Calif. church — **Bob Melear** was with the Santa Susana, Calif. church in early October — **Don Wilson** was with

the Fairview church in Garden Grove, California in a late October meeting.

Larry Hafley held a meeting in Oct. in New Castle, Ind. and at Sandwich, Ill. — **Larry** held a September meeting for the Parkville, Ky. brethren — **W. R. Jones** held a meeting in early November at Borger, Texas and holds a late November meeting for the Hereford, Texas church — **Grover Stevens** held an Oct. meeting for the Southside church in Kansas City, Mo. — **Harold Howard** held a late October meeting for the Berea, Ohio brethren — **C. D. Plum** was with brethren in Tallmadge, Ohio in an early Nov. meeting —

Kenneth Vandeusen reports: "The Lake Waukomis congregation in Kansas City has since its start in 1956 worked in fellowship hand in hand with the advocates of the 'old' Ketcherside or Sommerite position of evangelistic oversight, anti-located preacher, and 'mutual ministry' system. However through our recent contacts with them we are happy to report that they have renounced this and are seeking a sound preacher to assist them in the work at that place. This becomes the fourth congregation of that persuasion to stand with us in the last three years in the Kansas City area and at least that many more in this vicinity appear hopeful." Via

Bulletin of the Church of Christ, N. Fulton, Butler, Missouri.

Arthur Olfson has arrived in Norway and is there upon faith. He needs at least \$110.00 a month more in support. He may be contacted through writing **Tommy Thornhill** at Natlandsveien 84 — N-5030 Bergen, Norway — A new congregation has begun meeting at Muskogee, Oklahoma — **Harold V. Comer** will return to the states about June 1st from Australia and will work with the 77th Street church in Birmingham, Ala. **Bill Hall**, present preacher at 77th Street, will move to Australia to work with brethren there — A note from **O. J. Swinney** reports that four have been baptized in September at the Henderson Blvd. church in Kilgore, Texas.

Ward Hogland, Box 166, Greenville, Texas 75401: "Meeting for 1969 include: Franklin Drive, Texarkana, Ark.; Avenue B. Seminole, Tex.; Westside, Irving, Tex.; Myrtle Grove, Pensacola, Fla. Westside, Booneville, Miss.; St. Augustine Road, Dallas, Texas; Westside, Lewisville, Texas; Union Heights, Eldorado, Ark.; Linton Ave., Haltom City, Tex.; Jordan Park, Huntsville, Ala. Southside, Sulphur Springs, Tex.; Annandale, Wa. Washington D. C. area; Southside, Duncan, Oklahoma. I am now in my ninth year with the Walnut Street church. Please visit us if you are in the area."

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dispensable to the establishment and maintenance of that unity. We should like to make this text the basis of our study of the subject.

Unity Prerequisites

(1) **A manner of life on the part of Christians with the high and holy character of their calling.** Paul says "I beseech you to walk worthily of the calling wherewith ye were called . . ." (Vs. 1.) This condition might be considered as embracing all the others, and they might be considered as a definition of what constitutes such consistent behavior. However, the Christian's calling is a "holy calling" (2 Tim. 1:9) and the Christian a "sanctified" person (1 Cor. 1:1, 2). A sanctified person is one who has been set apart to holy uses or purposes. Therefore, in walking worthily, a Christian must live a **holy** life.

Mutual holiness of conduct is an absolutely essential prerequisite to a restoration of unity between divided brethren. Unity in sinful living would be abhorrent to Jehovah. Doctrinal orthodoxy and unity therein apart from holiness would be Pharisaical and potentially blasphemous. The Hebrew writer unites **peace** with **holiness** and warns, "Follow peace with all men and holiness, without which no man shall see the Lord." (Heb. 12:14.) It is probably in order to remark also that leadership in any effort toward a restoration of unity among divided brethren must come from sources impeccably holy—brethren of known integrity and unblemished reputation.

(2) **Humility.** Paul says, "With all lowliness . . ." (Vs. 2). Probably the attribute of human character most detrimental to the establishment and maintenance of the "unity of the Spirit" is human pride. It is said that the Greeks of our Lord's time had no word in the language for **humility** which did not have ignoble connotations. Their words connoted a "slavish, mean" disposition. Humility as a virtue required the coining of a word by the New Testament writers. (See: William Barclay, *Galatians and Ephesians*, pp 159, 160.)

A "crucifying of self"—renunciation of vested interests—is an indispensable prerequisite to a restoration of unity among divided brethren. Too often, loss of face, place, position, and popularity impede such restoration. To our Lord, the **humility** involved in self-renunciation for His sake was a **noble attribute**, in fact, the royal road to "greatness" in His kingdom. (Matt. 20:25-27.) Mr. Barclay states the matter beautifully, when he says, "Christian humility is based on the sight of self, the vision of Christ, and the realization of God." He meant by "sight of self" a recognition of our sinfulness, by "vision of Christ" an acute awareness of His perfection as our example, and by "realization of God" an honest facing of the fact of our utter dependence upon God and his grace for our salvation. (Ibid. p. 161.) A restoration of unity among persons characterized by such humility becomes immeasurably easier to effect.

(3) **"Meekness."** Paul says, "With all lowliness and meekness . . ." (Vs. 2.) We often equate meekness with humility. New Testament "meekness" is related to humility as effect is related to cause. The Greek term "praus" from

which it is derived was used in our Lord's time to describe the temper of an animal broken to harness—an ox broken to the yoke. The meek man is one broken to God's harness, one not motivated by the carnal mind but uniformly controlled and directed by "the mind of the Spirit." (Rom. 8:1-11.) Therefore, New Testament **unity** can only prevail among people who are uniformly amenable to the overtures of Divine truth. Unity is not an end within itself. Unity in error is worthless and destructive. Unity based on truth alone avails. The prerequisite, meekness, comports with the **oneness of the faith** which is set forth as a basic element of the "unity of the Spirit." (Vs. 5.)

Amenability to the overtures of Divine truth describes a spirit or attitude, but there is more involved than this. A person may be perfectly sincere in his desire to yield submissively to the will of God, but at the same time, be characterized by a perverted concept of what constitutes the demands of that will. If the meeting at **Buchanan Dam, Arlington, and Leakey** revealed anything concerning the road to a restoration of unity, it was the fact that our problem is **intellectual** not **emotional**, that before there can be unity there must be a meeting of the minds on basic principles involved in the determination and application of Divine authority. I believe such men as **Reuel Lemmons, J. D. Thomas, Hulen Jackson, Roy H. Lanier, et al** are as honest as I am. I love them as brethren and respect them as men of ability, learning, and integrity, but I sincerely believe them to be in error. I think I would not be presumptuous in saying that their attitude toward those of us who met with them in the meeting under consideration is the same as ours toward them.

Keeping the Record Straight

The considerations just set forth call to mind a statement recently made in the journal previously mentioned as promoting what it calls a "peace offensive." The owner and manager of this journal tells of a jet-propelled flight across a considerable portion of the nation for the expressed purpose "to feel the pulse of the brethren." This reminds one of our oft expressed criticisms of certain brethren "wetting their fingers and holding them up to see which way the wind blows." He avers that, as a result of this pulse-feeling, he has discovered "**brethren are not generally willing to classify the institutional and sponsoring church issues in the same category as instrumental music in worship, and thus do not require disfellowshipping of the former as they do in case of the latter.**" (*Gospel Guardian*, September 4, 1969, p. 11.)

We do not know the identity of the brethren to whom our brother talked on his jet-propelled, pulse-feeling journey, nor does it make any particular difference. We only know that we have been fighting this battle in the religious press for almost two decades now. We know that we have written reams of material on the subjects in question, and have been in intimate contact with most of the brethren who might in anyone's judgement be regarded as "the cream of the crop of God's servants . . . those who stand tall and straight in the ranks of God's soldiers of faith," as our brother expresses it. We also know, and **mark this**, that both we and they have from the beginning and do now regard the **use of mechanical instruments of music in the worship and the establishment and main-**

tenance of human institutions and sponsoring church arrangements through which churches generally function to perform their mission as occupying identical ground both logically and scripturally. We have opposed them and do now oppose them on precisely the same basis—the only difference being that the former represents an addition to and a perversion of the worship of the church while the latter represents additions to and perversions of the organization of the church. We could as easily fellowship one practice as the other.

Brother Roy E. Cogdill at the Arlington meeting and this writer at the Leakey meeting spoke on "How to Establish Bible Authority for the Christian's Faith and Practice." In these speeches, both of us in word and on chart paralleled the two practices referred to in the preceding paragraph and rejected them as unscriptural on the same basis—as unauthorized practices coordinate in character with Divinely authorized practices. I have often heard the father of the owner of the *Gospel Guardian* (and he taught me most of what I know about Bible teaching in its application to current problems) say, "Corrupt the organization of the church and it is a simple matter to corrupt her worship, her work, and her life." We believe this to be the truth.

These facts make it imperative that we correct the following statement: "The Arlington, Texas 'unity' meeting of 1968 was significant. There were some pitfall (sic JWA) surrounding it, I believe, which created chagrin in many including me. But a lot of things were learned as a result of it, and it may be recognized in the history of these times as some sort of turning point. A similar meeting in Leakey, Texas in 1969 sought to avoid the pitfalls of the first." (*Gospel Guardian*, September 4, 1969, p. 2.)

Let it be observed that the writer of the above was not present at either of these meetings. He, therefore, knows nothing first hand about what occurred at either or what motivated their being conducted. The writer of this article was present and participated in both. We say unhesitatingly that the so-called "pitfalls" surrounding the Arlington meeting exist in the imagination of the owner of the *Gospel Guardian* and nowhere else. We further affirm that the Leakey meeting did not as he avers "seek to avoid the pitfalls of the first." The Leakey meeting came about as the result of a suggestion of a San Antonio preacher of the so-called "liberal" persuasion that a meeting similar to the Arlington meeting be conducted in that area.

The Leakey meeting was planned and conducted exactly like the Arlington meeting with a few minor changes in the order of procedure as to speeches. The only difference perceivable to this writer between the two meetings was that the brethren of the so-called "liberal" view were not represented by as mature, conservative, and able men as they were at Arlington. Actually, the Arlington meeting was considerably the better of the two. Both of these meetings were simply private discussions (the general public not invited) between brethren occupying opposite positions relative to current issues in which all material except Bible teaching was excluded. They were not "unity" meetings in the modern, ecumenical sense of that term. Unity was simply one of the themes discussed. (More later.)

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EDITORIAL, MISSISSIPPI——(Continued from page two)

sincere. For six years they have been meeting and doing their best although few in number. As one who is acquainted with the Gulf Coast we can say the gospel advances there comparatively slowly but it does advance. Among reasons for this are the gospel has been slow in getting there and also natives to that section are much influenced by the examples of their kinsfolks which largely has been a history of both Catholicism and Protestant Denominationalism. It is hard for many to break away from the traditional religious practices of their ancestors. The only faithful churches on the immediate Coast between New Orleans and Mobile are the ones at Mississippi City (Gulfport) and Pascagoula, Mississippi. Although few in number, the brethren are permanent and the church there well serves the needs of transient brethren at nearby Keesler Air Base.

We recommend and encourage interested brethren to help these Christians build a suitable meeting house. As brother Payne wrote, "This affords an opportunity to help in a work that will surely bear fruit in years to come." Send your contributions on: Church of Christ, 393 Cowan Road, Mississippi City, Mississippi.

* * * * *

A reminder to our readers that we are endeavouring to increase our subscription list to *The Preceptor Magazine* as we end our eighteenth and begin our nineteenth year of publication. We are wholly dependent upon our friends to help us.

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SALVATION——(Continued from page four)

recognize as it relates to one's initial obedience to the gospel. Those, however, who have not believed and obeyed the gospel of Christ are forced to rely, not on Divine Testimony but their own feelings and wishful thinking to supply any claimed assurance they experience.

The record of conversions in Acts no more clearly supply the grounds of one's assurance of pardon in obeying the gospel in its primary requirements, than does the record in the eighth chapter respecting the directions given the sinning Christian in the person of Simon. He was expressly told to "repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart be forgiven thee" (verse 22). Conceivably, one may reason that since he had not consummated his designs that he had not sinned, but this statement by the apostle reveals that his sin resided in his heart and was constituted of his thought. It was wickedness and therefore repentance was required, and a petitioning God to effect his forgiveness. Can one, then, reasonably presume that had he failed to comply with these conditions, that he would have been saved? Certainly not. But one could do so as easily and as assuredly as he could reason that, complying with them, he wasn't saved therefrom. That which I need, in possessing that full assurance of faith, is to have such faith as rests on the clear teaching of the Saviour, and

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Evangelist: Garreth L. Clair
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Elmer Moore, Preacher

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J. W. Evans, Evangelist

Phones: 560-7909; 256-5543

embracing the promises of Him who is faithful and cannot lie. I believe Simon, on responding to Peter's command, if he did, was forgiven just as I believe the three thousand on Pentecost were saved who responded to the command then given them by Peter. The sensed security and persuasion of being in a saved state or relationship with God is exactly equal in each instance and for exactly the same reason.

One may go through life without believing the gospel to the point of obeying it, and under the influence of well-meaning friends embrace the persuasion and cherish the hope they are saved. This isn't an assurance of faith, however, resting on the Divine testimony. Correspondingly, one may obey the gospel, become a Christian, and disregard the terms of pardon applicable to him, and under the influence of fellow citizens of the Kingdom be persuaded he is all right, and be lost. We are all the subjects of an environmental influence that can, and likely does in many instances, ill-effect our judgments as touching the presence or lack of assurance all is well with our souls. It isn't difficult to understand how one under the influence of those whom he esteems highly and regards with high confidence, by their teaching, be led to think his security is absolute and unconditional.

But the credulity of that class extends no further than those within the body of Christ, who conceived they are in a securely saved state by reason of the single and determining fact they are members of the right church. For one to repose his confidence in the church, and his identification therein, as the ground of his hope of heaven is a grand delusion. While one cannot be right in the wrong church, he can, nevertheless, be wrong while in the right church. Further, the church may be the right church and, by its teaching and practice, veering away from the truth, cease to be right. However, it would be precipitate and illogical to assume that at the initial instance a congregation veers from the truth in any given particular it ceases to be the Lord's church. Such, though, would be no more unwarranted than to assume that however decided and persevering that church may be that departs from the Divine standard, in this course of departure, that it shall ever remain the Lord's church. In the New Testament instances are recorded of defections within the congregations of the Lord, notwithstanding they were acknowledged to be His: however, corrective measures were given, and the conclusion is inescapable that their remaining His was conditioned on their proper response thereto.

While recognizing that a Christian can be lost, we need also to recognize that he can so act and live as to enjoy the complete assurance he is saved, and therefore assured of heaven as his home when he departs this life here. In a succeeding article it is intended to explore this more fully and particularly. Wherein lies the gravest danger of one who is a child of God being lost, even in the face of every tangible evidence borne by contemporary thought that he is saved, and, conversely, wherein lies the strongest assurance of his security both now and hereafter? These will be considered next.



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INDEX

THE PRECEPTOR MAGAZINE

Volume 17 — 18

November, 1967 — October, 1969

(First number refers to volume;
Second number refers to page)

A

A Helper of Many	17—183
Alaska	18—354
All-Sufficiency of Divine Revelation, The	17— 55
All the Time, But Not Full Time	17—166
Angels of God	18—341
"Another"	17—104
A Perfect Father	17— 87
Appointment of Elders	17— 39
A Rebellious People	18—309
Arlington	17— 66
Arlington Meeting Again, The	18—228
Attitudes	18—293
Australia Report	17— 83
Authority of Elders	17—102

B

Baptism and the Local Church	17—116
"Best Co-operation, The"	17—130
Bible Baptism, Part 1	17—182
Bible Baptism, Part 2	18—198
Bible Distinctions (?) In "Wine"	17—101
Brotherhood, The	17—115
But a Christian	17— 73
"By Faith" or By Opinion	17—164
"By Faith, Or By Opinion, Which?"	17—179

C

Challenge of Deborah, The	19—325
"Change and Decap"	18—212
Chart Sermon, "A Sermon For Sidetracted Saints"	17—186
Chart Sermon, "Baptism of the Holy Spirit"	17— 43
Chart Sermon, "Church Crises"	17—123
Chart Sermon, "Entering The Church"	18—218
Chart Sermon, "Faith and Opinion"	18—346
Chart Sermon, "Faith Healing"	18—330
Chart Sermon, "Forsaking All"	18—313
Chart Sermon, Great Commission	18—202
Chart Sermon, "Investigate"	18—234
Chart Sermon, "Lessons from Cain & Abel"	18—297
Chart Sermon, "Miracles Or Mirages"	18—282
Chart Sermon, Origin of Denominations	17— 24

Chart Sermon, Paul's Manner of Life	18—361
Chart Sermon, "Prayer"	17—138
Chart Sermon, "Reconciliation"	17—170
Chart Sermon, "Restoration"	17— 75
Chart Sermon, "Salvation"	17— 59
Chart Sermon, "The Christian Race"	18—251
Chart Sermon, The Finality of Revelation	17— 11
Chart Sermon, "The Holy Spirit"	18—265

Chart Sermon, Why Not To Join A Denomination	17—153
Chart Sermon, Why Some Do Not Obey the Gospel	17—105
Chart Sermon, "Worship"	17— 90
Christ's Church, No. 5	17— 1
Christ's Church, No. 6	17— 33
Christ's Church, No. 7	17— 49
Christ's Church, No. 8	17— 65
Church an Institution, The	17— 40
Church at Play, The	17— 86
Church Cooperation in Benevolence and Evangelism	17—134
Churches and Schools Linked Together by Harding Educator	17— 57
Clark, A. Hugh	17— 17
Clark, A. Hugh	17— 41
Clark, Brother A. Hugh - In Memory	17— 22
Clark, Brother A. Hugh - In Memory	17— 21
Clark, Brother A. Hugh - In Memory	17— 20
Clark, Brother A. Hugh - In Memory	17— 19
Class Contributions	17— 98
Course of Sin, The	18—355
Critical Times Ahead	18—306
Critique of a Sermon by Johathan Edwards. A	18—327
Cult of Mediocrity, The	17— 81

D

Debate Charts	17—106
Debate Charts (Continued)	17—120
Desiring the Food of God	18—343
Done With Reluctance	17— 19
Do We Care?	17—146

E

Easter, And Related Holidays	17— 68
Ecumenism	17— 34
Emergence of a Common Ground, The	18—197
Enough Is Enough!	17—145
Epistle of Shraw, An	17— 8
Expediency	18—292

F

Faithful Brother In Phillipines Needs Support	17—181
Fallacy of Mormonism, The	18—263
Fallacy of Mormonism (2)	18—279
Fallacy of Mormonism (3)	18—295
Fallacy of Mormonism (4)	18—310
Fallacy of Mormonism (5)	18—342
Fallacy of Mormonism (6)	18—359

Favorite Retreat, A	18—231
Fearful Forays of the "Fundamentalists"	18—241
Flies In The Ointment	17— 97

G

God Created	18—242
God's Laws	17—133
Going to Nigeria	17—167
Guarding the Root	17—132

H

Hardness of Kicking Against The Pricks The	17—168
Heart Trouble	18—339
He Lived Majestically and He Died Majestically	17— 18
He Showeth His Teeth	17—177
Help Mississippi City	18—370
Hither .. Thither .. Yon ..	17— 10
Hither .. Thither .. Yon ..	17— 23
Hither .. Thither .. Yon ..	17— 42
Hither .. Thither .. Yon ..	17— 58
Hither .. Thither .. Yon ..	17— 74
Hither .. Thither .. Yon ..	17— 89
Hither .. Thither .. Yon ..	17—122
Hither .. Thither .. Yon ..	17—137
Hither .. Thither .. Yon ..	17—152
Hither .. Thither .. Yon ..	17—169
Hither .. Thither .. Yon ..	17—185
Hither .. Thither .. Yon ..	18—201
Hither .. Thither .. Yon ..	18—217
Hither .. Thither .. Yon ..	18—233
Hither .. Thither .. Yon ..	18—250
Hither .. Thither .. Yon ..	18—264
Hither .. Thither .. Yon ..	18—281
Hither .. Thither .. Yon ..	18—296
Hither .. Thither .. Yon ..	18—312
Hither .. Thither .. Yon ..	18—329
Hither .. Thither .. Yon ..	18—345
Hither .. Thither .. Yon ..	18—360
Hither .. Thither .. Yon ..	18—374
Holy Spirit on Pentecost, The	17— 67
How Many Do Yon Have?	18—247
How to Determine When the Bible Authorizes A Thing In The Christian's Faith And Practice (No. 1)	18—273
How to Determine When the Bible Authorizes A Thing In The Christian's Faith And Practice (No. 2)	18—289
How to Determine When the Bible Authorizes A Thing In The Christian's Faith Scriptures, The (No. 3)	17— 22

I

I Do Not Believe It	17—163
Ignore the Facts, Just Listen	18—216
Impending Crisis, The	18—225
Inspiration of the Scriptures, The (No. 2)	17— 6
Inspiration of the Scriptures, The (No. 3)	17— 32
Inspiration of the Scriptures, The (No. 4)	17— 38
Is Christ Divided?	17—165
Is One Church As Good As Another?	18—227

Is One Church As Good As Another?	18—243
Is Reparation A Part of Repentance?	17—119
Is Doth Make A Difference	17— 3
It Applies In Principle	17—136

J

Jehovah's Witnesses (1)	18—245
Jehovah's Witnesses (2)	18—262
Jehovah's Witnesses (3)	18—278
Jehovah's Witnesses (4)	18—294
Joy of Preaching, The	17—150

K

Knowledge and Conduct	17—167
Knowledge, For Lack of	18—199

L

Lasciviousness	18—344
Leakey	18—258
Learning By Doing	18—196
Let's Have a Movement Within!	17—183
Let's Preach a Funeral Over Discouragement	18—230
Leaven of the Pharisees and Sadducees, The	18—371
Liberalism — What It Is and What It Is Not	18—257
Life's High Purpose	18—260
Looking At Self	17— 9
Lowering Clouds On The Horizon	18—290
Lunatics Waving Red Lanterns, Those	17— 4

M

Man Without A Wedding Garment, The	18—246
Miscellany	17— 50
Modern "Glossolalia" A Species of Unbelief	18—193
"Mrs" God, A	18—194
M. Roy Stevens	17—178

N

Needs of Man, The	18—324
New Idolatry, The	17—161
New Testament "Doctrine" And "Morals"	17— 84
No Fair Weather Christians	17— 72
Note on "The Valley Of Hinnom." A	17— 7
Nothing Different	18—337
Not the Letter But The Spirit	18—199

O

Old Indians	17—147
Old Problems With A Modern Answer	18—195
On Being Noble-Minded	18—311
Oler's Offering	17—114
One Pearl of Great Price	18—215
One's Assurance of Salvation	18—372
One Year in Australia	17—135
Only Answer to Our Problems, The	17—149

Other Tongues	17— 51
Our Neen Today: Godly Mothers	18—356
Our Unchanging God	18—229

P

Pat Hardeman and Traditional Theism	17— 20
Please Help Us	18—338
Prayer	17— 53
Profitableness of the Scriptures, The	17—131

R

Rate Increase	17—162
Realm of Divine Limitation, The	17— 56
Redemption of Man, The	18—213
Remedy, The	17— 2
Report	18—322
Report On Camille	18—359
Response	17— 82
Responsibilities of the Home	17— 5
Restoration of Unity Among Divided Brethren	18—369
Revival of The Re-Baptism Question, A	18—308
Revolution of Rising Expectations	17—113

S

Sacrificing Liberty For Temporary Safety	18—353
Sam Binkley Reports	17— 41
Saved By Grace — What Else?	17—118
Saved From What?	17—151
Self Inflicted Ruin, Anxiety Is an Evil	18—291
Semantics: Liberal and Conservative	18—244
Semantics and Religious Controversy	18—209
Setting Things in Order	18—200
Should I Preach?	18—328
Some Distinctions Between the Authorized Version and the Revised Version of the New Testament	17— 52
Some Fruits of Atheism	18—232
Sons of God	17— 83
So, Then, Faith Cometh—?	17— 99
Spreading The Gospel	17— 70
Strange Man, A	18—210
Strength and Dignity Were His Clothing	17— 35

T

Teaching Our Children The Mission of the Church	18—261
Teaching Them To Observe All Things	18—280
Tempered Love	17—129
Term Elder and Elder's Sphere of Function, The	17— 71
Theism and Humanism	17— 36
They Shall Know That I Am God	18—277
Things Most Surely Believed Among Us, The	18—214
Three Months In Australia	18—247

Total Agreement Not Required	17—151
---------------------------------	--------

U

Unique Church Complex	18—226
Usurping the Function of The Church	17— 184

V

Very Interesting, Indeed!	18—357
---------------------------	--------

W

What Are Our Values?	17—100
What Are Our Values? (2)	17—117
What Is Worth While?	18—340
What Makes An Apostolic Example Binding?	18—321
What On Earth Was Wrong With Them?	18—274
What Unitarians Believe	17—180
What Young Folk Need	18—326
When The Saints Went Marching Out	18—343
Where We Stand	17—103
Where Will They Go?	18—259
With Men It Is Impossible	18—307
Who Are The Chief Priests?	17—105
Who Art Thou That Judgeth?	18—276
Who Is A Mother?	18—273
Who Is Responsible?	18—211
Who Misses Whom?	18—275
Woman, As Builder	17— 69
Woman, As Builder	17— 85
Woman's Responsibility in the Lord's Family	17—181
Words With Obscure Meaning	18—358
Worldliness — Lust of the Flesh	17— 21
Worldliness — Pleasure Of the Eye	17— 37
Worldliness — The Pride Of Life	17— 54
Worthwhile Objective: Over- Coming Evil, A	18—323

Y

Young Lady, Marry A " Christian "	17— 88
" "	18—230

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Volume 17 — 18

November, 1968 — October, 1969

(First number refers to volume;
Second number refers to page)

ABILENE REPORTER

Clark, A. Hugh 17— 17

ADAMS, JAMES W.

Cult of Mediocrity, The 17— 81
Done With Reluctance 17— 19
Enough Is Enough! 17—145
Fearful Forays of The
Fundamentalists 18—241
Flies In The Ointment 17— 97
He Showeth His Teeth 17—177
How to Determine When the
Bible Authorizes a Thing
In the Christian's Faith
And Practice 18—273
How to Determine When the
Bible Authorizes a Thing
In the Christian's Faith
And Practice (No. 2) 18—289
How to Determine When the
Bible Authorizes a Thing
In the Christian's Faith
And Practice (No. 3) 18—305
Impending Crisis, The 18—225
Liberalism — What It is and
And What It is Not 18—257
Lunatics Waving Red
Lanterns, Those 17— 4
Modern "Glossolalia" A
Species of Unbelief 18—193
New Idolatry, The 17—161
Nothing Different 18—337
Restoration of Unity Among
Divided Brethren 18—369
Revolution of Rising
Expectations 17—113
Sacrificing Liberty For
Temporary Safety 18—353
Semantics and Religious
Controversy 18—209
Strength and Dignity
Were His Clothing 17— 35
Tempered Love 17—129
What Makes An Apostolic
Example Binding 18—321

ALLEN, CARL A.

Bible Baptism, Part 1 17—182
Bible Baptism, Part 2 18—193
Lasciviousness 18—344
Prayer 17— 53
Young Lady. Marry
A Christian 17— 88

AMES, DONALD P.

Favorite Retreat, A 18—231

BINKLEY, SAM, JR.

Sam Binklev Reports 17— 41
Three Months In
Australia 18—247

BLACKFORD, DICK

Jehovah's Witnesses (1) 18—245
Jehovah's Witnesses (2) 18—262
Jehovah's Witnesses (3) 18—278
Jehovah's Witnesses (4) 18—294

BOZARTH, ELVIS

Chart Sermon, The Finality
Of Revelation 17— 11

BROWN, DANNY A.

Chart Sermon, A Sermon for
Sidetracked Saints 17—186
Chart Sermon, Baptism of
The Holy Spirit 17— 43
Chart Sermon, Entering
The Church 18—218
Chart Sermon, Faith
Healing 18—330
Chart Sermon, Faith
And Opinion 18—346
Chart Sermon, Investigate 18—234
Chart Sermon, Lessons from
Cain and Abel 18—297
Chart Sermon, Miracles
Or Mirages 18—282
Chart Sermon, Paul's
Manner of Life 18—361
Chart Sermon, Prayer 17—138
Chart Sermon,
Reconciliation 17—170
Chart Sermon,
Restoration 17—75
Chart Sermon, Salvation 17— 59
Chart Sermon, The
Holy Spirit 18—265
Chart Sermon, Why Not To
Join a Denomination 17—153
Chart Sermon, Why Some Do
Not Obey the Gospel 17—105
Chart Sermon, Worship 17— 90

BROWN, DON

Easter, And Related
Holidays 17— 68

BRUCE, H. L.

Joy of Preaching, The 17—150
Realm of Divine
Limitation, The 17— 56

BULLOCK, DEAN

A Helper of Many 17—183

BUNTING, TOM

Church An Institution, The 17— 40
Epistle of Straw, An 17— 8
Spreading the Gospel 17— 70

BURT, GLEN R.

No Fair Weather
Christians 17— 72

CARGILE, BARNEY, JR.

Teaching Them To Observe
All Things 18—280

CLARK, A. HUGH

Christ's Church, No. 5 17— 1
Christ's Church, No. 6 17— 33
Christ's Church, No. 7 17— 49
Christ's Church, No. 8 17— 65

COFFMAN, JOHN

Is Reparation A Part
Of Repentance? 17—119

COPELAND, JADY W.

Faithful Brother In
Phillipines Needs
Support 17—181

CREWS, BILL

Who Are The Chief
Priests? 17—105

DENNISON, J. L.

Chart Sermon,
Church Crisis 17—123

Chart Sermon,
Forsaking All 18—313
Chart Sermon,
Great Commission 18—202
Chart Sermon, Origin
Of Denominations 17— 24
Chart Sermon, The
Christian Race 18—251

ELLIS, KENT

Knowledge, For Lack of 18—199
Some Fruits of Atheism 18—232
When The Saints Went
Marching Out 18—343

EVERETT, JIM

One Year In Australia 17—135
Saved from What? 17—151

FARISH, ROBERT H.

Other Tongues 17— 51

FINLEY, ERNEST A.

Angels of God 18—341
Appointment of Elders 17— 39
Authority of Elders 17—102
Not the Letter But
The Spirit 18—199
Term Elder and Elder's
Sphere of Function, 17— 71
Usurping the Function
Of the Church 17—184
What Young Folk Need 18—326
Words With Obscure
Meaning 18—358

FINDLEY, R. J., JR.

Things Most Surely Believed
Among Us, The 18—214
Total Agreement Not
Required 17—151

FITE, HAROLD

Who Art Thou That
Judgeth? 18—276

FOY, IRENE SOWELL

A Rebellious People 18—309
Attitudes 18—293
Challenge of Deborah 18—325
Change and Decay 18—212
Guarding the Root 17—132
Is Christ Divided 17—165
Learning By Doing 18—196
Only Answer to Our
Problems, The 17—149
Our Need Today: Godly
Mothers 18—356
Our Unchanging God 18—229
Responsibilities of
The Home 17— 5
Teaching Our Children The
Mission of the Church 18—261
They Shall Know That
I Am God 18—277
What Are Our Values? 17—100
What Are Our Values? (2) 17—117
What Is Worth While? 18—340
Who Is a Mother? 18—273
Woman, As Builder 17— 69
Woman, As Builder 17— 85
Woman's Responsibility in
The Lord's Family 17—181
Worldliness — Lust of the
Flesh 17— 21
Worldliness — Pleasure of
The Eye 17— 37

Worldliness — The Pride Of Life	17— 54	Do We Care?	17—146	SMITH, TRUMAN
FUDGE, EDWARD		Ecumenism	17— 34	Church Cooperation In Benevolence And Evangelism
New Testament Doctrine And Morals	17—84	God Created	18—242	Looking At Self
GIVENS, DONALD R.		He Lived Majestically and He Died Majestically	17— 18	
Knowledge and Conduct	17—167	Help Mississippi City	18—370	TANNER, MICHAEL A.
Let's Preach A Funeral Over Discouragement	18—230	Leakey	18—258	Should I Preach?
One Pearl of Great Price	18—215	Lowering Clouds on the Horizon	18—290	
HAILEY, HOMER		M. Roy Stevens	17—178	TURNER, HAROLD E.
Clark, Brother A. Hugh - In Memory	17— 19	Miscellany	17— 50	All the Time, But Not Full Time
HALBROOK, RICHARD		"Mrs" God, A	18—194	How Many Do You Have?
Critique of a Sermon by Johathan, Edwards, A.	18—327	Oler's Offering	17—114	Setting Things in Order
HARKRIDER, ROBERT		Please Help Us	18—338	"....."
Australia Report	17— 88	Rate Increase	17—162	
HAYNES, BILL		Remedy, The	17— 2	TURNER, ROBERT F.
Clark, A. Hugh	17— 41	Report	18—322	Clark, Brother A. Hugh - In Memory
HENDRICKS, ROGER M.		Response	17— 82	
Desiring the Food of God	18—343	Strange Man, A	18—210	VINSON, BRYAN
On Being Noble-Minded	18—311	Unique Church Complex	18—226	Brotherhood, The
HESTER, JAMES W.		What On Earth Was Wrong With Them?	18—274	By Faith or By Opinion
Church at Play, The	17— 86	MARTIN, LUTHER W.		By Faith, or By Opinion, Which?
Fallacy of Mormonism	18—263	Churches and Schools Linked Together by Harding Educator	17— 57	Emergence of a Common Ground, The
Fallacy of Mormonism (2)	18—279	MCDONALD, ROBERT L.		Expediency
Fallacy of Mormonism (3)	18—295	Debate Charts	17—106	Life' High Purpose
Fallacy of Mormonism (4)	18—310	Debate Charts (Cont.)	17—120	Needs of Man, The
Fallacy of Mormonism (5)	18—342	Semantics: Liberal and Conservative	18—244	One's Assurance of Salvation
Fallacy of Mormonism (6)	18—359	MCDONALD, JIM C.		Pat Hardeman and Traditional Theism
Ignore the Facts, Just Listen	18—216	But a Christian	17— 73	Profitableness of the Scriptures, The
JONES, GEORGE T.		Hither .. Thither .. Yon ..	17— 10	So, Then, Faith Cometh
All-Sufficiency of Divine Revelation, The	17— 53	Hither .. Thither .. Yon ..	17— 23	Revival of the Re-Baptism Question, A
Inspiration of the Scriptures, No. 2	17— 6	Hither .. Thither .. Yon ..	17— 42	Theism and Humanism
Inspiration of the Scriptures, No. 3	17— 22	Hither .. Thither .. Yon ..	17— 58	Very Interesting, Indeed!
Inspiration of the Scriptures, No. 4	17— 38	Hither .. Thither .. Yon ..	17— 74	
Let's Have A Movement Within!	17—183	Hither .. Thither .. Yon ..	17— 89	WHARTON, W. L. JR.
Man Without A Wedding Garment, The	18—246	Hither .. Thither .. Yon ..	17—122	Baptism and the Local Church
KIRBY, JACK H.		Hither .. Thither .. Yon ..	17—137	Bible Distinctions (?) In "Wine"
God's Laws	17—133	Hither .. Thither .. Yon ..	17—152	Clark, Brother A. Hugh - In Memory
KIRBY, RICHARD		Hither .. Thither .. Yon ..	17—169	Course of Sin, The
A Perfect Father	17— 87	Hither .. Thither .. Yon ..	17—185	Heart Trouble
LEHDE, RON		Hither .. Thither .. Yon ..	18—201	Holy Spirit on Pentecost
Report on Camille	18—359	Hither .. Thither .. Yon ..	18—217	I Do Not Believe It
LEWIS, BRENT		Hither .. Thither .. Yon ..	18—233	Is One Church As Good As Another?
Redemption of Man	18—213	Hither .. Thither .. Yon ..	18—250	Is One Church As Good As Another?
LINK, JAMES E.		Hither .. Thither .. Yon ..	18—264	It Does Make A Difference
Going To Nigeria	17—167	Hither .. Thither .. Yon ..	18—281	Leaven of the Pharisees And Sadducees, The
LOVETT, STANLEY J.		Hither .. Thither .. Yon ..	18—296	Old Indians
Alaska	18—354	Hither .. Thither .. Yon ..	18—312	Old Problems With a Modern Answer
Arlington	17— 66	Hither .. Thither .. Yon ..	18—329	Self Inflicted Ruin, Anxiety Is An Evil
Best Co-operation, The	17—130	Hither .. Thither .. Yon ..	18—345	Some Distinctions Between the Authorized Version and The Revised Version of The New Testament
Class Contributions	17— 98	Hither .. Thither .. Yon ..	18—360	Sons of God
Critical Times Ahead	18—306	Hither .. Thither .. Yon ..	18—374	What Unitarians Believe
		RAY, JERRY C.		Where Will They Go?
		Another	17—104	Who Is Responsible?
		It Applies in Principle	17—136	Who Misses Whom?
		Note on The Valley Of Hinnom, A	17— 7	With Men It Is Impossible
		ROGOL, LEO		Worthwhile Objective: Overcoming Evil
		Arlington Meeting Again	18—228	
		Saved by Grace — What Else?	17—118	
		SEXTON, WILLIAM C.		
		Hardness of Kicking Against The Pricks, The	17—168	
		Where We Stand	17—103	

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