

Living Moments with the Living Word



James W. Adams

"Better Than The Mighty"

"He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city." (Proverbs 16:32.)

This article is a continuation of previous articles on the general subject of "Unity." Basically we have been employing as a text Ephesians 4:1-3. These verses contain



some significant prerequisites to the establishment and maintenance of unity among Christians. In last month's article, "Holiness, Humility, and Meekness" were discussed. We should like to continue by discussing:

(4) Long-suffering. Paul says, "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation

wherewith ye are called, with all lowliness and meekness, with long-suffering..." According to the best authorities, the original word, makrothumia, had at least two uses among the Greeks. (a) It was used to signify what the English word, perseverance, suggests; namely, an unwillingness to acknowledge defeat. Hence, a person possessed of this quality is one who will not give in; he will not quit. To the contrary he will keep on keeping on in the face of every kind of opposition and discouragement. (b) The term was also used to describe complete self-possession under every form of provocation. It suggests self-restraint, an unwillingness to give place to irritation and anger, hence the title to this article with its ac-

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

companying text. The person possessed of the quality inherent in makrothumia (long-suffering) is never bitter, disillusioned, or vindictive. Neither foolish, intemperate, nor obnoxious people can provoke him to unrestrained words or actions.

It does not take a Solomon to appreciate the importance of this grace of human character with reference to the establishment and maintenance of unity among the people of God. One easily discouraged, a quitter, ill serves the cause of unity, for the road to its accomplishment is long and arduous with new impediments over every hill and obstructing persons lying in ambush around every curve. A disposition to retaliate in kind when confronted with the foolishness, impertinence, and unpleasantness of the ignorant and unlovely proponents of strife and division only serves to promote further alienation.

The word, makrothumia, is also used to describe God's attitude toward the sinner in His efforts to reconcile him unto Himself. (Rom. 2:4; 2 Pet. 3:9, 15.) In our efforts toward unity, therefore, it would be exceedingly helpful for us to remind ourselves constantly of that which God must tolerate in us in his unceasing efforts to effect our reconciliation and salvation. A spirit of See Better Than, page ten

VOLUME 19 NOVEMBER, 1969 NUMBER 1 In This Issue Editorial. Stanley J. Lovett _____Page 2 Truth And Argumentation, W. L. Wharton, Jr., Page 3 Courage And Strength For Today. Irene Sowell Fov Page 4 Does The Religion Of Christ Change? Bob Franks Page 5 The Essentiality Of Local Church Membership. Roger M. Hendricks Page 6 Where Is The Passage That Says I Must Be A Member Of The Church? Donald R. Givens -Page 6 The Fallacy Of Mormonism (7),
James W. Hester Page 7 Hither ... Thither ... Yon, Jim C. McDonald Page 8 Chart Sermon, "Bible Heart."

Page 9

Danny A. Brown

The Preceptor Magazine

Stanley J. Lovett Editor

4123 Valleyfield Drive San Antonio, Texas 78222

TERMS OF SUBSCRIPTION

In the United States and possessions; 1 year-\$3.00; 2 years-\$5.50; 3 years \$8.00; 4 years—\$10.50; 5 years—\$13.00; per year in advance.

In clubs of five or more at one time (new or renewal), \$2.60 per year each in the United States.

Thirty issues per month sent to persons of your choice for \$7.50 per

month.

Address all communications concerning subscriptions and changes of address to The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 or telephone Area Code 713. Number 866-2961.

YOUR ADDRESS

We cannot be responsible for delivery of your paper unless you keep us informed as to your correct address with zip code number. When changing address be sure to send both you old and new address.

SECOND CLASS ENTRY

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

OWNER AND PUBLISHER

Owner and Publisher, Stanley J. Lovett; Office of publication, 4123 Valleyfield Drive, San Antonio, Bexas County, Texas 78222; Business Office of Publisher 7720 Wickersham Drive, Texsa. Beaumont, Jefferson County, Ave. no. copies each issue during preceding 12 months, 1,761; Ave. paid circulation, 1,466; Ave. no. copies free distribution each issue, 135; no. copies in single issue nearest filing date, 1309

ARVERTISING RATES

Display advertisements: \$3.00 per column inch; ¼ page-\$12.00; ½ page-\$20.00 and full page - \$35.00.

SUBSCRIPTION BLANK

Yes, enter my subscription to THE PRECEPTOR

Name _	
Address	

Save On Long Term Subscriptions THE PRECEPTOR P. O. Box 187 Beaumont, Texas 77704



Editorial

Among a number of encouraging things among us presently, none shines more brightly than the large number of young men who are now actively and energetically preaching the gospel or who are preparing themselves for that great work in God's kingdom.

The advancement of the kingdom can never precede or exceed the proclamation of the saving gospel of Christ. Due to the present paralyzing effects of man's unconcerned and unresponsive heart to spiritual things, the kingdom's spread is not even nearly in approximate proportion to the amount of gospel preaching and teaching done. Faithful brethren the world over are doing what they can to hasten the progress of truth everywhere and that is as it should be.

That our religious neighbors in both Roman Catholicism and also in religious denominationalism are experiencing a like difficulty in their respective attempts to progagandize the world offers no justification to ourselves in our failure to evangelize those within the sphere of our respective influences. It simply means we must work harder, longer and more wisely.

The important thing is to provide everyone an adequate opportunity to hear the gospel story. Our Saviour commanded the Apostles to preach everywhere which thing under the Apostolic commission they did. He commanded them to baptize the penitent believer who responded favorably to their message. Which they did. To that multitudinous number that disbelieved, thus being unresponsive to the saving word, Jesus simply declared they were condemned. The Lord would that all men should come to repentance but he knew, and we also should recognize the awful truth, that although many are called few are chosen. But it is extremely important that each responsible person should be given a chance to learn about Jesus. Although in the overall picture most will not be saved, they must be given the opportunity to hear in order at the last day they will be without excuse. Likewise among earth's citizens there are millions who are honest and teachable and would accept if they had the chance so to do.

As this writer travels throughout these United States he has opportunity to observe what he believes to be the encouraging sign of the young, energetic and dedicated young preachers who are either actively engaged in gospel preaching or who are now preparing themselves to preach the saving word.

Some are presently working at secular

(See page eleven)



Truth and Argumentation

Argumentation is defined: "Reasoning; the act of forming reasons, making inductions, drawing conclusions, and applying them to the case in discussion: the operation of

inferring propositions, not known or admitted as true, from facts and principals known, admitted or proven to be facts." (New 20th Century Dictionary).

Divine truth is accepted on the basis of its being from God. Divine truth offers no proof and needs none other than that which shows it to be from God. God has never argued his case with man, has never

entered into an argument to prove that what he has said on any matter is so. Once a thing is demonstrated to have come from God no further proof of its truthfulness is required. Its verity rests upon the divine perfection of God who cannot lie. The purpose of every miracle is rooted in the essential truth that something is being demonstrated or proven to be from God. The thing thus confirmed needs no further testing for truth.

If every man on earth should turn his back on God's truth and, by some process of his own mind which is classified as reason or argumentation, decide there is no God it would not destroy God. If some man were clever enough to impose on the reason of other by various and sundry appeals to charts, illustrations and arguments that something God says is not so, would that utterance of God become false on that account? It is neither the acceptance of God's word to be truth or its popularity with the masses of men that makes it true. "Let God be true and every man a liar."

And yet, human reason has a part in God's plan of redemption. Man must weigh evidence of a matter claiming to be from God. He must be able to distinguish between the genuine and the fraudulent; between the prophet and the pseudo-prophet (1 John 4:1-3). This is involved in one's being able to give to every man that asketh him a reason for the hope of his calling.

Once a matter is believed to be of God and is authoritatively received on that account, reason must also function to determine what is said. For example, it is one thing to believe that the scriptures are inspired of God and authoritative in religious matters, and at the same time understand what is involved in the command to be baptized. It can never be doubted that baptism is a command of God nor that the scriptures themselves are to be relied upon to indicate what its purpose is. But if any

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

conclusion is to be reached it must be reached in the mind of the individual. No one can learn by proxy. What he knows comes as the result of his own inquiry and effort, no matter how much he may be indebted to others for information and contribution to his understanding. A grave danger in religious matters is that one will accept the ipse dixit of another as his own conclusion. In many secular matters it is of little moment whether we understand a matter or not. So long as those empowered with the responsibility to know act wisely the masses of men can safely go along with them whether they understand what is going on or not. But this is not true in religion. Since man stands before God in his personal capacity to answer for himself, then it behooves him to know for a certainty that what is being done is acceptable to the Father (Rom. 14:12; 2 Cor. 5:1-6).

Men are prone to argue the justness of their cause on the grounds of the learning of their leaders, the goodness of their parents or the majority of the community. This simply will not do. Rather let us turn to the "law and the testimony."

We are frequently told that we cannot understand the Bible. This is supposed to be proved by all the differences in religious communities making it self-evident that a general agreement on religious matters is impossible. Unfortunately, if such is true, then we have proved that the scriptures are not of God for God is not the author of confusion. But the fact of division is very real and some explanation of it needs to be made. The common one is the one already alluded to vis., the Bible is full of differences and people cannot understand it. To a thoughtful person it is self-evident that the Bible cannot be of God and this conclusion be valid. Since God is all-wise and gave the scriptures, they either can or cannot be understood. If they cannot be understood then it is a reflection on either the wisdom or power of God seeing that he designed them and made them to be understood but they cannot be. He was not wise enough or powerful enough to accomplish his purpose. This answer leads men directly to infidelity and agnosticism.

If we accept the Bible to be of God then we will be forced to accept the fact that the scriptures can be understood by men. Or, is that man to be among the most educated and wise of earth? Is this the common man to which the scriptures speak? Again, the very fact that the scriptures are addressed to men generally; addressed as broadly to men as sin attaches to all men then we understand that all men can understand the Bible. Since sin is not limited to a few neither must understanding and remedy be. (Romans 1:16.)

Subscription Campaign

A reminder to our readers that we are endeavouring to increase our subscription list to THE PRECEPTOR MAGAZINE as we begin our nineteenth year of publication. We are wholly dependent upon our friends to help us. Please help us...NOW!

— Subscribe to the Preceptor for a Friend -



Courage And Strength For Today

As the Lord's people, Israel, approached Canaan in the long ago, God had Moses to speak words of encouragement to them. They would have enemies to overcome so they



would need courage and strength. Moses, at the age of one hundred twenty, said to them: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deut. 31:6). What a strengthening thought that the Lord would go with them! One can always proceed with courage and

strength when he is on the Lord's side.

Today, in the midst of rebellions against all authority, with troubles and trials on every side, and with "man's inhumanity to man making countless thousands mourn," one needs courage to march on to victory. One must increase his faith in the all-sufficiency and adequacy of the Word of God and to know that "God will not fail thee nor forsake thee." In order to increase courage and strength by holding to his faith in Divinity, one must cease conforming to the ways of the world, quit going "with the mob" but "be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."

The great need today is for the woman in her home, in her God-given area, to stand, both in word and in deed, for truth. When she serves in her home as God would have her to do, her marriage will be a deep-rooted thing, growing and fruit-bearing because of her faithful tending to her household. By her words of wisdom and by her example of gracious and affectionate acts, members of her family will be induced to exercise mutual interest, attention, and concern one for the other.

God's woman in her home will be a growing personality, ever growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ." Her highest desire for feeding will be "the bread of life." Her ceaseless activity will be in doing the will of her Father in heaven and accomplishing His work, ever shewing forth His excellencies.

She will be productive in Spiritual fruit-bearing. As wife, she will be a help-meet to her husband, at all times helping him to be good and to do good. She will help to keep his moral standards high by always being dressed in modest apparel with the ornamentation of a "meek and quiet spirit." "Strength and honour are her clothing."

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, Tenneessee 37204.

With a mind filled with purity there will be no room for nor tolerance of impurity so her dress will correspond with her thinking, quite different from the disgraceful lack of modesty in the dress of the woman of the world. Such a woman will do her husband "good and not evil all the days of her life," and, "he praiseth her."

A God-fearing woman will be a living branch on the Vine from which comes her spiriutal life, conducive to growth. There will be peace and harmony within herself and in her family circle. Her children will learn from her that it is the simple, unpretentious things in life that are important, not the gold and glitter, not the rush and hurry, not the fun and frolic of the world. "In her tongue is the law of kindness" and her children realize that she stands unmoveable on the Rock of Ages. In her love for righteousness she guides her children firmly but carefully in the Light of Truth Divine. She shows them early in life that she is the "handmaid of the Lord" and her desire is: "Be it unto me according to Thy Word." The main study in her household is from the greatest text of all—The Book of Books. She is carefully equipping her children with the spiritual armour so that when "the apron strings are cut and Mother has gone to her resting place they may be able to stand against the wiles of the evil one for she has given strength and courage. "Her children arise up and call her blessed" as they go forth to bear fruit for the Master.

The mutual love of husband and wife, of parents and children, and of brothers and sisters will be a great stabilizing force in life's battles and a great safeguard from the evil one.

Woman carries in her hands the destinies of the members of her family. She is their destruction or their salvation.

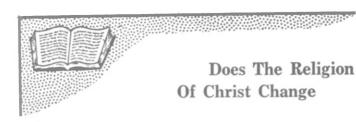
Let us train up our daughters to be the mothers for which the world is crying today.

Even though her home is the center of her activities, the worthy woman is cognizant of her neighbor whom she loves as herself. She is ever ready to reach out her hand to her, to sympathize with her in her sorrows, to rejoice with her in her happiness, and to share with her the blessings of eternal truths from the Word of God.

The woman in whose home God is worshipped and His Word respected will be on time with her family at all the assemblies of the Lord's people where she will worship in "spirit and in truth." She will take note of strangers and be given to hospitality realizing that she may entertain angels unawares.

Unfortunately, many mothers seem to have lost their sense of values and are seeking for happiness and peace in an accumulation of things and in a search here and there for fun and frolic, ever looking for "the pot of gold at the foot of the rainbow." If they could only realize that happiness is to be found where it permanently dwells, within the personality of a faithful servant of God. One may search around the world only to come back and find the "Blue Bird of happiness" within the Godordained home.

Mothers who are burning your lives out following the See Courage and Strength, page ten



Bob Franks

(Editor's Note: Following is the first of a series of five lessons by Bob Franks on "Does The Religion of Christ Change?" over the local T.V. Station at Lafayette, Louisiana. Others will follow. —Stanley J. Lovett.)

Those who view this program have probably already noticed, we do not agree with popular opinions in the religious world. We do not believe every religious organ-



ization is pleasing to God. There are about 300 different religious bodies in the world today and all of them teach conflicting doctrines. They can not all possibly be right and we know for sure that this sort of division is condemned by the Word of God. In John 17:20-21, our Lord fervently prayed for the unity of his people. In view of these passages, and many more

which shows beyond doubt that God is not pleased with division, how can so-called preachers of the Gospel thank God that we can all join the church of our choice? It seems to me that we should be interested in God's choice, rather than our choice.

As I begin this series of lessons today, I want to emphasize that I hold no animosity toward anyone who may disagree with me religiously, but this will not hinder me from speaking boldly, and pointing out the errors in the religious world and the cause of division among us. I believe all can see before I finish this series, that we are not divided over what the Bible says, but over what it does not say.

Now to our lesson. I ask a question today: "Does the Religion of Christ change? I believe this is a very timely question because we read about changes in the religions of the world everyday. Many people are becoming confused and dismayed because they are having to abandon religious principles that they have been taught all their lives. These things they have believed as Truth, now are unnecessary. As one lady said to me: "If it has been sinful all these years to practice these things, why is it not wrong now?" I answered that good lady and said: "The religion of Christ does not change; only man-made creeds and religions change." What Christ and His apostles taught is the Truth; the Truth is absolute and it never changes. These changes in religion today were man-made when they began and this is the reason they are changable today. In our next lesson we will discuss some of these changes specifically and show beyond doubt that they are man-made in origin. Now however, I want to show why the religion of Jesus Christ has never changed and will never change. Let me introduce two passages of Scripture which prove

Bob Franks — Minister for the S. College St. church; 306 Marilyn Drive, Laffayette, Louisiana 70501.

my point. In Heb. 13:8-9, the writer affirms: "Jesus Christ the same yesterday, and today, and forever. Be not carried away with divers and strange doctrines..." Religious leaders who have forgotten that Christ is the same yesterday, today and forever; have been carried away by "divers and strange doctrines." They are like the Pharisees Jesus said of them: "But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:9).

The religion of Jesus Christ does not change because it is based entirely on the Word of God which is unchangeable. I want to note some passages which prove that God's Word does not change and will never change. In John 12:48 Jesus said: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Notice if you please, the Words of Christ will stand even until the judgment. In Matt. 24:35 Jesus again declared: Heaven and earth shall pass away, but my words shall not pass away." It is evident from the above passages that the Words recorded in the Bible will stand without change.

The Word of God needs no revision. So many in the world today have predicated their faith on the changable doctrines of men. In fact, many believe that man today receives later revelations and the doctrine of Christ can be amended. This is simply not true. The Bible is complete. In 2 Tim. 3:16-17, Paul said: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Peter also declared: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that called us to glory and virtue" (2 Peter 1:3). In spite of these plain passages which affirm the completeness of the Bible, men still believe it can be amended. They teach that God sends revelations to certain men who then have the power to change various laws. Please listen very closely to several passages which show in plain simple language that no man or group of men can change or alter the gospel that has already been revealed. Paul is speaking in Galatians 1:6-9: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." One who has average intelligence can see that the apostles or even an angel from heaven See Religion of Christ, Page eleven

— RADIO PROGRAM —

SUNDAY MORNINGS — 7:00 A.M.

KLVI—Beaumont, Texas (560 kc)

Presented by North Main congregation, Vidor Tex.

NEW Subscription — \$1.00 per year during December



The Essentiality Of Local Church Membership

Roger M. Hendricks

The question of whether or not the Christian must be a member of a local congregation may not be frenquently asked but it does occasionally come up for consideration and discussion. It is an interesting question with which to deal. It is also an important one. However, like so many questions, it cannot be properly answered either yes or no without considering existing circumstances. Occasionally, the answer is no. Ordinarily, it is yes. The reason our question can be answered both affirmatively and negatively is that the essentiality of local church membership is contingent upon two important factors: (1) Being where other Christians are and (2) Their walking according to truth in what might be called their "together" activities (congregational practices in work and worship). I would certainly deny that one is obligated to be a member of a local congregation when such was impossible due to their being no others with whom he could unite or when those who composed the church were engaged in unauthorized congregational practices. But granting these two conditions, membership is essential.

The Responsibility of Fellowship

Basically, the local church of Christ is a relationship (fellowship) between individuals. This fellowship is designed for those who are (1) partakers of the common salvation, (2) dedicated to the common service of God, (3) subjects of the common authority of Jesus Christ, and (4) renderers of common worship. In view of man's gregarious nature it seems only natural that God would make provision for Christians to enjoy fellowship (mutual, active participation in common interests) in the fulfillment of their work and worship. The Lord has made such provision in His Word. The local church is the result of that provision. If this fellowship is essential, membership is essential. If God gave (authorized, made provision for the existence of) the local congregation, membership is necessary. There can be no church without members thereof. There can be no members thereof without membership therein.

The Responsibility of Oversight

The men who are to lead and oversee the churches of Christ are called in the New Testament elders, pastors, and bishops. They are often mentioned. (cp. Acts 11:30; 14:23; 15:23; 20:17.) Their duties are discussed. (Acts 20:28-31; 1 Peter 5:1-8.) The two scriptures just listed also set forth the fact that these special workers function in the local church. For them to guide and oversee there must be someone or something or both for them to See Church Membership, page eleven

Roger M. Hendricks, preacher for the Maryvale congregation, 4616 N. 49 Ave., Phoenix, Arizonia 85031.



"Where is the Passage that Says I Must be a Member of the Church?"

Donald R. Givens

In answering the question posed by the title, let me say this: This is the same as asking, "Where is the passage that says I must be saved?" Because when one properly



understands the New Testament church, he sees that it is simply "The Saved Ones." That is what the church is—the SAVED (Acts 2:47; Eph. 5:25).

So where is the passage that says I must be saved? Well, salvation is up to you. You can accept it or reject it. But taking for granted that everyone wants to be saved; where is the passage that

says the church is the same as the saved?

Answer: Eph. 5:23, "... Christ also is the head of the church, being Himself the SAVIOUR OF THE BODY." What is the BODY? Answer: Eph. 1:22, 23 and Col. 1:18, 24, the body is the church. The church is the body.... they are one and the same.

So Christ saves the body (the church). If one desires to be saved, he MUST be IN the church! Those outside the church are not saved by Christ — this is the simple New Testament fact, even though it is denied by many who never took the time and trouble to study the New Testament thoroughly.

When one properly understands the church, he recognizes that it is simply those people who have OBEYED the commands of Christ and are saved from sin. This SAVED GROUP of people is the church or body of Christ or family of God (1 Tim. 3:15).

One cannot separate Christ and His church. If so — then you have a HEAD without a BODY (Eph. 1:22, 23). The trouble with most people is that they cannot see the IMPORTANCE of the church. They view it from a denominational point of view as a "religious club." But the New Testament church is NOT a denomination. True, one does not have to belong to ANY denomination to be saved. They are not necessary and Christ is not head over them. But one must be IN the Lord's church (body) to be saved (Eph. 5:23) because that is the very definition of the church — the saved.

The church is NOT our "Saviour," ... CHRIST is ... but when we receive the forgiveness of our past sins and thus become Christians, the Lord adds us to the church; in other words the Lord adds us to the GROUP OF THE ONES WHO ARE SAVED (Acts 2:47; Col. 1:13). We are reconciled to God in the one body (church) (Eph. 2:16).

See The Passage, page thirteen

Donald R. Givens — Preacher for the Thomas Blvd. congregation, 4349 Vassar, Port Arthur, Texas 77640.



The Fallacy Of Mormonism (7)

James W. Hester

HOW FIRM A FOUNDATION?

In a revelation given to Joseph Smith, in regards to choosing the twelve apostles in which Oliver Cowdery and David Whitmer were employed, this statement is found



in the Doctrine and Covenants, section 18:1-5: "Now, behold, because of the thing which you, my servant Oliver Cowdery have desired to know of me, I give unto you these words: Behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true; wherefore you know that they are true. And if you know they are

true, behold, I give unto you a commandment, that you rely upon the things which are written; For in them are all things written concerning the foundation of my church, my gospel, and my rock. Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you." (Emphasis mine, JWH.)

Obviously, there were questions in the minds of Smith's followers as to the truthfulness of his stories, as it is in every place apparent in his writings. For that reason, the revelations were necessary, being no more than his own words ascribed to that of the Lord, in which eternal damnation awaited all who would reject it. However, his foundation was weak and could stand only in deception and sham. Every follower of Joseph Smith, then and now, stands upon an imitation foundation. (1 Cor. 3:11; Eph. 2:20.)

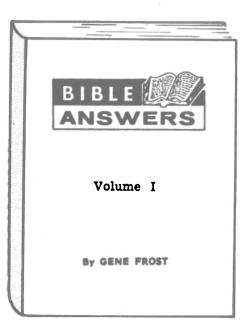
Mormon Foundation Weakened by Witnesses

The three witnesses attestation to the genuineness of the Book of Mormon, laid claim of seeing the golden plates which contained a record of the people of Nephi as well as their brethren, the Lamanites. "That an angel of God came down from heaven and laid before our eyes, that we beheld and saw the plates," is a statement found in every Book of Mormon.

As to why these men, Cowdery, Whitmer and Harris, signed a statement like that will be left to the judgment of our readers. But suffice it to say that the Mormon foundation stands on the testimony of these men, if it is to stand at all. However, these men later stated that they did not see what the Book or Mormon and the Mormon historians say they saw, but viewed the plates with the "eye of faith." Harris once told a lawyer of Palymra that he did not actually see the plates "as I do that pencil case" but I saw them with the eye of faith....though at See Mormonism, page thirteen

James W. Hester—Preacher for the Venice church of Christ, 12017 Herbert Street, Los Angeles, California 90066.

ORDER YOUR COPY TODAY



Some of the Questions Answered in BIBLE ANSWERS

How can I understand the Bible?

Are there books missing from the Bible?

Is birth-control sinful?

Is one church as good as another?

Is cremation sinful?

Is it all right for women to cut their hair?

What will we look like in heaven?

What is the sin against the Holy Spirit?

Is it all right to have kitchens in the church building?

Is there a difference between being married by a Justice of the Peace and a gospel preacher?

Is it wrong to drink liquor?

Is nudism sinful?

Is it sinful to eat pork?

How did Christ preach to the spirits in prison?

Is it proper to call a preacher "Reverend"?

What is a saint?

When is it permissable to miss services of the church?

Is it right for adults and young people who are Christians, to wear shorts in public?

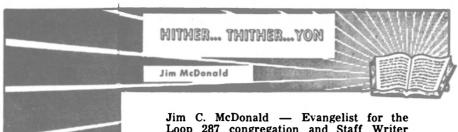
Is it true that one may as well do what he thinks?.

Stiff Back Binding \$2.25
Paper Back Binding \$1.50

THE PRECEPTOR COMPANY

P. O. Box 187

Beaumont, Texas 77704



Loop 287 congregation and Staff Writer for The Preceptor Magazine, 1401 Epeley Street, Lufkin, Texas 75901.

Two were baptized in November at the Sixth Avenue church in Pine Bluff, Arkansas — Two were baptized in October at the Preston Highway church in Louisville, Ky. — One was baptized during October at the Fairview church in Santa Ana, Calif. - Four have been baptized in past months at the Floral Heights church in Wichita Falls, Tex.-Three have been baptized in October and November at the Winchester Road church in Memphis, Tenn. — One was baptized during Oct. at the Parish Ave. church in Peoria, Ill. — Two were baptized in October at the Southside church in Pasadena, Texas — One was baptized in Oct. at the Bellaire church in Houston, Texas - One was baptized in an Oct. meeting at Southside in Springfield, Mo. — One was baptized in Oct. at the Huffman church in Birmingham, Ala. — One was baptized in November at the West Murray church in Murray, Ky. - Three have been baptized in past weeks at the 77th St. church in Birmingham, Ala. - One was baptized in Oct. at the Expressway church in Louisville, Ky. - Six were baptized in an Oct. meeting at Sciotoville, Ohio - Two were baptized in Oct. at the Caddo St. church in Cleburne, Texas — Two were baptized in Sept. at the Locust Street church in Mt. Pleasant, Tenn. - One was baptized during Sept. at the Annandale church in Annandale, Va. — One was baptized in Oct. at the North Main church in Vidor, Texas — One was baptized in Sept at the Sunnyvale, California church - Seven were baptized in Oct. and Nov. at the Spring and Blain church in St. Louis, Mo. — Three were baptized in Benton, Ill. in a gospel meeting there with Jimmy Tuten — Six have been baptized in Mexico City in past months - Five have been baptized recently in Reynosa, Tamps., Mex. at the Saltillo St. church — The Navarit St. church in Reynosa had two August baptisms — The Quaymas St. church in Reynosa, Mex. had two baptisms in August - Two were baptized in past months at Presidente Derque, Argentina.

The Hazelwood, Mo. church had an Oct. meeting with Bob Owens doing the preaching - Jimmy Tuten held a recent meeting in Benton, Illinois -George T. Jones held an Oct. meeting the Locust St. church in Mt. Pleasant. Tenn. - David Harkrider held a Nov. meeting for the church meeting on

Red Bluff Road in Pasadena, Texas -Bill Crews was with the House and Lee Sts. church in Alvin, Texas in an early Nov. meeting - Donald Willis was in a late Sept. meeting with the Pleasant Valley church in Wichita, Kansas -The Elk Fork church in West Va. had a mid-Oct. meeting with Paul Casebolt doing the preaching — Oct. meetings were held in Ark. at Arch St. in Little Rock: Mablevale Cutoff in Little Rock with James L. Gay; Ward Hogland was at El Dorado; Harry Pickup, Jr. at Cash; Granville W. Tyler was at Central in Searcy; J. T. Smith was with brethren at Bald Knob; Eugene Britnell was with brethren at Saratoga:

BARGAIN MONTH FOR THE **PRECEPTOR**

16 Page Religious Magazine Issued Monthly Regular \$3.00 Subscription To All New Subscribers In Month of December

S1.00

Offer Expires December 31, 1969

Mason Harris at Forrest City; A. W. Goff at Marshall; Leon Goff at Evening Shade; Robert Turner at Holy Grove; W. R. Jones at Mt. Vernon and James W. Adams at 46th St. in Fort Smith (Nov.) (Arkansas meetings via the Sower, Little Rock).

Edwin Hayes held a Sept. meeting for the Scottsville, Ky. church Norman Fultz held an early November meeting for the Cordele, Ga. church-Bill Reeves was with brethren at Warner Robins, Ga. in a mid-November meeting — Wiley Adams held a mid-November meeting for the Barberton. Ohio church - James P. Miller held a mid-November meeting for brethren at Stevens Avenue in Huntsville, Ala.-

The Torrance, Calif. church held a Nov. meeting with Claude White preaching Bob Craig recently preached on a lectureship program in Cleveland, Tex.

Bob held October meetings for the

Tucumcair, New Mexico church and the week following at the Miranda St. church in Las Cruces - Charles Brown held an October-November meeting at the Mason, Ohio church (Main Street) - Eugene Britnell held an early November meeting at the Man-slick Road church in Louisville, Ky. David Claypool was in a mid-Nov. meeting at the Gardiner Lane church. also in Louisville - Harry Rice held a late Oct. meeting for the Grand Avenue church in Chicago - Norman Fultz was with brethren at Crestwood. Ill. also in late Oct. - W. L. Wharton, Jr. preached in an Oct. meeting in Hessville, Ind. - Carl Hollis was in an October meeting at Highland. Indiana - Harry Pickup, Jr. was in an early Nov. meeting at Hammond. Indiana (Highland St.) - Larry Ray Hafley held a late November meeting for brethren at Ritchie, Ill. - Bill Pierce was in Norway during Sept. and Oct. preaching in a series of gospel meetings. His first was at Bergen, where he preached for 8 days; He then went to Oslo and preached for three nights there; Thence from there he went to Skien and preached for three nights; He concluded his work with a three night meeting at Trondheim - Jesse Jenkins held a mid-Oct. meeting for the Eastside church in Denton, Texas -Harvey Williams preached in a gospel meeting for the Colesburg church near Charlotte, Tenn. Ward Hogland held a late November meeting for the Southside church in Duncan, Oklahoma — W. R. Jones held Oct. meetings in Borger and Hereford, Texas - Bob Franks held an early Nov. meeting for the church in Orange, Texas (Ninth and Burton)— The Major Drive church in Beaumont, Texas had a late Oct. lectureship — The Lenwood church in Nacogdoches, Texas had a gospel meeting in early November with Ronald McRae doing the preaching. Ronald also was in a meeting in Nov. with Oak Forest in Houston — Jesse Kelly was with the Herty, Texas church in a November meeting - James Needham held an Oct. meeting for the West Murray, Ky. brethren — Ed Dye held an early November for the Clay St. church in Paducah Ky. — Jean Woolley held an early November for the Main and Gay Street church in Gladewater, Texas — Floyd Thompson held a Nov. meeting for the El Centro, California church — John Wilson held a Nov. meeting for the Clairemont Mesa Blvd church in San Diego — Bob Bolton held a mid-Nov, meeting for the Palm Springs, California church-Nigel Brass held an Oct. meeting for the Mentone, California church.

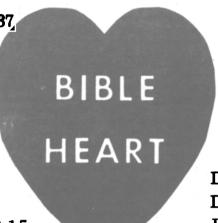
Larry Devore held a gospel meet-

WILL

Determines - 1 Cor 3:37 Intends - Heb 4:12 Purposes - 2 Cor 9:7 Obeys - Rom 6:17

INTELLECT

Thinks - Matt 9:4
Reasons - Mark 2:8
Understands - Matt 13:15
Believes - Rom 10:10



CONSCIENCE

Condemns or Condemns Us Not - 1 John 3:20-21

EMOTIONS

Despises - 2 Sam 6:16 Desires - Rom 10:1 Loves - Matt 22:37 Trusts - Prov 3:5

"Blessed are the pure in heart for they shall see God." - Matthew 5:8

ing at the Greensburg, Ky. church October 27 - November 2.

John M. Trokey has moved to Mira Loma, California to work with the church there — Charles Limburg has moved to West St. in Tustin, Calif; Don Duval to Red Bluff, California—Jean Woolley has moved from Morton, Texas to Tucumcari, New Mex. to work with the church in that city — Wayne Payne is now preach-

Letter from South Houston Elders

Dear Sirs:

In December brother Ray Votaw will return to the South African scene for the fourth time. Since 1952 South Houston has supported him wholly or in part in preaching locally or in South Africa, as well as providing a part of travel funds. Currently he is in need of \$3,000 on his travel fund for himself and family. We recommend him to Christians everywhere, endeavoring to interest you in this behalf that the cause of the Lord might be furthered.

Please send assistance to:
Ray Votaw
Route 2, Box 313 B
Buna, Texas 77612.
Respectfully,
Maurice M. Powell,
Jim F. Wellman
Tant Williams, Jr.

ing for the Northside church in Newport, Ark - Claude Truex is living in Rector, Ark. and working with brethren there and at Kenneth, Mo. -Joe Clements is working with brethren in Magnolia, Arkansas — J. F. Dancer will move about the 15th of January to Memphis, Tenn. to work with the Winchester Road church there - Garreth L. Clair has moved from Glendale, Arizona to Brawley, California to work with the church in that city — Reedus M. Baugher will move to Chipley, Florida about Jan. first to work with brethren there -Frank Andrews has moved to Cullman County, Ala. to work with the Beulah congregation. He has preached for the 5th Ave. church in Bessemer for five years — Brethren in Macon, Ga. have purchased property and soon will erect their building in Bloom-field Road. —"A new congregation has recently started meeting in Savannah, Tenn. The meeting place is 115 Cherry St. A series of 3 night meetings will be conducted in the month of Oct. with different speakers for each series. The program is as follows: Oct. 2. 3, 4—Granville Tyler of Decatur, Ala., Oct. 9, 10, 11 -David Claypool of Lawrenceburg. Tenn., October 16, 17, 18 —Herschel Patton,, Mt. Pleasant Tenn., Oct. 23, 24, 15—Irvin Lee of Hartselle Ala." Via the Locust Light, Mt. Pleasant, Tenn

Roy L. Foutz, 2301 Franklin Drive, Texarkana, Arkansas: "My meetings in 1969 were with Myrtle Grove in Pensacola, Flordia; West Sixth in Pine Bluff, Ark., Central in Beaumont. Southside in Greenville, Greenwood Village in Houston, Brazoria, Sinton and Smyrna (near Atlanta)—all in Texas. Five of these meetings were series, fully or partially, on "The Bible vs Evolution." I am enjoying my work here, and we welcome visitors to worship with us."

Denton, Texas — To Parents of College Students at North Texas State

Denton, Texas — To Parents of College Students at North Texas State University or Texas Woman's University: "The Eastside church meets at 2109 Shawnee (at University Dr.). Sunday morning Bible classes are at 10 and the assembly is at 11. Sunday evening assembly is at 7. Wednesday Bible classes are at 7:30. If those of you who have students in Denton will tell them of us, it will be appreciated. Or, if any of you has someone here that you would like for me to contact, just let me know. I will appreciate any leads. My address is 1813 Carlton, and my phone number is 387-7163." J. G. Jenkins

Send For FREE CATALOGUE

of Books, Bibles, & Workbooks.

Send request to:

The Preceptor Company
P.O. Box 187 Beaumont, Texas 77704

unyielding intolerance toward the frailties and consequent errors of our brethren will forever block effective progress toward unity. In view of God's attitude toward us, such a disposition betrays a fundamental lack of the spirit of Divine sonship. Let it be observed, however, that a spirit of tolerance toward such erring persons does not imply condoning their mistakes nor becoming involved in them. It rather creates an atmosphere conducive to their correction. God neither condones our sins nor receives us into his fellowship without their correction. His "long-suffering" is not inexhaustible, nor does he expect the long-suffering of his faithful people to be.

One of the tragically disappointing circumstances on the current scene is the unlovely attitude which is all too manifest among some professing to be "conservative." This is not to say that there is not a commensurate degree of such unloveliness among that of the opposite persuasion relative to current problems among the churches. But, if there are to be bad attitudes, let them not be characteristic of those who are sustained by truth in their position relative to current problems. Error may well need bitterness, vindictiveness, and intolerance to support it, but truth needs no such buttressing.

(5) Forbearance. Paul says, "Forbearing one another in love..." Scholars are disagreed as to whether this phrase is to be regarded as distinct from "long-suffering" or as an explanation of how it is practically motivated and manifested. The latter view seems to be more in harmony with the terms involved. The Greek term, anecho, of which "forbearing" in our text is a translation, comes from two words, ana, meaning "up" and echo meaning "to have or to hold." "It is used in the New Testament to signify to bear with, endure..." (Expository Dictionary of New Testament Words, W. E. Vine, p. 116.) Trench in his Synonyms of the New Testament says, "Anoche, used commonly in the plural in classical Greek, signifies, for the most part, a truce or suspension of arms..." (P. 199.)

It would seem from a comparison of makrothumia (longsuffering) and anecho (forbearing one another) that the former describes an attitude of self-restraint that keeps the individual from being easily irritated or provoked by men or circumstances. The latter describes a temporary suspension of wrath or judgment, a deliberate "holding back" or delay of reply or retaliation in the interest of some higher claim or purpose. Long-suffering and forbearance are related as cause is related to effect.

Paul further suggests that love (agape) is the consideration that restrains the Christian from reacting hastily and harshly to provocation, and, if he reacts, causes him to do so with caution and moderation. There are at lease four words in the original Greek used to describe love, and they are so translated. Agape is the general term. The others are descriptive of specific types of love. Agape signifies, not so much an emotional feeling. but an expression or manifestation of active good will, a constant seeking of the highest good of its object. It will not permit insult or injury on the part of its object to deter it.

This being the case, the Christian, because of his love (agape) for God, will not permit himself, through personal irritation or provocation to say, write, or do anything that might have baneful consequences relative to the spiritual good and eternal salvation of his brother in the Lord. God, not being "willing that any should perish, but that all should come to repentance" (2 Pet. 3:9), and the Christian loving God make it mandatory that he act with restraint and caution in his dealings with his erring brethren lest his words or deeds have the practical effect of circumventing the will and purpose of God with reference to his brother's salvation. Also the Christian by reason of his love (agape) for his brother, will unvaryingly seek his brother's highest good. He will do nothing that might result in unnecessary offense, discouragement, or further alienation.

Agape and Correction Not Mutually Exclusive

Obviously, agape (love) does not preclude or forbid correction and instruction. It rather demands it. One could not seek his brother's highest good and at the time refrain from correcting and instructing him with reference to matters that might vitally affect the eternal security of his soul. Yet, even here, there must be a considerable exercise of self-restraint. Fallible as we mortals are, there is always the danger that we may instruct and correct from a spirit of arrogance or self-righteousness thus satisfying certain demands of our own nature rather than seeking thereby the highest good of the object of our instruction and correction.

It is of utmost importance, therefore, in our search for unity, that we constantly examine our motivation in what we say and do. Under conditions that are calculated to provoke and irritate, let us carefully maintain our equanimity. Someone has described this state of mind as "a sweet reasonableness." Probably, very few brethren who have read my writings would describe me as "sweet," but whether it is possible for some of us to be "sweet" or not, we can all write, speak, and act with dignity and composure while avoiding unrestrained vituperation and bitterness. Calmness, dignity, and self-restraint bespeak the conscious assurance of acting on the basis of eternal truth. Petty irritations and intemperance are invariable associated with the spirit of faction. Always acting in the interest of the will of God and the highest good of our brethren and not in response to personal irritation or desire for retaliation, the cause of unity is served well. To do otherwise is to impede the progress of unity and promote continued alienation. (More to follow) - Subscribe to the Preceptor for a Friend -

COURAGE AND STRENGTH__(Continued from page four)

modern pace controlled by clocks and speed, increase your faith in God's way for you and enjoy the poise and peace that may come from trust in Him.

What a potential for good there is where a righteous mother reigns in her home as queen! "Cast thy burden upon the Lord, and He will sustain thee" (Psalm 55:22). You can have courage and strength for today.

professions and trades while preaching and teaching on the Lord's day and at other times. Very obviously they are expending great personal energy and utilizing precious time in the noble work of gospel preaching. In addition to the time devoted to their secular labors they spend long hours in preparation for their preaching and teaching duties. This entails not only sacrifice of their own time and personal activities but also imposes upon that of their respective wives and children who uncomplainingly and patiently sacrifice along with them for the gospel's sake.

Others are putting themselves through school and are preaching regularly while they are doing so. A full load of college work is a full time task within itself. But these men, along with their families, are willing to make the sacrifice in order to be of greater usefulness in the kingdom of God. A large number of such men each year take advantage of the opportunity of studying the Bible at Florida College at Tampa, Florida. Here under competent teachers courses in Bible are offered students who thus are able to study them along with regular academic courses.

A number of young men attend classes which provide opportunity for advanced Bible study as arranged by churches such as in Seattle, Washington, and other places as well, where studies are provided with competent teachers to help train preachers for the work of gospel evangelization.

When we observe the general disinterest in religious matters in our times we can conclude the fault is neither with the saving power of the gospel, nor, necessarily with our own efforts (although the latter might and often is the case).

But the fact of this already large, rapidly growing and dedicated multitude of young men among us is certainly a brilliant glow among us.

— Subscribe to the Preceptor for a Friend ——

RELIGION OF CHRIST (Continued from page five)

could not teach anything different than what had been revealed to the apostles. The curse of God still rests upon any man who goes beyond the complete revealed will of God which is your Bible.

Keep in mind that we are proving by the Scriptures that the religion of Jesus Christ does not change because His Word does not change. Now, please notice this question: Is the Bible alone enough to save a sinner? Do we need something more than the Bible to convert one who is lost? Let the Word of God answer. David said: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Psa. 19:7). If something is perfect, can it get any better? Listen to James: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (Jas. 1:21). Read with me now 1 Peter 1:22-23: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one

another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In view of the foregoing passages, I want to ask this question: If the Word of God is perfect converting the soul; if as James says, it will save us, and if we are born again by obedience to it; what else do we need to become Christians? And I might also ask: What else do we need to guide us to heaven? I believe anyone can see the answer.

Men today are changing the law of Christ with impunity. What will happen to me or any other man who alters the Word of God; hence, changing the religion of Christ? In 2 Jno. 9 we read: "Whosoever trangresseth, (or goeth onward) and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." We dare not be guilty of going beyond the teaching of Christ. Also in Rev. 22:18-19. John the Revelator says: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy. God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." I have heard men say, when they are confronted with these passages, that John was only talking about the book of Revelation. This may be, but if we cannot add or take from this book, why should we believe God would be pleased if we tampered with Acts or Romans or any other book of the Bible?

Is is our desire on this program to abide by John's rule. We do not intend to add one word or take away one phrase from God's book.

In our concluding remarks, I want to state again that the religion of Jesus Christ does not change; only manmade religious systems change. Anytime one hears of a change of law in any religious body, they have either changed God's Law, or they have changed one of their own laws. Men have a right to change his own laws but he will be lost eternally if he alters God's Law. We plead with all men everywhere to place their faith in God and His Word only, and not in the creeds and catechisms of men.

Tune in next week and we will discuss some of these changes in man's religion. We will compare what man teaches and what the Bible says. You can decide for yourself.

I want to also make it very clear that your speaker is always willing and ready to discuss openly and frankly anything that he teaches or believes.

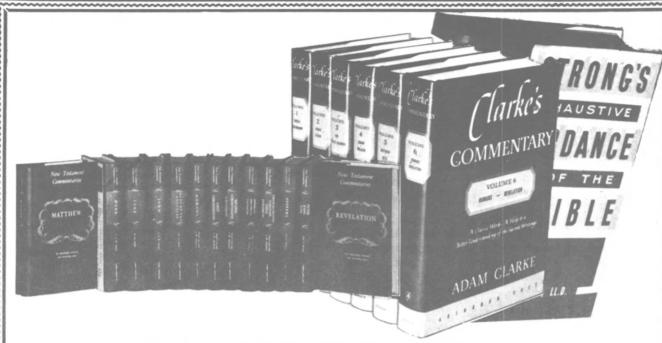
In the meantime, may I leave this invitation with you: Friends, it doesn't make any difference who you are, why not come out our way and learn of God's Way? Thank you and good day.

To be continued

NEW Subscription - \$1.00 per year during December

CHURCH MEMBERSHIP (Continued from page six)

oversee. This oversight, then, demands a local church, which demands members, which demands membership. Christians are to be not only a part of, but amenable to a local church. This is seen in



NEW TESTAMENT COMMENTARIES

Based On The American Revised Version

In these books, able and widely known Bible teachers throw the light of reverent scholarship and deep spiritual insight upon the riches of God's Word.

Each of the fourteen volumes of New Testament Commentaries is clear and nontechnical, easy to understand and easy to use. Each volume provides detailed verse-by-verse explanation and sound, practical interpretation of the Biblical book or books it covers. (GA)

or books it covers. (GA)
Matthew, by H. Leo Boles \$4.50
Mark, by C. E. W. Dorris \$4.50
Luke, by H. Leo Boles \$4.50
John, by C. E. W. Dorris \$4.50
Acts, by H. Leo Boles \$4.50
Romans, by David Lipscomb and J. W. Shepherd \$4.50
1 Corinthians, by David Lipscomb and J. W. Shepherd \$4.50
2 Corinthians and Galatians, by David Lipscomb and J. W. Shepherd\$4.50
Ephesians, Philippians, and Colossians, by J. W. Shepherd \$4.50
1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, by J. W. Shepherd \$4.50
Hebrews, by Robert Milligan \$4.50
James, by Guy N. Woods \$4.50
1 and 2 Peter; 1, 2, and 3 John; Jude, by Guy N. Woods \$4.50
Revelation, by John T. Hinds \$4.50
The set of 14 Volumes \$59.50

CLARKE'S COMMENTARY ON THE ENTIRE BIBLE by Adam Clarke. This detailed set is complete in six volumes: Volume I, Genesis to Deuteronomy; Volume II, Joshua to Esther; Volume III, Job to Song of Solomon; Volume IV, Isaiah to Malachi; Volume V, Matthew to The Acts; Volume VI, Romans to Revelation. Printed in clear, easy-to-read type on quality paper. Each volume is attractively bound in durable buckram. The entire set contains a total of 5,468 pages. Each volume, \$5.75; complete set, \$32.50

STRONG'S EXHAUSTIVE CONCORDANCE OF THE BIBLE by James Strong. A complete one-volume library for biblical correlation. Every word of the Bible and all passages in which it is contained are in the main concordance. Also contains a Greek dictionary of the New Testament, a Hebrew dictionary of the Old Testament, and a comparative concordance. Blue cloth binding. 1,807 pages. Regular edition, \$15.75; thumb-indexed edition. \$17

Order From

The Preceptor Company

The Responsibility of Local Church Discipline

The Lord expects purity of life and of teaching on the part of His disciples (Gal. 1:6-9; 5:19-23) He also demands that the congregation exercise corrective discipline in cases of impurity among its number. (2 Thess. 3:6, 14; Rom. 16:17, 18; 1 Cor. 5) Local church discipline demands a local church and a local church demands membership.

Early Examples

The example of the early disciples indicates that Christians are to be members of local congregations.

When Paul went to Jerusalem, he "assayed to join himself to the disciples" and eventually "was with them" (Acts 9:26-28). When he and Barnabas went to Antioch, they "assembled themselves with the church" over a period of one year (Acts 11:25, 26). Furthermore, they were members of that congregation. They were "in the church that was at Antioch" (Acts 13:1). Following a preaching tour, these noble men returned to Antoich and "abode long time with the disciples" (Acts 14:25-28). When Paul and others found no local church in existence, upon the conversion of souls, they proceeded to establish one.

When Apollos was disposed to go to Achaia, "the brethren (in Ephesus) wrote, exhorting the disciples to receive him" (Acts 18:27). Paul wrote the brethren in Rome concerning one Phebe, a member of the church in Cenchrea, exhorting that they "receive her in the Lord" (Rom. 16:1, 2).

Yes, contingent upon being where other Christians are and their doing (collectively) that which is authorized in the New Testament, local church membership is essential. This means that there are duties and responsibilities involved. The local church of Christ is not an honorary club. There is no virtue in just being a member of a local congregation (having one's name on the "roll"). What is important is that one be identified with and a genuine part of a local church; that one fulfill his responsibilities both independent and collective, that is, in fellowship with others).

NEW Subscription — \$1.00 per year during December

THE PASSAGE (Continued from page six)

Therefore, if we are NOT IN this body, we are NOT reconciled to God.

Jesus bought or purchased the church with His own BLOOD (Acts 20:28). Anything that costly and valuable is most assuredly NOT unessential nor to be taken lightly!

Jesus LOVED and LOVES THE CHURCH and gave Himself on the cross for it (Eph. 5:25). Do you deny it? Then dispute with Paul. When a person does NOT love the church, then he must part company with Jesus for He loved it to the extent that He sacrificed His own LIFE for it.

God is to be glorified in the church (Eph. 3:21). It is the church that proves the wisdom of God (Eph. 3:10). Is it therefore unimportant? Is glorifying God unimportant?

It is the members of the church who have their names enrolled in heaven (Heb. 12:23). We have no promise of

having our names written in the Book of Life until and unless we are added to the church. We have our names written in the Book of Life when we OBEY the commands of Christ (cf. Rev. 21:27). So when one comes to Christ, he is added to the church (the "saved ones") and his name is written in the book of God's approval. One cannot obey Christ but refuse to be added to the church; it is one and the same process.

Remember that it is not "the church" that offers a person salvation (as a lodge or club offers membership privileges, etc.) but it is Christ who offers you salvation as your Saviour, and when you OBEY HIM He adds you to His body which is the church. The church is therefore, human beings who have fully obeyed the Lord. The church has no legislative power to enact laws or rules or anything that will save. The church (body) follows the Christ (Head).

Christ is the Head of the church and in His name we MUST be saved (Acts 4:12). Those who walk in the fear of the Lord and in the comfort of the Holy Spirit and who have peace with God are the ones IN the church (Acts 9:31).

So...do you have to be a member of the Lord's church? Yes, you do...if you want Christ to save you (Eph. 5:23).

Subscribe to the Preceptor for a Friend ----

MORMONISM (Continued from page seven)

the time they were covered with a cloth. Likewise, David Whitmer denied that he had actually seen the plates and said, "Suppose you had a friend whose character was such that you knew it was impossible for him to lie; then if he described a city to you which you had never seen, could you not see by the eye of faith the city just as he described it?" Cowdery remarked that at the time he signed the testimony he was not "one of the best of men" and that he was willing to expose Mormonism and this he did. (The Islam of America, p. 56-58.)

According to the historians, as well as in the writings of Joseph Smith we learn that the above mentioned men requested to view the plates and therefore become witnesses. The bait was out and the trap set and here is how it worked. Joseph Smith, as you might expect, received a revelation for the benefit of the three men in June 1829, as recorded in the Doctrine and Covenants Sec. 17:1, 2, 4, 5: "Behold I say unto you that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates . . . And it is by your faith that you shall obtain a view of them And this you shall do that my Servant Joseph Smith Jun. may not be destroyed And Ye shall testify that you have seen them, even as my servant Joseph Smith Jun. has seen them; for it is by my power that he has seen them, and it is because he had faith." (Emphasis mine, JWH.)

If there happens to be a question in the minds of any as to the meaning of "by your faith you shall have a view of the plates," Harris and Whitmer remove all doubt by telling us that the plates were viewed with "the eye of faith." What testimony! But, they were not to testify that they had seen the plates with "the eye of faith," but they

Directory

\$3.00 Par Entry

GLENDALE, ARIZONA					
Church of Christ					
7161 N. 55th Drive					
Bible Study1	0:00	A.M.			
Morning Worship1	1:00	A.M.			
Evening Worship					
Wed. Bible Study	7:30	P.M.			

MERCED, CALIFORNIA Church of Christ 61 W 20th Street

Evangelist: Garreth L. Clair

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

or w. zom sneet	
Bible Study10:00	A.M
Morning Worship11:00	A.M
Evening Worship 6:00	P.M
Wed. Bible Study 7:30	P.M
Evangelist: Charles Bailey	
Phones: 722-9127: 722-7867	

MIAMI, FLORIDA Miami Shores Church of Christ 10275 N E. 2nd Avenue

Sunday Bible Study	10:00	A.M.
Morning Worship1		
	6:00	
Wed. Bible Study	7:45	P.M.
D 1 1 4 711 D		

Roland A. Warren, Preacher Phone: Off. 758-3036; Res. 758-9845

PASCAGOULA, MISSISSIPPI Church of Christ

Corner of Chico	Road	&	Scovel F	load
Bible Study			10:00	A.M.
Morning Worship				
Evening Worship				
Wed. Bible Stury				
Francelist 1	Donal	4 T	7 Tabda	

Evangelist, Ronald V. Lehde Phones: 762-9692; 762-2030

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	0:00	A.M.
Evening Worship	7:00	P.M.
Wed. Bible Classes	7:00	P.M.
Wed. Didie Classes		

Phone EX 3-3726

LAS CRUCES, NEW MEXICO Panlener Church of Christ 1325 Panlener

Sunday Bible Study1	0:00	$\mathbf{A}.\mathbf{M}$
	0:45	A.M
Evening Worship	6:00	P.M
Wed. Bible Study	7:30	P.M
D. D. D. Lin Co. Dec		_

R. B. Rankin, Sr., Preacher Ph.: Off. 526-5101; Res. 523-4344

AKRON, OHIO

STILLWATER, OKLAHOMA Central Church of Christ 320 South Husband Street

Bible Study	9:45	A.M.
Morning Worship1	0:45	A.M.
Evening Worship		
Wednesday Evening	7:30	P.M.
Evangelist: Howard E	Milla	r

Evangelist: Howard E. Miller Phone: Off. 377-3161; Res. 377-4892

AUSTIN, TEXAS Church of Christ

2000 South Fifth at Bi	odie	
Bible Study	9:45	A.M.
Morning Worship1	0:30	A.M.
Evening Worship		
Wed. Bible Classes	7:30	P.M.
Phone 442-7714		

AUSTIN, TEXAS Church of Christ 507 Wonsley Drive

Bible Classes9:30 A.M.Morning Worship10:30 A.M.Evening Worship6:00 P.M.Wed. Bible Study7:30 P.M.

Robert H. Farish, preacher

BEAUMONT, TEXAS Church of Christ 720 Major Drive

Bible Study	9:00	A.M.
Morning Worship		
Evening Worship		
Wed. Bible Study	7:30	P.M.

Evangelist: Danny Brown

CORPUS CHRISTI, TEXAS Church of Christ

	Hwy.	9	at	Lexingt	on	
Bible St	tudy				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 Worship1	0:45	$\mathbf{A}.\mathbf{M}.$
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	
Wed. Bible Study	7:30 P.M.
One mile south of	Hwy. 190-Amy Ln.

HOUSTON, TEXAS Norhill Church of Christ

Cottage	at	Regar	ı (Near	Downt	own)
Bible S	tudy				10:00	A.M.
Morning	W	orship			10:45	A.M.
Evening	W	orship			6:00	P.M.
	861	-7235	or	864-3	855	

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	6:00	P.M.
Wednesday Evening	7:30	P.M.

Evangelist: Harold Fite Phones: 795-9731; 792-4155

SAN ANTONIO, TEXAS Church of Christ 1226 Highland Blvd.

Bible Study	9:45	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 preceding page

VIDOR, TEXAS North Main Church of Christ 1460 North Main (Hwv. 105 North)

Bible Classes	0:00	A.M.
Morning Assembly	11:00	A.M.
Evening Assembly		
Wednesday Bible Classes		

Jack Thompson, preacher Phone 769-3497

WICHITA FALLS, TEXAS Floral Heights Church of Christ 1814 Buchanan

Bible Classes 9:45	A.M.
Worship10:45	A.M.
	P.M.
Wednesday (Ladies)10:00	A.M.
Wednesday 7:30	P.M.
Donald Willis, Evangelist	

Donald Willis, Evangelist Phones: 322-1650; 723-1296

ANNANDALE, VA. (Washington, D. C. area) Church of Christ 4709 Ravensworth Road

Bible Classes	0:00	A.M.
Morning Worship	1:00	A.M.
Evening Worship		
Wed. Bible Study	7:30	P.M.
J. W. Evans, Evangel		
Phones: 560 7000: 256-		

were to testify that they had seen them. And, this was to save Smith's neck. They were to rely upon Smith's word, which was all they had.

Another crack in the foundation is seen in the D. & C. 5:10, 14, 15, 25, 26, where there it is stated that only the three witnesses were to see the plates and testify of the same and yet eight more claimed to have seen and even handled them. Martin Harris was told to say that he had seen them by the power of God and that is all he was to say. This, remember, was to keep Smith from being destroyed. But poor Martin let slip, "I saw them with the eye of faith, along with Whitmer and crumbled the Mormon foundation."

In view of the above it appears almost absurd to supply more authenticative material on the subject. However, since Oliver Cowdery was a witness, the second elder; having the gift of Aaron and being the scribe for Smith in writing the Book of Mormon, it seems to be only right to let the man speak for himself.

I have in my possession a photomechanical reprint of a letter written by Oliver Cowdery dated March 3, 1839, just ten years after he served as scribe for Joseph Smith in writing the Book of Mormon. The Mormon historian, B. H. Roberts accepted the **Defence** as being authentic. For this copy I am endebted to Mr. Jerald Tanner. (See also, A Comprehensive History of The Church, Vol. 1, p. 163.) We quote only a part to save space.

Dear people of God: I offer you a "Defence" which I am grieved to make.... I pledge my veracity for the correctness of the account.

... There was a time when I thought myself able to prove to the satisfaction of every man that the translater of the Book of Mormon was worthy of the appelation of a Seer and a prophet of the Lord and in which even now I fail to fathom; but I fear I may have been deceived and especially so fear knowing that Satan has led his mind astray....Without rehearsing too many things that have caused me to lose my faith in Bro. Joseph's Seership, I regard his frequent predition that he himself shall tarry on earth till Christ shall come to glory and that neither the rage of devils nor the malace of men shall ever cause him to fall by the hand of his enemies until he has seen Christ in the flesh at his final coming, as a little short of a piece of blasphemy. (He then mentioned another revelation that never came to pass, JWH.)

In speaking of Sidney he says, "I never dreamed he would influence" the prophet, Seer and Revelator to the

Church of the Latter Day Saints into forming of a secret band at Far West, committed to depredations upon Gentiles and the actual assassination of apostates from the church, which was done in June and was only one of the many wrong steps. These are facts which I am rehearsing and if they shall be called in question, I am able to establish them by evidence which I can bring forward in abundance."

Still although favored of God as a chosen witness to bear testimony to the divine authority of the Book of Mormon and honored of the Lord in being permitted, without money and without price, to serve as a scribe during the translation of the Book of Mormon, I have sometimes had seasons of skepticism, in which I did seriously wonder whether the prophet and I were men in our sober senses, when he would be translating from the plates through the Urim and Thummim, and the plates not be in sight at all. But I believed both in the Seer and in the Seer Stone and what the first elder announced as from God I accepted as such and committed to paper with a glad mind and a happy heart and swift pen; for I believed him to be the soul honor and truth, a young man who would die before he would lie.

Man may deceive man, deception may follow deception and the children of the wicked one may seduce the unstable, untaught in the ways of righteousness and peace, for I felt a solemn awe about me, being deep in the faith, that the First Elder was a Seer and prophet of God, giving the truth unsullied through Urim and Thummim....

It is disgraceful to be led by a man who does not follow his own vain imagination, announcing his own schemes as revelations from the Lord. And I fear he is led by a groundless hope, no better than the idle wind or the spider's web....Jesus has saved men in all ages and saves them now and not by our Priesthood either. The First Elder errs as to that. O. Cowdery.

In Cowdery's letter among other things he claims that the Lord had spoken to him in an open vision and reproved the Latter Day Saints for their corruption, which in my opinion does not improve his qualifications as a witness. But as Smith says in the D. & C. 5:10, 15, "But this generation shall have my word through you; And the testimony of three witnesses will I send forth my word." Well, Joseph, we have their word before us but somehow they failed to prophecy good concerning you. Ah, how firm a foundation!

To be continued

NEW Subscription — \$1.00 per year during December



December Special

THE PRECEPTOR MAGAZINE

For One Year To All New Subscribers For

\$1.00

(Regular Subscriptions — \$3.00 per year)

Offer Good Only During The Month Of December

Send In Your Subscriptions Now To

The Preceptor Company

P. O. Box 187

Beaumont, Texas 77704

THE PRECEPTOR MAGAZINE
Post Office Box 187
Beaumont, Texas 77704
Return Postage Guaranteed







James W. Adams

Unity and the Gospel Guardian Peace Offensive

In the October issue of **The Preceptor**, I made certain observations concerning the **Gospel Guardian's** "Peace Offensive" as well as statements which the owner and manager



of the paper, Brother William E. Wallace, had made in a recent issue. Brother Wallace's statements had to do with the "Peace Offensive," an extensive trip which he had made to "feel the pulse of the brethren," the relationship of the Arlington Meeting to the "Peace Offensive," and a discovery which he had made concerning the attitude of brethren generally

toward the issue of mechanical instruments of music in the worship of Christians as compared to current issues over human institutions and the sponsoring church arrangement for church cooperation.

Wallace's Response

In response to my observations, Brother Wallace published advertisement of the Arlington Meeting Book in the Gospel Guardian recently in which he took certain statements of mine from my last speech in the book out of context and arrayed them so as to make them appear to be contradictory. Brother Wallace did not write an article nor preface his citations with any sort of explanation. He inserted this material in an advertisement and urged people to buy and read the book. His implication was clear. This

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

is what is known as **innuendo**. It is hardly what anyone would regard as ethical, hence quite naturally was keenly resented.

A Meeting Between Wallace and Adams

A mutual friend of Wallace and Adams, knowing that I would not ignore such treatment of anything I write or say, approached Wallace with the suggestion Wallace and I meet and discuss the matter. Wallace was willing, hence our mutual friend approached me. I, too, was willing, therefore we met and talked. As a result, Wallace is to make a statement in the Gospel Guardian and I in The Preceptor. This article is my statement.

Some Preliminary Facts

Let it be observed that I know exactly what I said in the Arlington Meeting speeches and have nothing to retract. They are perfectly consistent with my position past and present and with themselves. I stand ready to defend them publicly or privately as to their consistency with any responsible and reputable opponent. Wallace is right about one thing. You ought to buy the book and read it: I have already distributed fifteen copies in the congregation here and hope to distribute more. The paragraph following the one quoted by Wallace, had it been quoted also, would have shown beyond question that no contradiction existed in the statements quoted by Wallace. They are both true and perfectly consistent.

See Unity, page nine

VOLUME 19	DECEMBER, 1969	NUMBER	2
	In This Issue		
Editorial. Rele	vancy In Preaching,		
	ovett	Page	2
John 3:15,		Ü	
W. L. Wharte	on, Jr	Page	3
	Of The Holy Spirit,		
		Page	4
Why Care For		_	_
	Foy		5
	jion Of Christ Change		
		Page	6
	Mormonism (8),	_	
	ester	Page	7
Chart Sermon,		D	,
Danny A. Br	own	Page	ď

The Precentor Magazine

Stanley J. Lovett
Editor
4123 Valleyfield Drive
San Antonio, Texas 78222

TERMS OF SUBSCRIPTION

In the United States and possessions; 1 year—\$3.00; 2 years—\$5.50; 3 years \$8.00; 4 years—\$10.50; 5 years—\$13.00; per year in advance.

In clubs of five or more at one time (new or renewal), \$2.60 per year each in the United States.

Thirty issues per month sent to persons of your choice for \$7.50 per month.

Address all communications concerning subscriptions and changes of address to The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 or telephone Area Code 713, Number 866-2961.

YOUR ADDRESS

We cannot be responsible for delivery of your paper unless you keep us informed as to your correct address with zip code number. When changing address be sure to send both you old and new address.

SECOND CLASS ENTRY

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

OWNER AND PUBLISHER

Staniey J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas 77704. Published monthly at Beaumont, Texas. Printed by The Preceptor Company.

ARVERTISING RATES

Display advertisements: \$3.00 per column inch; ¼ page-\$12.00; ½ page-\$20.00 and full page - \$35.00.

SUBSCRIPTION BLANK

Yes, enter my subscription to THE PRECEPTOR

Name	
Address	
Save On Long	Term Subscriptions
□ 1 yr. —3.00	☐ 4 yrs.—10.50
☐ 2 yrs.—5.50	☐ 5 yrs.—13.00
□ 3 yrs.—8.00	
□ New	☐ Renewal

THE PRECEPTOR
P. O. Box 187 Beaumont, Texas 77704





Relevancy In Preaching

In leafing through some personal sermon outlines recently, we noted a series of three outlines on "The Contrasts of The Covenants." It came as a surprise that we could not recall when we had last preached these sermons.

Thirty-five years ago, sermons involving the differences in the law of Moses and the gospel of Christ were quite common. In gospel meetings, as well as other times, it was not unusual to hear one lesson and sometimes more on the distinctions in the law and the gospel. It was a very pertinent subject and sometimes sparks would fly when some denominationalist took exception to something he had heard.

Unable to sustain a generalization, but speaking only from personal experience, it has been some time since we have had occasion to discuss the subject with one of opposing views. Perhaps others experience has not been identical with ours but we have not had such for quite some time.

The slackened interest in religious matters has much to do with the matter. Persons of denominational persuasion generally know very little, and sometimes nothing, of the Bible. Their teaching characteristically is about matters other than the very text of the Scriptures. They, with rare exceptions, do not now know enough about the Scriptures to even argue, as they did of yore, that man is today under the Ten Commandments. The subject is not now discussed as it once was because they are not interested enough to contend for it as they once did. Naturally, preaching brethren do not discuss it as much as formerly because it is not now the issue it formerly was. However, they rightfully continue to show the differences in the Law and the Gospel and must do so to faithfully declare the word. But other matters also urgently demand attention from the pulpit.

The Bible's claim to miraculous inspiration is certainly a relevant theme for preaching today. Ignorance of the Bible's contents, to say nothing of its claims for inspiration, is rampant. Personal salvation is impossible until men accept the authority of the Scriptures. But they will not accept its authority until they are convinced of its divine origin and character.

Manifold forces are active and powerful to completely discredit and destroy the inspiration and authority of the Scriptures. Old atheism and infidelity are still with us but with more sophisticated titles and approaches. The repugnance (Continued on page 11)



John 3:15

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in Him have eternal life" (John 3:15).



Bear in mind that this beautiful promise is immediately before the well-known verse of John 3:16 and constitutes a vital part of the conversation of Jesus with Nicodemus, beginning in verse one and running through to the close of vs. 19. Reference is here made by Jesus to the Old Testament type set forth in Numbers 21:8-9 and includes here the anti-type found in

his own crucifixion. When Israel had murmured against God fiery serpents were sent of Jehovah among the people who, when bitten, perished of the snakebite. When Israel repented of their sin Moses was told by God to make a serpent of brass and to erect it on a pole in the midst of the camp and to instruct those bitten by serpents to look upon that brazen serpent and they would be hea!ed. The stamp of divine verity is here placed upon that ancient story by no less than our Lord and is as much true of the saving of people then from their snakebite as his own crucifixion the means of our personal salvation from sins.

The two liftings up are not compared simply in the fact of the snake and the Lord being lifted up but also in the point of salvation connected with them both. Question has been raised in connection with the lifting up of Jesus as to whether he refers here to men lifting him up in the act of crucifixion or the raising him up from the dead by the Father to sit at his right hand. While the raising up of Jesus by the Father is certainly a divine essentiality it does not appear to be the point of comparison here. In John 8:28, Jesus says: "When ye have lifted up the Son of man...etc" and again in John 12:32, 33, he states: "And I, if I be lifted up from the earth, will draw all men unto myself." But this he said signifying by what manner of death he should die. Since the lifting up, to which reference is made in both of these passages, regards his death and not his resurrection we would suppose that it is also the point under consideration in our present text. Obviously, Nicodemus and the disciples of Jesus did not at the time present comprehend the sacrificial character of the Lord, but afterwards did so in the light of what came to pass.

The serpent on the pole, the type of Jesus crucified was held up to the eyes of Israel as a fitting symbol of their own sins and the plague it involved as inflicted

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

on them by the just God. The divine provision to look and live involved acknowledgment of their guilt and also repentance from their murmurings. Doubtless, scoffers found much in this arrangement to question and debate. How could merely looking on a brazen serpent possibly cure one's snakebite? It is certainly such lack of human comprehension on the part of Nicodemus in vs. 9 which prompts him to ask: "How can these things be?" All human science, philosophy and experience stand incompetent to explain and for that reason modern man is sometimes skeptical. Jesus was hung on the cross for the sins of the world and mankind is commanded to "look and live." But in a society that does not acknowledge the existence of sin the diety of Jesus or the need for eternal life one can easily rationalize away the beauty and truth of it all. Modern preachers have found most any theme more compelling of human interest than Christ and him crucified! Yet without this sad scene the world would be without the most graphic picture of both the depths of sin and the justice and grace of God. Indeed, it is the epitome of the whole gospel of Jesus (1 Cor 15:1-4).

As the serpent was lifted up the Son of man must be "so" lifted up. "So" is adverb of manner. Both the lifting up of the serpent and Jesus and the purpose attached to the lifting up of both are seen to be fitted together so that neither the lifting up or the healing are to be separated from one another.

The "whosoever" is a wonderful promise that, like a blank check given by Jehovah, may be filled in by any man who desires to do so. This belief of Jesus comprehends much more than mere intellectual agreement. It is a comprehension of the heart, the affection, and reaches out to affect the whole of the life of such a believer. In John 1:10-12 there are three verbs used to describe men's rejection of Jesus, rather two concern rejection and one concerns acceptance: "knew not," "received not" and then "accepted." While these are different verbs they must in fact all refer to the same basic truth comprehended in the term "believeth" because he who believes both knows and accepts (Heb. 11:6).

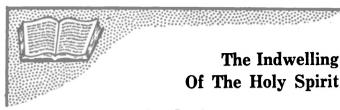
The expression "in him" is frequently used in connection with Jesus. Here the term refers to what is connected with him or in connection with him. It was in connection with the lifted-up serpent that the Israelites who looked could live. So also it is in connection with Jesus that we have eternal life. Faith that does not lead to Christ, bind to Christ and keep for Christ is not "in him." Man without such faith is not "in him."

See John 3:15, page eleven

SPECIAL OFFER

Stanley J. Lovett

For the month of December only, we are repeating our almost unbelievable offer of a full year's subscription to The Preceptor Magazine for only \$1.00! Send in a list of subscriptions for your family members, friends, acquaintances and even enemies if you have such! \$1.00 buys a lot in December!



Leo Rogol

Introduction

Some brethren hold the position that the Holy Spirit (third person of the Godhead) dwells in Christians personally, or directly, in addition to, or apart from the word



of God. When I say, "apart" I do not charge these brethren with teaching that He influences the Christians in things contrary to, or in opposition to the word of God. But this view must, of necessity, involve the function of the Spirit in man in a different manner than that of the Word of God. This cannot be confused with what certain sects (and modernist

liberal brethren) teach that the Holy Spirit works on the heart of the alien to save him. Hence, this matter deals with one who is saved, a child of God, or a Christian. Yet, as I shall point out, one has to be true if the other is true. To hold that the Spirit dwells in the Christianapart from the Word-one must also hold that the Spirit operates directly on the heart of the alien sinner! There is just as much justification for one thought as there is for the other.

Proof Text

One passage in particular that brethren refer to in order to uphold their position of the personal indwelling of the Spirit is Rom. 8:9, 11: "... if so be that the Spirit of God dwell in you... If the Spirit... dwell in you." I believe all of us can read this passage and none will deny that which is written. But the difference arises over HOW, or IN WHAT MANNER does the Spirit DWELL in the Christian. There are other passages that we could refer to, but I will deal with this one, for whatever is the meaning in this passage, it cannot be contradictory in another. I believe that those who claim this refers to the personal, direct indwelling of the Spirit disregard its contextual setting in the entire lesson Paul had in mind. This has to be in accord with the entire meaning and structure of Paul's argument in these passages. Hence, whatever sense Paul spoke of the dwelling of the Spirit must be consistent with what he referred to other "dwellings" as they are related to each other in this entire subject.

To understand what is the meaning of this "indwelling" we must go all the way back to verse one of Romans eight. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Hence the distinction between those after the flesh and after the Spirit. How is this distinction made clear? In verse two it is made known by THE LAW

OF THE SPIRIT OF LIFE and the LAW OF SIN AND DEATH.

Notice now what is said in verse 5-6: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." These two verses are the crux of the whole issue and "in the flesh" and "in the Spirit" have to do with these principles. Let us observe this in another way. Notice the distinctions Paul made here.

AFTER THE FLESH

- 1. Vs. 1 held under law of sin and death
- 2. condemnation death
- 3. Vs. 5 mind things of flesh
- 4. Vs. 6 is death this refers back to those "under condemnation (vs. 1-2)
- 5. Vs. 7 NOT subject to the law of God.

Now notice the change in prepositions—"IN."

- 1. Vs. 8 IN THE FLESH cannot please God.
- 2. YE are not IN THE **FLESH**

- AFTER THE SPIRIT
- 1. made free by Law of spirit of life.
- 2. No condemnation life
- 3. Mind things of Spirit
- 4. Is life and peace This refers to those under NO condemnation (vss. 1-2)
- 5. IS subjected to law of God
- 1. It is therefore understood that those IN THE SPIRIT do please God. 2. but IN THE SPIRIT

(vs. 9)

Hence, are not those "in the flesh" those who "mind the things of the flesh," or are "after the flesh"? And it has been pointed out, that all this, concerning "the flesh" has to do with the LAW OF SIN AND DEATH. By that law one is "in." or "after" the flesh. The same is true concerning "after" or "in" the Spirit- UNDER the LAW OF THE SPIRIT OF LIFE. This thought is brought out also in verse seven:

Not subject to the LAW OF GOD - IS SUBJECT TO THE LAW OF GOD.

Then in verse 13 Paul said: "For, if ye shall live after the flesh ye shall die." Is this not what was stated before, hence does not "after the flesh or IN THE FLESH refer to those under THAT LAW whereby man is held under condemnation? Continuing this verse, he said: "but if through the Spirit ye mortify the deeds of the body, ye shall live." Is this not by the LAW OF THE SPIRIT whereby man is under no condemnation? Paul also wrote: Nay, I had not known sin, but by the law" (Rom. 7:7). Hence, by the LAW one knows what the "deeds of the body" are. Hence, when one puts to death the deeds of the body "THROUGH THE SPIRIT" is it not, then the law, the Word of God? Hence, one can "mortify the deeds of the body" which are made known "by the law." It is, therefore, "by the law" that the right standard of conduct is defined, whereby one can mortify through the Spirit. Hence, what is done through the Spirit is by virtue of the Word He made known. I do not wish to confuse the Law of Moses with the Gospel, but I believe this principle is clear. This should clarify the matter before us. What the Spirit does, or is done THROUGH THE SPIRIT is by "THE LAW." Peter brought this out See Holy Spirit, page fifteen

Leo Rogol-Route 4, Box 12-D, Greensburg, Kentucky 42743



Why Care For One's Body?

"Thou are worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 4:11). Fur-



thermore, "The Word was with God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made (John 1:1, 3).

It is beyond our ability to understand how that Divinity had a purpose for every item of creation. It was all "good" and "for Thy pleasure they are and were

created." Man's great responsibility is to use, not abuse all things which God created for his benefit.

The physical body of the human being is a marvelous piece of machinery which only God could create. He designed a purpose for that body, a lofty purpose. Man is the only item of creation about whom God said: "Let us make man in our image, after our likeness." Only of man was it said, "Have dominion . . . over every living thing that moveth upon the earth." Man was given the potential to control and have dominion over his own God-given body. In the morning of time, she, who was created to be man's help meet, failed to control the desires of her own body. God has given us a graphic portrayal of the sad results of her failure. This picture is one of the many things "written aforetime for our learning." God had put certain "drives" into the human body, for good use, not for abuse, but woman succumbed to the lust of the flesh, and the lust of the eys, and the pride of life which is "of the world." Then followed the suffering of a separation from God which Isaiah wrote of later in these words: "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1, 2).

After that first recorded disobedience to God, "the eyes of them both were opened, and they knew that they were naked." There, for the first time does one read of the association of the naked body with sin. Adam and Eve made a feeble attempt to cover their bodies by sewing fig leaves together. However, the Record says, "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them" (Gen. 3:21). Sin caused by a failure to control the lust of the flesh brought an acknowledgement of nakedness as an inducement to sin.

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, Tenneessee 37204.

Later, in Genesis 9:18-23, one learns of Noah's lack of respect for his body when he lay in a drunken state in his tent, uncovered. Ham saw "the nakedness of his father and told his two brethren," but he did nothing about it. Shem and Japheth took a garment, walked backward, "and covered the nakedness of their father."

David brought death and sorrow to others and sorrow to himself by looking on a nude woman to "lust after her," due to the indiscretion of Bathsheba in exposing her body (2 Sam. 11, 12).

Are we going to learn a lesson from these records of lack of modesty being equated with sin? Or, are we going to throw into discard all moral standards and go the way of all the earth in its "freedom" from that which is right and good?

From the beginning of sin, God in His mercy, promised He would send One, born of woman to bruise Satan's head. "In the fulness of time," His Son came and gave His own blood to purchase, to ransom, and to redeem man from the dominion of Satan. After that crucified One ascended to heaven, He was made "Lord and Christ" (Acts 2:36). The Holy Spirit spoke through Peter and gave the promise of the "gift of the Holy Spirit" to one who repents and is baptized in the name of Jesus Christ for the remission of sins (Acts 2:38).

One reason why every member of the human race should care for and respect his body is the fact that God chose to "make man in His image, in the image of God made He him." Paul recorded in 1 Corinthians 6:19, 20 that which should give us another lofty reason why we should respect our bodies. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which See One's Body, page thirteen

Truth Magazine

recently began weekly publication.

Editor

Cecil Willis

Associate Editors

Connie W. Adams; James W. Adams; O. C. Birdwell Luther Blackmon; Roy E. Cogdill; Ferrell Jenkins James P. Needham; Earl Robertson

> Subscription Rate: \$5.00 Per Year Single Copies — 35¢ each Foreign Subscriptions — \$6.00

> > **Bulk Rates**

15 Copies \$ 5.00 30 Copies \$10.00 75 Copies \$25.00

Send subscriptions to:

Box 7598

Orlando, Florida 32804



Does The Religion Of Christ Change?

Part II

Bob Franks

Last time we asked this question: Does the religion of Jesus Christ change? We proved from the Bible beyond any reasonable doubt that it does not, simply because the



Word of God does not change. Today, I want to reintroduce the passages of Scripture we used last time as our text. In Heb. 13:8-9 the Bible says: "Jesus Christ the same yesterday, and today, and forever. Be not carried about with divers and strange doctrines..." Many good people in the world today are being carried about by strange doctrines because they

evidently believe that our Lord Jesus Christ does change and consequently His law changes. Therefore they are like the Pharisees of old whom Jesus declared were worshipping in vain, because they were following after the doctrines and commandments of men.

First we want to affirm that Christ does not change; it is man and his religion that changes. Man-made religions change frequently, but the true religion of Christ never changes. Even man has not changed in one way—he still is lost and needs the salvation which is found only in Christ. All men are sinners. Paul said in Rom. 3:23 that "all have sinned and come short of the glory of God." We all have the same kind of sins to tempt us today as Adam and Eve did in the garden of Eden. The devil appealed to the lust of the flesh, the lust of the eyes and the pride of life to persuade Eve to eat of the forbidden fruit. I want to inject this thought at this point: We do not know what kind of fruit she ate; the Bible does not say. Isn't it strange that even some preachers will tell their listeners that Eve ate an apple?! It could have been a plum, pear, peach or any other kind of fruit. God did not choose to tell us and we do not know. But getting back to our thought, the devil still tempts man in this modern age as he did Eve-through either the lust of the flesh, the lust of the eyes, or the pride of life. One cannot name one sin which any of us can commit that does not fall into one of these categories. Therefore, our spiritual need has not changed and will never change. That need is salvation from sin. This is why the Bible is just as up to date now as it was when it was written. It was written as a guide from earth to heaven and we still need exactly the same guide. The propaganda we sometimes hear that the Bible is out-dated, passe or is not apropos for our modern times is simply not true. It is an invention of the devil. James said in the long ago that those of his day should "receive with meekness the Word of God which would save their souls" (Jas. 1:21). The Word of God is still able to save our souls if we will only receive it into our hearts and obey what it teaches.

Bob Franks — Minister for the S. College St. church; 306 Marilyn Drive, Laffayette, Louisiana 70501.

Now, I want to show specifically how man-made religion has changed. Before I do, I want to emphatically state that I do not have any animosity in my heart toward anyone who may differ with me about religion. However, this will not deter my course in pointing out what I sincerely believe is wrong in the religions of our modern time. As I have boldly affirmed, man has changed God's Law and consequently we have division, chaos and confusion in the religious world. This is the very thing which has caused division. We are not divided over what the Bible says, but over what the Bible does not say. If man was content to speak only as the Bible speaks and remain silent where it was silent, there would be no division. Some say this is impossible. But I do not believe Christ would pray to God for an impossibility. Listen to Him as He prayed in the garden before going to the cross: "Neither pray I for these (the apostles) alone, but for them also which shall believe on me through their word: That they all may be one: as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (Jno. 7:20-21). Our Lord fervently prayed that all His followers be one and I believe we can be, if we will accept only the Bible as our rule of faith and practice.

Men today claim they are trying to be one and have begun what is called the ecumenical movement. In order to achieve unity we must first recognize a common standard of authority to which we can appeal for our answers to See Religion of Christ, page thirteen

CLASSIFIED Advertising Section

Advertising in this section 25c par line. Designed to advertise the location of meeting places, congregations seeking preachers, preachers seeking locations, items for sale, items wanted, also other acceptable matter.

WANTED: A church interested in sending a preacher to the mission field of North Carolina. No sound church in a 50 mile radius of Sanford, N. C. Thirty people meeting after one year. Will you help us grow? Contact: C. B. Clendening; Rt. 5, Box 672; Sanford, N. C. 27330.

Weyerhaeuser Company has opportunities for collge graduates with degrees in engineering, forestry, chemistry and the sciences, and accounting, with or without experience. The Company's operations in Plymouth consist of a 2,400-man complex in which pulp, paperboard, paper and plywood is manfactured, supported by 600,000 acres of timberlands in eastern North Carolina. The church here has its own building with a membership of seven families. Faithful Christians with the above qualifications are invited to write: Robert E. Herndon, Personnel Manager, Weyerhaeuser Company, Plymouth, North Carolina 27962 or phone me collect, 919-793-3111 or 793-4366 (home).

The church meeting at 1707 N. St. Augustine Drive in Dallas, Texas (75217) has about 150 copies of GREAT SONGS OF THE CHURCH, that it would gladly give to a small church that needs them. They will be mailed postage paid to any needy congregation.



The Fallacy Of Mormonism (8)

James W. Hester

THE BOOK OF MORMON SUPERIOR TO THE BIBLE, AND SO IS THE NEW LIGHT AND LIVING VOICE

Part I

We have never been able to understand why Mormon teachers will come into your home and pretentiously affirm faith in the Bible, by calling it the "number one book"



in our church. Near the beginning of a discussion in Idaho Falls, Idaho, the Bible was called the "Book of all Books" by a High Priest of the Mormon church. The stock explanation follows: "As long as it is translated correctly." That the Mormons have never respected the Bible, is a matter of history well documented. Hear Orson Pratt, an Apostle and champion of

Mormonism tell how he feels about the Bible, compared with the Book of Mormon.

"All things combined with the unavoidable errors of an uninspired translation, have rendered the English Bible extremely uncertain and ambiguous. This uncertainty and ambiquity have been the principal cause of all the division of modern Christendom. The only way to remedy this great evil is to obtain another revelation of the gospel. free from all the corruptions and uncertainty which characterizes the English Bible. Nothing short of such a revelation can ever redeem mankind from their errors of doctrine: nothing else can reclaim them from divisions and strifes; nothing else will give certainty and stability. so necessary to the happiness and salvation of man, and nothing else could be expected in the revelation of the gospel by an angel. Such a revelation is the Book of Mormon; the most infallible certanty characterizes every ordinance and every doctrinal point revealed in that book." (Divine Authenticity of the Book of Mormon, pp. 286-288).

Orson Pratt wrote much on "Evidences of the Book of Mormon and the Bible compared" stating that the Bible is not a sufficient guide. He affirms the New Testament to be awfully corrupted in almost every text. Who knows that even one verse of the whole Bible has escaped pollution...can the Bible be the word of God! (Ibid. under the caption of, "The Bible alone an insufficient guide").

His attitude toward the Book of Mormon can be seen in his comment on Isaiah chapter twenty nine: "Here it will at once be perceived that the Book of Mormon is actually the book predicted by Isaiah, or else it must be an imposture. Did Isaiah predict that the deaf should hear the words of the book and the eyes of the blind see out of obscurity? It has been fulfilled by the coming forth of the Book of Mormon. Did Isaiah say the day his predicted book should speak out of the ground, then those who

James W. Hester—Preacher for the Venice church of Christ, 12017 Herbert Street, Los Angeles, California 90066.

"erred in spirit should come to understand and they that murmured should learn doctrine"? It has been fulfilled to the very letter through the instrumentality of the Book of Mormon. Many points of doctrine which had been in controversy for ages are made perfectly plain in the Book of Mormon. . Can you find a scheme more perfect than the one introduced by Mr. Smith? Can you find one equal to it in perfection"? (Was Joseph Smith sent from God, No. 1, pp. 10, 11).

Now that we have the truth cast to the ground, (Dan. 8:12) It is with regret that we confess that infidelity to the Bible is not restricted to the Mormon ranks. James Cardinal Gibbons, in "Faith of our Fathers," speaks in behalf of the Catholic church: "That God never intended the Bible to be the Christian's rule of faith dependently of the living authority of the church. She is the Mistress of truth. It would, therefore, be not only an act of irreverence, but sheer folly to disobey the voice of this ever-truthful Mother. In her nourishment there is no poison; in her doctrines there is no guile." (pp. 62, 63). To this, Dr. Beevers adds: "Can twenty seven books be the supreme court when they produce such havoc in the present world? I say NO." (Stevens-Beevers debate, p. 93).

From the Jehovah's Witnesses we read: "Jehovah had chosen the publication we now call The Watchtower to be used as a channel through which to bring to the world of mankind a revelation of the divine will." (Jehovah's Witnesses in the Divine Purpose, p. 22). In answer to a protest we quote the following: "From various quarters the word came to us that the leaders of classes were protesting that the Watchtower Publications should not be refered to in the meetings, but merely the Bible. This sounds loval to God's word, but it was not so. It was merely the effort of those teachers to come between the people of God and the Divinely provided light upon God's word. Let us remember that Satan is behind such a move as that! He poses as an angel of light and a defended of the Bible, yet he has succeeded in binding millions with Bibles in their hands and in regular Bible-study classes." (Ibid. p. 46). It comes then with no surprise that Pastor Russell would say that you can do without the Bible, but you can't do without "Scripture Studies" without going into darkness!! (Watch Tower, Sept. 15, 1910). Please note: Since the "Divine Purpose" is a late edition, their attitude toward the Bible remains the same.

Mark Twain, upon meeting Mary Baker Eddy for the first time and having some broken bones received from a fall from a cliff tried hard to understand that there is no such thing as pain. This led Mr. Twain to question this strange creature, only to learn that Christian Science See Mormonism, page fifteen

Reprinted In Three Volumes — — — MACKNIGHT ON THE EPISTLES

This is a literal translation of all the New Testament Epistles from the Original Greek, accompanied by the author's commentary in a parallel column. Copious notes gives the conclusions of MacKnight's

thirty years of diligent study and research.

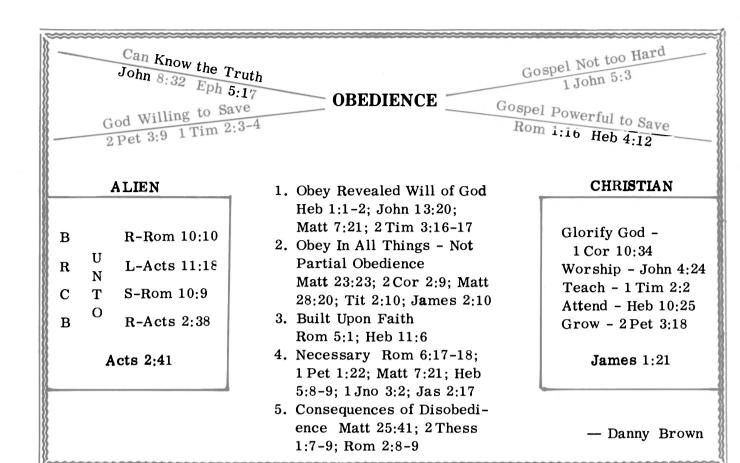
Three Volumes — \$29.95

NOW AVAILABLE FROM

THE PRECEPTOR COMPANY

P. O. Box 187

Beaumont, Texas 77704



FLORIDA COLLEGE LECTURES

Tamus 96

Thomas "Faith France The Faterer?

,	Theme: "Faith Face	es The Future''	Zanuary 26 - 29, 1970	
CHAPEL	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
9:00- 9:4	! 5	"Christ Liveth in Mo	e'' ''	**
		Luther Martin		
9:55-10:4	10	"Ways That Work"	11	11
		Earl Robertson		
10:50-11:3	35	"Difficult Passages"	11	11
		W. L. Wharton		
11:45-12:3	30	"Attitudes Toward	**	11
		Scripture - And		
		Consequences'		
		Homer Hailey		
AFTERNO	ON	College Play	Singing	Ball Game
			Various Leaders	
7:30-8:30	"The New Freedom"	"What Education Is		
	Ed Harrell	Doing to Christian		
		Youth"		
		Louis Garrett		"God Bless America"
8:30-9:30	"Law and Liberty"	"Law and Morality"	"Let Us Rise	The Honorable
	Roy Cogdill	LaGarde Smith	Up and Build''	Dick Greco, Mayor
			James P. Miller	of Tampa, Florida
		8—(24)		

Wallace explains that he knew I did not contradict myself, but he wanted me to answer him, then he would show that his position and mine are the same. I accept his explanation at face value and hold no further resentment against him in the matter while at the same time I am completely unable to follow his thinking as to such procedure. The statement of my position in the Arlington speeches was perfectly clear. Wallace's statement of this has been misunderstood by multitudes. More about this will be said later.

Adam's Position on Fellowship

From the beginning of current controversies, I have carefully avoided references to fellowship or disfellowship, hoping and praying that our differences might not produce this unhappy situation. For this reason, in the early years of the controversy, I was not enthusiastic about oral, public debates, knowing their tendency toward the production of party alignments. I thought the gospel papers were the proper area for discussion and controversy. In this, I was much influenced by the thinking and counsel of Brother Foy E. Wallace Jr., a longtime friend and advisor.

In the matter of fellowship, I have allowed the opposition to set the pattern and push the question—which they did as evidenced by the Gospel Advocate's call for a quarantine of all of us. My attitude has been to teach what I believed to be the truth on the question as forcefully and in as responsible a spirit as I knew how and to let the matter of fellowship take care of itself, and it has in almost every case. This is yet my attitude.

In almost every church I have served as local preacher since the current controversy began-Central, Beaumont, Texas; West Avenue, San Antonio, Texas; Mound and Starr, Nacogdoches, Texas (twice); Tenth and Francis, Oklahoma City, Oklahoma-there have been people in the membership who have not agreed 100% with my views on the issues. Some have been elders, deacons, Bible class teachers, and others prominent in the work of the church. At none of these places, and in respect to none of these people, were current issues made a test of fellowship by me or the congregation. These people have led prayers, taught classes, served at the Lord's table, led singing, and have otherwise been used in the work. So long as they did not press their views to the disruption of the peace of the church or insist on support by the church as a church of these questionable practices, they were recognized as Christians and fellowshipped. In my judgement, this has been true in every church that had existence before the eruption of current issues and divisions.

In every place where I have preached, as local preacher or in meetings, I have uniformly taught that current problems are related to church organization exactly as mechanical music is to church worship. I have seen no inconsistency in the past in my attitude, and I see none now. It is my conviction also that some of the men who are now most vocal in their unrestrained harangues about so-called "fellowshipping the liberals" have done and are now doing, in many cases, exactly the same thing. They preach a theory which they have not and do not practice except in rare and extreme cases.

Misguided brethren, who have been led to disturb and divide faithful congregations and good, sound people by such men and their theories of "fellowship," need to back off and take a second look at what they have done. As a practical demonstration of the soundness of the attitude and procedure which I and others have followed through these years, and not with any desire to boast, I call attention to the fact that I have never yet lost a church to liberality while I served as its preacher nor have I divided one. This is considerably more than most of the advocates of radical, "hard-nosed" policy toward our brethren from whom we differ can say.

What Provoked My Reference to Wallace And the "Peace Offensive?"

(1) It was provoked by Brother Wallace's continued references in a derogatory manner over a period of months (many months) to the Arlington Meeting, and his effort in his September 4, 1969 article in the Gospel Guardian to tie the meeting in with his so-called "Peace Offensive." Brother Wallace, beginning as early as March 31, 1968 and continuing to September 4, 1969, in the Belmont Bible Banner, The Torch magazine, the Gospel Guardian, and in private letters as well as private and semi-public conversations has been critical of the Arlington Meeting.

I and others who were involved in the meeting tolerated. without direct reply, this journalistic sniping. I did write an article, " Enough Is Enough," in which I offered to meet in the papers any reputable man who desired to challenge the meeting and examine his objections. I had no takers. When, however, Brother Wallace began promoting his and the Gospel Guardian's so-called "Peace Offensive," proposing things infinitely worse, in my judgement, than anything any conservative brother who participated in the Arlington Meeting has said or written before or since, including Brother Dudley Ross Spears in the Gospel Visitor, I thought it high time that something be said. For Brother Wallace to change horses in mid-stream and yet maintain a critical attitude toward the Arlington Meeting while seeking to capitalize on its effects was just too, too much. Brother Wallace became so exercised about Spears' statements that he wrote:

It appears now that this brother, a friend of mine, has become so reckless in his writings, embarrassing conservative brethren who were with him in the meeting and alarming many others. If his writings reflect his actual attitudes it seems he is destroying his usefulness to the conservative brotherhood (sic JWA) and endangering the welfare of the congregation for which he preaches. (The Belmont Bible Banner, March 31, 1968.)

(2) I was also alarmed by the party spirit which, in my judgement, inhered in Brother Wallace's recent trip across the nation that he described as follows:

We were tapping the sentiment of those among the cream of the crop of God's servants. We were feeling the pulse of those who stand tall and straight in the ranks of God's soldiers of the faith. (Gospel Guardian, September 4, 1969.)

This, coupled with Brother Wallace's repeated use of the expression, "conservative brotherhood," and his feeling that he could speak with authority with reference to those who may or may not enjoy "usefulness" (op. cit.) in that

body, made it seem mandatory that I pay my respects to the "Peace Offensive."

For the record, I am not a member of "the conservative brotherhood" (op. cit.) nor of any other type of conservative "hood." I profess to belong to the New Testament "brotherhood." (1 Pet. 2:17.) If there exists such a thing as "the conservative brotherhood," it ought not to, and, yet, if it exists, it would be worse to be "useful" to it than it would not to be, hence I long ago counselled Brother Dudley Ross Spears not to be upset about his so-called loss of "usefulness" to it.

Since this explanation is designed to clear the air among us with reference to my differences with Brother Wallace, I think the air needs to be cleared with reference to Dudley Ross Spears. I have this fall conducted a pleasant and profitable meeting with the Tenth and Francis congregation in Oklahoma City, Oklahoma. Brother Spears is the preacher for that church. Before his tenure of service there, I labored happily and peacefully at Tenth and Francis for six years. In fact, I recommended Brother Spears to the congregation of the elders when I decided to move from Oklahoma City.

I should like to state as firmly and as sincerely as I know how that Dudley Ross Spears is just as sound in the faith as those who have been his most persistent critics, and the church which he serves is just as sound and faithful as the church which they serve. This does not mean that I endorse the manner in which Brother Spears expressed himself in every case concerning the matter of our differences with and attitude toward the brethren from whom we differ on human institutions and the sponsoring church. I think some of his terminology was unfortunate. He wrote from the context of what he thought to be a favorable situation in his city for progress toward Bible unity. I thought I understood him, and because I knew he was faithful and loved him as a friend and brother, I was not alarmed.

He and I have discussed at length these matters, and he knows my attitude. But despite unfortunate terminology or an error of judgement with refernce to some with whom he dealt in Oklahoma City, I believe Dudley was unjustly maligned and abused beyond anything that could be called reasonable, much less right. I believe he ought to be vindicated in this matter. Had Brother Spears "embarrassed" me, I could and would have told him so without the help of a proxy, and I think the other men who participated in the Arlington Meeting could and would have done so.

(3) I was most alarmed of all by Brother Wallace's statement, which I challenged in the October Preceptor, concerning what he thought he had discovered to be the attitude of brethren generally toward the issues of mechanical music and human institutions and the sponsoring church.

The matters just discussed constitute the reason for my so-called "hard-hitting attack" (op. cit.) on the Guardian "Peace Offensive" and Wallace's statements in particular. I feel my "attack" was justified, even long over-due, but this fact did not and shall not keep me from doing any-

thing consistent with righteousness to clear the air and have a restoration of understanding and peace with brethren such as Brother Wallace with whom I am in substantial agreement on almost everything else and whom I love and respect as friends and brethren. The Lord knows, and I speak with all reverence, that I have no desire to be at variance with anyone or to needlessly perpetuate argument and strife, hence the statements which follow.

Statements Growing Out of the Meeting With Wallace

- (1) Brother Wallace stated that his opposition to the Arlington Meeting was on the ground of unfavorable reports emanating from some who were and some who were not present. Of course, this is true of every debate that has ever been had, hence furnishes no adequate ground for opposition to such confrontations on the basis of supposed "pitfalls." The important thing now, however, is that Brother Wallace, having read the book, finds nothing wrong with what took place. And I agree with him that criticisms should have waited the publication of the book regardless of how long it was in forthcoming. I accept his statement and am willing to drop the whole matter and to forget it.
- (2) Brother Wallace explained that his trip did not begin as a "pulse-feeling" journey, but as a promotional trip in the interest of the Gospel Guardian. He correctly points out that he mentions this in the third paragraph of his September 4, 1969 article. However, the title of this article is: "The Pulse of the Brethren." My criticism would be the same even though the "pulse-feeling was an afterthought." I consider such to be the setting of a dangerous precedent with destructive possibilities. I, however, accept Brother Wallace's statement that he did not intend this to be a "wetting of one's finger and holding it up to see which way the wind blows." but simply a discussion, exchange of views, relative to the merits of the "Peace Offensive." If Bill says this was not his intention, I believe it. Editors and writers need to write their sincere convictions as to the truth about any matter without regard to what the "brotherhood," "conservative" (?) or otherwise, thinks about it. It is my hope that Brother Bill (We did not discuss this point) may see the party spirit in such expressions as "conservative brotherhood" and avoid
- (3) Brother Wallace says that what he meant with reference to his contrast of the issues over mechanical music with the issues over human institutions and the sponsoring church was that we should not deal with brethren who have espoused the latter in recent years in the same fashion in which we would deal with Christian Church people. Had he said this, I would not have challenged his statement, but would have agreed.

We have been separated from Christian Churches for a longer period of time than is covered by the memory of almost any living man among churches of Christ today. Mechanical music has become one of the minor rather than major differences, so prolific have become their innovations. We have been listed as separate religious bodies in the U. S. Census Report since 1906.

Whereas, our so-called "liberal" brethren and we have

EDITORIAL, Relevancy In _____(Continued from page 2)

been separated little more than a decade. In many areas the situation is yet fluid and not at all stabilized and irrevocable. Many still do not know what the issues are all about. Furthermore, many of us have known and loved many of those brethren for thirty and forty years. Also many of us have, until recent years, ourselves practiced the things which we now reject in their practice. Therefore, to take a "hard-nosed," implacable, intolerant attitude toward them is neither rational, logical, nor Scriptural.

(4) Brother Wallace now recognizes that the promotion of a "movement" or "offensive" is quite different from a simple declaration of his personal views on the subject of fellowship or unity. He says he does not intend to promote the "offensive" further. This sounds good and should satisfy his critics.

He further recognizes that his proposals to work with so-called "liberal brethren" in their fight against classical liberalism in their ranks was highly theoretical and that he had no practical suggestions as to how to implement his proposals. The mechanics of his proposals were what had brethren wondering. We think him wise to drop a matter which he acknowledges to have been theoretical rather than practical.

With this explanation, I propose to close my part of any exchange of views with Wallace and the Gospel Guardian on this subject. Brother Wallace and I are good friends and brethren. I want it to stay that way.

A Final Word

This is not directed to Brother Wallace but to brethren in general. It is utterly ridiculous in my judgement, for a man in the State of Florida (purely hypothetical) to presume to be able to decide exactly how a congregation in the State of California, three thousand miles away, should act in reference to certain "liberal" brethren or churches of their area. Whether a certain individual should be called on for prayer or whether a meeting should be announced are matters which have to be decided locally on the basis of truth, the possible local infuence of the act, the known facts in the case, the circumstances, and the attitude of the individuals involved. Such matters are too complex, circumstances are too different between localities, and men are too diverse in their attitudes for any man to presume to write up a little set of rules and seek to impose them on everybody, everywhere, upon all circumstances.

If a congregation is known to be sound, if its preacher is known to be sound, why should we not assume that they have knowledge enough, judgement enough, and love for God and his truth enough to decide their practice in such matters as we are discussing? In the absence of certain knowledge to the contrary with reference to any particular situation, why should not the rest of us refrain from criticism and/or presumptuous intervention? Brethren, we have too many would-be creed-makers, and it is a solemn fact that human creed-makers promote neither fellowship nor unity.

 \otimes

NEW Subscription — \$1.00 per year during December

of man for restraint of any kind not only reaches to children in the home against parental guidance, rebellion in the schools and the laws of the land but especially against God's revealed law in his word. The Bible has been the victim of the outrage of man against anything that would hinder his doing whatever he chooses. Gross materialism, not only on the part of the unbeliever, but even among the very children of God accounts for the failure of multitudes to obey. Psuedo-science assaults the Living Word in its vain attempts to establish an answer to the enigma of the beginnings of things. Ungodly lives and listless attitudes of some nominal friends disgust and repel multitudes who are seekers abiding realities in this world of transition.

We would not attempt to try to list what constitutes relevant preaching. But we do know it must begin with the divine authority of the Scriptures and their power to create Christ-like conduct and attitudes in the hearts and lives of men. Their eyes must be turned away from the "here and now" of material things to the "then and there" of the spiritual. Whatever is wrong in the here and now can be rectified by the gospel of Christ. Whatever can alleviate this condition is relevant preaching: answering the soul-needs of human beings who were created in the image of God but who now are marred by the ravages and assaults of sin in the human heart.

NEW Subscription — \$1.00 per year during December

 \otimes

JOHN 3:16 (Continued from page three)

It is eternal life that is enjoyed "in him." "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (1 John 5:13). To believe on the name of the Son is to believe by means of these things that are made known or revealed of him. In fact this is the only way one can believe that Jesus is Christ. Some have thought that a certain "name" was confessed by the believer, but this is not true. A living faith will confess the Lord but the phrase "in the name of the Son" or "on the name" does not refer to this fact. Hence to believe on Christ or to believe on his name are exactly the same thing.

A Note About Evolution and Evidence

When one considers the sparse material gathered up and offered in evidence of the theory of evolution it makes one wonder what they would do if they really found something. In looking over the models of the "evolutionary" men (?) the Field Musuem in Chicago and observing the rapt look on the face of small students being conducted on a tour of the premises, I was made to wonder what the reaction would be if, instead of he full plaster casts, observers were treated to the real and only evidence (?) found. For example, the original Heidelburg man consisted of only one jaw; the Java man was only a cranial cap, a thigh bone and some teeth, none of which could be proved to have come from the same creature;

Vincent's Word Studies In The New Testament (Revised)

By Marvin R. Vincent. The precise shades of meaning, the etymology and history of the individual words and phrases of the New Testament and peculiarities of their usage throughout the New Testament are clearly explained in this work. Four volumes. Set \$25.00

Expositor's Greek New Testament

Edited by W. Robertson Nicoll. One of the best aids available for the critical study of the N.T. Contains the complete text of the Greek N.T. with grammatical critical and exegetical notes.

Set of five volumes \$25.00

Word Pictures In The New Testament By A. T. Robertson. Verse-by-verse studies of the New Testament will open up the exact meaning and shades of meaning of Greek words or phrases in the New Testament to the student with little or no Greek. Six volume set covers the entire N.T. \$22.50

Wuest's Word Studies In The Greek New Testament

By Kenneth S. Wuest. Designed for the reader who has little or no knowledge of Greek, four volumes\$29.95

The Septuagint Version Of The Old Testament: Greek, English

Analytical Greek Lexicon

A new and practical Greek dictionary, consisting of an alphabetical arrangement of every occurring inflexion of every word contained in the Greek New Testament scriptures, with a grammatical analysis of each word and a lexicographical illustration of the meanings. A complete series of paradigms, with grammatical remarks and explanations.

Cloth bound. \$4.50

Lexicon To The New Testament

By Arndt and Gingrich. A recent revision of a standard Lexicon to the New Testament by Baur. Probably the most accurate and most up-to-date lexicon to the New Testament available to-day.



Interlinear New Testament

By George R. Berry. This has the largest size print of any interlinear. King James version is printed in the margin. Contains a Greek-English Lexicon and New Testament synonyms....\$5.95

An Expository Dictionary of New Testament Words

W. E. Vine. Sound understanding of the Scriptures depends on sound exegesis, which in turn depends on a firm textual and grammatical foundation. This work supplies that foundation. It is a dictionary, concordance and commentary—all in one. 13.95

A Concordance To The Greek New Testament

By W. F. Moulton and A. S. Geden. This work aims at providing a full and complete concordance to the text of the Greek Testament as it is set forth in the editions of Westcott and Hort; Tischendorf (8th), and the English revisers. 1,033 pages \$15.00

Beginners In Greek Grammar Of The New Testament

By William H. Davis. A textbook designed for first year students studying Greek for a reading knowledge of the New Testament.....\$3.50





Order From

The Preceptor Company

the Peking man consisted of only one tooth and the Piltdown man has been known to be a complete hoax since 1953! And they dare create full skulls of such creatures parts, and exhibit them as scientific evidence. Such would have no trouble creating a mammoth from a flea's skin and exhibiting it as a whale!

 \longleftrightarrow

ONE'S BODY (Continued from page five)

you have of God, and ye are not your own? For ye are bought with a price: therefore Glorify God in your body, and in your spirit, which are God's."

In preparing for His kingdom, Jesus had taught: "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." How can woman, who was designed to help man, be so disrespectful to the Word of God as to be indiscreet in her dress and thus tempt man to commit adultery in his heart when he looks on her helf-naked body? In such case, she is as responsible as is he for the sin that may follow. Remember, God looks on the heart.

It is a shame and cheapening to all womanhood the way in which many women, some of whom are Christians, boldly expose their bodies today, by wearing short skirts, "short shorts," and tight fitting trousers or even loose trousers. Such apparel soon causes a woman to lose her modesty and all refinement, and those qualities we style as "womanly." She seems to be doing her best to remove God-given distinctions between man and woman. What then will become of her influence for good over her husband and her children?

All of the "freedom" of which we hear so much today: freedom of speech, freedom of dress, freedom from any moral standards, are "of the world." Women who are Christians are not to be "conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Let us take as guide, "Ye shall know the truth and the truth shall make you free." This will be freedom from sin and the dominion of Satan which is so much to be desired. Woman will do well to adopt Mary's attitude, "Be it unto me according to Thy will." In dress, in speech, and in all behaviour, let us women glorify our Creator by doing all things in harmony with His will.

Why Care For One's Body?

- 1. Man was made in the image of God and given dominion over the works of His hands, which would include his own body. He should show respect for God's Word by giving his body proper care.
- 2. Woman should keep her body properly clothed because the nude body may induce sin.
- 3. The body is the "temple of the Holy Ghost which is in you," so should be respected.
- 4. Woman should maintain her womanly qualities of modesty and refinement, keeping distinct from man, as God designed.

NEW Subscription — \$1.00 per year during December

RELIGION OF CHRIST (Continued from page six)

all religious problems. Until we unite on this criteron of judgment, there can not possibly be unity. Let me use a simple illustration. If a housewife goes into a store to buy a yard of cloth, a common standard of measurement (the yardstick) is used. Why? Because all have agreed upon this criterion to be used in measurement. If man today would agree to use only God's Word as his standard of measurement in religion, we could be united. Some are misled into believing today that they have attained a certain degree of unity. Preachers of different religions meet together in a ministerial alliance, pat each other on the back and talk about how all of them are serving the Lord, and then get up in their respective pulpits the next Sunday to preach conflicting doctrines. Here comes a poor fellow who honestly wants to know what to do to be saved. One preacher tells him to do one thing and another preacher will tell him the opposite. And the thing that is so amazing; these fellows have the audacity to claim that all of them are being led by the Spirit of God. Can you imagine the Spirit of God working through different men to teach conflicting doctrines? Listen to Paul as he wrote to the Corinthians: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). How in the name of heaven can men teach conflicting doctrines and answer the prayer for unity which Christ prayed and speak the same thing; having no divisions as Paul commanded? I boldly state without fear of contradiction that it cannot be done. Men today have confused union with unity. Those involved in the so-called ecumenical movement achieve a form of union but never unity. We can never be united until all of us are willing to accept only God's Word as our authority, without addition or subtraction.

Again I affirm that the religion of Christ does not change but man-made religion does because his creeds, disciplines, manuals, and catechisms are constantly changing. All we have to do to know this, is pick up a daily newspaper and read of the changes. In my study I have practically all of the various creeds and catechisms of different denominations and every one of them have been changed. New editions are constantly coming off the press. I am thankful to God that I do not have to go to a human creed to find out what I can believe. The only creed I want is the Bible. The Word of God is able to save my soul if I obey it, and the creeds and catechisms of men can only cause division and strife.

I will only have time to note one example of how the creeds of men contradict the Bible, consequently bringing about division. First, I will read from a popular discipline under the Articles of Religion, Section IX, and I quote: We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our works of deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort." Part of this statement is true. We cannot be justified by the works of men but the latter part of this statement is completely false and contradicts a plain Bible statement. The statement from the discipline

Directory

\$3.00 Per Entry

GLEN	DALE, AF	RIZONA	
Ch	urch of C	hrist	
7161	N. 55th	Drive	
Bible Study		10:00	A.M.
Morning Wors			
Evening Wor			
Wed. Bible S	tudy	7:30	P.M.
Evangelis	t: Garret	h L. Clai	r
Phone: Off.			
MERCE	ED. CALI	FORNIA	

Church of Christ	
61 W. 20th Street	
Bible Study10:00	A.M.
Morning Worship11:00	A.M.
Evening Worship 6:00	
Wed. Bible Study 7:30	P.M.
D 11 ((1) D 1	

Evangelist: Charles Bailey Phones: 722-9127; 722-7867

MIAMI, FLORIDA Miami Shores Church of Christ 10275 N E. 2nd Avenue

Sunday Bible Study	10:00	A.M.
Morning Worship	1:00	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 B	load
Bible Study	10:00	A.M.
Morning Worship	11:00	A.M.
Evening Worship	6:30	P.M.
Wed. Bible Stury		

Evangelist, Ronald V. Lehde Phones: 762-9692; 762-2030

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		
Evening Worship	7:00	P.M.
Wed. Bible Classes	7:00	P.M.

Phone EX 3-3726

LAS CRUCES, NEW MEXICO Panlener Church of Christ 1325 Panlener

2020 2 011101101		
Sunday Bible Study1	0:00	A.M
Morning Worship	0:45	A.M
Evening Worship	6:00	
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

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	l0:45	A.M.
Evening Worship	6:00	P.M.
Wednesday Evening	7:30	P.M.
Evangelist: Howard E.	Mille	r
Phone: Off. 377-3161; Res.	377-	4892

AUSTIN, TEXAS Church of Christ

2000 South Fifth at Br	odie	
Bible Study	9:45	A.M.
Morning Worship1	0:30	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	0 A.M.
Morning Worship10:30	0 A.M.
Evening Worship 6:0	0 P.M.
Wed. Bible Study 7:3	0 P.M.
Robert H. Farish, preache	r

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		P.M.
There are 11 and 1	D D	

Evangelist: Danny Brown

CORPUS CHRISTI, TEXAS Church of Christ

F	łwy.	9	at	Lexing	on	
Bible St	udy				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 Stu	dy	9:45	A.M.
Morning	Worship	10:45	A.M.
Evening	Worship .	6:00	P.M.
Wednesda	v Evening	7:30	P.M.

DALLAS, TEXAS Church of Christ

1707	North	St. A	ugustin	e Dr	
Bible Stu	dy			9:45	A.M
Morning	Worshi	ip	1	0:40	A.M
Evening				6:00	P.M
Wednesda	y Eve	ning		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.
	10:50 A.M.
Evening Worship	
Wed. Bible Study .	7:30 P.M.
One mile south of l	Hwy. 190—Amy Ln.

HOUSTON, TEXAS Norhill Church of Christ

Cottage	at	Regar	ı (Near	Downt	own)
Bible S	tudy				10:00	A.M.
Morning	W	orship			10:45	A.M.
Evening	W	orship			6:00	P.M.
	861	-7235	or	864-3	855	

KERRVILLE, TEXAS Junction Hwy. Church of Christ Halfway between Kerrville & Ingram

Hallway between recriving	Œ		Pram
Bible Classes	9:	45	A.M.
		45	A.M.
Evening Worship		00	P.M.
Wednesday Evening	. 7:	30	P.M.

Elmer Moore, Preacher
P. O. Box 1594 Phone: 257-6345

LUBBOCK, TEXAS Church of Christ 62nd and Indiana Ave.

Bible Classes	9:30	A.M.
	10:30	A.M.
Evening Worship	6:00	P.M.
Wednesday Evening	7:30	P.M.

Evangelist: Harold Fite Phones: 795-9731; 792-4155

SAN ANTONIO, TEXAS Church of Christ 1226 Highland Blvd.

Bible Study	9:45 A	M.
Morning Worship	10:40 A	M.
Evening Worship	6:00 P	М.
Wednesday Evening	7:30 P	М.

Evangelists: Stanley J. Lovett—W. L. Wharton, Jr.

-See Next Page For More Listings-

Directory

Continued from preceding page

VIDOR, TEXAS North Main Church of Christ 1460 North Main (Hwy. 105 North)

Bible Classes10:00 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.
Worship10:45	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 Classes10:00 A.M. Morning Worship11:00 A.M. Evening Worship 6:00 P.M. Wed. Bible Study 7:30 P.M.

J. W. Evans, Evangelist Phones: 560-7909: 256-5543

says we are justified by "faith only" and the Bible says the very opposite. Listen to the apostle James: "Ye see then how that by works a man is justified, and not by faith only (Jas. 2:24). Man's creed says "faith only": the Bible says "not by faith only." Such contradictions between the Word of God and man's creeds, disciplines and catechisms is the very reasons there is division in the religious world. Man is not saved by faith only (if the Bible is true), because he must obey the commandments of Christ. When he does this, he will not be doing his own works, but the works of God. Jesus said in Jno. 9:4: "I must work the works of him that sent me, while it is day: the night cometh when no man can work." We must do the same as Christ if we expect to be saved.

Next time we will read some more from the creeds, disciplines and catechisms of men to show how their teachings plainly contradict the Bible, hence causing division in the religious world. (Continued)

HOLY SPIRIT (Continued from page four)

when he wrote: "Seeing ye have purified your souls in OBEYING THE TRUTH" (1 Peter 1:22). W. E. Vine, in his Expository Dictionary of New Testament Words gives this definition of the word, purify: "to purify, cleanse from defilement is used of purifying ... the soul." Although we may say this refers to an alien's cleansing from sin, does this not also refer to any "defilement" that needs to be "cleansed"? SIN IS SIN. Whether it is that of an alien, or a Christian, it must be put to death, mortified. Sin is put to death by OBEDIENCE TO THE WORD. When one does what the word says, he is free from sin. Hence, "through the Spirit" is through, or by the word of God, and not a direct, personal operation of the Spirit upon the heart of the Christian.

Another point on this matter. Paul asked the question, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:24-25). Here again Paul was dealing with the "law of God" (vs. 22) and "law of sin and death" (8:2). Notice, that as THROUGH THE SPIRIT we "do mortify the deeds of the body," so also THROUGH JESUS CHRIST we are "delivered from the body of death." Now, if this is done by the INDWELLING of the Spirit in the case of mortifying the deeds of the body, then does "deliver me from the body of this death" imply the personal INDWELLING of Christ? Now Paul is not speaking of the alien sinner, but of the one "baptized into Christ" (6:3) for he said, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God

THROUGH JESUS CHRIST our Lord" (6:11). He is telling those who have been "delivered" that they should not continue in sin. Again, since Paul said he was delivered "through Jesus Christ," and again he said that God shall "quicken your mortal bodies by His Spirit which dwelleth in you" (8:11), then how can "through Christ" be by virtue of the word of God and "through the Spirit" imply the personal indwelling of the Spirit? Hence, in both cases, the "deliverence from the body of death" and "mortify the deeds of the body" must be accomplished by obedience to the WORD OF GOD. If THROUGH CHRIST is by His word, then how can THROUGH THE SPIRIT be the direct operation of the INDWELLING Spirit, for, as I will point out later, the Bible speaks of ALL THREE, THE FATHER, THE SON AND THE SPIRIT DWELLING IN MAN. Hence, however all this is accomplished through Christ is also accomplished through the Spirit.

Continuing with verse 13: "But if ye through the Spirit do mortify the deeds of the body, ye shall live." Is this not by the LAW OF THE SPIRIT? Whereby man is under no condemnation? It is impossible to separate "in" or "after" the flesh by that law of sin and death is defined. And therefore it is impossible to separate "in" or "after" the Spirit from the Law of the Spirit, whereby life and peace is defined. In either case, one is classified either IN or AFTER the flesh or the Spirit, depending upon which (Continued) law he serves.

MORMONISM (Continued from page seven)

came directly from God - that to her was given a final revelation of the absolute Principle of Scientific Mindhealing. The origin of this holy Science being not of earth, but only its discovery. She explained "There is no such thing as feeling; matter has no existence; nothing exist but mind: the mind cannot feel pain, it can only imagine it." To this the great American humorist replied, "But it hurts, just the same."

The real shock came to Mr. Twain (Samuel Clemens) upon learning that the woman spoken of in Rev 12:1 was none other than Mary Baker Eddy; that the wilderness prepared for her (v. 6) was Boston; that the little book in Rev. 10:2. she held in her hand — Christian Science! (Christian Science, by Mark Twain, vol. 25, pp. 7-18).

In the Preface of "Science and Health with key to the Scriptures" p. 11 it is said that God called the author to preach the gospel to this age: To plant and water His vineyard. Continued



Good News FOR YOU...

December Special

THE PRECEPTOR MAGAZINE

For One Year To All New Subscribers For

\$1.00

(Regular Subscriptions — \$3.00 per year)

Offer Good Only During The Month Of December

Send In Your Subscriptions Now To

The Preceptor Company

P. O. Box 187

Beaumont, Texas 77704

THE PRECEPTOR MAGAZINE
Post Office Box 187
Beaumont, Texas 77704
Return Postage Guaranteed



Living Moments with the Living Word



James W. Adams

Learning To Howl

There is a Spanish proverb which states, "If one lives with wolves, he will learn to howl." Inspiration expresses the same truth in a different way: "Evil com-



panionships corrupt good morals." (1 Cor. 15:33, ASV.) All of us have also heard the old adage which says, "Birds of a feather flock together." Simon Peter, apostle of Jesus, learned from his own conduct in his experience with the Master the truth inherent in these statements. Outside the judgement hall of Caiphas, he joined himself to a group of his Lord's

enemies and warmed himself at their campfire. When accused by them of having been one of the Lord's disciples, he three times denied Jesus in the most shameful manner. (Matt. 26:69-75.) In contrast with his conduct on this occasion, at a later time—after the death and resurrection of Jesus—standing by a campfire with Jesus and the other disciples, he three times vehemently affirmed his undying love for his Lord. (John 21:1-17.)

Too many modern disciples of Jesus—some in positions of power and influence—under the guise of Christian charity give asylum to and protect from opposition impenitent purveyors of pernicious error and/or practicioners of moral evil among the people of God. Covering themselves with the mantle of "interest in and responsibility for the salvation of such persons" their compassion is

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

fervent and their tears are copius. Yet, the wellspring of tears and the streams of mercy seem to be completely dried up with reference to the destructive influences of those whom they protect and defend—divided churches, weak disciples whose faith has been overthrown, morally corrupted saints, broken homes, and churches whose infuence in their communities, if not destroyed, is so badly hindered and weakened as to render ineffective their righteous efforts to convert the lost for a decade or more.

Such an attitude is in keeping with the spirit of our age of "permissiveness." Maudlin sympathy and crocodile tears are poured forth in all of the news media of our time for the murderer, the rapist, the peddler of mind, soul, and body destroying drugs, the arsonist, the seditionist and such like. Yet, there are few tears for the murdered, the raped young virgin or pure young mother, the bereft widows and orphans of murdered men, the youthful drug addicts with ruined lives and blighted hopes, the suicide victim and his broken-hearted loved ones, or those who by arsonists in rabid moments of mob See, Learning to Howl, page eleven

VOLUME 19 JANUARY, 1970 NUMBER 2 In This Issue Editorial, January 1, 1970. Stanley J. Lovett Page 2

Is Our Bible Complete,
W. L. Wharton, Jr. Page 3

The Great Instructor, Time, Irene Sowell Foy _____Page Authority, Keith Sharp ____Page The Fallacy of Mormonism (9), James W. Hester _____Page Good Debate, Voyd N. Ballard Page Baptist Explosions Olen Holderby God Giveth The Increase, Harold E. Turner __Page 8 The Water That Was Made Wine, Dean Bullock ___ __Page 8 Hither ... Thither ... Yon, Jim C McDonald _Page 9 Chart Sermon, Conversion By The Holy Spirit, James L. Denison Page 10

The Precentor Magazine

Stanley J. Lovett
Editor
4123 Valleyfield Drive
San Antonio, Texas 78222

TERMS OF SUBSCRIPTION

In the United States and possessions; 1 year—\$3.00; 2 years—\$5.50; 3 years \$8.00; 4 years—\$10.50; 5 years—\$13.00; per year in advance.

In clubs of five or more at one time (new or renewal), \$2.60 per year each in the United States

in the United States.

Thirty issues per month sent to persons of your choice for \$7.50 per month

Address all communications concerning subscriptions and changes of address to The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 or telephone Area Code 713, Number 866-2961.

YOUR ADDRESS

We cannot be responsible for delivery of your paper unless you keep us informed as to your correct address with zip code number. When changing address be sure to send both you old and new address.

SECOND CLASS ENTRY

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

OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas 77704. Published monthly at Beaumont, Texas. Printed by The Preceptor Company.

ARVERTISING RATES

Display advertisements: \$3.00 per column inch; ¼ page-\$12.00; ½ page-\$20.00 and full page - \$35.00.

SUBSCRIPTION BLANK

Yes, enter my subscription to THE PRECEPTOR

Name			
Address			
Save On	Long	Term	Subscriptions
			4 yrs.—10.50

☐ 5 yrs.—13.00

☐ New ☐ Renewal

☐ 2 yrs.—5.50

☐ 3 yrs.—8.00

THE PRECEPTOR
P. O. Box 187 Beaumont, Texas 77704





January 1, 1970

Today, January 1, 1970, not only inaugurates a new year but also a new decade.

The practice of some, perhaps many, of using this day for personal retrospect and prospect is a fine custom. It is good to turn around and view where one has just been. From this vantage point, alongside of the praiseworthy, the censurable also may be recalled. Standing with the past as the backdrop, it is very important to chart one's intended course for the future. Past performance can teach many valuable lessons for the future. By self-introspection areas demanding change and improvement may be brought to light. Otherwise one goes right on repeating the same mistakes, sinning the same sins and remaining in the same old rut.

Without personal intention, purpose and resolve no worthwhile good can be achieved.

The idea of purpose or resolution is a Biblical concept. The Apostle Paul writes of "the eternal purpose" which God "purposed in Christ Jesus our Lord" (Ephesians 3:11). Jehovah God's grand scheme of human redemption, of which we are heirs, could never have become a reality in the absence of his "eternal purpose." The "mind" of Jesus in Philippians 2:5 which led him temporarily to divest himself of his "equality" with God involved the idea of purpose or resolution as, for instance, when he "stedfastly set his face to go up to Jerusalem."

In retrospection of the past decade, we might begin to congratulate ourselves on such accomplishments as the multiplication of the number of local congregations along with their meeting places both here and abroad as compared with such numbers ten years ago. Likewise the increase in the numbers of men giving themselves to the preaching of the gospel could be a source of a strong encouragement to us. Increased financial contributions given to the gospel work is good. As well as a number of other things on the plus side. Then we might turn our faces forward and project what we intend to accomplish not only in the next twelve months but also in the approaching decade.

By such reference we have in mind the personal and individual aspect of purpose and resolution. It matters little how prosperous the general increase and advance of the Lord's work has been, in all its facets throughout the world, (Continued on page 11)



Is Our Bible Complete?

By the question raised in our title, reference is made to the contention of Roman Catholic leaders that the Bible commonly circulated among "Protestants" (contain-



ing 39 books in the Old Testament and 27 in the New Testament) is incomplete. Lacking the "Apocrpyha," which is included in the Roman Catholic Bible, other copies of the Scriptures are regarded by them as incomplete. Not infrequently, Romanists are heard to contend that the Bible came from the Roman Catholic church but that reformers, while indebted

to the Roman Church for even having a Bible, were not willing to take all of it and have succeeded in giving the people only a fragmented Bible.

To the contrary, it is absolutely correct to charge the Koman Church with corrupting the revelation of God. One of the ways in which this charge is seen to be true concerns the matter of the apocrypha itself.

In the fourth century a great need was fell for the scriptures to be translated into the Latin language and responsibility for such a great task was finally laid upon a scholar by the name of Jerome. When Jerome had translated the 66 books of the Bible the question was raised concerning the Apocryphal books which had never been regarded as a part of the sacred text itself. Decision was made to translate them also but to mark them as an appendix to the other books of the Bible and thus distinguish between them.

At the Council of Trent (1545) the ecumenical council of the Roman Catholic church came to consider the need for publication of the scriptures in English and when that decision was made it served to introduce the question as to what source should be used as a basis of translation. It was the decision of that body to take the Vulgate of Jerome as the very word of God and make it the basis of the translation into English rather than revert to Greek manuscripts. This unwarranted decision in turn led to still another problem, i.e., what to do with the "appendix" (the Apocryphal books) which no one had ever regarded as a part of the divine scriptures, at least no scholars. After heated debate, and much to the disgust of the scholarship of the church of Rome, the delegates voted to receive the "appendix" as a part of the very Bible itself! Before the Council of Trent not a scholar could have been found that would have defended such a position. The reception of the Apocryphal books

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

into the canon of the Bible by the Roman Church is as brazen as it is senseless. The only person who can accept those books as part of the Bible must be one who is prepared to accept the matter simply on the vote of a Roman council!

Catholics are wont to argue that the Septuagint version of the Old Testament contains books that are not part of the Hebrew cannon; that New Testament writers quoted the Septuagint; therefore that New Testament writers accepted the additional books. But let it be remembered that the Palestinian Jews represent Jewish orthodoxy, not the Alexanderian Jews. This is very embarrassing to Catholics since in any controversy over the two sets of scriptures the weight of authority will inevitably lie with the Jews of Palestine. If writers of the New Testament quote from the Septuagint version it must be noted that they quote only from that portion which is acceptable to the Hebrew canon.

Scholarship has found no satisfactory answer as to why the Alexanderian Jews included more books than the Hebrew Canon as well as changed both the names of existing books, and gave then a different order. They are generally recognized by scholars as being sub-canonical and deuterocanonical.

Not a Hebrew scholar was among the members of the Council of Trent; few were even Greek scholars and some were even poor Latin scholars. While it was supposedly an ecumenical council (world-wide) it was dominated by Italians—187 delegates from Italy and two from Germany (page 311 The Decrees of the Council of Trent, Waterworth).

The books of your Bible are exactly those received by world scholarship from the 3rd century—ownard...the blatant claims of the Romanist to the contrary, notwithstanding.

Your Bible is complete!

 $\Box + \Box$

Order your books from The Preceptor Company

Tour The Bible Lands

with

HAROLD TABOR

Bible Instructor at Stephen F. Austin St. Univ.

15 DAYS — \$798

JUNE 1-15, 1970

Visit Italy, Greece, Egypt, Lebanon, Cyprus, Israel & Denmark

Convenient Time-payment Plan

WRITE FOR DESCRIPTIVE BROCHURE

Harold Tabor

2721 No. Pecan St. Nacogdoches, Texas 75961



"The Great Instructor, Time"

In a world filled with chaos and confusion we may do well to think on these words by Shakespeare:



"Sweet are the uses of adversity
Which like the toad ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from
public haunt,
Finds tongues in trees, books in the
running brooks,
Sermons in stones, and good in
everything."

Let us take a little time to see the good lessons we may learn all around us. We may gain courage from William Cowper in these words:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Ye fearful saints fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

Let us take time to ponder God's mysterious ways.

In the long ago the inspiration of God gave us, through David, this comforting message:

"I have been young, and now I am old; Yet have I not seen the righteous forsaken, Nor his seen begging bread" (Psalm 37:25).

We see that this blessing is conditional on our being righteous. What is righteous? The same writer said: "For all thy commandments are righteousness" (Psalm 119: 172b). Time can help me to see that: "Better is the end of a thing than the beginning thereof" (Ecclesiastes 7:8a).

TIME seems to be so rapidly passing that one must turn the calendar to a new leaf all too soon. Even so, God gives us the little time we may have for a purpose. Much may be learned therefrom, so, we say, "THE GREAT INSTRUCTOR, TIME."

First, one learns from the brevity of time that he should be careful of his promises and predictions of that which

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, Tenneessee 37204.

he will do. The Holy Spirit says: "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell and get gain, Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will we shall live, and do this, or that" (James 4:13-15).

Second, let us realize that the time for training our children is brief. We should not be guilty of "waiting for a more convenient season," or, of putting off until tomorrow what should be done today. May we apply our thinking, relative to our children, David's words with respect to his son, Solomon: "Solomon, my son, whom alone God hath chosen, is yet young and tender, and the work is great....our days on the earth are as a shadow, and there is none abiding." (from 1 Chronicles 29) Even an infant may begin to learn there is some one in authority over him whom it is well to obey. He may also begin to learn self-control. When parents neglect teaching these two, respect for authority and self-control, it makes it more and more difficult for the child to learn and to practice them later on.

"That age is best, which is the first, When youth and blood are warmer; But being spent, the worse, and worst Times, still succeed the former."

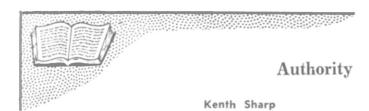
Third, the "great Instructor Time" teaches us the folly of wasting hours. "I recommend you to take care of the minutes: then the hours will take care of themselves."

"The little minutes, humble though they be, Make the mighty ages of eternity." In Deuteronomy 6:7 one finds a daily program for feeding the child spiritual food: "And thou shalt teach them diligently to thy children and shall 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." What a blessing for a child when the last minutes of his day are filled with jewels from the great Treasure-store of God's wisdom! What a stimulating beginning of a new day for a child when the first minutes are filled with words of truth and love from the Book of books. One minute wasted is a minute gone forever and there'll never be another to take its place.

How is much time wasted? It is wasted by being spent on trivialities, things just "for fun" and that contribute nothing to spiritual growth. Minutes in idle talk are minutes that are wasted. An idle brain is the devil's workshop, the source of his evil deeds. How we do need "worthy mothers who can open their mouths with wisdom." "Every wise woman buildeth her house: but the foolish plucketh it down with her hands" (Prov. 14:1).

How do your children see you using your minutes all day? Do they hear you spending them in idle talk, gossip? Do they hear you talk of "killing time"? Do they often hear you say, "Run on to play, I haven't time to talk to you now"? Not time enough for worthwhile things because so many minutes are wasted.

See Time, page eleven



In every realm of life, in order that harmony may be achieved, some authority or standard must be recognized. This authority is the final appeal to which all can go to determine what is right or wrong in a particular sphere. In business relations we recognize the standard of weights and measures established by the Bureau of Weights and Standards in Washington D. C. Any person who fails to sell a pound of sugar in a sugar sack labeled "one pound" is guilty of fraudulent business practices. If the accepted standard is rejected and no authority is substituted for it, our economic system will break down for lack of harmony. In the area of government we recognize the Constitution as our final standard or authority. Any law which cannot be harmonized with the Constitution is declared null and void. Because Constitutional law as a standard has largely been rejected in our nation, violent disharmony often reigns. Thus the principle is: In order to obtain harmony in any area of life, people must agree upon and abide by some standard by which their actions can be iudged.

Even as harmony is desirable in less important realms, it is both "good and pleasant" in the spiritual realm. Jesus prayed that His disciples might be united (John 17:20-21). Paul begged for unity in Christ (1 Corinthians 1:10) and gave the plan for its achievement (Ephesians 4:1-16). But, as in other realms, true harmony in spiritual matters can only be achieved by the common acceptance of and appeal to a final standard or authority. Naturally, then, one asks the question, "What is our authority in spiritual matters?" "What guide must we follow in order to please God?" We will answer these questions by tracing spiritual authority from its source to the point at which man today may know what that authority has decreed.

All Primary (original, first) authority is vested in God Himself. Paul, speaking to the Athenians, declared:

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; (Acts 17:24).

Since God is the maker of all things, our spirits included, He is naturally Lord (ruler) over all things, the spiritual included.

But God has **Delegated** (given) that authority to another. In Matthew 28:18 we find:

And Jesus came and spake unto them saying, All power (or authority -K.S.) is given unto me in heaven and in earth.

Jesus did not claim merely a portion of God's authority-He claimed all. Similarly, the writer of the Hebrew letter reveals: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also, he made the worlds (Hebrews 1:1-2).

So we see that in the present dispensation God reveals His Will to man by His Son, Jesus Christ.

But how do I know what the Son wills for me to do? There is only one way to know—He must Reveal (make known) His Will to me in some way. How has Jesus revealed His will to me? In John 14:26 Jesus told His apostles:

But the comforter, which is the Holy Ghost, whom the Father will send in my name he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Likewise, He told His apostles in John 16:13:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

So the simple promise is this—Jesus would Reveal His Will by the Holy Spirit to the Apostles. This He began to do on the first Pentecost after His resurrection, as is recorded in Acts chapter two.

But the apostles are not with us on the earth today. How do we know what Jesus revealed to them? Paul traces the line of New Covenant revelation in Ephesians 3:3-5 by observing:

How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.

The simple chain of revelation Paul here traces may be diagramed in this way:

Holy Spirit revealed

wrote

Few Words

read

Ye (people)- thus, "may understand."

So the apostles wrote down what the Spirit revealed to them in the New Testament, which we can read and thus know what God's Will is for us. This chain of authority is diagramed thus:

Primary Authority — God

gave

Delegated Authority - Jesus Christ

seni

Revealed Authority — 1. Holy Spirit

revealed

2. Apostles

wrote

3. New Testament See Authority, page thirteen

Keith Sharp — P. O. Box 447, Rogers, Arkansas 72756.



The Fallacy Of Mormonism (9)

James W. Hester

THE BOOK OF MORMON SUPERIOR TO THE BIBLE, AND SO IS THE NEW LIGHT AND LIVING VOICE

Part II

Masonry claims to be the true religion taught for many centuries as revealed to the ancient patriarchs; that every Masonic Lodge is a temple of religion and its teachings



are instruction in religion; that the religious faith taught by Masonry is indispensable to the attainment of the great ends of life; that we must, of necessity, embrace the great truths taught by Masonry and live by them to live happily; that Masonry teaches all truth. But, of the Bible it is claimed that the Kahalah alone consecrates the alliance of the Universal

reason and the Divine Word and that the Bible is incomplete; that the doctrines of the Bible are often not clothed in the language of strict truth; that truth might not have reached us if it had not borrowed the wings of Error. (Morals and Dogma of Freemasonry, pp. 166, 167, 196, 224, 744).

Ellen G. White of the Seventh-Day Adventists, claimed to have received the gift of the Holy Spirit, of which Peter spoke in Acts 2:38, 39. She says that through the illumination of the Holy Spirit. the scenes of the long continued conflict between good and evil had been opened to her. The Mormons, as well as the Advents, Jehovah's Witnesses and others, believe in "progressive relevation." They speak of "coming into new light, or finding new truths." However, nothing in the realm of faith can be settled when each has his own light. The Mormon would not follow the "new light" of the Seventh-day Adventists. He cares nothing of his "progressive revelation." The Mormons teach that Joseph received the fullness of the gospel; had received the keys of the mystery of those things which have been sealed from the foundation of the world. (D. & C. 35:17, 18) But, the Advents and the J. W's will not accept that as revelation of any kind. Why? Because they are not following that light-they all have their own light-their own revelation. Or, listen to the voice of the living church, in the Catholic church.

What is meant by progressive revelation? Under the guise or divine guidance, doctrines change from time to time. In other words, what might be taught today as truth, may be considered false ten years from now, but called "new light," however.

One good example of "progressive revelation," is found

James W. Hester—Preacher for the Venice church of Christ, 12017 Herbert Street, Los Angeles, California 90066.

in the early Seventh-Day Adventists movement. To William Miller and his colaborers it was given to preach the warning in America and declare that Christ would come in the spring of 1844. Many being convinced, joyfully received the truth. However, when the time passed and Christ did not come, they searched the scriptures to obtain further light, knowing that special blessings from the Lord had testified that the message was from heaven. Further light was then given that Oct. 22, 1844, was the time of the Lord's second coming. It was then preached, "Behold the Bridegroom cometh, go ye out to meet him." Again, for the second time, the appointed time had passed and the Lord had not appeared.

Now, dear reader, if you believe that William Miller was a false prophet, it is because you do not understand about "progressive revelation." Read on and gain further light.

The feelings of those who still believe that God had led them in the past experience, are expressed in the words of William Miller: "Were I to live my life over again, with the same evidence that I then had, to be honest with God and man I should have to do as I have done. Although I have been twice disappointed, my hope in the coming of Christ is as strong as ever. If I have erred, it has been on the side of charity; love to my fellow man and conviction of duty to God. One thing I do know, I have preached nothing but what I believed and God has been with me. His power has been manifested in the work."

Ellen G. White states that the scoffing world were saying, "You have been deceived, give up your faith and say that the Advent movement was of Satan." But, she explains, "They had done the will of God in following See Mormonism, page thirteen

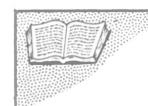
CLASSIFIED Advertising Section

Advertising in this section 25c par line. Designed to advertise the location of meeting places, congragations seeking preachers, preachers seeking locations, items for sale, items wanted, also other acceptable matter.

EVANGELIST NEEDED: Small South Central Arkansas congregation needs sound, mature, well grounded man who will be able to teach and help us. Can furnish \$450.00 per month, will help raise additional support for right man. Contact: Union Heights Church of Christ, P. O. Box 434, El Dorado, Arkansas 71730.

PREACHER NEEDED: We are in need of preacher for local work. The pay is \$110.00 per week, small 3 bedroom house, all utilities and local telephone bills paid. For further information contact E. C. Barnett, 403 W. Grand, Borger, Texas. This is for the church of Christ at Frankin & Juniper Sts., Borger, Texas.

PREACHER WANTED: We need a preacher by June or before. If interested, please write to the church of Christ, P. O. Box 283, Susanville, California 96130 or call 916-257-3870.



A Good Debate

Vovd N. Ballard

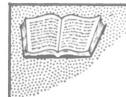
On the nights of August 18-21 of this year a four nights public debate on the establishment of the church was conducted in the Veteran's Hall in Atwater, California. 1 represented the church in Atwater and Mr. A. A. Harris of Winton, California represented the Missionary Baptist church.

In many ways I consider this one of the best debates in which I have ever engaged in more than 25 years of debating. The debate was well planned and well advertized both by our brethren and by the Baptist people. Large crowds attended every session. Thirteen different congregations of the church in California were represented at the debate. Brethren from as far south as San Diego and as far north as the San Francisco area attended one or more nights with several brethren coming from far away places and staying for the entire debate. The Baptist people also attended well. In addition to a good crowd of local Baptist people every night their people also came from several different areas of California.

I had never met Mr. Harris before and I think he went into the debate with some misgivings due to the fact that there were a few preachers of the church of Christ in California that did their best to block the debate. In their efforts to block it they had contacted Mr. Harris several times before the debate and told him he would be sorry if he met me in debate. They told him that I was "mean," a "Mud-slinger" and many other things in an attempt to get him to back out of the debate. These attempts to block the debate backfired and in fact probably contributed to the good attendance we had every night. The last night of the debate Mr. Harris mentioned the things that some had told him regarding me, and the following statement is in his own words as taken from the tape: "I want to say that Mr. Ballard has conducted himself in a courteous manner and attitude, and as a gentleman in this debate. I want to say this and I am sincere about it. Because of some things that were said to me before the debate by some people who came to me and told me that Mr. Ballard didn't conduct himself as a gentleman in debate. One particular man had a lot to say about Mr. Ballard but Mr. Ballard has made him a liar. Just wanted to say this for I believe in giving honor to whom honor is due."

Brother Olen Holderby, preacher for the church in San Pablo, California, moderated for me in the debate and did his job well. Brother Holderby has written a report of the debate and has mentioned a few high-lights of the discussion in an article entitled "Baptist Explosions"

See Debate, page thirteen



Baptist Explosions

Olen Holderby

The small, but dedicated group of Christians in the Veteran's Hall in Atwater, California, were much encouraged by the recent debate conducted there. On Aug. 18, 19, 20 & 21, brother Voyd N. Ballard met A. A. Harris Missionary Baptist on the general question of the origin of the church. The first two nights Mr. Harris affirmed the church was established during the personal ministry of Christ and the last two nights Brother Ballard affirmed that the church was established on the first Pentecost after the resurrection of Christ. I moderated for Brother Ballard and a Mr. Harless moderated for Mr. Harris.

In spite of the fact that a number of preachers of the church made every effort to stop or boycott the debate, it was well attended by both Baptists and Christians. There were thirteen different churches of Christ represented during the four nights, with several gospel preachers in attendance. Some of our own brethren(?) had contacted Mr. Harris, telling him a number of falsehoods concerning Brother Ballard. The last night of the debate Mr. Harris stated, "Mr. Ballard has conducted himself as a gentleman in this debate and has proven that those who told me things about him are liars." What at first appeared to be handicaps, proved to be otherwise, with crowd size increasing throughout the debate. Needless to say Brother Ballard did a good job, as was to be expected. I throughly enjoyed moderating for him.

A few highlights of the debate will be of interest. On the first night Mr. Harris read 34 passages of Scripture. with little comment, and called these 34 arguments. Brother Ballard simply pointed out that all of the passages Harris used talk about the same thing, i.e. the soon to come kingdom. He showed that what Harris needed was at least one passage to prove his contention that the kingdom was established before Pentecost.

Mr. Harris admitted that the Holy Spirit did not come to the Apostles as a Comforter until Pentecost. He stated however that when the Holy Spirit did come to them See Explosions, page fifteen

Olen Holderby - 2685 20th Street, San Pablo, California

Reprinted In Three Volumes - - -MACKNIGHT ON THE EPISTLES

This is a literal translation of all the New Testament Epistles from the Original Greek, accompanied by the author's commentary in a parallel column. Copious notes gives the conclusions of MacKnight's thirty years of diligent study and research.

Three Volumes - \$29.95 NOW AVAILABLE FROM THE PRECEPTOR COMPANY

P. O. Box 187

Beaumont, Texas 77704

Voyd N. Ballard-6809 No. 60th. Ave., Glendale, Arizona



"God Giveth The Increase"

Harold E. Turner

Reports continually fill various publications concerning meetings, preachers, baptisms, etc. Some of them are good and encouraging and cause us to want to do more ourselves; some of them seem to miss the point of 1 Cor. 3:1-9.

How many times have you read: "Three baptized in city. Thank God for the increase." How many times do we give the honor due God to men? Paul said, "So then neither is he that planteth anything neither he that watereth; but God that giveth the increase" (1 Cor. 3:7). The men involved are nothing in regard to the results of the word taught. Is "great" a synonym of "nothing"? Is through his (meaning the preacher's) tremendous work souls were saved" a 32nd cousin to "the preacher is nothing?"

Some of the little reports remind me of the book Great Preachers of Today or something like that. Who on earth would have the nerve to write such a blasphemous thing? All men of discernment view the book as a product of infantile minds, but sometimes I'm reminded of is by the reports we make.

Some of the meeting advertisements look like this:

Come Hear
JOE BLOW
PREACH

Christ

Preacheritis is a term used in a joking atmosphere most of the time but it's a serious matter. Serious enough for inspiration to devote a couple of chapters to it. Preachers need to turn the attention away from themselves and to Christ. Teach people to honor Him serve Him, look to Him in time of need and crisis. Give all praise and honor to Him regarding results of the gospel.

Do you look to a vase full of beautiful flowers and praise the vase for the presence of the flowers? "Through the fine efforts of the vase we have these beautiful flowers" would be poor wouldn't it? "But we have this treasure in earthern vessels" Paul said. Was Paul due the honor and praise for the presence of the treasure? How does this sound, "Timothy I had a great week. Baptized several and won every debate all by myself, hands down." The way some of us act you would thing we do God a favor by stepping in to help. Now I know that men today do not contain the above "treasure" in the sense of Paul, but See God Giveth, page eleven

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



The Water That Was Made Wine

Dean Bullock

The second chapter of the book of John records the first miracle performed by Jesus of Nazareth. The scene was Cana of Galilee.

The text speaks of "the water that was made wine." And some remind us that Jesus made "new wine." They then resort to the language of the second chapter of Acts in an effort to prove that the wine made was highly potent. Thus they seek to show that Christ sanctioned the distillation and consumption of intoxicating beverages. Their conclusion: the New Testament authorizes the making and drinking of alcoholic liquors; it only condemns intemperance, drunkenness or lack of moderation. Such conclusion fails to take into consideration some important factors. However, it is the kind of thinking that we are likely to be exposed to more often as we go along. Especially is this true since some of the modern churches are revising their creeds to compensate for the drinking habits (sins) and practices of many of their members.

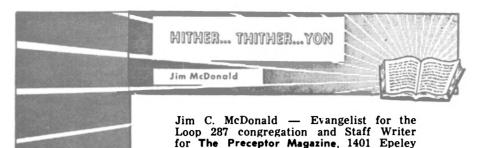
Different Greek words are translated wine in John 2:9 and Acts 2:13. Wine in John 2:9 is from "oinos (grape juice); new wine in Acts 2:13 is from "gleukos" (sweet wine). Young's Analytical Concordance. The Lord did not make the kind of potent liquor that is referred to in Acts 2:13. He simply turned water into grape juice or the fruit of the vine.

Wine sold in liquor stores today is not the same kind of wine that constituted a part of the common diet of the Jews during the time of Christ. Albert Barnes gets at the truth regarding the issue in his **Notes** on the second chapter of John:

The wine referred to here was doubtless such as was commonly drunk in Palestine. That was the pure juice of the grape. It was not brandied wine nor drugged wine, nor wine compounded of various sub-stances, such as we drink in this land. The common wine drunk in Palestine was that which was the simple juice of the grape. We use the word now to denote the kind of liquid which passes under that name in this country-always containing a considerable portion of alcohol Not only the alcohol produced by fermentation, but alcohol added to keep it or make it stronger. But we hvae no right to take that sense of the word. and go with it to the interpretation of the scriptures No man should adduce this instance in favor of drinking wine unless he can prove that the wine made in the 'water pots' of Cana was just like the wine which he proposes to drink.

Of course, the common wine (oinos) of Palestine would ferment with age. The fermented grape juice had a small alcoholic content, and a "kick" when consumed in large quantity. Early Christians were urged to set the proper See Wine, page fifteen

Dean Bullock-Preacher for the Green's Bayou congregation, 12402 Mylla, Houston, Texas 77015.



Street, Lufkin, Texas 75901.

Two have been baptized in recent weeks at the Scyene Rd. church in Dallas, Texas - One was baptized during November at the College Rd. church in Lafayette, La. — Seven have been baptized in late Nov. and early Dec. at the Manslick Rd. church in Louisville - Ben Shropshire reports that two were baptized in Hawaii in Nov. —Three have been bap-tized during past months at the Grandview church in Tompkinsville, Ky. - One was baptized in Nov. at the Southside church in Pasadena. Tex. - Two were baptized during Nov. at the Silver Street church in New Albany, Ind. - Three have been baptized in November at the Fairview church in Garden Grove, Calif. -One was baptized in a Nov. meeting at Huffman in Birmingham - One was baptized in a recent meeting in Brunswick, Ga. — Three were baptized in a Nov. meeting in Orcutt, Calif. — One was baptized during November at the West Murray, Ky. church - Two were baptized during Nov. at the Bloomfield church in Macon, Ga. — One was baptized during Nov. at the Winchester Road church in Memphis, Tenn. — Two were baptized in Nov. at the church in Johannesburg, South Africa -Five were baptized in Maine during October according to reports from R. C. Smart - One was baptized during Dec. at Spring and Blain in St. Louis, Missouri-this makes a total of 43 baptisms there since the first of Jan .-One was baptized recently in a gospel meeting in Hamilton. Ohio - One was baptized during December at the Ellettsville, Indiana church - Three have been baptized during Nov. and Dec. at the Bellaire church in Houston - Two were baptized during Nov. at the Preston Highway church in Louisville. Ky. - One has been baptized in Nov. at the Sixth Avenue church in Pine Bluff, Ark.

Claude M. Wilsford held a mid-January meeting for the Blue Ash, Ohio church — W. L. Wharton, Jr. held a Nov. meeting for the Southside church in Beaumont, Tex. and James DeVoll held a Nov. meeting for the Ridgecrest church in Orange, Tex. — James Fox held a gospel meeting in Cullom, 1ll. in early Dec. — Ward Hogland held an early meeting for the West Side church in Irving, Tex. — Cecil Willis held an early Dec.

meeting for the Parish church in Peoria, Ill. — Robert E. Speer held an early Dec. meeting for the Central church in Stillwater, Okla. - The Englewood church in Chicago, Ill. had a lectureship recently - James P. Miller held a recent meeting for the brethren at Scyene Rd. in Dallas -Larry Ray Hafley held an early Dec. meeting for the brethren in Lawton. Okla. - Otis Moyer held a December meeting for brethren in Lancaster, Calif. - Jesse Jenkins held a Dec. meeting for the Southern Oaks congregation in Lake Jackson, Texas -Luther Blackmon holds a late Jan. meeting for the Eastland church in Louisville. Kv. - J. T. Smith held a December meeting for brethren at Haynes St. in Dayton, Ohio, presenting special material - Edgar J. Dye held an early Dec. meeting for the church in Newhope, Ark. - James A. Adams held a Nov. meeting for the Studebakes Rd. church in Long Beach. Calif. — Frank Thompson held a Nov. meeting for the Main St. church in Fallbrook - The Montebello, Calif. church had a December lectureship -Fleyd Thompson held a late November meeting for the church in Albuquerque. New Mexico.

Jack H. Kirby and Moore Eubank held a December debate on the subject of Bible Classes and Women Teachers at the May church of Christ in Brownwood, Texas - "Brethren in the city of Oxford, Mississippi have started a new work there. In the face of tremendous liberal opposition there, a few brethren are meeting at 1005 1/2 Jackson Avenue. These brethren are small in number but big in faith. There are seven men, four women and three small children meeting in accordance with Bible teaching," via the Central Carrier, Charlotte, Tenn.— A new church begins meeting in Marshall. Texas on the first of the vear - Brethren have begun meeting in Atlanta, Texas - B. Hall Davis, Rt. 1, Box 235, Zachary, La. 70791, writes: "I would like to announce the beginning of a new church in Baker. Louisiana. Baker is a small suburb of Baton Rouge, home of Louisiana State University. We began meeting the first Sunday in June. Our attendance numbers about 25 on Sunday. We are meeting in the Scout Hut on Magnolia Drive. Services are at 10:00 on Sunday and 6:00 on Sunday and Wednesday nights. If some preacher has some support and desires to do work at L.S.U. we would like to hear from him."

A report from Harold Fite, 5438 33rd Street, Lubbock, Texas states, among other things, that six have been baptized since he began work with the 62nd St. and Indiana Ave. church in Lubbock, that attendance for the past three months had averaged 136 and contributions per Sunday had averaged \$319. W. R. Jones holds an August meeting for these brethren. Brother Fite also adds: "A new congregation has begun in Littlefield, Texas! (32 miles from Lubbock). Recently, brother Ned Fairbian and wife disassociated themselves from the old church in Littlefield-which for years has maintained a liberal attitude toward the scriptures-to form a new work. The Fairbians and two other families compose the congregation at present. They are meeting in the Seventh Day Adventist building, Ninth and Duggan Streets, but plans are underway to purchase a lot and erect a building of their own. During the week of November 10-16 this writer assisted them in a meetingwhich was conducted in the Jr. High School auditorium-and preached over the local radio station each morning.'

Aude McKee writes in his bulletin: "West Murray Appeal": A letter has been received from Leslie Diestelkamp about a critcal need in Lagos, Nigeria. Brother Diestelkamp began the work in the summer of 1961. Lagos is an island about 3/4 miles by 2 miles with a population of about ¼ million. Suburbs then add much to this number. The church in Lagos has about 40 members. The work on the island is very difficult

HELP NEEDED

Stanley J. Lovett

Thomas J. Elliott, 520 Hemmingway, Winston-Salem, N. C., has recently moved to Winston-Salem from Marion, N. C. In the three years he was in Marion. the work grew from three persons to its about forty members presently. He moved because of the need of the brethren in Winston-Salem and is equipped in a special way to work in this his native state. Formerly he was a Free Will Baptist preacher and Baptist predominate in the state. He knows the people and speaks their language. He does not as yet have all of the support he needs. Churches or individuals who are interested may contact him at the above address. This writer recently preached in a meeting at Marion.

Brother Shoaf, formerly of Johnson City, Tenn., followed Elliott at Marion.

CONVERSION BY THE HOLY SPIRIT

THE H.S. HAS:

- 1. Comforted John 14:26
- 2. Taught John 14:26; 1 Cor 2:12-13
- 3. Guided John 16:13
- 4. Revealed John 16:13; 2 Pt 1:21; Eph 3:3-4
- 5. All these He did Personally!

THE WORD OF GOD

- 1. Is the H.S.'s Sword Eph 6:17
- 2. Reproves Heb 4:12; Acts 2:37
- 3. Begets 1 Cor 4:15
- 4. Calls 2Thes 2:14
- 5. Urges Obedience Heb 3:7-8
- 6. Converts Ps 19:7; Rom 1:16

Don't Resist H.S.! Acts 7:51;

Acts 5:32-33

THE

H.S. IS NOT:

- 1. Jehovah -- Christ
- 2. N.T., Bible, Word Acts 2:4, 38
- 3. Mere Influence or Force
- 4. Mind, Temper, Disposition of God or Christ.

THE H.S. IS:

- 1. A Person Jn 14:26; 15:26;
 - 2. A Divine Person! Gen 1:2; Mt 3:16-17;

Acts 5:3-4

THE H.S. IS NOW

- 1. Reproving John 16:7-11
- 2. Begetting John 3:5
- 3. Urging Obedience Hebrews 3:7-8
- 4. Converting Jn 16:7-11, 3:5; Hebrews 3:7-8
- 5. Does the H.S. operate
 - (1) Personally-directly?
 - (2) Through an agent?

EXAMPLES ARE:

- 1. Pentecostans Acts 2
- 2. Samaritans Acts 8:1-20
- 3. Eunuch Acts 8:26-39
- 4. Saul Acts 9:1-18; 22:16
- 5. Cornelius Acts 10:33-11:14
- 6. Lydia Acts 16:13-15
- 7. Jailer Acts 16:16-34
- 8. Corinthians Acts 18:1-8

By: James L. Denison

but a very important work. They have a good preacher-E. J. Ebong. He has been supported for several years by the church in Plainfield, Indiana.... The need in Lagos is for a building for assembling. In the bush or in other towns property can be more easily acquired or a mud building erected, but not so in Lagos. Property in Lagos is high and scarce. The church in Lagos has saved \$3,000. They want to use that to build a small building if they can acquire a lot. One is available for \$15,500... Just send your personal check payable to Lagos church of Christ, and send it air mail (25¢) to Lagos church of Christ, P. O. Box 1726, Lagos, Nigeria. Each gift will be acknowledged and a full report made."

J. F. Dancer is moving to Memphis, Tenn. to work with the Winchester Rd. church and Connie Adams moves March 1st to Manslick Rd. church in Louisville, Ky. A new congregation meets in Apple Valley, Calif., 222019 Bear Valley Cut-off — Donald Townsley moves in June of this year to work with the Uuderwood Heights church in Florence, Alabama — Robert Patton has moved to Kirland, 1ll. to work with brethren there — Fred A. Shewmaker has moved to Williams, Indiana to work with brethren there.

Hoyt H. Houchen, 12528 E. Alaska Place, Auroro, Colorado: "October 13th marked our first year's work with the Boston Street church, 1297 Boston Street, Aurora, Colo. Our first year has been pleasant and we believe profitable. We had a total of 54 responses, 15 of these by baptism.

"My meeting schedule for 1969 is now complete. Meetings in 1969 were at Northeast, Gainsville, Florida; Santa Barbara, California; Spring and Delta. West Long Beach, California; Clarksville, Indiana; Central, Pampa, Texas; and North Park, Abilene, Tex. where we formerly labored for six years. These were all enjoyable meetings and I am looking forward to my 1970 schedule.

"We are now in the process of remodeling our building at Boston Street. In addition to my support, the church here is assisting in the support of Herbert Fraser at Fort Collins. Colorado; Karl Diestelkamp at Milwaukee. Wisconsin; and Ron Houchen at Colorado Springs, Colorado.

"We are looking forward to our second year's work with this church. When in this vicinity, we shall be happy for you to worship with us at Boston Street."

Hugh W. Davis; 310 Little Road, Mariette, Georgia 30060: "After meeting in the old YWCA building for three years, the church in Marietta, Georgia has now moved into its ownnew meeting house located at 2651 Powers Ferry Road in Southeast Marietta. This is near 1-285 and 1-75 and

is also easily accessible from Smyrna, Acworth, and Sandy Springs areas. Those traveling on I-285 should exit north on 1-75. From 1-75 take the Dobbins AFB-Lockheed exit, then go east to Powers Ferry Road. Turn left and look for the meeting house on the right. It is only 1½ miles from the Interstate exit."

Everett R. Todd, 98 Belaire Mobilhome Pk. Sierra Vista, Ariz. 85635: "I began work with the church in Huachuca City, Ariz. June 1, 1969. My first attempt at full time work, it has been a challange but it has also been very rewarding. There were twenty present for worship services the first Sunday, we have forty five to fifty in attendance now.

to fifty in attendance now.
"We had a very successful meeting
Oct. 19-26 with brother Harold F.
Sharp of Gordon, Ga. One was baptized and four restored, two placed
membership. Since then three have
been baptized and one restored, bringing our total baptisms and restorations from June 1, 1969 to this date,
six baptisms and nine restorations."

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.

LEARNING TO HOWL (Continued from page one)

hysteria are summarily robbed of everything it has taken them lifetimes of honest toil and self-sacrificing frugality to accumulate. All of this is done in the name of some nebulous moral principle of "justified reaction to capitalistic materialism or racial oppression and bigotry." As shocking as this is to our sense of right, more shocking is the spectacle of the same spirit of dry-eyed indifference to doctrinal and moral evils among the people of God in the name of Christian charity and soul-saving interest with reference to those who practice them. Surely such concern and benevolence are spurious.

Jesus spoke of religious apostates of his time as "wolves in sheep's clothing" and solemnly warned against consorting with them. While in nature, physically speaking, a sheep never turns into a wolf, in moral and spiritual realms, sheep can and do turn into wolves. Yes, they "learn to howl." Happy is the Christian, particularly elders and preachers, who is able to distinguish where the bounds of "charity" end and the area of sinful permissiveness and cohabitation begins.

There are at least three considerations involved in our relationship to those who are characterized by doctrinal and moral error: (1) the salvation— "restoration" (Gal. 6:1.) — of him who is so involved; (2) the protection of other Christians, including oneself, from his corrupting influence—"Know ye not that a little leaven leaventh the whole lump" (1 Cor. 5:6.); and (3) the preservation of the reputation and saving influence of the church (both collectively and distributively speaking) and the truth for which it stands-"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men." (Matt. 5:13.) On the basis of these considerations, we are forced to conclude that to sacrifice weak children of God and the reputation and saving influence of the church in a community or area under the guise of love for and interest in the salvation of the erring (granting them aslyum and protection) is either arrant nonsense or unmitigated hypocrisy. One who does this has in our judgement "learned to howl." $\Box + \Box$

TIME_____(Continued from page four)

Mothers, use your precious minutes to teach and train your children today. Tomorrow may be too late. Prevent future regrets and heart-aches by using every minute in the character-building of your children every minute of the day. This will give you joy when you meet him in eternity, when minutes and all Time will be no more.

The preacher, Eccl. 3:18, declares that there is a time to every purpose under the heaven: to be born—to die; to plant—to pluck up; to kill—to heal; to break down—to build up; to weep—to laugh; to mourn—to dance; to cast away—to gather: to embrace—to refrain; to get—to lose; to keep—to cast away; to rend—to sew; to keep silence—to speak; to love—to hate; a time of war, and a time of peace.

Time is now, so, Mothers use it now-today, for the

glory of God. We read in Revelation 10:5, 6: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth forever and ever...that there should be time no longer." Then our opportunities will have been ended.

If we shall have learned and practiced the lessons Time can teach us, we shall be ready for that great eternity around the throne of God.

"The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold... Morover by them is thy servant warned; and in keeping of them there is great reward

EDITORIAL, Jan. 1, (Continued from page two)

if as individuals we are not personally involved in it and a part of the action. It is not so much what "we" are doing but more what "I" am doing. Conceivably one could view with much pleasure what "we" have done without lifting a finger himself.

But only salutary results could come from the individual's sitting down quietly, earnestly, honestly and thoroughly inventory what he, personally, has actually accomplished the past year on the plus side in individual spiritual growth and attainment as well as for the past ten years. The identical procedure should be applied to his special contribution in all gospel aspects to the work of the Lord.

While taking encouraging satisfaction from any and all good achievements over the past, such an introspection could not other than create an impatient dissatisfaction upon the realization of all those areas in which one has failed or done less than the best under the circumstances. Each should have an insatiable dissatisfaction with previous performance when he realizes his full potential in serving the Lord as best he is able in the time left in which to do it.

Reflect and resolve.

GOD GIVETH_____(Continued from page eight)

 $\Box + \Box$

considering our position in comparison to his while understanding his attitude (the preacher is nothing) where in the world does that put me? Well, it simply leaves me with minus zero praise due when good comes from the word of God that I have been **privileged** to pass on to someone else. Any adjective, term, report or anything else which grades me higher than this is out of place.

Some of our (?) debaters reports, evidently without even so much as a blush, how they whipped so and so. They have already received their reward. If the debate involves the Bible any good result is honor due God, and if I've done my part right I have simply done that which it was my duty to do and should view myself an "unprofitable servant." Can you see a blustering fellow with outstretched chest talking about how he "whipped so and so" and how he's the "greatest" and at the same time having the attitude of being unprofitable? He has no such attitude. He fancies himself worth much to the Lord.

In my estimation the matter needs much more consideration than we've given it lately.

FLORIDA COLLEGE IS NOT FOR EVERYBODY.

IT DOESN'T PROPOSE TO BE!

IT <u>DOES</u> APPEAL TO YOUNG LADIES AND YOUNG MEN WHO:

Are morally and spiritually mature, Have respect for God's Word, Believe in America and its future, Respect law and order at any level, Have a h. s. grade of "C" or better, Want a good college education.

If you parents want this kind of education for your son or daughter, and if you, student, believe you would enjoy this type of college environment, then WRITE US TODAY. WE WILL CONTACT YOU IMMEDIATELY.

Florida College, Temple Ter. Fla. 33617

Friends, this revealed New Testament is our only authority. Only through studying it can we know what God's Will is.

This lesson would not be complete without consideration of another aspect of authority. In all realms an inherent part of authority is power. I refer particularly to punitive authority—the power to enforce the will of the authority and punish those who violate that will. We see this again exemplified in the economic and governmental areas of life. When business rules or civil laws are violated, the authority, in order to insure that others will regard the standard, must see that the violator receives just punishment. Thus, violation of the standard or authority must be viewed seriously if the authority is to retain its power.

This leads us to an important question about spiritual authority. How important is it that we follow God's Will? The Lord has made abundantly clear, both in the Old and New Covenants, the importance of staying within the bounds of Divine authority. The Lord consumed Nadab and Ablhu, the sons of Aaron, with fire because they offered "strange fire" unto the Lord. This certainly seems like a great punishment for so small a deviation, but it demonstrates how seriously God looks upon any rejection of His Will. Moses was not allowed to enter the promised land because he smote the rock when he was commanded to speak to it. Saul had the kingdom rent from him and given to David because he saved Agag and the best of the cattle alive when he was commanded to utterly destroy the Amalekites. Indeed, examples in the Old Covenant are abundantly clear that God does not tolerate transgression of His Will. But notice New Testament statements which are also clear:

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. —Colossians 3:17.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen. —1 Peter 4:11.

Whosoever transgresseth (goes beyond-K.S.), and abideth not in the doctrine of Christ hath not God (emphasis mine-K.S.). He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John v. 9.

For I testify unto every man that heareth the words of the prophecy of this book if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book. —Revelation 22:18-19.

Friends, is it not clear that we must be able to offer Scriptural authority for whatever we say and do Spiritually? Can you see that we must not say or do anything spiritually without a "thus saith the Lord"? We must act "in the name of the Lord Jesus" (by His authority). We must "speak as the oracles of God." We cannot go beyond the doctrine of Christ. We can neither "add to" nor "take

away from" the Word. If you remember anything from this lesson, remember this one overwhelmingly vital principle—we can do **nothing** in service to God unless Scriptural authority for that practice is first established! To act without Scriptural authority is to be without God. Friends, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

MORMONISM (Continued from page six)

the guidance of His Spirit and His word." (The Great Controversy, by Ellen G. White, pp. 420, 455, 457, 493.)

Now, see there, I told you that you didn't understand about "progressive revelation! Seriously, friends, this is what they mean when they talk about "receiving new light." In the words of E. G. White, "Light will be given unto those who seek it." But, how could anyone make one blunder after another and say that God was leading them, is a bit hard to see—I can't. Maybe the Bible will help, (Eze. 14:1-9; 2 Thess. 2:9-12).

Reader, when people are **not** searching for truth, they are **not** going to find it. When men become dissatisfied with God's word, they change it to suit themseves and call it new light, progressive revelation, divine guidance, or whatever, it amounts to the same thing—**infidelity**. An infidel, is an infidel. Put a Bible in his hand and call him Father, prophet, or Reverend and you still have an infidel.

If God's word is not sufficient **now**, it never was, nor will ever be. The Bible however, claims t_0 be all-sufficient; given once for all to the saints; and all who abide not in this doctrine have not God (2 Tim. 3:16,17; Jude 3; 2 John 9).

In answer to Mr. Pratt's question, "Can you find a scheme more perfect than the one introduced by Mr. Smith?"We would have to disqualify the perfect part and say that we can find schemes just as absurd and coming from the same source—"divine guidance," "revelation" and "new light."

To be continued

DEBATE ____(Continued from page seven)

so I will not go into any discussion of arguments in the debate.

Mr. Harris is an average debater of the Bogard type and did as well as any of them can. I left him propositions on the plan of salvation and if he signs them we hope to return to Atwater at a later date to debate the plan of salvation with him.

In addition to members of the church and Baptist we had several from various denominatoins in attendance. The brehren in Atwater will follow up on those that have indicated an interest in truth.

Send for NEW CATOLOGUE

The Preceptor Co., Box 187, Beaumont, Texas 77704

Lirectory

\$3.00 Per Entry

GLENDAL	.E, AF	RIZONA
Church	of C	hrist
7161 N	55th	Drivo

Bible Study	10:00 A.M.
Morning Worship	11:00 A.M.
Evening Worship	6:00 P.M.
	7:30 P.M.
Evangelist: Ga	rreth L. Clair
Phone: Off. 934-2	481; Res. 934-2779

MERCED, CALIFORNIA Church of Christ 61 W. 20th Street

61 W. 20th Street	
Rible 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: Charles Bailey	
Phones: 722-9127: 722-7867	

VENICE, CALIFORNIA (Los Angeles area) Church of Christ 1503 Venice Blyd

1505 venice bivu.		
Bible Study 9:	45	A.M.
Morning Worship10	:45	A.M.
Evening Worship 6	: 30	P.M.
Thursday, Bible Study 7	:30	P.M.
James W. Hester, Preach	ier	
Phone 391-5703		

MIAMI, FLORIDA Miami Shores Church of Christ 10275 N E. 2nd Avenue

Sunday Bible Study	10:00	A.M.
	1:00	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 &	Scover Road
Bible Study	10:00 A.M.
Morning Worship	11:00 A.M.
Evening Worship	6:30 P.M.
Wed. Bible Stury	7:00 P.M.
iica. Dioic Brain	-

Evangelist, Ronald V. Lehde Phones: 762-9692; 762-2030

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	7:00	P.M.
Wed. Bible Classes	7:00	P.M.
Phone EX 3-3726		

LAS CRUCES, NEW MEXICO Panlener Church of Christ 1325 Panlener

Sunday Bible Study1	0:00	A.M.
Morning Worship1	0:45	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

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; Re-	s. 377-4892

AUSTIN, TEXAS Church of Christ 2000 South Fifth at Brodie

2000 South Titth at D	Toute	
Bible Study	9:45	A.M
Morning Worship		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.
	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 Worship1	0:45	A.M
Evening Worship	6:00	P.M
Wednesday Evening	7:30	P.M

HARKER HEIGHTS, TEXAS Church of Christ

Forest Hills (Fort Hood Area)

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

One mile south of Hwy. 190-Amy Ln

HOUSTON, TEXAS Norhill Church of Christ

Cottage	at	Regan	(Near	Downt	own)
Bible St	udy			.10:00	A.M.
Morning	W	orship		10:45	A.M.
Evening	W	orship		6:00	P.M.
	861	-7235	or 864-38	355	

KERRVILLE, TEXAS Junction Hwy, Church of Christ

Halfway	between	Kerrville	&	In	gram
Bible Cla	asses		9:	45	A.M.
Morning	Worship		10:	45	A.M.
Evening	Worship		6	:00	P.M.
Wednesd	av Eveni	ng	. 7:	30	P.M.

Elmer Moore, Preacher P. O. Box 1594 Phone: 257-6345

LUBBOCK, TEXAS Church of Christ 62nd and Indiana Ave.

Bible Classes	9:30	A.M.
Morning Worship	10:30	A.M.
Evening Worship	6:00	P.M.
Wednesday Evening	7:30	P.M.

Evangelist: Harold Fite Phones: 795-9731; 792-4155

SAN ANTONIO, TEXAS Church of Christ

1226 Highland Blvd.

Bible Study	9:45	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 preceding page

VIDOR, TEXAS North Main Church of Christ 1460 North Main (Hwy. 105 North)

.....10:00 A.M. Bible Classes 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.
Worship10:45	A.M.
Worship 6:00	P.M.
Wednesday (Ladies)10:00	A.M.
	P.M.
Donald Willis Evangelist	

Phones: 322-1650: 723-1296

ANNANDALE, VA. (Washington, D. C. area) Church of Christ 4709 Ravensworth Road

Bible Classes10:00 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

EXPLOSIONS

(Continued from page seven)

on Pentecost he did nothing for them except to enable them to speak in tongues. He challenged Brother Ballard to show what the Holy Spirit gave the Apostles at Pentecost that they did not already have before Pentecost. Brother Ballard showed from John 14:26 and John 16 that the coming of the Holy Spirit to the Apostles at Pentecost was to: 1. Teach them all things, 2. Bring all of Christ's teaching to their remembrance, 3. Reprove the world of sin, 4. Guide them into all truth, 5. Show them things to come, and 6. Glorify Christ. Mr. Harris came back in his next speech and admitted the Holy Spirit did all of these things for the Apostles after Pentecost!

Even though Mr. Harris had stated over and over again that the twelve Apostles constituted the church and that this church was established with full power at the time Christ first called the Apostles as recorded in Matt. 10, he later admitted under pressure that the Great Commission did not go into effect until the day of Pentecost.

Since Harris had taken the position that the twelve Apostles constituted the church Brother Ballard pressed him to give up his position either on the establishment of the church or on the impossibility of falling from grace. Ballard pointed out that if the church was established at Matt. 10 and the twelve Apostles were the charter members, as Harris claimed, then one of them (Judas) fell. Under pressure, Harris finally said, "Yes, yes, Judas was an apostate." Quite an admission! In his second speech Mr. Hassis introduced Matt. 16:18 and stated that the expression, "I will build" simply meant to build up or to embellish. He stated that both Ballard and the scholars would agree with him on this meaning. Brother Ballard told him, "not so." Brother Ballard showed from Thayer that the greek word for "will build" was future tense. He placed the greek word on the board and ask Harris if he had the right word and Harris said, "yes." Ballard then showed that Thayer said the word used in Matt. 16:18 meant to "found" to "establish."

Mr. Harris took the position early in the debate that the will or testament of Christ was in effect during gave him a great deal of trouble.

The third night of the debate when Brother Ballard went into the affiramtive he presented only three affirmative arguments. The first based on Matt. 16:18, the second on Mk. 9.1 and the third on Isa. 2:2, 4.

On Matt. 16:18 Mr. Harris had already admitted that Ballard had the right greek word on the board and that it was future tense. Evidently he realized he had already admitted too much so he asserted that Thayer was right on the present tense of the word but wrong on the future tense of the word in Matt. 16:18.

Mr. Harris did nothing with Brother Ballard's arguments on Mk. 9:1 and Isa. 2.4. He finally took the position that the kingdom of Isa 2 was still in the future and refered to the 1000 year reign of Christ on earth. Ballard showed that this did not fit Harris since Harris admitted that he did not believe that the gospel would be taught during the so called 1000 year reign of Christ on earth, for Isa. 2, 4 plainly states that "He will teach us of His ways."

Harris hung up a chart with a picture of Alexander Campbell and stated that he could prove by Campbell that the so called church of Christ was begun by Campbell. He said, "I can prove Campbell said he started the so called church of Christ." Brother Ballard told him, "My proposition says 'The SCRIPTURES teach' and this is what we are going to debate. I refuse to be drawn into a discussion of Campbell in this debate. If you want to affirm in a future debate that Alexander Campbell started the church of Christ, I will deny. But right now we are discussing what the SCRIPTURES teach."

One of the last statements Harris made was. "Our whole cause hinges on whether the church was established back there in Galilee." But he had already admitted that the foundation of the church was to be laid in Zion or Jerusalem. So Ballard told him, "Your cause has a mighty weak hinge, for you have the foundation in Jerusalem and the church clear off that foundation over in Galilee!

It was difficult to tell which exploded the louder — Mr. Harris or his arguments! End

WINE_ —— (Continued from page eight)

example toward it. They were forbidden to drink it as an Christ's personal ministry. In view of this Heb. 9:46, 17 orintoxicant. Such is the application of the statement: "not given to much wine." 1 Tim. 3:8; Tit. 2:3.

> The Christian, in our society, who considers his influence and the evils of stronk drink, leaves it alone entirely. He knows the fruits of it: crimes, broken homes, destitute families, brankrupt businesses, ruined lives and lost souls



Volume I

By GENE FROST

Bible Answers

Contains 52 questions of common interest. All questions were submitted by readers of the newspaper articles, and appear as originally penned. The answers are direct, brief, comprehensive, thought provoking, and true to the Bible.

Stiff Back Binding ____ \$2.25

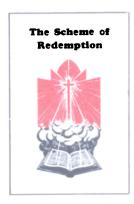
Paper Back Binding ____ \$1.50

Scheme of Redemption

Written by Danny A. Brown

A booklet of 36 pages setting forth God's Scheme of Redemption. Suitable to be used as contact or study guide.

1— 50 Copies — 35¢ each 50—100 Copies — 30¢ each 100— up Copies — 25¢ each





A Cordial Welcome
to All New Readers

The Preceptor Magazine

THE PRECEPTOR MAGAZINE
Post Office Box 187
Beaumont, Texas 77704
Return Postage Guaranteed



Living Moments with the Living Word



James W. Adams

Supplying the "Extra" for the "Ordinary"

The following article was written for and published in the small weekly paper of the Tenth and Francis congregation in Oklahoma City, "The Gospel Visitor." We



believe its theme is as timely now as then, hence we pass it on to the much wider reading audience of The Preceptor.

Harry Emerson Fosdick once wrote, "Primarily, democracy is the conviction that there are extraordinary possibilities in ordinary people..." The sagacity inherent in this statement is indisputable. Shakespeare was the son of a bankrupt

butcher and a woman who could not write her name. Beethoven was the son of a consumptive mother, herself the daughter of a cook, and a drunken father. Schubert was the son of a peasant father and a mother who had been in domestic service. Faraday, one of the greatest research scientists of all time, was born over a stable; his father was an invalid blacksmith and his mother a common drudge. These facts, and countless others that might be arrayed, support the truth inherent in the fundamental concept of democracy mentioned by Mr. Fosdick. This, among other reasons, is why, with all of its discouraging blunders, we must believe in the validity of democracy as the best of all forms of human government. (Much of this material was obtained from an article in the small, inspirational magazine, Nuggets. J.W.A.)

Mr. Fosdick is right. Democracy is based upon a re-

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

cognition of the inherent dignity of the individual man, hence contends that it is his inalienable right to pursue unfettered and unrestricted the full accomplishment of his possibilities. Modern democracy, as best illustrated in the American way of life, took its inspiration from the New Testament concept of the dignity of the human soul. One of the reasons that Communism can never be the solution for the social problems of this or any other age is the fact that it was founded by men who believed the theory of organic evolution and is, therefore, founded upon this concept of man's origin and nature. It consequently disregards and holds in contempt the idea of the inherent dignity of the individual. Under communistic forms of government, individuals exist for and are freely sacrificed in the interest of the STATE. Under democratic forms of government, the state exists for the benefit of the INDIVIDUAL.

The Bible clearly teaches, both in the Old and New Testaments, that there are "extraordinary possibilities in ordinary men." Abraham was an itinerant shepherd. David was a sheepherder. Moses was a son of slaves. Paul was a Jewish persecutor of Christians. Peter was a fisherman. Jesus himself was born into a peasant family of See Supplying the "Extra," page ten

VOLUME 19 FEBRUARY, 1970 NUMBER 4

In This Issue Editorial, "Facts for Faith," Stanley J. Lovett _____Page 2 Statistics . . . And Youl, W. L. Wharton, Jr. Page 3 A Great Woman, Irene Sowell Foy __Page 4 One's Assurance of Salvation (No. 2), Bryan Vinson Page 5 The Indwelling of the Holy Spirit (No. 2), Leo Rogol _ _Page 6 Wiping Out an Embarrassment, Truman Smith Page 6 The Fallacy of Mormonism (10), James W. Hester Page 7 Forgiving Those Who Sin Against Us, Roger M. Hendricks Page 7 Hither . . . Thither . . . Yon, Jim C. McDonald ____ Page 8 Sermon Outline, "There Is One Baptism," Garreth L. Clair

The Precentor Magazine

Stanley J. Lovett
Editor
4123 Valleyfield Drive
San Antonio, Texas 78222

TERMS OF SUBSCRIPTION

In the United States and possessions; 1 year—\$3.00; 2 years—\$5.50; 3 years \$8.00; 4 years—\$10.50; 5 years—\$13.00; per year in advance.

In clubs of five or more at one time (new or renewal), \$2.60 per year each in the United States.

Thirty issues per month sent to persons of your choice for \$7.50 per month.

Address all communications concerning subscriptions and changes of address to The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 or telephone Area Code 713, Number 866-2961.

YOUR ADDRESS

We cannot be responsible for delivery of your paper unless you keep us informed as to your correct address with zip code number. When changing address be sure to send both you old and new address.

SECOND CLASS ENTRY

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

OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas 77704. Published monthly at Beaumont, Texas. Printed by The Preceptor Company.

ARVERTISING RATES

Display advertisements: \$3.00 per column inch; ¼ page-\$12.00; ½ page-\$20.00 and full page - \$35.00.

SUBSCRIPTION BLANK

Yes, enter my subscription to THE PRECEPTOR

Name	
Address	
Save On Long	Term Subscriptions
□ 1 yr. —3.00	☐ 4 yrs.—10.50
□ 2 yrs.—5.50	☐ 5 yrs.—13.00
☐ 3 yrs.—8.00	
□ New	☐ Renewal

THE PRECEPTOR
P. O. Box 187 Beaumont, Texas 77704





"Facts for Faith"

"Facts for Faith" is the name of a new religious publication which made its debut the initial month of the current year. It comes at a most propitious season for this skeptical and lawless age in which we live.

Editing and publishing the paper is Gordon Wilson, 3451 Clairmont Mesa Blvd., San Diego, Calif. 92117. It is a twelve page monthly and the subscription price is \$2.00 per year which may be sent to brother Wilson at the above address. It is neat, well-printed and attractive. In a personal letter the Editor writes, "The paper is well financed for the first year, so that I can guarantee regular and continuous publication." In the initial editorial he writes: "Moreover we can give assurance that we shall avoid one of the major pitfalls of small papers: irregularity and undependability. The paper will be put in the mail every month on the same date, and will be posted early enough for all subscribers to receive it during the first week of its currency."

The paper's purpose is defined editorially under the heading, "Our Thrust":

"The emphasis of 'Facts for Faith' will be on what is usually called 'the evidences of Christianity.' It will be written, for the most part on the level of the average member of the church (if we can determine what 'average' is!) so that it will not be too technical to be of use to college undergraduates, or even to those who have no college experience. Of course, there will be room for the occasional more advanced and scholarly articles.

"It is hoped that our discussions of the existence and nature of God; the divine origin of the Bible; the deity of Jesus; and the supernatural origin of Christianity, will be such that parents and teachers can employ time in preparing their youngsters for the attack on their faith which will be encountered as they grow older.

"Questions having to do with the basic emphasis of the paper are invited from our readers. We shall provide a special page dealing with questions and answers. Too, suggestions, opinions, and criticisms are welcomed."

We believe such a publication can well serve the interest of the gospel in our time and recommend our readers subscribe to it. (Continued on page eleven)



Statistics . . . And You!

From the Tulsa World of May 26, 1968 the following report is taken.

"Princeton, New Jersey, (AP). Religion is losing its influence on American life in the opinion of 67 per cent of persons interviewed in a recent Gallup Poll.

"The figure compares to 14 per cent who felt that way two years ago. Dr. George Gallup said Saturday.

"Those polled were asked the same question in 1957 as in 1968: 'At the pre-

sent time, do you think religion as a whole is increasing its influence on American life, or losing its influence?'

"Five surveys were conducted over an eleven year period and an opinion that religion was losing influence rose each time, according to Gallup.

"He said that those holding that view generally gave one of four reasons:

- "1. Young people are losing interest in formal religion... other influences are becoming more meaningful.
 - "2. Growing crime, immorality and violence.
 - "3. Materialistic distractions.
- "4. The church is not playing its proper role... some say that the church is not keeping up with the times, but as many say, it is too involved in social and political issues.

"The Poll also found that 70 percent of non-church goers think religion is losing its influence, while the proportion among church goers was almost as high at 62 per cent."

This Poll offers some serious food for thought whether we are impressed with the accuracy of the conclusions as to percent or not. Someone has said that there are three kinds of lies: black lies, white lies and statistics. Admittedly statistics can be misleading. However, one need not look about in some remote area to discover that religion is not increasing in popularity or influence. We are certainly not having to turn away people from the services due to lack of accomodations. Visitors from "outside" are conspicuous more for their absence than presence. If people in general are attending church services in quest of something they are not frequently found

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

searching in many places. This offers some hint as to whether religion in general is increasing its influence on the public at large. As for the influence of religion on the lives of the membership itself in many places there are some distress signs to be observed. First, there is a very marked difference in the attendance at morning Bible classes and worship on the part of members. Some members never attend Bible classes and others with such infrequency as to suggest an indifferent attitude toward them. Secondly, the very small number who attend the evening Bible classes, as compared with morning class attendance, and the vast difference between attendance at morning and evening worship. Add to this the difficulty of getting the membership actively behind a gospel meeting by attendance and personal invitations to others and poorly attended Wednesday evening classes and from the total of the picture you get a conclusion that is not the most encouraging, to say the least of it.

Young people who once were in attendance in Bible classes are present now only at intervals. It is difficult to get enough together to have a Bible class on Sunday evening and virtually impossible to get class participation even when they do come. What is the trouble? More than that, what is the remedy? While we are all concerned with what may be a declining interest in religion on the part of the world about us, both religiously and otherwise, we are far more concerned with what is happening to us. Surely we do not wish to be identified with a statistic so completely evil in its connotation. But while we may not wish it, many apparently will it.

We repeat the question: What is the trouble? Whatever cur answer we cannot, as Bible believing people, place the blame on any failure or change in the plan and revelation of God. Whatever changes are coming over us are in us, and are from us and we dare not hide our faces from that truth. Specific causes may vary from individual to individual but only the individual Christian can deal with what lies in his own power. If our classes are not what they ought to be let us rise up and demand that changes suitable to our needs and God's purpose be instigated. If the public proclamation of the word is missing the goal let us likewise demand changes. If our leadership is ineffective let us come to grips with the problem. If the problem is not in these things then it is See Statistics, page ten

Training - Song Leaders, Writers, Teachers

25th Anniversary

Texas Normal Singing School

7 Teachers - 4 Year Program - 19 Courses

June 7 - 18, 1970

Edgar Furr, Manager

Box 456

Sabinal, Texas 78881



A Great Woman

What greater honor can come to a woman than to be designated by the Holy Spirit at a "great woman"?



That honor was conferred on a woman whose name is not given in the Bible. She is referred to only as "that Shunamite." Her greatness lay not in her name, her family, or in her prestige due to scholarship or wealth but because of her character. Her pattern of life was that which pleased God, therefore a "great woman."

"That Shunamite" lived "in a house by the side of the road" and she was a friend to man.. That road was much travelled. One man who often passed that way was the prophet Elisha. Her opportunity for service and to "be not forgetful to entertain strangers" lay at her door. One day as Elisha passed she "constrained him to eat bread." That woman was not following a pattern or form of hospitality to gain popularity. As in Romans 12:13, she was "given to hospitality." There was within her a feeling of kindness toward those in need of the warmth of hospitality. The idea of "constrain" is to get a person's consent by pressure or force.

In the New Testament scriptures we find another woman, Lydia, "whose heart the Lord had opened, that she attended unto the things which were spoken by Paul." She "constrained" Paul, Silas and others to come into her house and abide there.

When "that Shunamite" had perceived that Elisha was a "holy man of God," she was prompted to do more as he passed her house often. As is becoming in a woman, she consulted her husband about plans to be more helpful to Elisha. Her suggestion was that we "make a little chamber on the wall; and let us set for him there a bed, a table, a stool, and a candlestick,-" just enough for the simple needs of a "man of God," nothing ornate nor fancy. That woman was thinking in terms of the need and comfort of someone else, not of making a show of her house. One can see she was kind and thoughtful of the welfare of others. The whole of the life of Jesus on earth was for others. There is our pattern, which if we follow, will "shew forth His excellencies," thus encouraging others to follow Him. "Unless we think of others and do something for them, we miss one of the greatest sources of happiness," said Ray Lyman Wilbur.

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, Tenneessee 37204.

In his essay on Compensation, Mr. Emerson showed that one who does not compensate in some ways favors received is an inferior person. He said: "It is one of the most beautiful compensations of this life that no man can sincerely try too help another without helping himself." As the sacred Record reveals, in her gracious hospitality and the unselfish sharing of her home, the "Shunamite woman" helped herself. Elisha had the urge to compensate her. He asked his servant to call her. He directed him to say to her: "Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldest thou be spoken for to the king, or to the captain of the host?" Her answer bespeaks the kind of family she had. She said, "I dwell among mine own people." Her family must have been similar to our Lord's family in its beginning, "together, and had all things common."

Elisha, feeling the need to compensate, listened to his servant, Gehazi, as he said: "She hath no child, and her husband is old." The Shunamite woman, though kind, loving, and God-fearing, yet she was devoid of one of woman's great blessings, that of motherhood. She heard the wonderful promise: "About this season, according to the time of life, thou shalt embrace a son." It seemed to her too good to be true so she replied, "Nay, my Lord, thou man of God, do not lie unto thine handmaid."

There is further evidence of the Shunamite woman's faith in the power of God as revealed through Elisha. One may read this interesting Record in 2 Kings 4.

With faith in the power of God and respectful obedience to His Word, woman can be of great service in our Lord's kingdom today. Things written beforehand are for our learning, wrote Paul in the Roman letter.

In a class taught by the writer, the women were recently given an assignment to search the Scripture and find that which seemed to be a portrait of "A Great Woman."

The following was written by a young mother of three children, Lou Puckett:

See Great Woman, page eleven

CLASSIFIED Advertising Section

Advertising in this saction 25c par line. Designed to advertise the location of meeting places, congregations seeking preachers, preachers seeking locations, items for sale, items wanted, also other acceptable matter.

PREACHER WANTED: We need a preacher by June or before. If interested, please write to the church of Christ, P. O. Box 283, Susanville, California 96130 or call 916-257-3870.

NEEDED: 20 used but good pews ten feet long. Contact Fernando H. Coronado, 204 Mildred Street, Brownsville, Texas 78520.



One's Assurance Of Salvation (No. 2)

The admonitions and warnings within the epistles of the inspired writings are so numerous and pointed they forestall all feelings of a false sense of security, when



one is properly affected thereby. Yet we might be so impressed by them, while disregarding or minimizing those of a contrary character. as to fall victim to a state of near-despair, and become possessed of a modern spirit. It is well, therefore, to justly appraise and be sensibly influenced by all that is taught as bearing on the future fortunes of those

who have called on the name of the Lord. Vital to any intelligent appraisal of our condition before God, is the recognition that sin, and only sin, can ill-effect our relationship with Him and thus endanger our security here and hereafter. To entertain and voice an apologetic attitude toward sin in our lives can be ruinous. Should one fall victim to the attitude that everyone sins every day of his life is to develop an outlook either of a morbid fatalism, or a minimization of the gravity and fatality of sin. The scriptures neither affirm the necessity of sinning by the Christian, nor his immunity against sinning. A child of God can sin, and he can practice sin-ves, sin habitually despite disclaimers expressed by some in the exposition of 1 John 3:9. On the other hand, is is inconceivable that one who has been redeemed from sin is powerless to resist those temptations which causes him to sin. The apostle asks, "shall we continue in sin that grace may abound," and emphatically answers with "God forbid"! This should be competent to refute a lax and apologetic attitude toward the commission of sin. Further, John wrote that "these things I write unto you that you sin not." This very statement disproves all disability by the Christian of either sinning or not sinning. He may or he may not, and thus the determination is essentially personal. That which one is incapable of doing, be it wrong, affords no occasion of virtue or praise; and that which he is incapable of doing, be it right, imputes no guilt to him.

The fact, then, that a child of God has the capability of sinning, and, likewise of disisting renders possible his eventual damnation or eventual blessedness. But wherein lies the area of assurance of the latter? That he never sins? No for it is true that the scriptures identify as a falsehood any claimed freedom, absolutely, of the commission of sin (1 Jno. 1:8). Hence, on the assumption that one sins, except there be a forgiveness exercised by God of those sins, he lives and dies under the guilt, and consequently the penalty of his sins. God has, though,

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

provided for those who sin an avenue of escape through the terms of forgiveness he has extended. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9). To me it is significant, highly so, that upon complying with the condition stipulated God is faithful and just in His response thereto, and completely so! He is faithful; that is, He is wholly trustworthy. This trustworthiness arises from the anterior consideration of both His ability and disposition as touching the act of forgiveness. Further, in forgiving our sins it is affirmed He is just. Therefore, should he either forgive us without our confessing them, of having confessed to him our sins He failed to forgive, he would be unjust. It is just for Him to forgive as in compliance with His promise; it is no act of justice for Him to do otherwise. Let us never so reason or act as to impeach the infinite justice of God! He cleanses us from all unrighteousness! There is no partial forgiveness extended by God. In forgiving us our sins He forgives all our sins—we thus stand before Him wholly justified, entirely righteous as touching the quality or element of guilt.

There is, therefore, no necessitous condition or circumstance which forestalls one taking advantage of the gracious provisions of a Merciful Father to secure His forgiveness when we violate His Holy Will. There is the need, though, of cultivating through self discipline a becoming abhorrence of sin, and the exercise of an acute and abiding, even continuous, awareness of our behaviour in deed, word and thought whether it is harmonious with or violative of the Father's Will. There must be no relaxation of the intense and anxious concern to do those things well-pleasing in His sight. To minimize the seriousness of any sin can cultivate a laxity in seeking forgiveness, whereas the proper recognition of the essential, and heinous offensiveness of sin as viewed by God shall or should imbue one with a sense of urgency in seeking Divine forgiveness. No Christian should ever pillow his head at night without reviewing his life and conscientously striving to appraise See Salvation, page eleven

Tour The Bible Lands

with

HAROLD TABOR

Bible Instructor at Stephen F. Austin St. Univ.

15 DAYS — \$798

JUNE 1-15, 1970

Visit Italy, Greece, Egypt, Lebanon, Cyprus, Israel & Denmark

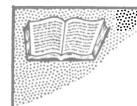
Convenient Time-payment Plan

WRITE FOR DESCRIPTIVE BROCHURE

Harold Tabor

2721 No. Pecan St. Nacogdoches, Texas 75961

\$_____



The Indwelling Of The Holy Spirit

Number 2

Leo Rogol

Indwelling and Filled With The Spirit

If one is "filled with the Spirit," then the Spirit "dwells in him." But again, HOW? Paul wrote: "But be FILLED with the Spirit" (Eph. 3:18). Now, if the personal, direct



and literal INDWELLING of the Spirit is the NATURAL CONSEQUENCE of becoming a child of God by obedience of the gospel, then why put this (filled with the Spirit) in a form of an exhortation or an admonition? If the command is to "BE FILLED," it admits the possibility of lacking it. But how can Paul command them something they have by virtue of

I'ROMISE, or rather, as a consequence of being saved? Here are Christians who are in danger of lacking the "indwelling" of the Spirit—if this type of indwelling is scriptural. At what point does the Spirit leave, or in what amount, degree, or proportion? Can the Person of the Spirit dwell in man in degrees or proportions? Is it not in proportion to their obedience of the Word? That is to say that to be filled with the Spirit they are to continue fully, completely in the word of God? Hence it cannot be the personal indwelling, but rather he dwells by the word.

That this is the obvious meaning is brought out in the following. But first notice again, "be filled with the Spirit." THEN Paul qualifies this meaning: "Speaking to curselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord: GIVING THANKS ALWAYS FOR ALL THINGS UNTO GOD AND THE FATHER IN THE NAME OF OUR LORD JESUS CHRIST; submitting ourselves one to another in the FEAR OF GOD" (vss. 19-21). This is how they are "spiritually minded," or "mind the things of the Spirit."

Now notice a paralled injunction. "LET THE WORD OF CHRIST **DWELL IN YOU RICHLY** in all WISDOM, teaching and admonishing one another in psalms and hymns and spiritual songs... And whatever ye do in word or deed, DO ALL IN THE NAME OF THE LORD..." (Col. 3:16-17).

Hence, Paul qualifies the statement, "be filled with the Spirit," by "SPEAKING TO YOURSELVES," etc. In the paralled passage he said, "LET THE WORD OF CHRIST DWELL IN YOU." Notice another thing. The word "filled" of Eph. 5:18 carries the same sense of "richly" of Col. 3:16. The word, richly, means full, abundant, complete, the same sense that "filled" implies in the other passage. Hence, when Paul said "be filled with the Spirit" he showed See Holy Spirit, page thirteen

Wiping Out An Embarrassment

Truman Smith

University professors must share most of the blame for the fact that there is such a vast number of people today who do not regard the Bible as relevent to the



needs of today's society. Even denominational preachers are coming out of seminaries, wearing a doctor's title, who are literally saturating their congregations with "modern thought" (philosophy) and atheism. Now, many denominationalists are so victimized by atheistic sophistry that they can no longer be appealed to by Bible preaching. When the Bible is quoted,

especially regarding the Genesis account of creation, virgin birth of Jesus, verbal inspiration, etc., etc., it is rejected as "warmed-over cabbage," or "old hat."

Most religious groups have claimed for centuries that the Bible is their rule "in matters of faith and practice." However today they are made to blush when they come to realize that they cannot with consistency go forward with this claim and be "in step with the times," so they must continually make revisions in their man-made creeds. An example of this is observed in Newsweek, May 12, 1969, regarding the Presbyterian Church. I quote:

"Man: A surprisingly subdued debate on evolution showed how far the church had come from more fundamentalist days. Four previous assemblies dating back to 1886, had vigourously denied that man could claim animals for ancestors. But with little opposition, the commissioners approved a judicious statement acknowledging that the Genesus account of creation and the theory of evolution are 'non-contradictory.' Sighed one progressive church official: 'We had to wipe the embarrassment from our books.'"

Why anyone would be surprised at the fact that a debate among a group of modernists on the subject of "evolution" would be "subdued" in that their commissioners were able to get their atheistic statement approved "with little opposition" is beyond me. What else could be expected? Do you honestly think there might have been enough "old fashioned," Bible believing men present to register any sizable opposition to the theory of evolution? Why, such would have been jeered, taunted, and hooted completely out of the assembly! Surely atheistic philosophy has permeated nearly every major religious denomination in such great measure that one is considered a stupid ignoramus who would reject the theory that man descended from a monkey. And, since they would not want to "argue religion," naturally the debate would be "subdued."

See Embarrassment, page thirteen

Truman Smith — 1007 E. Twelfth Street, preacher for the 610 E. Avenue B church, Sweetwater, Texas 79556.



The Fallacy Of Mormonism (10)

James W. Hester

THE BOOK OF MORMON—FAR AHEAD OF THE BIBLE

The Book of Mormon, ancient as the hills and fresh as a daisy, makes the Bible appear as obsolete as last week's news papers. Jesus states in Matt. 16:18, "I will build my

church." But the Book of Mormon has the church established 147 years before Christ was born (Mosiah 18:17).

Luke tells us that the disciples were called Christians first in Antioch (Acts 11: 26). However, in the Book of Mormon, it is said that the true believers on Christ were called Christians—all who belonged to the church. These words were spoken(?)

by Moroni 73 years before Christ was born (Alma 46: 13-18).

An angel of the Lord appeared unto Joseph the son of David (his descendant) and told him that Mary would become the mother of the Savior and his name would be called JESUS (Matt. 1:18-22). But in the Book of Mormon it was prophesied 600 years before Christ, that his name would be "Jesus Christ" (2 Nephi 25:19).

The prophet Jeremiah asked if the Ethiopian could change his skin, or the leopard his spots (Jer. 13:23). BUT, in the Book of Mormon we find that very thing happening. When the black skinned Lamanites were converted and joined with the Nephites, their curse was removed and their skin became white (3 Nephi 2:12-15).

Moses records in the book of Genesis that God told Noah to build an ark. He was told how to make it and what to make it of. The record says that, "Thus did Noah according to all that God commanded him, so did he" (Gen. 6:22). But Noah only built one ark, whereas in the Book of Mormon, Jared built eight, according to the instructions of the Lord (Ether ch. 2). Only one problem: They were built according to the instructions of the Lord and were as tight as a sealed drum. No ventilation when the door was closed. So, the Lord said, put a hole in the top and a hole in the bottom, but keep the bottom plugged. Personally, I think that was a good idea to keep the bottom hole plugged. Now, the Lord not being in the boat-building business made no provisions for light within the boat, of which Jared complained. So the Lord said, "What will ye that I should do that ye may have light in our vessels?" He didn't know what to do, but Jared being a brilliant man came up with a scheme that worked like a charm. This is not exactly the way the Lord dealt with Noah - may not have been the same Lord. (Continued on page 14)

James W. Hester—Preacher for the Venice church of Christ, 12017 Herbert Street, Los Angeles, California 90066.



Forgiving Those Who Sin Against Us

Roger M. Hendricks

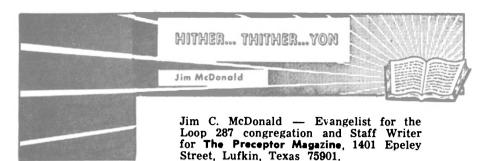
The word forgive (from the Greek aphiemi; apo, from and hiemi, to send) means primarily, according to lexicographers, to send forth or to send away. Similarly, forgiveness (Greek aphesis) denotes a dismissal or release. The ideas of releasing (as one would release a prisoner from his imprisonment) and remitting (as one would remit a debt by completely cancelling it) inher in the term. These thoughts are of special significance when one comes to view the teaching of the New Testament on the subject of God's forgiveness of man's sins. Such forgiveness involves: (1) The complete removal of our sins ("the letting them go. as if they had not been committed" - Thayer's Greek-English Lexicon) so that a proper relationship can exist between God and man (cp. Isa. 59:1, 2). (2) The remission of the penalty for sin; the deliverance of the sinner from the punishment imposed as the just consequence of his sin. In other words, since the man (having been forgiven) is no longer a sinner, he no longer stands under the same condemnation as the sinner. It is understood, of course, by all careful students of the Word that such forgiveness is made possible through the sacrifice of God's Son. (Heb. 9; Rom.5, and many other passages.)

But this study, as suggested in its title, is not so much concerned with forgiveness as it flows from the Heavenly Father to His children as it is with man's forgiveness of his fellows. Our major concern is in noting the teaching of God concerning our forgiving those who sin against us!

With perhaps one exception, human forgiveness is to be analogous to divine forgiveness. For example, each involves: (1) The complete removal of the sin from the mind of the offended (not in the sense of failure to recall the act but, rather, in that it is no longer held against the offender). (2) The restoration of a proper relationship between the parties involved. (The long way of saying reconciliation!) (3) Repentance on the part of the offender. And there are other likenesses. It seems to me, however, that there is one outstanding difference between human and divine forgiveness. As already suggested, divine forgiveness involves the deliverance of the sinner from the ultimate punishment due for his sin. Since the execution of sin's penalty is in the hands of God, and man is forbidden to seek personal revenge (Rom. 12:17-21), man's forgiveness of his fellows does not include his forgoing the personal infliction of punishment upon the guilty party. Whether we forgive or refuse to forgive, we are to forgo this infliction of punishment. (Note: There is no reference in these remarks to the divinely authorized punishment inflicted by the civil powers. See Romans 13:1-4.)

See Forgiving, page fourteen

Roger M. Hendricks, preacher for the Maryvale congregation, 4616 N. 49 Ave., Phoenix, Arizonia 85031.



Ray Votaw has secured his re-entry visas and hoped to enter South Africa again during February - Robert C. Archer has determined to move from the Hobart, Indiana church the last of June and will begin work with the Berwyn, Illinois brethren the first of July - David Webb is the new preacher for the Glendale, Arizonia church and Ronnie Adams has begun work with the Orcutt, Calif. church-Bill W. Lewis and Larry Hafler have signed propositions and will meet in debate in Aurora, Illinois March 9-13. The first three nights the discussion will be held at the meeting house of the West Side church, Galena at Edgelawn; the last two nights the meeting place will be at the First Apostolic church, Sheffer at McClure Rd. in Aurora. The debates begin each evening at 7:30. The first session brother Hafley will affirm that the scriptures teach that there are three seoarate and distinct persons in the Godhead; namely the Fa-Mr. Lewis will deny. The second night Mr. Lewis will affirm that the scripther, the Son. and the Holy Spirit. tures teach that there is only one person in the Godhead, namely, Jesus Christ. On March 11th Mr. Lewis will affirm that the scriptures teach that the name of Jesus Christ or Lord Jesus is the only name to be orally pronounced when administering water bantism. On March 12 Mr. Lewis will affirm that Holy Spirit baptism. speaking with other tongues as the Spirit gives utterance as recorded in the book of Acts. is for believers today. On the last evening brother Hafley affirms that the scriptures teach that the Holy Spirit baptism, speaking with other tongues as the spirit gives utterance as recorded in the book of Acts, is not for believers today.

E. Paul Price and T. G. McCord have signed propositions for debate and will debate in the building of the Southside church in Duncan Mar. 2-3 to discuss the proposition: "The Scriptures teach that there are three separate and distinct persons in the Godhead—The Father and the Son and the Holy Ghost," E. Paul Price affirming. A second proposition "The scriptures teach that the correct ceremony to be said over a candidate is in the name of Jesus' will be affirmed by Mr. McCord and denied by brother Price on the dates of

March 5-6 at a place to be provided by the Jesus Name Church in Comanche. Oklahoma.

"Harold Comer from Melbourne, Australia is returning to the states in April and is interested in contacting any preacher or congregation who would like to learn more about the work in Australia and the Philippines. He will arrive on the West Coast around April 18th and will take time to visit anyone who would write and invite him to stop as he travels east to the mid-west and midsouth. He may be contacted at the following address until April 13th: Harold V. Comer, 4 Boldrewood Pde., Reservoir, Victoria, Australia 3073"

"Jim Everett from Sidney, Australia is returning to the states in May and is interested in contacting any preacher or congregation who would like to learn more about the work in Australia. He will arrive on the west coast in the latter part of May and may be contacted until then at: Jim Everett, 37 Judd Street. Cronulla, N.S.W., Australia 2230."

A. H. Staggs, Sr. is moving from Louisville, Kentucky to work in the state of Florida — A new congregation is meeting now in Marshall, Tex.—Bob, Ola and Richard Craig were in a serious automobile accident Dec. 22nd and Bob and Ola were both injured seriously. Bro. Craig is better, and sister Craig is home from the hospital but in a brace which she will need to wear for at least three months. No doubt many of the friends of Bob Craig will like to get in contact with him after learning of this news and he may be contacted at 118 Sage Street, Lake Jackson, Tex.

One was baptized during December at the Manslick Road church in Louisville, Ky. - One was baptized during January at the Scyene Road church in Dallas, Texas — Two were baptized in past weeks at the Harding Ave. church in Sciotoville, Ohio — One was baptized during December at the Embry Hills church in Atlanta. Georgia — One was baptized during December at the Southside church in Pasadena, Texas — One was baptized during January at the Gardiner Lane church in Louisville, Kentucky-Five have been baptized in the past few months at the Acipco church in Birmingham, Alabama - Two were

baptized during Jan. at the Havnesville, Louisiana church - Two have been baptized during past weeks at the West Side church in Irving, Tex. (These brethren are now meeting in their new building.) — Three were recently baptized at the Southside church in Mt. Pleasant, Texas - One was baptized in December at the Paden City, W. Virginia church — Two were baptized in December at the Seventy Seventh Street church in Birmingham, Ala. - One was recently baptized at the Floral Heights church in Wichita Falls, Texas - One was baptized in December at the West Murray, Ky. church — Two were baptized in Jan. at the Spring and Blain church in St. Louis, Mo. -Three were baptized in San Bernardino, California during late Dec. -Two were baptized recently at the Fultondale, Alabama church - One was baptized in January at the Preston Highway church in Louisville, Ky. Three have been baptized recently



1350 pages 🛭

ADAM CLARKE'S COMMENTARY

Abridged by Ralph Earle, Th.D.

Adam Clarke's monumental commentary on the Bible has been a standard reference work for over a century. Now it promises even greater susefulness in this new one volume edition

The actual words of Adam Clarke have not been changed, except in a very few instances where, there hos been some modernization of expression or where a word or so has been inserted in brackets to complete the sense when there wost deletion of original text. Thus, the great scholar, is allowed to speak for himself.

Much material that is "dated" or is extraneous to the needs of the reader today has been eliminated. Readers will rejoice that Adam Clorke/ takes on even greater meaning in this careful and loving abridgement.

ORDER YOURS TODAY
THE PRECEPTOR COMPANY
Box 187 Beaumont, Tex. 77704

	THERE IS ONE BAPTISM By Garreth L. Clair				rreth L. Clair
	OF JOHN Matt. 3:11	OF SUFFERING Luke 12:50	OF THE HOLY SPIRIT Matt. 3:11	OF FIRE Matt. 3:11-12	WATER Matt. 28:18
SUBJECT	Penitent believers in the COMING Christ. Matt. 3:7-9 Acts 19:4	Jesus Christ John 3:16 Mark 14:62 Mark 15:22-37	Wicked Matt. 25:41-46 Rev. 21:8 2 Thess. 1:7-10	Apostles Acts 1:5 Acts 2:1,4,7,26 Cornelius Acts 10:44-48 Acts 11:12-18	Penitent believers in Christ Mark 16:16 Acts 2:38,41 Acts 8:38
PURPOSE	To prepare people for the coming kingdom Matt. 3:1-3 dIntro Christ John 1:1-29	To prepare the Savior Heb. 5:8-9	To qualify the Gentiles in the dispensation Acts 11 Acts 2:39	To punish Matt. 3:7-12	Remission of Sins Acts 2:38 Acts 22:16 1 Peter 3:21
DMINIS	A God-sent man John 1:6, 33	Enemies of Christ	Christ John 16:7 Matt. 3:11	Christ 2 Thess. 1:7-10	Immaterial Between God and the one

at the Brawley, Qalifornia church Second and B Streets - One was baptized recently at the Joseph, Mo. church (Lafayette) — Two were bap-tized in November in Johannesburg, South Africa - One was baptized in January at the Bellaire, Texas congregation — Two were baptized in December and January at the Sixth Avenue church in Pine Bluff, Ark. -One was baptized in late December at the Paris Ave. church in Peoria, 111

John 11:47-53

Edin Hayes held a January meeting in Tomplinsville, Kentucky John Anderson held a February meetfor brethren in James, Tex — Floyd Thompson held a mid- January meeting for brethren in Yuma, Airzona-Ed Dye holds a late February meeting for the Johnstown, Arkansas church

— The Gardiner Lane church in Louisville, Kentucky had an early February meeting with H. E. Phillips preaching - Ferrell Jenkins held a March meeting for the Manslick Rd. church in Louisville, Kentucky -Floyd Thompson held an early Feb. meeting for the Highland Avenue church in San Antonio, Texas — Elmer Moore held a January meeting for brethren in LaPorte, Texas, 16th Street church — B. G. Hope held a January meeting for the Lockland. Ohio brethren — Claude Wilsford was at Blue Ash (Cincinatti, Ohio) during January - P. J. Casebolt held an early December meeting at New Matamoras, Ohio - W. R. Jones held a February meeting for the West Ave. church in San Antonio, Texas -Larry Ray Hafley holds a late March meeting for brethren in Newbern, Tenn. - Leon Odom is to be with the North Main congregation in Vidor, Texas beginning March 8 — A gospel meeting was held by the church meeting in the McLewis community near Orange, Texas the last week of Jan. Jesse Jenkins held a meeting for brethren meeting at 904 Penrod in Grandbury, Texas - Bob Crawley holds a March meeting for brethren in Mason, Ohio — The Parkway in Mason, Ohio — The Parkway church in Corpus Christi, Texas had an early January meeting with Robert H. Farish preaching - Edgar Dye held a late January meeting for the Argo Chapel church near Humphrey, Ark.

Acts 2:33

Voyd N. Ballard, 6801 No. 60th Avenue, Glendale, Arizonia 85301: "The work continues to make good progress at 60th Ave. here in Glendale. We have had five baptized and two restored this week. This makes a total of eight baptisms and three restorations in less than two months. Interest and attendance are good at all services and several who are not members of the church are attending services regularly."

Public Debate

baptized

Subject: Instrumental music in worship or praise.

Place: Dalhart, Texas (1013 E. 10th Street-building of the church of Christ.

Time: April 20, 21, 23, 24, 1970. 7:30 each night.

Disputants: Dwaine E. Dunning preacher for the church of Christ (instrumental music) of Bridgeport, Nebraska and professor of Bible in the Platte Valley Bible College of Scottsbluff, Nebraska (a 4 year college).

and David D. Bonner, preacher for the church of Christ (non-instrumental music) meeting at 6th and Meredith, Dumas, Texas.

Propositions: First two nights (April 20 and 21): The Scriptures authorize Christians to praise God with singing (vocal music) and there is no authority for Christians to use mechanical music (such as pianos and organs) in the praise of God.

> Affirms: David D. Bonner Denies: Dwaine E. Dunning

Third and fourth nights: (April 23 and 24): The use of mechanical) instruments are justified in the praise of God by Christians.

Affirms. Dwaine E. Dunning Denies: David D. Bonner

(From page one)

Nazareth and brought up in obscurity and semi-poverty. God took these men of unlikely circumstances and wrought with them and through them marvelous works. Moses, when called to lead Israel out of Egyptian bondage, said, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt." (Ex. 3:11.) In answer, God said, "Certainly, I will be with thee ... " (Ex. 3:12.) The Lord is known in the Old Testament as "The Provider." When Isaac, as he and Abraham climbed Mt. Moriah, asked, "My father..... behold the fire and the wood: but where is the lamb for a burnt offering?", Abraham replied, "My son, God will provide himself a lamb for a burnt offering. ..." (Gen. 22:7. 8.) This incident illustrates the fact that, whenever ordinary men have been selected by Jehovah for extraordinary tasks, He has always blessed them with the "extra" for the "ordinary."

Numerous statements in the New Testament impress us with the truth of the statement just made. "My God shall supply all your needs according to his riches in glory by Christ Jesus." (Philip. 4:19.) "I can do all things through Christ who strengtheneth me." (Philip. 4:13.) "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." (Heb. 13:5.) "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him: for he careth for you." (1 Pet. 5:-7.) "And what shall I more say? for time would fail me to tell of Gideon, and of Barak, and of Jephthah; or David also, and of Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong (Emphasis mine, JWA), waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment ..." (Heb. 11:32-36.)

Observe above the statement from the passage from Hebrews which has been emphasized—"out of weakness were made strong." God's greatest tasks have often been performed by the weakest instruments from a human point of view. In keeping with this fact, note Paul's appraisal of his own situation: "And lest I should be exalted above measure by the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12:7-10; emphasis mine JWA.) The statements which we have emphasized in the above clearly indicate that Paul believed Christ supplied the "extra" for the "ordinary" in his case.

In Old Testament times, God restricted Gideon to three hundred men and an "ordinary" plan—viewed in the light of human wisdom in the realm of the military—to combat the huge, well-trained forces of the Midianites who had invaded the land. Yet, by His providing the "extra" for the "ordinary" the Midianite hordes were defeated. God refused Gideon a larger force on the ground that, if he gave Israel the victory with greater numbers, the Israelites would "vaunt themselves against me, saying, Mine own hand hath saved me." (Judges 7:2.)

What are the lessons in this for Christians? (1) We should be taught to have a proper regard for lost souls. (2) We should learn not to view with contempt, nor treat with negligence the salvation of the soul of any man regardless of the color of his skin, his national origin, or his status in society. (3) We should be taught to have a proper degree respect for our own inherent, though latent, capabilities, hence not to depreciate our possibilities in Divine service. God can take "ordinary" men and through them perform "extraordnary" feats if they will faithfully yield themselves to him, his will, and his service.

 \otimes

STATISTICS_

(Continued from page three)

in us and we must come to know and deal with it. Possibly the root of the problem is that we do not even recognize that a problem exists and content ourselves with the staid acceptance of the status quo. It is here that the problem really lies, at least in my judgment.

How long has it been since you missed someone at services and made any effort to find out why they were absent? How many times have you noticed that attendance was not what it ought to be and wondered about yourself and your habits in relationship to it? Do you actually attend all of the services of the church regularly and if not, do you think of yourself as being any less a Christian than you ought to be? In one word, what do you personally know about the affairs of the congregation of which you are a part, one way or another, and can you honestly say whether it is "up" or "down" in any particular catagory due to your personal interest and knowledge? Can you say that there have been any visitors at the services in the last month? Did you meet any of them personally? How long has it been since you visited a sick member or made a call to simply see how someone was doing? How long has it been since you engaged in a constructive conversation with another member here about the work of the congregation?

This is just a long way 'round to ask you the question: Just what kind of a member of the congregation are you—honestly now—with God as your judge? In the light of what you know about yourself, what would you suggest that YOU DO about it?

EDITORIAL, "Facts for (Continued from page two

The only force possible that presently can rectify the distressing and destructive attitudes and actions of the human inhabitants of this earth must come from above. Our present materialistic, God-ignoring and God-denying, brutalistic society cannot continue indefinitely. How much longer God will endure man's impunity no one can say but even the forbearance of God has its limits.

The believer has a tremendous responsibility in this godless age not only in keeping the faith for himself but also in doing what he can to save as many as he can. The great battle of our times must be fought on the decisive issue of whether or not the Bible is, as it claims, the word of God or whether, as the modernist claims, it is but the word of man. Our present ills are traceable to man's contempt and disregard for the Bible, the word of God.

We think "Facts for Faith" can make a valuable contribution in this respect.

GREAT WOMAN_

(Continued from page four)

A GREAT WOMAN

A great woman is one who puts the Lord first in her life, as Jesus stated in Matthew 6:33, "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." She does this by showing her love to God through obedience to His commandments (John 14:15) and through praise and worship of His holy name.

A great woman shows love and respect for her husband (Titus 2:4, 5; Colossians 3:18; Ephesians 5:23; Proverbs 31:11, 12). She helps him provide for his needs; physically, mentally, and spiritually.

Her children respect her because she is wise. Kind (Proverbs 31:26-28) and loving. She takes care of them and their home (Titus 2:5). She is industrious (Proverbs 31:13-19) and works to provide a home for her family that is a haven of peace and refreshment from the turmoils of the world.

A great woman has compassion and concern for her fellow man (Proverbs 31:20). She ministers to those in need, spiritually and physically (Matthew 25:34-40; James 1:27; and Galatians 6:10). She shows hospitality to strangers (Hebrews 13:2) and to the brethren (1 Peter 4:9).

The world will be a different place and the Lord's church will grow if each daughter in the home of Christian is brought up to be a "great woman" in the Lord's sight.

Subscribe to the Preceptor for a Friend

SALVATION (Continued from page five)

it as bearing on the cognizance God has taken of it. And so doing, petition pentitently the full and free forgiveness of all his sins, should he be conscious of such. Such a course followed consistently will, inevitably, lead one to ever ascend to a higher plane of righteous living and holy demeanor.

The apostle has further informed us in this same letter that if we walk in the light as He is in the light we have fellowship with him and the blood of Christ cleanses us from all sin. This walking in the light must be a walk that recognizes a defection in behaviour to some extent at least, for there is within this walk the assurance of forgiveness, which implies the presence of sin to forgive. Must this walk, then, be one of a consistent striving toward pleasing God, and be essentially a walk of faith? I think so. If this be right, what are the consequences of a walk not in the light, and not by faith? It certainly would sever one from the promised cleansing of sins by the blood of Christ. The apostle to the Romans affirmed that only by the blood of Christ was it possible for God to be just in forgiving the sins of believers, hence the efficacy of the blood is limited in its application to the needs of those who believe.

The gravest danger which can beset a child of God is that of an erosion of his faith. What is my attitude toward God? Is it one of unquestioning trust in His, as evidenced by my complete reliance in His word? Am I slowly and imperceptibly losing that reverence for that which is written, and allowing opinions formed by my own thoughts to supplant my faith in Him? I know by personal experience the constant need of self-discipline to prevent such, and that any relaxation on my part can lead to my ruin. I sadly opine that the affliction which is so widespread among the children of God today is this condition of heart. It creates and perpetuates an attitude which is clearly discernible by God. What can be His reaction to such at attitude by those who profess being His? Any lessening of one's reliance on and satisfaction with the revealed Word of God cannot but be altogether displeasing to the Father, and to the Lord Jesus Christ who claims rightful sovereignty over our lives and thoughts.

Obedience is ever the expression and exercise of one's faith, and any loss of the latter shall reflect itself in a depreciation of the former. Truly it has been said that to obey is better than sacrifice, and to hearken than the fat of rams, and to cultivate any attitude of disparagement of this truth is extremely dangerous. To entertain any measure of contempt for the necessity of divine authority in all that we teach and practice is but to basically reflect a wrong, and even contemptuous, attitude toward God. Herein lies the real evil of those practices postured on human opinion in our service to God. To apologize for doing things in the absence of a divine warrant by the shallow remark, as has been made, that we had rather do something without apostolic authority than to do nothing, is but giving expression to an attitude which can and, I fear, will damn those thus minded. To cultivate a disposition of self-justification resting on the weaknesses and errancies of others is gross self-deception. The digressive history of the past century was effected by this attitude, and the present developments of digression are but expressive of the same underlying attitude and dis-(Please turn page)

Significant Books on Science . . . and the Bible



EVOLUTION AND THE MODERN CHRISTIAN by Henry M. Morris. A brief and concise discussion of the weakness of the

theory of evolution and the strength of the case for creation as presented in the Scripture. This new book is exceptionally good for young people. Henry M. Morris is Professor of Hydraulic Engineering and Head of the Department of Civil Engineering, Virginia Polytechnic Institute.

THE BIBLICAL FLOOD AND THE ICE EPOCH

by Donald W. Patten. Readers of this unique book will find a challenging and refreshing view of ancient catastrophism and its conclusion. Divine Creation, a subject of importance in this age of increasing intellectual rootlessness. Mr. Potten is a graduate of the University of Washington. and a geographer by training.

IN THE BEGINNING

IN IHE BEGINNING
by Rita Rhodes Word. A Study of Creation Versus Evolution for Young
People. A series of lessons especially prepared to give young people a
basis for resisting evolutionary philosophy and holding firmly to their faith in God and the
Bible, by a teacher of biology and physiology in the El Paso, Texas, Public Schools.
Paperback, \$1.25

THE GENESIS FLOOD

by John C. Whitcomb Jr. and Henry M. Morris. The Biblical Record and Its Scientific Implica-tions. "... places before the reader in clear and comprehensive fashion the theological and scientific basis for a literal acceptance of the Biblical account."—from the Foreword. Dr. Whitcomb is Professor of Old Testament, Grace Theological Seminary, Winona Lake, Indiana. \$6.95

by Henry M. Morris. The author does not minimize the problems which confront the Christian in the realm of science and Scripture. But he shows that the Christian can face them courageously in the faith that God's Word abides forever. Paperback, \$1.95. Cloth, \$3.50









WHY SCIENTISTS ACCEPT EVOLUTION

by Robert T. Clark and James D. Bales. The oim of this book is not to delve into the arguments pro and con for the hypothesis of evolution. It is rather to deal with the reason why it was actually accepted in the nineteenth century and passed on to the twentieth century. Dr. Bales teaches at Harding College. The late Dr. Clark taught at the same school.

THE PHILOSOPHY OF SCIENCE AND BELIEF IN GOD

by Gordon H. Clark. An attempt to sketch a philosophy of science, by the professor of philosophy at Butler University. Paperback, \$1.50

CHRISTIANITY AND THE PROBLEMS OF ORIGINS

by Philip E. Hughes. A brief discussion of evolution and Scripture, by a well known Anglican clerayman. clergyman.

THE ORIGIN OF THE SOLAR SYSTEM

by John C. Whitcomb, Jr. Biblical Inerrancy and the Double-Revelation Theory. Paper, \$.50

STUDIES IN GENESIS ONE

by Edward J. Young. Studies based upon the assumption that this chapter is a revelation from God, and that it tells us about the origin of all things. Dr. Young is Professor of Old Testament, Westminster Theological Seminary. Paperback, \$1.50



FLAWS IN THE THEORY OF EVOLUTION

by Evan Shute. A valuable new weapon in the arsenal of those who believe in the Biblical position of the origin of things. Dr. Shute is a medical doctor in Canada. Paperback, \$3.50

A CHRISTIAN VIEW OF MODERN SCIENCE by Robert L. Reymond. The Biblical Cosmogony, The Controlling Principles of the Philosophy of Science, and Modern Science and Modern Theo-logians. The author teaches of Bob Jones Uni-versity.

Paper, \$.50

Genes, Genesis And Evolution

By John W. Klotz. An objective presentation of the theory of evolution and its basic conflicts with the Genesis account of creation\$6.95

The Twilight Of Evolution

By Henry M. Morris. The reader finishes his reading of this book with the conviction that the evidence for the theory of evolution is not nearly as formidable as is generally thought or contended. Cloth \$2.95 \$1.50 Paper

Science, God And You

By Enno Wolthuis. ". . . endeavors to give the Christian a proper attitude toward science and such problems that arise in its relation to the Christian faith."—Standard Publishing review. Cloth \$2.50 Paper

The Flood

By Alfred M. Rehwinkel. The flood in the light of the Bible, geology, and archaeology. Paper binding \$2.25

The Evidence Of God In An Expanding Universe

By John Clover Monsma. 40 American scientists write in confirmation of the existence and work of God \$4.50

Christian View Of Science And Scripture

By Bernard Ramm. One of the best and most scholarly books of this type, by a conservative writer. It contains much valuable material for the student of evidences

The Secret Of The Universe

By Nathan R. Wood. God, Man and Matter is the topic. A book of Christian apologetics. 220 pages \$3.25

ORDER FROM

THE PRECEPTOR P. O. Box 187 Beaumont, Texas 77704 position. The things being done are but the legitimate fruit of this lax regard for the will of the Lord.

The numbers involved, and the high respectability of the participants, confirms and comforts multitudes in this course, and serves as an adequate opiate to calm any tinge of misgivings as t_0 the acceptability of the course pursued.

The only safe course to be pursued, and persisted in, is of complete dependence to the scriptures to enlighten and guide us always and in everything we engage to teach and practice. While through weakness of the flesh we falter and stumble, we can be brought back to the path of righteousness only through this compelling allegiance to the Word of the Lord. To always exercise a sense of becoming gratitude for the salvation brought by the suffering of Christ, and our joyful appropriation of it, is to be blessed with an influence of the highest salutary character. This will exert a far-reaching effect as a deterrent, to prevent yielding to the multiple temptations to which we are subjected. Further, when one does succumb his lively influence will give impetus and impulse to seek forgiveness from Him who alone can extend it. Herein lies the course of safety, and progressive spirituality in the life of any Christian.

That childlike humility requisite to becoming a child of God constitutes the basic attribute of living as God would have us live, and thus to live in the abiding assurance that a welcome awaits us on the other side when the hour of our departure arrives. With it genuinely permeating our hearts and guiding our lives we can entertain a constant and unwavering assurance that we are within the favor and enjoying the approval of God day by day as we beat a certain and ever-shortening path to the tomb. "How the soul looks sadly back toward the cradle, confidingly toward the cross and hopefully toward the crown, as the body starts down the last, long hill on the journey to the tomb" (Larimore).

EMBARRASSMENT (Continued from page six)

My friend, up until recently the Presbyterian Church "vigorously denied that man could claim animals for ancestors." Now, they have had to "wipe the embarrassment" from their creed. It makes me wonder, at which time were they right? Was it before they wiped this doctrine from their creed, or after? If you say they were wrong when they taught against evolution, but are right now, what about all of those people who lived and died under Presbyterianism before this change in doctrine took place? The theory of evolution is either right or it is wrong!

Some seem to find the Genesis account of creation difficult to accept, but the evolutionary philosophy most palatable. I don't know who wrote the following, but I consider it very fitting just here:

"'In the beginning...God,' so says the Book and and so believes the Christian. 'By faith we understand.' Granted a Supernatural God, and common sense leads to the conviction that He must do supernatural things. And yet some folks, who find difficulty in accepting

the first chapter of Genesis, can, without batting an eye, pin their faith to, and swallow such stuff as follows:

"'In the beginning was amoeba,— And the amoeba begat sackworms,— Sackworms begat skull-less animals,— Skull_less animals begat single-nostrilled animals,— Single-nostrilled animals begat primeval fish,— Primeval fish begat mud-fish,— Mud-fish begat gilled amphibians,— Gilled amphibians begat tailed amphibians,— Tailed amphibians begat primeval amniota,— Primeval amniota begat primeval amniota begat primeval amniota begat primeval amniota begat semi-apes,— And semi-apes begat evolution professors.'

"And so you have it all. WHAT A DOSE TO SWALLOW! LET'S STICK TO GENESIS."

HOLY SPIRIT (Continued from page six)

HOW—"Let the word of Christ DWELL IN YOU RICHLY." Hence the Spirit dwells in us through the medium of the "word of Christ."

Now, if those of Rom. 8:1 and IN CHRIST by virtue of THE LAW OF CHRIST, and those in verse 9 who are IN THE SPIRIT are the same as those in verse 1, then they too are IN THE SPIRIT by virtue of THE LAW OF THE SPIRIT.

Now, if all this, i.e., the Christian being in Christ, in the Spirit is NOT personal, direct, but representatively by obedience to the LAW OF THE SPIRIT, then how can any say that IN or "indwelling" IS direct, personal with regard to the Spirit IN us? Does this not negate the whole theme of Paul's discourse concerning those who are IN CHRIST and HOW they are in him by "the law"? To render the word, "in" or "dwell" arbitrarily to have different, or conflicting meanings simply has no support from the word of God.

Paul is simply dealing with two principles that seek to control man-carnal and spiritual. Therefore spiritually minded has to do with things "of the Spirit," and "carnally minded" has to do with things "of the flesh." Paul illustrates this point in Gal. 5:16-17: "This I say then, WALK IN THE SPIRIT, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other, so that ye cannot do the things that ye would." While on this point, let us compare two words: "DWELL" and "WALK." Rom. 8:9, "Spirit dwell in you," and Gal. 5:16, "Walk in the Spirit." Now, if it is a direct, personal literal indwelling of the Spirit, by what law of reason and application is "walk" figurative, representative, or what have you? If the Spirit personally INDWELLS the Christian, then the Christian must personally INDWELL, or WALK IN THE SPIRIT! Then this would make the Spirit some sort of material substance. But how can it be a direct, personal indwelling of the Spirit at the same time we are to WALK in the Spirit that indwells us? How can someone "walk in" something that "dwells in" him? And if this sounds unreasonable, then where is the evidence that "IN" is personal, direct in Rom. 8:9 and figurative in Gal. 5:16? To make such a claim, therefore, is arbitrary reasoning without scriptural support.

Jesus said in regards to his second coming, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt 24:36). Joseph Smith in the Doctrine and Covenants, April 2, 1843, was praying to know when the Lord would come, received this answer (?). "Joseph my son, if thou liveth until thou art eighty-five years old, thou shalt see the face of the Son of man" (D. & C. 130:14-15). In verse 17 he says that he did not believe Christ would come sooner than that. On Feb. 14, 1835, presiding over a meeting, Smith states that men should go forth for the last time and prune the vineyard, for the coming of the Lord was nigh-even 56 years should wind up the scene (History of the Church, vol. 2, pp. 181-182). According to Smith, Christ should have come in 1891, but he didn't so that makes Smith a false prophet. See. Deut. 18:20-22.

The disciples misunderstood Christ and spread the report that John would not die but remain on earth until Christ returned the second time (John 21:23). However, in the Book of Mormon the twelve were granted their hearts desire and three desired to remain on earth until Christ comes in his glory. And this happened (?) in A.D. 34! (3 Nephi ch. 28). NOTE: In the N. T. it was only a foolish report, involving one man. But in the Book of Mormon it really happened (?) and involved three men! Again, the Bible beaten.

In the Bible you read of the Hebrew children being cast into the fiery furnace; Daniel cast into the lion's den; the peaceable kingdom of Christ pictured in the figure of wild beast mingling with docile domestic animals (Dan. 3:21; 6:16; Isa. 11:6-8). But, in the Book of Mormon all of these things happened twice unto the "three elect" mentioned in the above paragraph (3 Nephi 28:19-22).

In the N. T. Jesus proves to Thomas that he was the Christ that had been crucified, by showing himself to him. The record does not say that Thomas trust his hand into his side (John 20:27). However, in the Book of Mormon we have not one doubting Thomas but twenty five hundred that thrust their hands in his side and felt the prints of the nails in his feet and hands!! (3 Nephi 11:).

Now, didn't I tell you that the Book of Mormon was far ahead of the Bible??? Continued

BIBLE ANSWERS

Voume I

(A Preceptor Publication)

Stiff Back Binding _____\$2.25
Paper Back Binding _____\$1.50

Order From:
THE PRECEPTOR COMPANY

P. O. Box 187

Beaumont, Texas 77704

The New Testament is emphatic in its teaching that the disciple of Christ must possess a forgiving spirit. The reasons assigned are: 1. God commands it. "And when ye stand praying, forgive, if ye have ought against any..." (Mk. 11:25). 2. Christ set the example of it. Dying on the cross, he could still say, "Father forgive them..." (Lk. 23:24). Peter speaks of His "leaving us an example, that ye should follow his steps..." (1 Pet. 2:21). 3. We have been forgiven. He who is the recipient of grace should certainly become the bestower thereof. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13). 4. We cannot be forgiven if we refuse to forgive. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Mt. 6:14, 15), Someone has aptly aisd, "He who refuses to forgive burns the bridge over which he must some day pass." How true this is! God's estimate of an unforgiving spirit is seen in the Lord's story recorded in Matthew 18:23-35. Take a moment or two to read it. Better yet, take an hour to study it! The servant whose master had forgiven him a great debt refused to forgive his fellowservant a very minor one. As a result, his master had him delivered "to the tormentors" until he should pay what was due. The Saviors application and warning is couched in these words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (vs. 35).

Forgiveness of those who sin against us, essential as it is, is to be conditioned upon repentance. "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying. I repent; thou shalt forgive him" (Lk. 17:3, 4). Repentance is an attitude of the heart. To be more precise, it is a change of heart. Since one's attitudes of heart determine his manner of living and his personal relationships with others (Prov. 4:23; 23:7), one's repentance will involve (or lead him to) confession of his sin (including an apology therefore — "I repent") and (in-so-far as is possible) restoration or restitution. When such repentance is exemplified, the Christian is duty-bound to forgive. This forgiveness must be "from the heart" (Mt. 18:34). It must be granted an innumerable number of times. "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seventy times seven" (Mt. 18:21, 22; see Lk. 17:4 above).

It should not be too difficult to see from these considerations that the eternal destiny of our souls may well depend upon our ability or inability to forgive. Casting aside, therefore, such barriers to forgiveness as envy, hatred, malice, and pride; let us forgive those who sin against us!

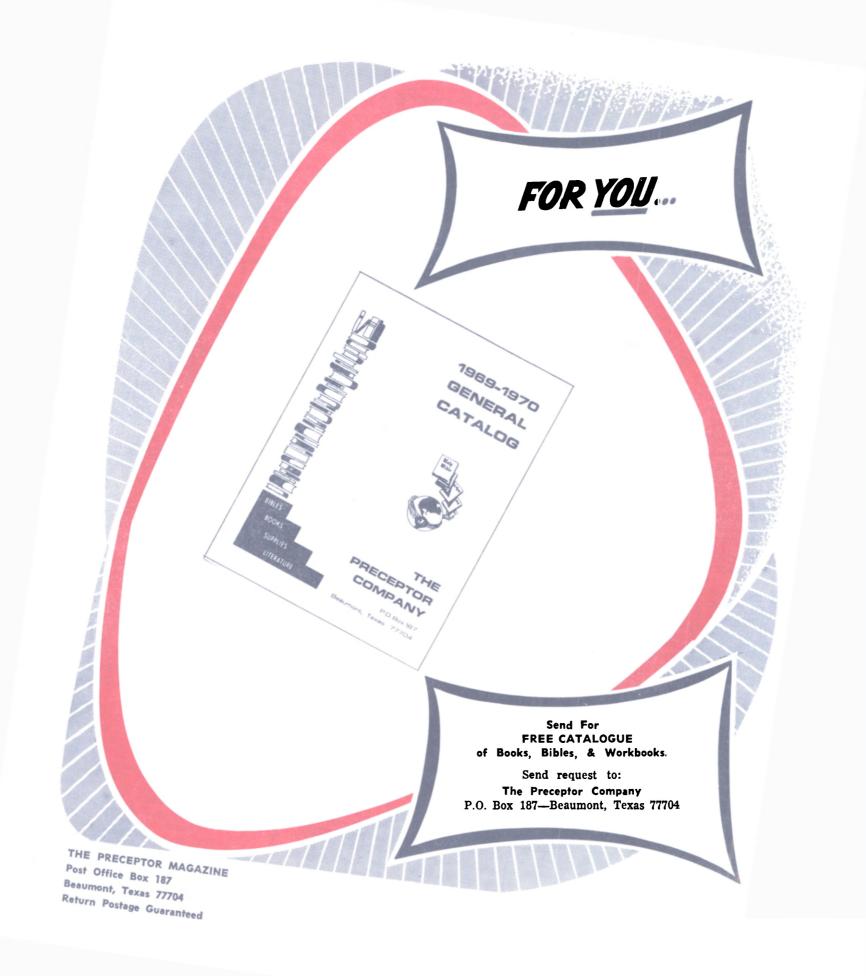
Order your books from The Preceptor Company

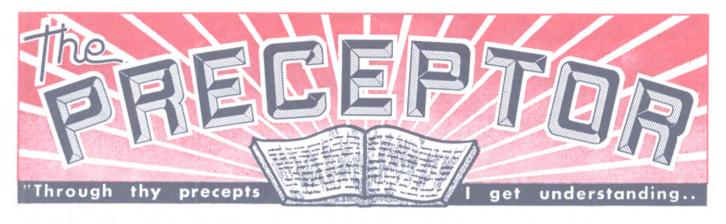
Directory

MERCED, CALIFORNIA	STILLWATER OKLAHOMA
Church of Christ	Central Church of Christ
61 W. 20th Street	320 South Husband Street
Bible Study10:00 A.M.	Bible Study 9:45 A.M.
Morning Worship11:00 A.M.	Morning Worship10:45 A.M.
Evening Worship 6:00 P.M.	Evening Worship 6:00 P.M.
Wed. Bible Study 7:30 P.M.	Wednesday Evening 7:30 P.M.
Evangelist: Charles Bailey	Evangelist: Howard E. Miller
Phones: 722-9127; 722-7867	Phone: Off. 377-3161; Res. 377-4892
VENICE, CALIFORNIA	AUSTIN, TEXAS
(Los Angeles area)	Church of Christ
Church of Christ	
1503 Venice Blvd.	2000 South Fifth at Brodie
Bible Study 9:45 A.M.	Bible Study 9:45 A.M.
Morning Worship10:45 A.M.	Morning Worship10:30 A.M.
Evening Worship 6:30 P.M.	Evening Worship 6:30 P.M.
Thursday, Bible Study 7:30 P.M.	Wed. Bible Classes 7:30 P.M.
James W. Hester, Preacher	Phone 442-7714
Phone 391-5703	FRORE 442-1714
MIAMI, FLORIDA	AUSTIN, TEXAS
	Church of Christ
Miami Shores Church of Christ	507 Wonsley Drive
10275 N E. 2nd Avenue	-
Sunday Bible Study10:00 A.M.	Bible Classes 9:30 A.M.
Morning Worship11:00 A.M.	Morning Worship10:30 A.M.
Evening Worship 6:00 P.M.	Evening Worship 6:00 P.M.
Wed. Bible Study 7:45 P.M.	Wed. Bible Study 7:30 P.M.
Roland A. Warren, Preacher Phone: Off. 758-3036; Res. 758-9845	Robert H. Farish, preacher
	BEAUMONT, TEXAS
PASCAGOULA, MISSISSIPPI	Church of Christ
Church of Christ	720 Major Drive
Corner of Chico Road & Scovel Road	
Bible Study 10:00 A.M.	Bible Study 9:00 A.M.
Morning Worship	Morning Worship10:00 A.M.
Evening Worship 6:30 P.M.	Evening Worship 6:00 P.M.
Wed. Bible Stury7:00 P.M.	Wed. Bible Study 7:30 P.M.
Evangelist, Ronald V. Lehde	Evangelist: Danny Brown
Phones: 762-9692; 762-2030	CORDIE CUDICTI TEVAC
	CORPUS CHRISTI, TEXAS
FAIR LAWN, NEW JERSEY	Church of Christ
Church of Christ	Hwy. 9 at Lexington
Plaza Road and Marlot Avenue	Bible Study 9:30 A.M.
(The building is located 9 miles West	Worship10:30 A.M.
of the George Washington Bridge.)	Worship 7:00 P.M.
Fair Lawn, N. J., 796-4497	R. D. Simmons, Sr., Evangelist
	Phones: 852-3095; 884-5045
LAS CRUCES, NEW MEXICO	
Panlener Church of Christ	DALLAS, TEXAS
1325 Panlener	Church of Christ
Sunday Bible Study10:00 A.M.	8350 Forest Lane
Morning Worship	
Evening Worship 6:00 P.M.	Bible Study 9:45 A.M
Wed. Bible Study 7:30 P.M.	Morning Worship10:45 A.M
R R Rankin, Sr., Preacher	Evening Worship 6:00 P.M
Ph.: Off. 526-5101; Res. 523-4344	Wednesday Evening 7:30 P.M
AKRON, OHIO	HARKER HEIGHTS, TEXAS
Church of Christ	Church of Christ
640 Thayer Street	Forest Hills (Fort Hood Area)
(Two blocks east of intersection	
of routes 5, 8, and 18)	Bible Study 10:00 A.M
Morning Worship 10:45 A.M.	Morning Worship 10:50 A.M
Evening Worship 7:45 P.M.	Evening Worship 6:00 P.M
Phone 376-2818 or 535-4626	Wed. Bible Study7:30 P.M
Inmes A Wilsford Evangelist	One mile south of Hwy. 190-Amy Ln
Jaines A. Wilstoid, Evangerise	- C. C. IIII South of Hwy. 150-Ally Life
	15—(63)

\$3.00 Per Entry
STILLWATER OKLAHOMA Central Church of Christ 320 South Husband Street
Bible Study 9:45 A.M.
Morning Worship10:45 A.M. Evening Worship6:00 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.
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.
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.
Worship10:30 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.
Morning Worship 10:45 A.M. Evening Worship 6:00 P.M. Wednesday Evening 7:30 P.M.
HARKER HEIGHTS, TEXAS Church of Christ
Forest Hills (Fort Hood Area)
Bible Study10:00 A.M.
Morning Worship 10:50 A.M. Evening Worship 6:00 P.M.
Wed. Bible Study
On a mile and a star 100 A . T

HOUSTON, TEXAS
Norhill Church of Christ
Cottage at Regan (Near Downtown)
Bible Study
Morning Worshin 10:45 A M
Morning Worship 10:45 A.M. Evening Worship 6:00 P.M.
861-7235 or 864-3855
KERRVILLE, TEXAS Junction Hwy. Church of Christ
Halfway between Kerrville & Ingram
Bible Classes 9:45 A.M.
Morning Worshin 10:45 A M
Morning Worship 10:45 A.M. Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.
Elmer Moore, Preacher
P. O. Box 1594 Phone: 257-6345
LUBBOCK, TEXAS
Church of Christ
62nd and Indiana Ave.
Bible Classes 9:30 A.M.
Bible Classes 9:30 A.M. Morning Worship 10:30 A.M. Evening Worship 6:00 P.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.
Evangelist: Harold Fite
Phones: 795-9731; 792-4155
SAN ANTONIO, TEXAS
Church of Christ
1226 Highland Blvd.
Bible Study 9:30 A.M.
Morning Worship 10:30 A.M. Evening Worship 6:00 P.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.
Evangelists: Stanley J. Lovett—W. L. Wharton, Jr.
John Witt
VIDOR, TEXAS 1460 North Main (Hwy. 105 North)
Bible Classes
Morning Assembly 11:00 A.M.
Evening Assembly 6:00 P.M.
Wednesday Bible Classes 7:30 P.M.
WICHITA FALLS, TEXAS
Floral Heights Church of Christ
1814 Buchanan
Bible Classes 9:45 A.M.
Worship
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)
(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





Living Moments with the Living Word



James W. Adams

"Indifferent Goodness"

There is an old saying to the effect that "might makes right." This philosophy is ofter called "the iron rule." Right thinking people recognize the fallacy of this pre-



mise and the evil inherent in its application in human relationships. On the other hand a great many people who repudiate such a view of life, at the same time, accept and live by one which, though not overtly evil as is the former, is sterile to the point of abdicating the field of battle between right and wrong to the practicioners of "the iron rule." It is best de-

scribed as a complacent trust in the inevitable triumph of good over evil. They assume the attitude that "right makes might." Such complacency creates an atmosphere of "indifferent goodness" which is both barren and dangerous.

Evil Is Militant

There is nothing sterile, indifferent or complacent about the forces of evil. They are both militant and productive. The Holy Spirit takes note of this fact in the following citations: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 2:13.) "Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." (1 Pet. 5:8.) "Because iniquity shall abound, the love of many shall wax cold." (Matt. 24:12.) The forces of iniquity never sleep; they press every opportunity or advantage to its limit. In

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

the presence of indifference and lethargy, they are invincible.

Does "Right Make Might"

This question may be answered, "Yes or no." Inherently speaking, the forces of good are stronger than the forces of evil by reason of the superiority of good over evil. However, right does not make might in an atmosphere of negative or "indifferent goodness" on the part of the adherents to and professors of right. That people know and believe the truth does not within itself guarantee victory over error and evil. Truth and right must be aggressively and dynamically pressed and applied if error and evil are to be overcome. Evil is not vanquished by the mere existence of good in the arena of life. If good men are apathetic and negative and draw back from open confrontation with and engagement of the forces of evil evil will flourish and conquer.

Evil often disguises itself as good thus confusing the distinction between right and wrong in the minds of many sincere people. Edmund Burke noted English orator of Revolutionary times was right when he said, "The only thing necessary for the triumph of evil is that good men do nothing." The forces of right must therefore always be alert, aggressive, militant. They must be certain that See Goodness, page eleven

VOLUME	19	MARCH, 1970	NUMBER	5
		In This Issue		
"Elders In	Ever	y Church."		
Stanle	y J. İ	Lovett	Page	2
Word Stu			_	
		rton, Jr		3
		y Expresseses Bible T		
		er	Page	4
Bounds ar			n -	_
		l Foy		อ
		Of the Holy Spirit (No		
The Coura		Daniel	Page	6
		eVore	Page	7
		Philippine Work,	age	•
		Little	Page	R
Hither			ugc	Ŭ
		onald	Page	9
Chart Seri	mon, '	'A Model Church,"	Page	10

The Precentor Magazine

Stanley J. Lovett
Editor
4123 Valleyfield Drive
San Antonio, Texas 78222

TERMS OF SUBSCRIPTION

In the United States and possessions; 1 year—\$3.00; 2 years—\$5.50; 3 years \$8.00; 4 years—\$10.50; 5 years—\$13.00; per year in advance.

In clubs of five or more at one time (new or renewal), \$2.60 per year each in the United States

in the United States.

Thirty issues per month sent to persons of your choice for \$7.50 per month.

Address all communications concerning subscriptions and changes of address to The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 or telephone Area Code 713, Number 866-2961.

YOUR ADDRESS

We cannot be responsible for delivery of your paper unless you keep us informed as to your correct address with zip code number. When changing address be sure to send both you old and new address.

SECOND CLASS ENTRY

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

OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas 77704. Published monthly at Beaumont, Texas. Printed by The Preceptor Company.

ARVERTISING RATES

Display advertisements: \$3.00 per column inch; ¼ page-\$12.00; ½ page-\$20.00 and full page - \$35.00.

SUBSCRIPTION BLANK

Y.es, enter my subscription to THE PRECEPTOR

Name		
Address		
Save On Long	Term	Subscriptions
☐ 1 yr. —3.00		4 yrs.—10.50
□ 2 yrs.—5.50		5 yrs.—13.00

THE PRECEPTOR

☐ 3 yrs.—8.00

□ New

O. Box 187 Beaumont, Texas 77704

☐ Renewal



0

"Elders In Every Church

Over a period of many years, occasionally but quite infrequently, the opinion was voiced that a city-wide eldership overseeing all of the separate congregations in a given city would be a desirable thing. Now and then unfruitful attempts have been made to support the idea from the New Testament. Actually no serious general interest was manifested in such an arrangement.

However, in the February 1, 1970 issue of the Oak Hills Church of Christ, 8308 Fredricksburg Road, San Antonio, Texas, weekly bulletin, appeared the following announcement:

REPORT ON GROVE AVENUE CHURCH

The leaders of the Grove Avenue Church approached the Oak Hills Elders about assuming the oversight of that congregation. Our Elders accepted this responsibilty.

Through the years, Grove Avenue has been a very influential and effective congregation. In recent years, many of the members have moved from that section of the city. Those who were left at Grove Avenue were elderly, and unable to maintain the work load. Several men have driven back and forth to Grove Avenue's location to provide moral, financial and spiritual support to the congregation. But, now, new arrangements must be made. So, effective with March 1, 1970, the Oak Hills church will assume responsibility for the work at Grove Avenue. Several of our members will be asked to periodically work at Grove Avenue teaching, preaching, visiting the sick and shut-in, and fulfilling whatever needs that develop. In addition, we hope to establish a strong, functional congregation among the Mexican-Americans now worshipping at Grove Avenue. Brother John Wolfe is now preaching at Grove Avenue, and we will be working with him in this inner-city mission field."

Who actually wrote the foregoing report is not indicated. That it actually expresses the will and wishes of the Oak Hills elders cannot be questioned as it appears in the church's official bulletin. Since no exception to it was filed, we presume it likewise carries the endorsement of the ministers who are listed as James A. Riley and Herbert A. Smith. (James A. Riley is the same young preacher who in the Leakey, Texas, discussions remarked, after hearing W. L. Wharton, Jr., speak, whom he followed, that as he heard him speak, he had the feeling they were playing in different ball parks!)

(Continued on page eleven)



Word Studies

Number One

For a good many years I have been urged to write out the material I have used in sermons and studies in different localities concerning idoms employed by the



writers of the New Testament. But since writing is a chore my reluctance has, until now, outweighed my inclinations to comply. Out of deference to my many friends who have requested this series and for whatever contribution it may bring to the reader, rather than any change in my own disposition, I undertake this presentation.

In the very outset I wish it clearly understood that nothing of what I shall present is original with me. It will be drawn almost entirely from the writing of James Macknight's well known work "On the Epistles." For almost forly years this work has been of greatest assistance to me and buried in his Preliminary Essays particularly the one on "The Translation of the Greek Language," will be found the most exhaustive treatment of idioms of New Testament writers I have found. Rather than seek to fill in quotations and mark them, along with page numbers, etc., (which would not correspond with the work that is commonly circulated in one voume, seeing that mine is a four volume set), we simply credit the whole at the outset.

The writers of the New Testament used Hebrew or Syro-Chaldaic, as their tongue but following the idiom of this mother-tongue they affixed, to the Greek, words and phrases in the sense of the Hebrew. Hence the existance of Hebraisms in the New Testament and why they differ from the meaning of Greek in its classical purity. It must be fairly allowed, by those competent to judge such matters, that the New Testament contains both words and phrases that can be properly identified in no other way than Hebraisms. Idomatical nouns are words used by the Hebrews is a sense peculiar to themselves. The following are some helpful and interesting examples.

ABLE, when applied to God or Christ, goes beyond mere affirmation of ability. It also views the fact of willingness. That deity is able to do something is not surprising but that willingness is also present is a most refreshing thought. Consider the following verses and read them with our supplying the term "willing" and see how the sense is affected.

Romans 4:21 "... and being fully assured that what

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

he had promised he was able (and willing) also to perform."

Romans 11:23 "And they also, if they continue not in their unbelief, shall be grafted in: for God is able (and willing) to graft them in again."

Romans 14:4 "Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power (and is willing) to make him stand."

Romans 16:25 "Now to him that is able (and willing) to establish you according to my gospel.;.."

Hebrews 2:18 "For in that he himself hath suffered being tempted, he is able (and willing) to succor them that are tempted."

Look through your concordance and observe the many instances where something is said of God or Christ in connection with their being able and then consider that is also telling us something of the loving and kind spirit of our Father and Saviour beyond the mere fact of their power.

Most all of us have encountered difficulties with the term "ALL." In our English language "all," when used as a noun means the total or whole of a thing. We use it and understand it as a universally extended term. However, the New Testament writers use it rather loosely by our standards or even that of Greek itself.

All is often used in a restricted sense, meaning simply the greater part.

1 Cor 8:1 "Now concerning things sacrificed to idols: See Word Studies, page eleven

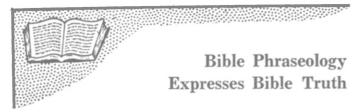
BOOKLETS

A Study in Masonry, 35¢ ea.___Robert L. McDonald Investigate the Church of Christ, 20¢ ea. _____Danny A. Brown How the Church Is To Do Its Work, 50¢ ea. ____Osby Weaver What Makes Dancing Wrong? 75¢ _____Don Humphrey Where Are The Dead? 25¢ _____Maurice Meredith Can A Christian Kill For His Government? 25¢ ea. ____Bennie L. Fudge The A B C's Of True Religion, 25¢ ea. _____Bennie L. Fudge Old Time Religion, 25¢ ea. _____O. S. Hunt The Whole Duty of Man, 25¢ ea. ___L. H. Andrews The Music Question, 25¢ ea. ____Bunting and Marion Benevolent Societies, 35¢ ea. _____W. Curtis Porter

The Preceptor Company
P. O. Box 187

Beaumont, Texas 77704

ORDER TODAY



L. R. Hester

As a prisoner in pagan Rome, disgraced in the eyes of the world, forsaken by certain brethren, and knowing martyrdom was at hand, Paul said in his second epistle to Timothy, "I am appointed a preacher, and an apostle, and a teacher of the Gentiles to the which cause I also suffer these things: nevertheless I am not ashamed..."

As Paul the apostle suffered in consequence of loyalty in discharging his duties, so was Timothy to avoid "the spirit of fear," "be not ashamed," be a "partaker of the afflictions of the gospel," and "hold fast the form of sound words" which he had heard of Paul. Read 2 Timothy 1:6-14 giving special attention to the statement at verse 13, "Hold fast the form of sound words."

These "sound words" are healthful words. They are "wholesome words, even the words of our Lord Jesus Christ." (1 Tim. 6:3.) They are wholesome in quality and in effect. As "the words of our Lord," they are Pure and, hence, safe, beneficial and conductive of spiritual health and well-being.

They are the Spirit-selected words by which God's thoughts are revealed to the minds of men. Paul said, "But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God." (1 Cor 2:12, ASV.) Through the miraculous revelation of the Holy Spirit, the apostles were enabled to know certain things that were in the mind of God "before times eternal" (2 Tim. 1:9, ASV), viz, "the things that were freely given to us of God." The specific truths of God's scheme of redemption were thus made known to the minds of these men. But how are we to know the truths which God through the Spirit enabled the apostles to know? Paul says in the following verse, "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth, combining spiritual things with spiritual words." The apostles spoke (and wrote) the things (specific truths) revealed to them from the mind of God in words which God's Holy Spirit taught them to use. These Spiritselected words are the vessels by which God's thoughts are carried from His mind to the minds of men; and they are the "sound words," the "wholesome words, even the words of our Lord Jesus Christ."

Regarding "the form (pattern, ASV) of sound words," Strong defines the original as follows: "Tipification under (after), i. e. (concr.) a sketch (fig.) for imitation." Holding the "form" of sound words requires adherence in life and teaching to the Spirit's arrangement of words into

L. R. Hester — Preacher for the Highway 79 church, P. O. Box 77, Henderson, Texas 75652.

specific statements. The apostles and others inspired writers of the Bible were inspired to make statements to express truths, and the thought content is to be understood by hearing the Spirit-inspired statement. God's own phraseology is sufficient to convey His thought, and men err in trying to update it by substituting human arrangement, or in trying to make Him mean the exact opposite to what He has said. In commenting on "the form of sound words" Lenski says, "Even before the day of modernism it was proposed to use 'new ways of teaching old truth,' and new ways were offered. But always these new vessels did not contain the old truths, these new categories and proposals were 'words of human wisdom.'"

It is understood, of course, that the Bibles from which we read have been translated, and all chapter and verse divisions and punction marks have been provided by uninspired men. This means that absolute perfection in every minute detail cannot be claimed even for the best of these translations; and while we regard the King James, the American Standard, and other versions, as being safe and reliable, some of the more modern versions are hardly worthy of being called translations. For example, "Today's English Version," also called "Good News for Modern Man," doesn't translate in many places, but substitutes words of human choice for the "sound words" of the original text. An example of this is as follows: "For the gospel reveals how God puts men right with himself: it is through faith alone, from beginning to end" (Rom. 1:17.) This is an example of man trying to make God's word say that he evidently thinks it means, and of denying the reader of the text of his God-given right to know what He actually says. God's mind regarding such has been expressed through His prophet Jeremiah: "I am against the prophets, saith the Lord, that steal my words every one from his neighbor." (Jer. 23:30.)

While we must rely upon translations, we must use every means at our disposal to avoid any undue reliance upon a so-called translation that doesn't "hold fast the form of sound words." And in our efforts to know, obey and teach the truth, we must hear and use Bible phrase-ology. In teaching, we should follow the example found in Nehemiah 8:8: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." I once heard A. Hugh Clark See Bible Phraseology, page twelve

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.

PREACHER NEEDED: We are in need of a preacher for local work. Northshore church of Christ, Houston, Texas. For further information contact Gene Fain, 13034 Corpus Christi, Houston, Texas 77015. Telephone: (713) 453-1848.



Bounds and Limitations

In an age characterized by permissiveness, it is comforting to know that there are still some bounds and limitations for the behaviour of the Lord's people. Our Father,



the Source of love and of life, not only created all life, both plant and animal, but He planned and arranged environment suited for every creature, such as is best to maintain physical, mental, and spiritual existence by supplying the needs in each area. He also supplied environment conducive to growth and development. "The heavens declare the glory of God; the

firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." God in His wisdom, not only supplies man's needs but He has set bounds and limitations for the safety of his existence on this earth and to give him assurance of an eternal home. Results are good so long as one recognizes that there are certain limits beyond which it is not best to go. Even the birds and lower animal life seem to sense this. The eagle is content to soar into the heights and build his home on a craggy mountain-top. By some direction the robin stays close to the ground, near man's home. The polar bear chooses the artic regions while other animals live best in the tropics. When the Lord answered Job out of the whirlwind, He spoke even of bounds of the sea, "Who shut up the sea with doors . . . and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" (from Job 38). Paul in his sermon on Mar's Hill spoke of God's having appointed "the bounds of man's habitation."

Man, the highest of creation, is sometimes given to pride in his own wisdom so does not feel the need to ask of God "that giveth to all men liberally, and upbraideth not" (James 1:5). The Holy Spirit in Proverbs 23:4 says: "Cease from thine own wisdom." Paul, directed by the Holy Spirit, wrote in the Roman letter: "Be not wise in your own conceits." Similar admonition is given in Proverbs 3:7: "Be not wise in thine own eyes: fear the Lord and depart from evil."

MAN'S HABITATION

God purposed "before the foundation of the world" for the spiritual bounds of His highest creature, man. Above temporary animal life, man has a spiritual nature which will never die. "And God said, Let us make man in our image, after our likeness.... So God created man in His

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, Tenneessee 37204.

own image, in the image of God created He him." Such an honor conferred on man should cause him to seek the area designed by God for his growth and development spiritually. The only area so designed is that of the body of Christ, our Lord and Saviour.

Early in the lives of our children, parents should give them, by precept and example, a motivation for living. The apostles, at the direction of the Holy Spirit, motivated their listeners with the TRUTH, using the medium of words to convey the message. A reminder of the responsibility God gave to man at creation, namely that of having "dominion over every living thing that moveth upon the earth," may help parents to sense their responsibility to answer that all-important question, "Why are we here?" So Man, having a spiritual nature, has a potential over and above all creatures that are designed for this life only. Man's habitation for his highest nature is in the spiritual realm, protected by "bounds and limitations," subduing and using his earthly body as a home of the soul and to keep it fit for the Master's use.

As parents and teachers, let us ever hold before our children the comfort we enjoy because our Lord Jesus Christ "hath blessed us with all spiritual blessings in heavenly places in Christ." We enjoy these blessings because we, as Christians, are in the area designed for us by God; in His body, His church, His kingdom, with its blessings of prayer, of worship, and with its protection of "bounds and limitations" from Satan and his followers.

In His church, one has the privilege of and opportunity to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" by eating freely of the bread of life and by drinking of the water of life. Therein is the right atmosphere where one may breathe the unpolluted air of purity, for, "Being then made free from sin, ye become the servants of righteousness." When one is born into our Lord's family, the spiritual being takes precedence over the physical being, using it and controlling it so that one can "seek first my kingdom and all these things will be added." "And have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. 3:10).

As members of His body, we are limited to one Head for we are taught that we cannot serve two masters. Our work is limited to that which will honor and glorify Him. "For ye are bought with a price: therefore glorify God See Limitations, page twelve

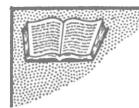
Reprinted In Three Volumes — —

MACKNIGHT ON THE EPISTLES

This is a literal translation of all the New Testament Epistles from the Original Greek, accompanied by the author's commentary in a parallel column. Copious notes gives the conclusions of MacKnight's thirty years of diligent study and research.

Three Volumes — \$29.95 NOW AVAILABLE FROM

THE PRECEPTOR COMPANY
P. O. Box 187 Beaumont, Texas 77704



The Indwelling Of The Holy Spirit

Number 3

Leo Rogol

In the Flesh and In the Spirit—personal, or figurative?

Now we come to the main point of this lesson. WHAT-EVER IS THE MEANING OF THE WORD, OR PREPOSI-TION "IN" AT ONE PLACE MUST BE CONSISTENT



WITH OR IN HARMONY WITH ITS MEANING FOUND ELSEWHERE. If the Word IN is personal, literal, or direct, then it must be applied in the same sense elsewhere in this chapter. Paul wrote: "In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:22). This of course is "an holy temple in the Lord" (vs. 21). Now this

"habitation" is not a literal building for Paul said: "God dwelleth not in temples made with hands" (Acts 17:24). So here again we see that the word "habitation" or in which someone "dwells" cannot be used literally, but figuratively. But in addition we know that man's body is often called a temple, a place of "habitation" (abide in the flesh), a tabernacle, etc.

Now in Rom. 8:8 Paul said that "They that are IN THE FLESH cannot please God." Now if the word IN is to be used literally, directly, then we run into difficulty. Notice these passages that deal with this matter "in the flesh."

Job 19:26: "... Yet IN MY FLESH shall I see God."

1 Cor. 15:30: "FLESH and blood cannot inherit the kingdom of God."

2 Cor. 5:8: "absent FROM THE BODY..."

Phil. 1:21-22: "For me to live is Christ, and to die is gain. But if I LIVE IN THE FLESH..."

Now in Phil. 1:22 this is a literal application, literally, directly living in the flesh. Now, if the "Spirit of God dwell in you" (Rom. 8:9) is direct, personal, as Paul living in the flesh, then how does this reconcile with "YE ARE IN THE SPIRIT"? Was Paul literally living in the flesh and at the same time IN THE SPIRIT? Furthermore, if this indwelling of the Spirit is personal, direct literal, how does Paul justify HIS "living in the flesh" with "they that are in the flesh cannot please God" and with "ye are not in the flesh but in the Spirit"? Is Paul condemning himself in Rom. 8:8-9 for what he said in Phil. 1:22? The reason for saying this is to point out the fallacy, the inconsistency of trying to blend together literal and figurative things pertaining to certain matters of doctrine. This is the same as premillennialists do with the contents of Rev. 20. They try to give a literal application to figurative, or symbolic meanings.

Leo Rogol-Route 4, Box 12-D, Greensburg, Kentucky 42743

Now, in view of these passages dealing with "in the flesh." etc. was Paul saving these brethren at Rome had to die physically, literally? Did he say that those alive, IN THE FLESH, could not please God-since "they that are in the flesh cannot please God" (Rom. 8:8)? Does this mean the man personally INDWELLING the body? Furthermore Paul said in verse 9: "But ye are not IN THE FLESH but in the Spirit ... " If the indwelling of the Spirit is personal, direct, then does Paul mean here that he is speaking to those who are physically dead - no longer personally "indwelling" their corpses? But then, how can they be literally "in the Spirit" since we know the body returns to dust and the spirit of man goes to Hades awaiting the resurrection? We read of Jesus commending his spirit to the Father when he died (Luke 23: 46); Stephen, when he was martyred, cried: "Lord Jesus receive my spirit" (Acts 7:59). But where do we read of one commending his spirit to the Holy Spirit prior to death? I merely brought this out to show the difficulty we encounter when we are not careful in the definition or application of terms as they relate to other matters connected with a certain subject.

And again, in verse 9, it says: "But ye are not IN the flesh but IN THE SPIRIT. Now we have man (already not "in the flesh") "indwelling" the Spirit! Why can't this be personal, direct indwelling of man — IF the "indwelling" of the Spirit is direct or personal??? Where is See Indwelling, page twelve

FILL OUT THE FOLLOWING FOR A LISTING ON THE

Directory Page

Three Dollars Per Month

City & State
Church
Address
Bible Study Time:
Morning Worship Time:
Evening Worship Time:
Wed. Bibie Study Time:
Evangelist
Other Information:
Signed

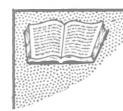
An entry will help those who are traveling or moving to know of the church in your area.

SEND TO:

THE PRECEPTOR COMPANY

P. O. Box 187

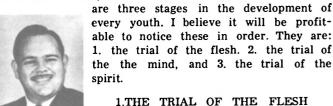
Beaumont, Texas 77704



The Courage of Daniel

Larry R. DeVore

Daniel is one of the prominent characters of the Old Testament. There are three trials mentioned in the life of Daniel in Babylon which show us his courage. These



Read Daniel 1:4-20. Daniel (and his friends) are popular in Babylon-moving

into high circles. Daniel is smart-"skillful in all wisdom, and cunning in knowledge, and understanding science and had ability..." v. 4. He is appointed a portion of the kings food and drink—the very finest fare to be had, and yet he refuses such. He puts a rein upon himself. He avoids all excesses of the flesh. He avoids the king's rich food and cup of wine. He leaves such banquets as sober as when he entered. It was not only that he had to resist the temptation of fleshly appetite: he had to resist being a man "of the world," of conforming himself to those of Babylon. In Babylon it was "fashionable" to eat and drink to excess - to be dissipated. Resisting the wine-cup merely because it is a pleasure requires no great courage. Indeed, one may be only fearing for his good health in refusing the wine. But when to refuse the wine-cup is not "fashionable," the case is different. What is needed is bravery and courage. It requires a daring man, an individualist to say, "I elect to stand alone." Daniel's courage showed forth conspicously on this occasion. The lesson should not be lost on us. Paul said, "...be not conformed to this world.." Rom. 12:2. If public opinion, the opinion of the world (stylized by Babylon) itself is on the side of vice, if the world has moralized sin into "fashionable behavior" (social drinking, gambling, etc.) then the man or woman who resists requires the spirit of a hero and the help of Jehovah God. One is a hero who loves and serves God, and uses his faith to overcome the world. 1 John 5:4.

2. THE TRIAL OF THE MIND

Read Daniel 2. The first trial showed Daniel at the banquet, the second shows him in the study. This is a trial of the intellect. Nebuchadnezzar's "Royal Society" of fortune-tellers cannot interpret the dream. They face death for their failure. Facing such a threat can blind and bar the intellect. The threat of death diverted their attention and prevented concentration upon the subject (also, it was not within their power to interpret the dream since

Larry R. Devore -1802 Caroline Street, South Bend, Indiana 46613. Preacher for the Caroline Street congregation.

this was God's doing). But Daniel had great courage. Upon hearing that all of the fortune-tellers were to be killed, he went directly and confidently to the king and expressed himself that he would, given time, show the king the dream and interpret it for him. This required courage because he did it before God had revealed the dream and its contents to him. v. 16. He went to his quarters and fervently prayed to God to reveal this to him. v. 18. God did so. v. 19. Faith opens the eyes of the intellect. The apostle Paul shared the courage and spirit of Daniel. "I can do all things through Christ that strengthened me." I'hil. 4:13. Do not be paralyzed into in-activity for the Lord. But always abound in the Lord's work 1 Cor. 15:58. Faith will be rewarded. The end of faith is heaven. "Receiving the end of your faith, even the salvation of your souls." 1 Peter 1:9.

3. THE TRIAL OF THE SPIRIT

Read Daniel 6. At the first trial we saw Daniel at the banquet, at the second we saw him in the study. Now we see him facing the den of lions. His trial in this case was distinctively a religious trial (a trial of the spirit). Darius was "conned," tricked by flattery into issuing a decree that no one could petition (pray) to any except himself for thirty days! It was a law that had no business being upon the statutes. It was, in effect, high treason against the God of heaven! To Daniel, this was a trial of the spirit. It was a command to give up thinking (about God) to cease meditation — the exercise of devotion that needs must be directed to God. Man is by nature a worshipping creature (men who know not the true God will create Gods of their own — for example, the Babylonians) and to Daniel, who worshipped Jehovah, it was unthinkable that he cease his devotion to the Most High. The den of lions, then, is a special kind of sorrow — that which belongs exclusively to the innermost life (the spirit of man). Daniel in the lions den has no weapon. David, at least, had a sling and a stone. Daniel has nothing but his See Daniel, page fifteen

Masonry

by Robert McDonald

A Booklet which will dispell the darkness which surrounds the question -Is Masonry a Religion? Also the booklet contains a brief explaination of the initiation ceremonies of the Entered Apprentice Fellow Craft and Master Mason.

> 30¢ per single copy \$15.00 per 50 copies \$25.00 per 100 copies

THE PRECEPTOR COMPANY

P. O. Box 187

Beaumont, Texas 77704



Report On The Philippine Work (No. 1)

Wallace H. Little

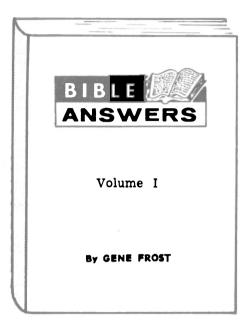
In the 1920's and 1930's several Christians went to the Philippine nation and preached the pure gospel of Christ. The ground had already been partially prepared for people to come out of Roman Catholicism by earlier efforts of various Protestant groups. A people who were considered 90% Roman Catholic were impressed with the more pure form of Christianity which Protestant Denominationalism represented, and when Christians arrived there, some were further moved to return all the way to Jerusalem. The progress of the cause of Christ in that country has always met with opposition. Initially, and continuing since then, the Roman Catholic organization created such problems as it is able, to hamper the work of Christians in teaching the gospel. This extended down to such levels as having municipal authorities refusing saints permission to post sign identifying their place of worship. During the Second World War the Moslems in the southern islands caused much difficulty including the death of at least one preacher. The war itself created many problems not only to the spread of the gospel but made it difficult for churches to meet and worship after the New Testament order. The great diversity of language created tremendous obstacles in spreading God's word. Native preachers from one locale could not be understood in other locations. There are nearly one hundred major and minor dialects used by the Philippino people. And today, the big problem there is the institutional situation created by our liberal brethren.

The center of apostasy today over the institutional issues is in Baguio City, where the Philippine Bible College is situated. This school was started in the 1950's under the "sponsorship" of the Southwest church in Los Angeles, California, and subsequently under the eldership of the Inglewood, California church. Both history and the New Testament demonstrate clearly that Christianity creates apposition. In the Philippines, this oposition has been primarily from external sources until the introduction of institutionalism. And this problem, brought into God's church by those who were members of it, constitutes a far greater danger than any of the externally introduced difficulties.

How far along has the apostasy over institutionalism progressed there? Lines of fellowship have long since been drawn by the Philippine Bible College (PBC). Faithful men who stand on New Testament Christianity are misrepresented, characterized as teaching the "devil's doctrine" and as far as possible isolated from other Christians. Those who have been receiving support through the school have had it cut off. Some whose support came See Philippines, page fifteen

Wallace H. Little — Preacher for the church in Marshall, Texas, P. O. Box 1306, Marshall, Texas 75670.

ORDER YOUR COPY TODAY



Some of the Questions Answered in BIBLE ANSWERS

How can I understand the Bible?

Are there books missing from the Bible?

Is birth-control sinful?

Is one church as good as another?

Is cremation sinful?

Is it all right for women to cut their hair?

What will we look like in heaven?

What is the sin against the Holy Spirit?

Is it all right to have kitchens in the church building?

Is there a difference between being married by a Justice of the Peace and a gospel preacher?

Is it wrong to drink liquor?

Is nudism sinful?

Is it sinful to eat pork?

How did Christ preach to the spirits in prison?

Is it proper to call a preacher "Reverend"?

What is a saint?

When is it permissable to miss services of the church?

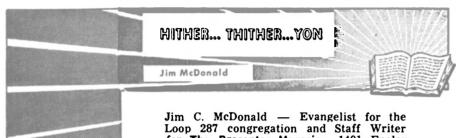
Is it right for adults and young people who are Christians, to wear shorts in public?

Is it true that one may as well do what he thinks?

Stiff Back Binding \$2.25
Paper Back Binding \$1.50

THE PRECEPTOR COMPANY
P. O. Box 187 Beaumont, Texas 77704

CONTRACTOR CONTRACTOR



for The Preceptor Magazine, 1401 Epeley Street, Lufkin, Texas 75901.

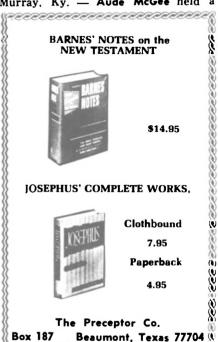
Brethren in Ellettsville. Indiana report one baptism during the month of January - Three were baptized in past weeks at the Floral Heights congregation in Wichita Falls, Texas — Two were baptized in February at the Silver Street church in New Albany. Indiana - One was baptized in February at the Highland Blvd. church in San Antonio. Texas - One was baptized in February at the Bedford. Ohio church - One was baptized in late February at the Southside church in Tulsa. Oklahoma -One was baptized during early March at the Gardiner Lane church in Louisville. Ky. — One was baptized in February at the Steele, Mo. church -Two were baptized during February at the Expressway church in Louisville - One was baptized in February at the Preston Highway church in Louisville — One was baptized during March at the Timberland Drive church in Lufkin, Texas — One was baptized during February at the Hobart, Ind. church - One was baptized during February at the Highland St. church in Hamond, Ind. -Two were baptized in February at the 77th Street church in Birmingham, Ala. — Two were baptized in March at the Loop church in Lufkin, Texas — Two were baptized during January at the Embry Hills church in Atlanta, Ga. - One was baptized during March at the Fairview church in Garden Grove. California - One was baptized during February at the Winchester Road church in Memphis, Tenn. — One was baptized during March at the Huffman church in Birmingham.

Granville Tyler held an early March meeting for the Embry Hills church in Atlanta, Georgia - James Adams was with the Snapfinger Road church in Atlanta during late March - David Tant holds a late April meeting for the Covington, Georgia church lectureship in mid-March was held at the church in Crockett, Texas. Brethren Carl Allen, Clyde Strickland, Hollis Windham, James DeVoll, James Trigg (all former preachers for the church there) and Tom Roberts (presently preaching for the brethren) each spoke one night - Marvin Noble held a late March meeting for the brethren at 77th Street in Birmingham, Ala. - Raymond Harris holds an early April meeting for the Expressway church in Louisville. Kv. -J. M. Gillpatrick held a late March meeting for the Browning Heights church in Ft. Worth, Texas and is to be with the Central church in Pampa. Texas in mid-May - Carl Allen held an early March meeting for the brethren at Smyrna, near Atlanta, Texas

—The brethren at Red Bluff in Pasadena. Texas and a mid-March meeting with Harold Fite preaching -Eugene Britnell held a mid-March meeting for the Wallisville Road in Highlands. Texas — C. D. Plum held a March-April meeting for brethren at Plnao, Ill. - Peter J. Wilson held an early March meeting for brethren in Lancaster, Calif. - Harold Turner held an early March meeting for brethren in Anaheim, Calif. - Robert F. Turner held an early March meeting for brethren at Ontario, Calif. -Bitty T. Jones holds an April meeting for the Southside church in Duncan, Oklahoma - The Southside church in Huntsville, Texas held an early April meeting with different preachers speaking - Luther Blackmon held a meeting for the Knollwood, Ohio congregation in early March and late February -Bob Crawley held a late March meeting for the brethren at Mason, Ohio — J. T. Smith had a meeting with the Zephyrhills, Fla. church in late February; he has an early April meeting for one of the Amarillo, Texas churches and will be in Pontiac, Michigan in an early May meeting

Arnold Hardin held a late February meeting for the brethren in Orange, California - The South End church in Columbus, Ga. held an early Feb. meeting with Grant Caldwell preaching - Homer Hailey held an early March meeting for the brethren at Hardies Chapel in Gordon, Ga. — Wilson Coon held a recent meeting for the Eastside church in Baytown, Texas - Ferrell Jenkins held an early March meeting for the Manslick Rd. church in Louisville, Ky. - Lacky Porter held a Mid-April meeting for the Glen Park church in Hammond, Ind. — Connie Adams holds a late April meeting for the Highland Street church in Hammond - Robert Jackson holds a mid-May meeting for Hessville, Ind. brethren - William B. Murrell held March meetings in the Bahama Islands: spending two weeks on Cat Island and one week on Great Abaco Island.

Brethren in Birmingham, Ala. had March meetings at 9th Street in Bessemer with David Harkrider; Fultondale, Hiram Hutton; Fairfield Highlands, Roy E. Cogdill; Ensley, Maurice Barnet: April meetings are scheduled at Huevton with Curtis Flatt: North Birmingham with A. C. Moore; Cahaba Heights, Eugene Britnell; Midfield, Aude McKee; Vestavia Hills; May meetings are scheduled at Huffman with Cecil Willis and Sumiton with W. D. Burgess — Eugent Britnell held an early March meeting for the Fulton St. church in Butler. Mo. -Weldon Warnock holds an early April meeting for the brethren at Scioto-ville, Ohio — William Wallace holds a mid-April meeting for the Hobart. Indiana church - Homer Hailey holds an early May meeting for the Arch Street church in Little Rock, Ark. -James Moore, Owen McGee, Ben Thomasson, Glenn Walker and Elmer Edwards all spoke on a lectureship during April at the Southern Oaks church in Lake Jackson. Texas — Bob Craig held a late March meeting for the brethren in Denton, Texas. Bob also holds an early April meeting for the Wonsley drive church in Austin, Texas and a late April meeting for the brethren at Brazoria, Tex. Rufus Clifford held a mid-March meeting for the brethren at Imhoff Ave. in Port Arthur, Texas - James Trigg held an early March meeting for the Ridgecrest church in Orange. Texas —Robert F. Turner held a late March meeting for the brethren at Central in Beaumont, Texas - Harry Payne holds a mid-May meeting for the brethren at West Murray in Murray, Ky. — Aude McGee held a



A MODEL CHURCH Hebrews 8:5 Ephesians 5:23-28 IS NOT Body of Christ - Eph. 1:20-23 1. Building - Acts 7:48; 1 Pet. 2:5 Called Out - 2 Thess. 2:14 2. Denomination - Matthew 16:18 House of God - 1 Tim. 3:15 3. Political Org. - John 18:36 IT IS Kingdom of God - Col. 1:13-14 Church of 1st Born - Heb. 12:23 W Bible Only Creed - 2Jn 9; Jas. 1:25 1. Doctrine of Men Н IT HAS 2. Human Names Bible Names - Rom. 16:16; Col. 3:17 A Bible Conditions of Membership 3. Men's Opinions Т Worship Regular - Acts 20:7; Heb. 10:25 1. Forsake Assembly IT DOES Dwells in Unity - Eph. 4:1-6 2. Divided - 1 Cor. 1:10 Does Good Work - 1 Cor. 15:58 3. Neglect Work - Mt 20; Rev. 13 In Spirit Sing 1. Lip Service - Matthew 15:18 Н IT 0 In Truth Pray 2. Vain - Matthew 15:9 WORSHIPS W Teach 3. Formality - Matthew 6 Giving Lord's Supper

March-April meeting for brethren in Middletown, Ind., an early April meeting for the church in Eastland in Nashville and holds an early May meeting at the Evendale church in Cincinnati, Ohio — John Iverson held a gospel meeting during March at the Dickenson, Texas church - H. E. Phillips held a late February meeting for the Gardiner Lane church in Louisville — Billy Jones held a mid-March meeting for the Caddo Street church in Cleburne, Texas - Charles Morton held an April meeting for the Westside church in Irving, Texas -Paul Keller held a late March meeting for the brethren in Akron, Ohio (Southeast church) - William Wallace holds a May meeting for the Cedar Ave. church in Moundsville, West Virginia.

The building of the Embry Hills brethren in Atlanta, Georgia is moving toward completion - Brethren in Crockett. Texas have completed their new building — John Coffman has moved to work with the Seminole Drive church in San Diego, Calif. — Clyde Goff has moved to Palm Springs, California where he will work with brethren there — Jim Ward is moving soon to work with the Brown Street church in Akron, Ohio -Connie Adams has moved to work with the Manslick Road church in Louisville, Ky. — Wayne Payne is returning to Nigeria - Harold Fite

reports that five have been baptized. to restored and identified with them at 62nd and Indiana in Lubbock, Tex. For the months of November, December and January brethren there averaged 133 with a high of 175 one Lord's Day. Contributions averaged \$349 for the same period — Brethren in Littlefield have built a meeting house and need pews -"The Highway 287 church in Groveton, Texas announces two approaching gospel meetings. March 29-April 3 Johnny Stringer will preach a series on first principle lessons. June 28-July 8, Mike, Lewis, Don and Cecil Willis will alternate each evening in preaching the gospel. (Groveton is the home town of the Willises. Their parents, brother and sister O. J. Willis worship with this congregation)" -Paul Stringer

Death: Alton Thompson member of the Timberland Drive church in Lufkin, Texas was claimed by death in early March. Brother Thompson had been a long time resident of Lufkin and had meant much to the cause of Christ in this city, having served as an elder and also preached at different communities near Lufkin. At the time of his passing he was leading singing a great deal of the time at Timberland Drive. Lufkin will miss Alton. He leaves behind two sons and three daughters, besides his wife, Annie.

PUBLIC DEBATE: "There will be a public debate at the city Aud. Pensacola, Fla. March 9 thru 12 between Mr. D. L. Welch of the Pentecostal church and Al Watkins, church of Christ. First two nights on Godhead, next two on the formula for baptism. s/Al. Watkins, Pensacola, Fla.

Thomas Hogland, Box 320 Noblin Road, Rt., 2 Cleveland, Miss. 38732: "I am now working with the North Cleveland congregation here in Cleveland, Miss. Although small in number the congregation has a nice meeting house. Several fine congregations are having fellowship with me in this work. When in the delta of Mississippi visit with us.'

Giles M. Painter, Newton, N. C.: "The first Sunday in March will mark the beginning of our second year of the Lord's work here at Newton. We rejoice that nine have answered the Gospel Call, three restored (out of service for years), six baptized into Christ. This brings our number to 21 obedient, faithful members, attendance and interest good.

"We have purchased a nice lot, on which we hope to start the construction of a building (which we are in dire need of) in the very near future.

"Thanks, brethren for the many prayers, and your letters of encouragement. When in this area worship with us."

truth is understood by all. They must then be ready and able to vindicate it as truth, prove it is so. They must, finally press constantly and vigorously for a recognition of and proper response to the claims of truth and right upon the hearts and lives of men. In so doing, they must hesitate not to expose and oppose error and evil and the spurious character of their persistent claims upon the thoughts, affections, and conduct of men. The scriptural rule is well expressed in the following passages: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.) "Through thy precepts I get understanding: therefore I hate every false way." (Psalms 119:104.) "Abhor that which is evil: cleave to that which is good." (Rom. 12:9.) Apathy, indifference and complacency in the presence of evil or the activities of evil men is to invite disaster. Might does not make right, but might often prevails, in fact, almost invariably prevails, over "indifferent goodness." (Many of the thoughts of this article were suggested by an article called "Positive Action Needed," Nuggets, June 1966, JWA)

EDITORIAL. Elders In Every (Continued from page 2)

In the above report we see a single church's elders overseeing not only the congregation where they worship but also at the same time overseeing another congregation in the same city, perhaps, fifteen miles or more away. If such an arrangement is right and Scriptural, what would be wrong in these elders similarly assuming the oversight over all of the churches in San Antonio? There is just as much divine authority for them to oversee all of them as there is for them to oversee two of them.

It is significant the Oak Hills elders were requested to assume the oversight and did not, by moral or physical force, wrest it from them Congregational independence is seldom lost by either physical or moral force but by voluntarily yielding it.

Likewise, the elders responded to what appeared to be a pressing need on the part of Grove Avenue. So many departures from truth have been made on the plea of the urgency of need. The missionary society was introduced on the grounds the churches were not adequately causing the gospel to be preached. Instrumental music in worship to improve the quality of the singing. The sponsoring church on the claims the gospel was not being adequately preached and that certain needy were not being cared for adequately. Entertainment of the young as a congregational instead of a family responsibility using the excuse the family was failing in this respect.

That Grove Avenue (1) felt inadequate to maintain the conduct of her own affairs and (2) voluntarily gave up her God-given responsibility to manage her own affairs and requested others to do it for her makes it right neither for Grove Avenue nor for Oak Hills.

It is significant in the above announcement the Oak Hills elders make no appeal to Scriptural authority what-soever.

The New Testament teaches that elders function with respect to only a single congregation. Acts 14:23; Acts 2:28: 1 Peter 5:2-3.

WORD STUDIES

(Continued from page Three)

We know that we all have knowledge." Since it is said in verse 7: "Howbeit there is not in all men that knowledge...," we readily observe that the apostle's meaning is that in the greater part of the Corinthian brethren there was that knowledge alluded to.

1 Cor. 11:2 "Now I praise you that you remember me in all things, and hold fast the traditions even as I delivered them to you." But you will remember that they had not followed the apostle's instruction concerning the Lord's supper. Therefore, he means that the Corinthians has followed him in the greater part of what he had instructed. Otherwise, there is a plain contradiction.

Acts 2:44 "And all that believed were together, and had all things common..." Who is there among informed students who believes this affirms they shared wives, etc. etc..

All is also used to mean the greatest degree of the quality to which it is applied.

1 Cor. 13:2 "And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love I am nothing." That Paul here speaks of the greatest degree (or measure) of prophecy and faith (faith here being the supernatural endowment of miracle power and the accompanying confidence or faith to work such miracles) must be equally evident to all since there were limitations or measures of such gifts.

1 Tim. 1:16 "...howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an example of them that should thereafter believe on him unto eternal life." i.e., show forth his longsuffering to the greatest degree.

James 1:2 "Count it all joy, my brethren, when ye fall into manifold temptations..." i.e. count it the greatest joy or joy in the utmost.

Again, All is sometimes used to signify some of every kind.

Matt. 4:23 "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sicknesses among the people." The first "all" suggests that Jesus toured the greater part of Galilee and in doing so healed (according to the next two "alls") some of every kind of disease and sickness.

(To be Continued)

— RADIO PROGRAM — SUNDAY MORNINGS — 8:00 A.M.

0000000000000

KLVI-Beaumont, Texas (560 kc)

Presented by North Main congregation, Vidor Tex.

say that he was successful in an effort to baptize a lady by calling upon her to read Mark 16:16 and to make the verse say what she thought it taught. Having attempted to do so, she then understood that men are to be baptized in order to be saved, and not because they are already saved. Thus she requested baptism for the right purpose.

God's "sound words" never lead men to be baptized for the wrong purpose. I recently heard W. Carl Ketcherside speak and reply to questions in an effort to promote fellowship on the part of all churches of Christ with the Independent Christian Churches, the Disciples of Christ Christian Churches, and with others who have been immersed in order to obey Jesus. He taught that baptism is "for the remission of sins," and essential unto that end. But he also taught that the essential aim, on the part of the party being baptized, is to obey Jesus, and that baptism with that aim results in remissions of sins, though the party has been taught and believes that he is not to be baptized in order to obtain remission of sins. In reply to a question, he said that such is New Testament baptism. He further said, in reply to a brother's question, that we should regard Billy Graham as a brother in Christ, but admitted that Graham does not, in his public preaching, tell men what to do to be saved.

Such teaching does not "hold fast the form of sound words." Read Mark 16:16; Acts 2:38; 22:16; 1 Peter 3:21 and John 3:5 distinctly and give the sense, and those who respond by obeying Jesus will be baptized in order to obtain remission of sins. When the Jews on Pentecost, being convicted of their sins and in an effort to obtain God's forgiveness of their sins, said to Peter and the other apostles, "Men and brethren, what shall we do?" Peter authorized them to be baptized, saying "... be baptized...for the remission of sins..." (Acts 2:38.) "For the remission of sins" expresses the aim that they were to have in being baptized. And those who received the word and were baptized (Verse 41) knew that remission of sins required baptism on their part. As rendered by the NASB, 1 Peter 3:21 says that baptism is "an appeal to God for a good conscience." But there is no "form of sound words" telling us that baptism to obey Jesus, while believing that it is not to obtain remission of sins, will result in the remission of sins. Such teaching will lead away from an understanding of the New Testament design of baptism, and the man who believes the design is remission of sins, while trying to justify men who openly deny the same, is on a course that could lead him to an open denial of the same truth.

Whatever truth is to be taught, the most effective language to use is that of the Bible. We cannot answer a modernist's denial of the deity of Jesus by simply referring to scripture to prove that He is "the Son of God." But neither can the modernist refute the language of Matthew 1:18, 22-23; John 1:1-2,14 and 1 John 1:1-3. Open the Book, read distinctly, give the sense; and though the person who hears may not believe the truth, he will understand that Jesus is represented in the New Testament as the divine Son of God. Make the same use of Hebrews 1:1-2; 2 Peter 1:20-21; 1 Corinthians 2:12-13, et al, and those who hear will understand that the Bible claims

verbal and plenary inspiration. Follow this procedure in teaching on grace, faith, the efficacy of the Savior's blood, the resurrection, marriage, fellowship, authority, the judgment, heaven and hell; and those who hear will learn God's own thoughts on these subjects though they may or may not embrace the truth.

"If any man speak, let him speak as the oracles of God..." (1 Pet. 4.11.)

LIMITATIONS (Continued from page five)

in your body and in your spirit which are God's" (1 Cor. 6:20). "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever, Amen" (1 Peter 4:11). Ample provisions have been made for His children to do the work of the ministry, to edify each other and to teach those who know not the truth. These is then no excuse to go beyond those bounds and limitations for service in His name.

In Matthew 4, there is a perfect example of the limitations God has placed on our worship. Satan, appealing to the "pride of life," tempted Jesus by showing Him "all the kingdoms of the world, and the glory of them," saying, "All these will I give thee, if thou wilt fall down and worship me." Jesus used the "sword of the spirit" effectively. He said, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Deut. 6:13). That same "sword" is available to us today and its use will be just as effective now as then.

Parents will have to start early in the life of their child to get him equipped for the battle of life. We learn in Psalm 119 the way to real success and happiness: "Blessed are the undefiled in the way, who walk in the law of the Lord,... With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee."

Yes, a Christian's life must be within the bounds and limitations which God has set for His children, if he gives due honor to his Head. Christ has given a pattern for worship and for service. All is to be done in His name, by His authority.

INDWELLING (Continued from page six)

there a transition of thought, of definition with regard to "IN" or "DWELL"? If it is the personal and direct indwelling of the Spirit in these passages, then by what line of reason, or principle, can we say this is not the case with regard to "Ye are... IN THE SPIRIT"? To rule the application of this one way with regard to "in the Spirit" and to rule the application of this another way with regard to "Spirit dwell in you" is arbitrary reasoning without textual support. Notice how this reads:

NOT IN IN

— but —

the flesh the Spirit

If "not in the flesh" does not mean physically, then "in



Build a Reference Library

The PRECEPTOR has selected these volumes as worthy additions to your religious library. Their practical and lasting value make them good investments. Just circle the code number of your choice on the order form below for prompt service.

1. Halley's Bible Handbook, by Henry
H. Halley - An abbreviated Bible
commentary, a mazing archaeological
discoveries, an epitome of church his-
tory. Notes on each of the Bible books.
Completely indexed according to con-
tents, list of maps, photographic illus-
trations, archaeological notes, etc.
Each

- 2. Dehoff's Bible Handbook A complete introduction, contains a dis-7. cussion of all Bible writers, an outline stamped, beautifully jacketed.
- International Standard Bible Ency-Regular Edition clopedia - This outstanding com- Thumb Indexed plete reference dictionary explains every word of significance in the Bible and Apocrypha and gives detailed infor- 8. mation on archaeological discoveries, lands, manners, customs, family life, occupations, and the historical and religious environments of the Hebrew people. It's 3500 pages of solid information, profusely illustrated.

- Dictionary General Editor, Merrill C. Tenney. The completely new Bible dictionary. More than 5,000 entries, competently handled by 65 leading scholars; more than 700 photos, charts and drawings, 40 pages of new, \$9.95 full-color maps, indexed.
- 5. Baker's Bible Atlas By Charles F. Pfeiffer. A brand new conservative atlas containing 333 pages, 26 colored maps, 75 photographs, numerous black and white maps, and charts, chronological tables and gazetteer. Upto-date on archaeology and history.

Testament Words - W. E. Vine. and grammatical foundation. This work supplies that foundation. It is a dictionary, concordance and commentary —all in one..... \$12.95

Young's Analytical Concordance -New and revised edition. 311,100 and synopsis of every book in the Bible; references, marking 30,000 New Testfifty new maps, charts, and outlines; ament readings. Original Hebrew or together with much information valuable Greek, with literal meaning and parallel to any Bible student, but especially passages. Thoroughly revised with those who teach. Cloth binding, gold scrupulous care. Valuable and impor-\$4.95 tant Supplement Index Lexicons to the Old and New Testaments.

\$15.50

By Alexander Cruden. This con- the greatest possible profit. the language and literature of Bible cordance is based on the original work 360 pages....... of Alexander Cruden. Over 200,000 references to the Old and New Testa- 12. The Bible Book By Book - By J. B. ments. Explanatory notes, proper names, and the concordance listings hand study of the background, mesare under one alphabetical arrangement sages, and writers of the Bible. Used \$39.50 for easy reference. Ministers and Bi- as textbook in many secondary schools, ble students will find this volume useful colleges, and Bible schools. Adaptable The Zondervan Pictorial Bible at all times. 783 pages..... \$4.95 for individual use......

- An Expository Dictionary of New 9. Smith's Bible Dictionary By William Smith. A complete Bible dic-Sound understanding of the Scriptures tionary. Contains 818 information depends on sound exegesis, which in packed pages with more than 400 illusturn depends on a firm textual and trations......\$4.50
 - 10. The Complete Works of Flavius Josephus - These famous writings are among the most esteemed monuments of ancient learning. This authoritative translation makes the words of Josephus available in English, and includes an explanation of Jewish weights, measures, coins, and reckoning of time, together with a list of the ancient authorities Josephus cites.

\$7.95 \$4.50

- \$13.75 11. The Bible Period By Period By J. B. Tidwell. Each book is studied as a part of the history under consideration. A brief outline of each book is Cruden's Complete Concordance - given to help the student read it with
 - \$3.25
 - Tidwell. Concise guide to a first-

	The Po	•					187,	Beaum	•	exas 7	
Payme	ent enclos	ed - \$									
1	2	3	4	5	6	7	8	9	10	11	12
Nam	е										
Add	ress										
City							-				
Stat	e						z	ip Code	·		

\$7.95

Directory

\$3.00 Per Entry

MERCED, CALIFORNIA
Church of Christ
Bible Study
Morning Worship
Wed. Bible Study 7:30 P.M.
Morning Worship 11:00 A.M. Evening Worship 6:00 P.M. Wed. Bible Study 7:30 P.M. Evangelist: Charles Bailey Phones: 722-9127; 722-7867
VENICE, CALIFORNIA (Los Angeles area)
Church of Christ
Bible Study 9:45 A.M.
Morning Worship 10:45 A.M.
Morning Worship 10:45 A.M. Evening Worship 6:30 P.M. Thursday, Bible Study 7:30 P.M.
Inursday, Bible Study 7:50 F.M.
James W. Hester, Preacher Phone 391-5703
MIAMI, FLORIDA
Miami Shores Church of Christ 10275 N E. 2nd Avenue
Sunday Bible Study10:00 A.M.
Morning Worship
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 Study10:00 A.M.
Morning Worship 11:00 A.M. Evening Worship 6:30 P.M.
Evening Worship 6:30 P.M.
Wed. Bible Stury 7:00 P.M. Evangelist, Ronald V. Lehde
Phones: 762-9692; 762-2030
FAIR LAWN, NEW JERSEY Church of Christ
Plaza Road and Marlot Avenue
(The building is located 9 miles West of the George Washington Bridge.)
of the George Washington Bridge.) Fair Lawn, N. J., 796-4497
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.
Morning Worship 10:45 A.M. Evening Worship 6:00 P.M. Wed. Bible Study 7:30 P.M. R. B. Rankin, Sr., Preacher
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.
Evening Worship
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 Worship10:45 A.M.
Evening Worship 6:00 P.M. Wednesday Evening 7:30 P.M.
wednesday Evening 7:30 P.M.
Evangelist: Howard E. Miller Phone: Off. 377-3161; Res. 377-4892
Filolie: O11. 377-3101, Res. 377-4092
ALVIN, TEXAS
Church of Christ
Westhouse and Lee Streets
(5 Blocks west of Hwy 35)
Bible Study10:00 A.M.
Morning Worship10:50 A.M.
Evening Worship 6:00 P.M.
Wed. Bible Study 7:30 P.M.
AUSTIN, TEXAS
Church of Christ
2000 South Fifth at Brodie
Bible Study 9:45 A.M.
Morning Worship 10:30 A M
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 Worship10:30 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
D:11 0 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

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 Brow	wn	

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.

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 Hw	y. 190—Amy Ln.

HOUSTON, TEXAS Norhill Church of Christ

Cottage	at	Regar	1 (Near	Downt	own)
Bible S	tudy				10:00	A.M.
Morning	Wo	rship			10:45	A.M.
Evening	Wo	rship			6:00	P.M.
	861-	7235	Or	864-3	855	

KERRVILLE, TEXAS

Junction Hwy. Ch	urch of Christ
Halfway between Ke	rrville & Ingram
Bible Classes	9:45 A.M.
Morning Worship	10:45 A.M.
Evening Worship	6:00 P.M.
Wednesday Evening	7:30 P.M.
Elmer Moore	, Preacher

P. O. Box 1594 Phone: 257-6345 LUBBOCK, TEXAS Church of Christ

	62nd	and	Indiana	Ave.	
Bible	Classe	s		9:30	A.M
Morni	ng Wo	rship		10:30	A.M
Eveni	ng Wo	rship		6:00	P.M
Wedne	esday 1	Eveni	ing	7:30	P.M

Evangelist: Harold Fite Phones: 795-9731; 792-4155

SAN ANTONIO, TEXAS Church of Christ 1226 Highland Blvd.

Bible Study	9:30	A.M.
Morning Worship1	0:30	A.M.
	6:00	
	7:30	P.M.
Evangalists:		

Evangelists:
Stanley J. Lovett—W. L. Wharton, Jr.
John Witt

-See Next Page For More Listings-

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.

Directory

Continued from preceding page

VIDOR, TEXAS

Jack Thompson, preacher Phone 769-3497

WICHITA FALLS, TEXAS Floral Heights Church of Christ 1814 Buchanan

Bible Classes	9:45	A.M.
Worship	l0:45	A.M.
Worship	6:00	P.M.
Wednesday (Ladies)	10:00	
Wednesday	7:30	P.M.
Donald Willis, Evange		

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		
J. W. Evans, Evang		
Phones: 560-7909; 250		

the Spirit" does not mean directly, or "indwelling." But in the very same thought Paul said "The Spirit dwell in you." Hence, if the other cannot be used in the literal, direct, or personal sense, then neither can a direct or personal meaning be applied in the latter case. Hence, if man is "in the Spirit" by being "spiritually minded" (obeying the law of God, vs. 7), this then is used in a figurative, representative manner. And so, for the Spirit to be "in you" must be taken in the same manner, by "spiritual things," or "spiritual words" whereby man can be "spiritually minded." And here I ask, is man "spiritually minded" by the personal indwelling of the Spirit, or by being "subject to the law of God" (vs. 7)? If it is by subjection to the law of God, and by that "Ye are IN THE SPIRIT," then by the same token the "Spirit dwelleth in you" (vs. 9, 11), by being in subjection to the law or word of God. Hence the Spirit "indwells" by means of or representatively by His Word.

But notice still another thing pertaining to this matter. Again I refer to verse 9: "Ye are IN THE SPIRIT." Yet in the same thought he said "if so be that the Spirit of God DWELLS IN YOU." If this be literal, personal, then it must consistently be so in either case. HOW CAN THE SPIRIT PERSONALLY INDWELL ONE WHO SIMUL-TANEOUSLY PERSONALLY INDWELLS THE SPIRIT? To make a personal direct application concerning the indwelling of the Spirit makes Paul's statement an impossibility and an absurdity. Again, how can it be by the word that we are IN THE SPIRIT and turn right around and give a personal, literal application concerning the Spirit "in you"? You simply cannot read these passages as single, harmonious continuity of thought and then make applications to them running the opposite directions. (To be continued)

PHILIPPINES (Continued from page eight)

directly from liberal churches in the United States find that the PBC has written derogatory reports to these churches urging discontinuance of this support. A preacher who will not "line up" is summoned to the college to explain, and if the explanation is unsatisfactory, to recant. He had better do so if he expects to continue receiving financial aid from liberal US churches.

The Philippine Bible School is today the defacto headquarters of the emerging Church of Christ Denomination. Ken Wilkie, president, and the so-called American "missionaries" who run that school comprise its "Pope and Hierarchy." It requires no prophet to see that the dejour recognition of its headquarters status will not be long in coming.

I am writing these reports for several reasons: first—to inform brethren in the United States of the conditions in the Philippine nation. Second—to try and locate support for the faithful men in that country that they might be freed from secular labor and thus able to preach the gospel. Third—to do what I can to reduce or eliminate the influence of the Philippine Bible College and curb the apostasy it is leading. With God's help, these aims will be accomplished.

DANIEL (Continued from page seven)

faith in God. He must depend entirely upon God to deliver him. Daniel's strength must come from outside the cave — from Jehovah God. Daniel needs fortitude of the soul. God did indeed deliver him. This is faith triumphant!

For Daniel to give up prayer even for thirty days would be a more dangerous venture than to enter the den of lions unarmed! Can we today afford to do without prayer? HARDLY! "Pray without ceasing..." 1 Thess. 5:17. "Continue in prayer, and watch in the same with thanksgiving." Col. 4:12. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made know unto God." Phil. 4:6.

Let not the lessons of Daniel be lost on us today. Let us, with faith in God, face our trials of the flesh, mind, and spirit. Let us face them confidently, knowing that by faith we can overcome the world. 1 John 5:4. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed..." Romans 5:1-5 KJV. (Credit is given to George Matheson in "Representative men of the Bible" for the key points and some thoughts in this article. The arrangement and presentation is mine. LRD.) End

Send for your NEW Catalogue!

25th Anniversary

TEXAS NORMAL SINGING SCHOOL Sabinal, Texas

June 7--19, 1970

Now Offering Nineteen Courses in a Four Summer Curriculum to Train Song Leaders, Song Writers, Singing School Teachers, Camp and Singing School Administrators.

Our Classes Offer Quality Teaching Aided By Mechanical Photographic, and Electronic Teaching Aides and Supplemented By Books Published Exclusively for This School.

WE ALSO OFFER A CORRESPONDENCE PROGRAM

For more information, write or call:

EDGAR FURR 1109 Ave. I Del Rio, Texas 78840 Phone (512) 775-7627

THE PRECEPTOR MAGAZINE
Post Office Box 187
Beaumont, Texas 77704
Return Postage Guaranteed



Living Moments with the Living Word

James W. Adams



No Small Corruptions

Several nights ago, I was watching a movie on television entitled, "The Mask of Sheba." In the development of the plot, a high priest of an ancient African monastery of a



religious cult, the practices of which were a cross between Judaism and apostate "Christianity," made a statement which caused me to reach for my pen and notepad. He said, "To act against one's belief is corruption, and there is no such thing as a small corruption." I failed to obtain the name of the writer of the script for this movie, but regardless of his identity,

his statement is both true and provocative, particularly in the context of modern permissiveness both in society and religion.

Small Things

Long ago, the prophet Zechariah asked, "Who hath despised the day of small things?" (Zech. 4:10.) Zechariah was a prophet of the post-exilic period. His reference was to an attitude characteristic of some Jews of his time relative to Zerubbabel's small beginning in the laying again of the foundation of the temple which had been destroyed by Nebuchadnezzar. They contrasted in their minds the original glory of Solomon's temple with Zerubbabel's effort and despised the latter. Haggai puts their contempt into words by asking, "Who is left among you that saw this house in her first glory? and how do you

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

see it now? is it not in your eyes in comparison of it as nothing?" (Haggai 2:3.)

In New Testaent times, Jesus recognized the tendency of men to despise small things. To offset and counteract such discouraging influence with reference to the work of his kingdom, he taught the parable of the mustard seed. This parable is both doctrinal and prophetic in character. Historically, it anticipates the tremendous growth of the kingdom of God, hence is prophetic. Doctrinally, it ephasizes the fact that great accomplishments are often characterized by small and inauspicious beginnings, particularly in God's work.

The Bad As Well As The Good

The prophets and Jesus emphasized the fact above with reference to good things—things approved and blessed of God. However, the principle is equally applicable to tkings that are bad. Concerning the influence of a little evil, Paul asked, "Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. 5:6.) A week or so ago, this writer was privileged to attend a seminar on "Alcoholism" held at Stephen F. Austin University here in Nachogdoches. One of the speakers made an impressive speech on the subject, "Alcoholism—The Iceberg Disease." In tracing the steps of a developing alcoholic, he observed, "A See Corruptions, page eleven

VOLUME 19	APRIL, 1970	NUMBER	6
	In This Issue		
The Issue,			
	ovett	Page	2
Word Studies, N			
	on, Jr.,	Page	3
	oman's Influence,	_	
	Foy	Page	4
I Must Respectfu		Dogo	5
Trend To Denom	nley	rage	J
	, 	Page	6
	ormonism, No. 10,		٠
James W. He	ester	Page	7
That "Space Flig	ht" Article!,		
	e	Page	8
Hither Thither		_	_
	nald		9
	hat Shall 1 Do With		10
Danny A. Br	own	Page	ΙÜ

The Precentor Magazine

Stanley J. Lovett
Editor
4123 Valleyfield Drive
San Antonio, Texas 78222

TERMS OF SUBSCRIPTION

In the United States and possessions; 1 year—\$3.00; 2 years—\$5.50; 3 years \$8.00; 4 years—\$10.50; 5 years—\$13.00; per year in advance.

In clubs of five or more at one time (new or renewal) \$2.60 per year each in the United States.

Thirty issues per month sent to persons of your choice for \$7.50 per month.

Address all communications concerning subscriptions and changes of address to The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 or telephone Area Code 713, Number 866-2961.

YOUR ADDRESS

We cannot be responsible for delivery of your paper unless you keep us informed as to your correct address with zip code number. When changing address be sure to send both you old and new address.

SECOND CLASS ENTRY

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

OWNER AND PUBLISHER

Staniey J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas 77704. Published monthly at Beaumont, Texas. Printed by The Preceptor Company.

ARVERTISING RATES

Display advertisements: \$3.00 per column inch; ¼ page-\$12.00; ½ page-\$20.00 and full page - \$35.00.

SUBSCRIPTION BLANK

Yes, enter my subscription to THE PRECEPTOR

Name	
Address	
Save On Long T	erm Subscriptions
□ 1 yr. —3.00	☐ 4 yrs.—10.50
□ 2 yrs.—5.50	☐ 5 yrs.—13.00
□ 3 yrs.—8.00	

THE PRECEPTOR
P. O. Box 187 Beaumont, Texas 77704

□ New

☐ Renewal





The Issue

The paramount issue in the religious arena is, and ever has been, whether or not the Bible is indeed the word of God.

God had scarcely spoken to man when his word was quickly and unequivocally denied. The serpent attempting to create dissatisfaction in Eve with her new and wonderful home, subtly suggested by interrogation that her personal liberty had been circumscribed by God. The primeval woman replied factually with a statement of both their liberty and also of the single prohibition. When she specified the fruit of the tree in the midst of the garden had been forbidden both herself and also her husband, the Serpent boldly lied, "Ye shall not surely die." Never was an issue more squarely joined than this one between Jehovah God and the Devil:

God said, "....lest ye die."

The Devil said, "Ye shall not surely die."

This issue which was first raised with the first pair of human beings has raged throughout the history of man on the earth and unabatedly continues so.

The real religious issue today is whether or not the Bible is actually the word of God or whether it is but the word of man. God in his word and through his children affirms it is: Satan through his children denies it is.

Following the famous Scopes trial in Dayton, Tennessee, which began July 10, 1925, and for some time thereafter great interest, study, preaching and writing were done with reference to the relationship of the Bible and the theory of Organic Evolution. Then for a number of years anti-evolutionists were at least comparatively quiet with reference to the subject. There has been a resurgence of interest in it in more recent years. Presently evolutionists are pushing the theory with much enthusiasm. This is particularly true in some colleges and even high schools. In Texas during the past year, the state schools text-book committee, over protests, selected for the first time a high school text which teaches organic evolution as a fact.

Brethren should concern themselves with what is being taught in the public schools and other propaganda means for pushing acceptance of the theory. (Continued on page eleven)



Word Studies

Number Two

BOWELS

When the writers of the scriptures came to express the tenderest affection they used the term bowels. The term is



also employed to describe vehemence of desire. When love is mixed with pity it occasions a commotion and noise in the bowels and this, being observed, it came to be the term elected to express such feeling. In Isa. 63:15, "Sounding of the bowels"; In 2 Cor. 7:15, "And his inward affection" (bowels); Phil. 2:1, "In any bowels and mercies"; and in Philemon 20,

"Quite my bowels."

BREAD

Bread is put for the whole of one's diet or provision of the table. 2 Sam. 9:7, "Thou shalt eat bread continually at my table"; Matt. 6:7, "Our daily bread" (food of all kinds); Mk. 3:20, "They could not so much as eat bread" i.e., take food; Mk. 7:5, "Eat bread with unwashen hands" i.e., eat food with unwashed hands.

CALLED

The use of this term affords some interesting points of observation. Often the scriptures use the term in the sense of simply "to be." Hence, in Romans 7:3, the woman who is married to another while her husband lives shall "be called" and adulteress, i.e., shall be an adulteress. It may be that people will call her many different things but the point is on what she shall be. To the English reader, unfamiliar with the use of the term, it sounds as if the writer is saying that people will call her, or refer to her, as an adulteress. But this misses the point since the writer is showing what she is, not merely by what terms men may happen to refer to her. In 1 Jno. 3:1, "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God," i.e., that we should be the Sons of God. Merely calling one something and his being it are not the same thing. This use of the term "called" is the cue to the real meaning of Isa. 62:2. Here the prophet is saying what the people of God will be, not merely what they shall be called as we are wont to understand it in our language. Too, the term called sometimes means held, acknowledged or accounted.

COMMON

Many of the things commonly used by heathen people

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

were, by the Law of Moses, unclean or forbidden the Jews. So, it is not unusual to find the Hebrew people speaking of a thing as "common" when they mean a thing unclean or forbidden by the law of Moses. Matt. 15:11, that which cometh out of a man defileth (renders him common) him...: Rom. 14:14, "There is nothing (common) unclean of itself; Heb. 10:29, "Counted the blood of the covenant," etc., (a common) an unclean thing...ie., the blood of a sinful or unclean person.

DOCTRINE

The term "doctrine" is applied to not only what is taught but also to the action of teaching; a discourse in which something is taught. Mk. 4:2, "taught them many things by parables and said unto them in his doctrine" (discourse) (also Mk. 11:18; 12:38); Acts 2:42 "And they continued steadfastly in the apostle's doctrine and fellowship..."; 1 Cor. 14:26, "Each of you hath a psalm, hath a doctrine, etc., "hath a discourse."

EAT, DRINK

The Hebrews frequently represented wisdom by both meat and drink. Beyond this, but related to it, they used the phrase "eating and drinking" to denote the operation of the mind in receiving, understanding, and applying doctrine or instruction of any kind so as to be strongly moved by it. Jer. 1:16, "Thy words were found, and I did eat them"; Ezek. 3, "Son of man...eat this roll, and go and speak to the house of Israel" (consider, understand, and get this roll by memory, and then go and speak to the house of Israel); Prov. 9:5, "Come eat of my bread, and drink of the wine I have mingled.6. Forsake the foolish and live, and go in the way of understanding"; Jno. 6:51, "I am the living bread which came down out ot heaven. If any man eat this bread he shall live forever"; here "bread" is put for teaching and also moral qualities that are nourished in the mind by sound teaching. In 1 Cor. 5:8, "The unleavened bread of sincerity and truth." Farther to eat and drink any quality, signifies to intimately to partake of it. 1 Cor. 12:13, "Have been all made to drink of one Spirit"; 1 Cor. 11:29, "Eateth and drinketh judgment (punishment, wlw) to himself."

ELECT

This term, along with chosen, frequently means the most excellent, the chief, or the most precious among other things of the same kind, because excellence is the reason some things are chosen preferably to others. So, in Ex. 15:3, the chief captains of Pharaoh are called "his elect captains"; 2 Kings 19:23, "His (elect) choice fortress; Rom. 16:13, "Rufus chosen in the Lord" (i.e., an excellent Christian); 1 Tim. 5:21, "Elect angels" are the chief angels; 1 Pet. 2:6, "Behold I lay in Zion a chief corner stone, elected, precious"; 2 Jno. ver 1, "Elect lady" (excellent lady) and vr. 13 "elect sister" (excellent sister).

to be continued

Why not enter a listing on the Directory Page? The address and time of services of the congregation where you worship may be listed for \$3.00 per entry.



The Power of Womans Influence

Faithful mothers, even after death, live on in the hearts of their children and their children's children.



When the aged women teach the younger to love their husbands and their children and to be "keepers at home," they can then so live that their children will rise up and call them blessed.

The inspiration for the penning of the following tribute by a son to his mother was the mother herself, that worthy woman who fulfilled her God-given ob-

ligation to bring up her children.

TO MY MOTHER, FROM HER SON

It is ennobling to dwell upon the beautiful, even though it be but a memory. She loved the beautiful because she was endowed with beauty-beauty of character. Her saintly life and character are worthy of emulation. Her kindness sprang from a heart of gold. She was a consecrated Christian so she ruled by a code of love in response to the Master's "new commandment that ye love one another as I have loved you." She was a good wife because she sanctified the relationship and was truly a help to her husband and subject to him. She was a good and thoughtful neighbor because she loved her neighbor as herself. She was ever ready to minister unto "the least of these" because of her sympathy for those in need. She was pure and modest in her speech and dress because she was pure in heart and noble. She was interesting because she was cultured and versatile so that "she opened her mouth with wisdom." Her hands were busy because of her unbounded energy. Her life was full because she lived each day in a most self-forgetful way. She was never content, because of her passionate desire to do more for others, to manifest by service, the excellencies of her Lord. Her purse was slim because she shared her means generously. She loved and was loved because of her intrinsic self. She spake the language of flowers and they understood her and responded to her care. She suffered because she was human but she prayed for strength to endure with patience.

"Early in the morning on the first day of the week,"
"God's finger touched her and she slept." Anticipating
this event, her thinking relative to it was that of Tennyson:

"Sunset and evening star, And one clear call for me!

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, Tenneessee 37204.

And may there be no moaning of the bar. When I put out to sea."

Near her window, a baby oak, whose seedling she had blessed in planting, shed its leaves on that very day, symbolic of their death warrant mission—the season's end, a life's end on this earth. Her earthly body reposes in the tender embrace of the soil she loved.

Even though such a mother will live on in the hearts of her children, and her influence for good will cause them to continue to honor and obey her, yet the road is eternally lonesome when the traveller is bereft of the guiding hand of a loving and companionable mother, for whom there is no substitute. She looms greater as the years seek to heal the most poignant of grief, but the void in life survives. If the separation were unending, then death would be tragic indeed and life on earth would be a transient experience, a hollow, a meaningless span of empty years.

My mother believed in a home far away, where the sorrows and cares of this life are unknown and where there will finally be a reunion of loved ones, with joy and peace eternal in the presence of God and our Lord and Saviour. Mothers who are faithful Christians impart such faith in the hearts of their sons, so she could embark on that last voyage with a fadeless smile, reflecting happy anticipation of an uninterrupted family gathering on that "happy golden shore where the faithful part no more." Her parting admonition was, "Meet me there." That hope mitigates the sorrow, but our selfishness and our longing forbid that it be assuaged. There is never an appropriate time to give up good mothers, notwithstanding their infirmities and sufferings, and the necessity for putting off mortality for immortaliy.

My mother put her trusting hand in His and put out to sea. Her comfort was the familiar Scripture:

"Yea, though I walk through the valley of the shadow of death,

I will fear no evil: for Thou art with me. Thy rod and thy staff they comfort me" (Psalm 23:4)

Her loved ones rise up and call her blessed, just as will you and you and you, when you will have tasted the bitter cup of separation from a Godly mother who was faithful to the end.

Your loving son.

The above tribute was written by her beloved son, the late Ashley B. Sowell, brother of the writer of this column. It is our hope that all mothers who read this may be influenced to so live that their children may reap lasting benefits from the powerful influence of a Godly mother which it was our privilege to have.

"A Useful Booklet"

INVESTIGATE THE CHURCH OF CHRIST

20¢ each — \$15.00 per hundred

The Preceptor Co., Box 187, Beaumont, Texas 77704



Ernest A. Finley

As an alumus of Freed-Hardeman College, I regularly receive "Freed-Hardeman Alumnograms." This periodical is edited by brother W. A. Bradfield.



The January, 1970 issue makes a request of me which I must decline. I must also sincerely appeal to brother Bradfield and to those who are in position of re sponsibility in this institution to refrain from endeavoring to induce brethren to reach into the treasuries of the Lord's churches and divert resources which should be used solely in the accomplish-

ment of the church's own work.

The appeal which was directed to me comes under the heading "AN OUTSTANDING EXAMPLE WORTH IMITATING." It comes in the form of a letter written by brother R. Wayne Estes, a member of the Advisory Committee of Freed-Hardeman College, which he sent to his home congregation. Then the article appeals to me, "Will you please prepare a similar letter to present to the elders where you work and worship?" Brother Estes' letter was addressed to "The Elders, Church of Christ, Savannah, Tennessee." The letter is too long for me to publish in full. Be assured that my taking excerpts from it is not motivated by a desire to misrepresent its content. The intent of the letter is far too obvious for misrepresentaion to be necessary if I were so inclined. The letter says, in part:

"Dear Brethren:

"Within a few weeks you will begin making plans for a budget for the calendar year 1970. I have a suggestion that I desire to make—subject, of course, to your decision and wishes. This suggestion has to do with Freed-Hardeman College...."

"We include in our budget support for men teaching the Truth in many areas. I would like to re spectfully suggest that we include in our 1970 budget regular monthly contributions to help defray the cost of teaching the Bible at Freed-Hardeman College...."

"The college administration has indicated that it will welcome such contributions. Similar widespread help from many congregations will have a dramatic effect in strengthening the financial position of the college..."

"Respectfully submitted, R. Wayne Estes"

I do not question the fact that contributions from churches to Freed-Hardeman College "will have a dramatic effect in strengthening the financial position of the college." But I am also certain that such contributions will leave the Lord's church with fewer dollars to spend in the accomplishment of its own work. This statement is

Ernest A. Finley-718 Lambuth Ln., Dear Park, Texas 77536

so self evident as to require no argumentation. Such action is indefensible in the light of God's Word.

Brother Estes blandly passes over the fact that he is urging the church to make contribution to a human institution as he writes: "We include in our budget support for men teaching the Truth in many areas." Presuming (without knowing of a certainty) that the support referred to in his statement is given to preachers purportedly, at least, engaged in preaching the gospel in the Lord's church, we wonder if brother Estes thinks his brethren so naive as to fail to notice that he has switched gears as he speaks of the work which his brethren have been doing and the work which he is proposing that they do. Surely, even he knows that there is a vast difference between the Lord's church and Freed-Hardeman College (or even the Freed-Hardeman Bible department), although he gives us good reason to wonder. The line of reasoning he follows here would just as reasonably justify the churches' contributing to a missionary society.

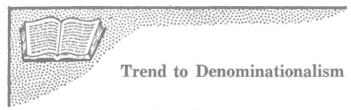
The "policy" of Freed-Hardeman College in years past has been not to receive contributions from churches-or so I have been led to believe. However, it is evident that their practice has not been based on principle - just "policy." They obviously now feel that the brotherhood is ready to begin the church's subsidizing of human educational institutions. Brother Estes states: "The college administration has indicated that it will welcome such contributions." So the influence which has for some time been at work among us to bring about such contributions is now full blown! Many brethren, having satisfied themselves (but not by God's Word) that the church may contribute to human institutions (as in the case of benevolen societies of human origin) are now ready to urge the church to turn its resources, however much of it they can get, over to human educational institutions. But, frankly, this comes as no surprise. Freed-Hardeman does See Decline, page twelve

CLASSIFIED

Advertising Section

Advertising in this section 25c per line. Designed to advertise the location of meeting pleces, congregations seeking preachers, preachers seeking locations, items for sale, items wanted, also other acceptable matter.

NOTICE—I am moving to Joplin, Missouri about the 20th of June, 1970, to work in establishing some congregations in the "Four State Area"—Southeast Kansas, Northeast Oklahoma, Northwest Arkansas, and Southwest Missouri. If any reader of this paper knows of any one living in this area (except Rogers and Fayetteville, Arkansas, as there is a conservative congregation in each) with conservative views, please send me their name and address (just the name and town will do, if you do not have their street address). Also, if any individual or congregation has a tent and/or folding chairs that I could use in meetings, please contact me: Donald G. Collins, 4566 La Rue St., Dallas, Texas 75211. Or, the Kiestview Church of Christ, 3323 Guadalupe Ave., Dallas, Texas 75233. Phones: 339-0353 and 339-3659.



Kent Ellis

It is either sheer hypocrisy or blind enthusiasm to preach a return to first century Christianity and to practice a "march" to twentieth century denominationalism.

However, it is apparent to any discerning person that such a disparity between plea and practice exists in many churches of Christ today. This "new look" of recent years has pleased the denominations round about and evidently many present-day Christians love to have it so (Jer. 5:3, 1).

In the churches some are unaware of the transition because of lack of understanding and cognizance. Some realize what is happening and are not in favor of it, but do not have the courage of conviction to oppose it. Others know, welcome, and promote this transition to respectable, mainstream denominationalism.

A Case In Point

Let us illustrate with a concrete example. The Broadway church in Lubbock, Texas is one of the largest and most influencial among churches of Christ. Those who know its history will agree that is has been a leader for many congregations.

Before me lies a newspaper article from the Lubbock Avalanche-Journal of January 15, 1967, entitled "Horace Coffman To Be Honored In City." In part, it informs us:

"Horace Coffman Day will be observed today at Broadway Church of Christ, Broadway and Ave. T, and a proclamation of this week as Horace Coffman Week in Lubbock will be given by Mayor W. D. (Dub) Rogers.

"Coffman, associate minister of Broadway Church of Christ, will be recognized for longest uninterrupted tenure at a church among preachers in Lubbock.

"Participating in the ceremony will be Mayor Rogers, who will read the proclamation; Lennis Baker, president of the Lubbock Chamber of Commerce; Rex Webster, choir director of First Baptist Church and a member of the board of directors of Rotary International; Dr. Wayne Cook, chaplin of Methodist Hospital; and Dr. William S. Banowsky, minister of the Broadway church, who will present a plaque to Coffman."

The bitterest enemies of Christ and of the earliest gospel preachers were the advocates of religious error of their day. It takes no Solomon to discover why. They repeatedly exposed and denounced the false teaching and

Kent Ellis—Preacher for the church in Bryan, 1912 Vinewood, Bryan, Texas 77801.

those who taught it. If Coffman and the Broadway church were contending earnestly for the faith once delivered and opposing all forms of error these tesimonials from the "choir director of First Baptist Church" and the "chaplin of Methodist Hospital" would not have been forthcoming. Christ, the Apostles and their co-workers met with slightly different receptions from the religious dignitaries of their day. The world loves its on, and so do the the denominations. They are not opposed to Broadway, because Broadway is not opposed to them.

About the same time Coffman was being honored at Lubbock, the Broadway church was conducting a "Campus Evangelism Seminar" in Dallas. But I will let a sympathetic witness and participant tell what happened. Leroy Garrett recounted some of his gleeful impressions in the January, 1967 issue of Restoration Review, in a piece he called "The New Look In The Church of Christ." Here are some excerpts:

"My most immediate impression was that I was beholding what we might call 'the new face of the Church of Christ,' a face that Restoration Review has endeavored in its own humble way to help shapen. It further confirmed what I have long suspected: the old Church of Christ orthodoxy is dying and a new brotherhood is emerging.

"It is not every day that you hear a Southern Baptist clergyman at a Church of Christ gathering, but this happened when Dr. William R. Bright of the Campus Crusade for Christ spoke on 'Revolutionaries for Christ.'

"It was different to hear one of our brethren speak disparangingly of the idea of 'converting our Baptist friends,' as if we should be converting sinners instead.

"Our good brother, Mr. John Hay, an elder at Broadway, made a farewell statement to the students, and it was a good one. He said, 'You are writing a page in church history.' And I left there wondering if the dear brother realized just how true his statement may prove to be. May the pages they are writing grow into chapters and the chapters into volumes."

Comment on the foregoing seems unnecessary, except to point out that those who participated in the seminar are members of many more congregations than the one in Lubbock, and influence them now and will in the future.

Lest someone think these are isolated incidents which do not show a consistent pattern of attitude and action on the part of Broadway, we will bring the matter more up to date with a quotation from the March 30, 1969 issue of the Broadway church bulletin. It reveals that the acclamaions do not flow in just one direction between Broadway and the denominations; a sort of mutual admiration society exists on Broadway in Lubbock.

"Our congratulations this week to David Ray. David preaches for the First Baptist Church here in Lubbock. Last week he was informed by Hardin-Simmons University, his almamater, that the president and trustees of the school had voted to bestow an honorary Doctor's Degree on him at their commencement exercises, May 26. We believe the honor is well-deserved, and we extend warmest good wishes to David."

See Denominationalism, page fifteen



The Fallacy Of Mormonism (10)

James W. Hester

In our last issue (No. nine of this series) we devoted the entire article to proposing that the Mormon claim to divine revelation we value no more than the claims made by



Jehovah's Witnesses through the Watch Tower, Ellen G. White, Mary Baker Eddy or others. Space forbids us to tell of the Koran of the Mohammendans, the three Vedas of the Hindus and the Eddas of the Scandinavians, all claiming divine origin. On the same grounds that one accepts Mormonism, he could just as easily accept any of the above mentioned systems.

The fact that an angel was involved in the system connected with Joseph Smith, proves nothing at all. James J. Strang, also a Mormon, made the same claim. Claiming to be the successor of Joseph, states that he was ordained by an angel like Smith; practiced polygamy like Smith, etc. But the Utah Mormons and the Reorganized Mormons both rejected his story, which to me sounded just as genuine as the one told by Joseph Smith. (Historical Record, Vol. 5, pp. 45, 58, 214 836 882 897.)

Now if I were a Mormon I would be somewhat reluctant in the support of Joseph's story with the three witnesses, for he himself said they were liars, counterfeiters and blacklegs of the blackest and deepest dye. They in turn called him a liar, murderer, polygamist and chief Dainite. Now, if they told the truth about one another, I certainly would not want to be a Mormon And if either party lied—well, just who are you to believe when one witness says Christ appeared to him and told him to leave the church, while another claims that an angel told him to leave the church and Smith says they are all liars, but uses them to witness the Book of Mormon.

The Book of Mormon being validated by men called liars by its author, who would expect such a book to gain recognition and to influence many, being equal (?) to the Bible. And to say the Book of Mormon is equal to the Bible, does not express the Mormons position. The Book of Mormon is so far ahead of the Bible; has it beaten in every way, is everywhere apparent in their writings as we will prove:

THE BIBLE IS FAULTY

Joseph Smith, writing under the caption of "Errors in the Bible," said this: "I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priest have committed many errors. As it read, Gen. 6:6, 'It repented the Lord that he had made man on the earth.' Also, Num. 23:19, 'God is not a man that he should

James W. Hester—Preacher for the Venice church of Christ, 12017 Herbert Street, Los Angeles, California 90066.

lie, neither the Son of man that he should repent,' which I do not believe. But it ought to read, 'It repented NOAH that God made man.' This I believe and the other quotation (the one in Numbers) stands fair."

Look at Heb. 6:1 for a contradiction—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." If a man leave the principles of the doctrine of Christ, how can he be saved in the principles? This is a contradiction. I don't believe it. I will render it as it should be—"Therefore NOT leaving the principles of the doctrine of Christ..." This reminds us of the conversation that Eve had with the serpent, See Gen. 3:1-4, (JWH).

While speaking on the subject of the resurrection, Smith says that John 14:2 should read, "In my Father's house are many kingdoms." By doing this he makes room for his Law of Adoption concept (sealing women to men, as well as men to men) in preparation for the celestial world. In which time, corruption would not put on incorruption, as Paul says in 1 Cor. 15:53. (See 2 Nephi 9:7). But in case nobleminded men do not make it to the kingdom of which he speaks, Smith says that he will send men to preach unto them in prison and save them if he could; that 144,000 saviors will be on Mount Zion and if any man preach any other gospel than that which he had preached, he shall be cursed. (Teachings of the Prophet Joseph Smith, pp. 327, 328, 366).

To further blaspheme God's holy word, we look to Nephi's predications spoken (?) 560 years before Christ as recorded in the Book of Mormon. "And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible and there cannot be any more Bible." Then, after calling the Gentiles (that's us, JWH) fools, he explains, "Wherefore, because ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have caused more to be written." (2 Nephi 29:3, 10) Between verse three and verse ten, the promise rings loud and clear that there will be more written, even to the end of time.

But, what is wrong with the Bible? Why should more be written? Because the plain and precious, easy to understand truths received by the twelve apostles were destroyed by the abominable church. There is however, hope for man for the Lord God will not suffer the Gentiles to remain in a state of blindness. All that was lost in the Bible has been restored in the Book of Mormon. (1 Nephi ch. 13). Such hope!

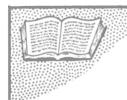
Reprinted In Three Volumes - -

MACKNIGHT ON THE EPISTLES

This is a literal translation of all the New Testament Epistles from the Original Greek, accompanied by the author's commentary in a parallel column. Copious notes gives the conclusions of MacKnight's thirty years of diligent study and research.

Three Volumes — \$29.95 NOW AVAILABLE FROM

THE PRECEPTOR COMPANY
P. O. Box 187 Beaumont, Texas 77704



That "Space Flight" Article

Ronald Lehde

For some mysterious reason articles which appear in the bulletin of a congregation in one part of the country have a way of spreading by the next week into bulletins of other churches hundreds of miles away! Now before anyone thinks that we are trying to criticize the reprinting of articles in bulletins, let us assure you that such is not our intention. If an article is timely and instructive we see no reason why it should not be copied by a poor harred preacher who is trying to get up a bulletin every week. But seriously, we do think that in some instances we need to take a little more time and double check the article before we spread it abroad with our apparent approval.

All too many Christians accept what is printed in a bulletin without question. They read an article and believe it either because the author is a person they admire, or else it is an echo of what they "feel" is right on the subject; but not because it is based on what the Bible teaches. Certainly, this is not a healthy condition, but it does exist and we need to recognize it. So when it comes to putting out a bulletin, we need to be alert to make sure that all the material is completely true and in harmony with the Scriptures.

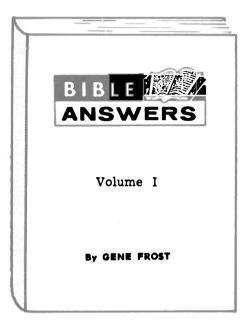
For example: in the past few months we have noticed an article entitled "Bible Aids Space Flight" which has appeared in a number of bulletins I get thru the mail. And I am fairly sure that there are many bulletins that I do not receive that have also copied it.

Briefly, the article requotes an item in a newspaper. It is about an industrialist who it telling the way in which the Bible helped a team of space scientists to reprogram their computer to allow for some "missing" solar time. While attempting to determine the future positions of heavenly bodies in relation to the earth, the compuer rang a bell - or whatever it is that a computer does! to let the scientists know that something was wrong. The scienists finally found that the earth appeared to be out of kilter with the rest of the universe by a total of twentyfour solar hours which were simply missing! So the story goes on to relate that one of the scientists remembered back to when he went to "Sunday school" and the teacher mentioned an extra day in the time of Joshua and also that God made the shadow of the sun go backwards as a sign to Hezekiah (Joshua 10 and 2 Kings 20). And all this accounts for the missing twenty-four hours!

Now all this concerning the Bible helping the computer is fine...if it actually happened. But certain things about See Space Flight, page fifteen

Ronald Lehde — Preacher for the Chico Road congregation, 3509 Scovel Road, Pascagoula, Mississippi 39567.

ORDER YOUR COPY TODAY



Some of the Questions Answered in BIBLE ANSWERS

How can I understand the Bible?

Are there books missing from the Bible?

Is birth-control sinful?

Is one church as good as another?

Is cremation sinful?

Is it all right for women to cut their hair?

What will we look like in heaven?

What is the sin against the Holy Spirit?

Is it all right to have kitchens in the church building?

Is there a difference between being married by a Justice of the Peace and a gospel preacher?

Is it wrong to drink liquor?

Is nudism sinful?

Is it sinful to eat pork?

How did Christ preach to the spirits in prison?

Is it proper to call a preacher "Reverend"?

What is a saint?

When is it permissable to miss services of the church?

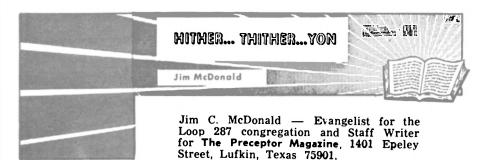
Is it right for adults and young people who are Christians, to wear shorts in public?

Is it true that one may as well do what he thinks?

Stiff Back Binding \$2.25
Paper Back Binding \$1.50

THE PRECEPTOR COMPANY
P. O. Box 187

Beaumont, Texas 77704



One was baptized in March at the Spanish church in Sinton, Texas -Two were baptized recently at Columbus, Arizona at the Spanish congregation - In Douglas, Arizona a Spanish mother of eleven recently obeyed the gospel - One was baptized recently in Orange, California-One was baptized recently at the Southeast church in Ft. Worth, Texas - Two were baptized in March at the Westside church in Irving, Texas — One was baptized in March at the Southside church in Tulsa, Oklahoma One was baptized in March at the Spring and Blain church in St. Louis, "issouri — One was baptized in March at the West Murray. Kentucky church - One was baptized in March at the Main and Gay Street church in Gladewater. Texas - One was baptized in March at the Loop church in Lufkin, Texas - Three were baptized during March at the 77th Street church in Biringham, Alabama -Four have been baptized during Mar. at the Mt View church in San Berardino, California - Three have been baptized recently at the North Main church in Vidor, Texas — Two were baptized during March at the Winchester Rd. church in Memphis, Tenn. - Three were baptized during March at the Central church in Beaumont. Texas — One was baptized in recent weeks at the Grandview church in Tomkinsville, Kv.

Grandville Tyler held an early Apr. meeting for the brethren in Corinth. Mississippi - Mike Willis was with brethren in Trumann, Ark. in late March for a meeting - W. R. Jones held a recent meeting for the Judson Rd. church in Longview, Texas -Larry Hafley held a March - April meeting for the brethren meeting at South Clarksville, Tenn. - Huey Hartsell held a March-April meeting for the Clay Street church in Paducah, Ky. - Aude McKee held a March April meeting for the Middletown, Ind. church; April 6-1 2he as with brethren at Eastland in Nashville. Tenn: in late April he held a meeting for the Midfield church in Birmingham, Ala..and in early May he holds a meeting for the Evendale church (Cincinnati, Ohio) - Billy T. Jones held a mid-March meeting for the Caddo St. church in Cleburne, Texas — George T. Jones held an early April meeting for the brethren

at Mound and Starr in Nacogdoches, Texas — Peter Wilson holds an April May meeting for the South End church in Louisville, Ky. — Oaks Gowen holds a mid-May meeting for the Clarksville, Ind. brethren — Bobby Witherington holds a late Apr meeting for the Shepherdsville, Ky. church — Larry Hafley holds a June meeting for the Haldeman Ave. church in Louisville — John Dillard held a late April meeting for the St. Charles, Missouri church.

Jimmy Tuten held an early April meeting in Rantoul, 1ll. and holds a late April meeting for the High School Road church in Indianapolis, Ind. — Cecil Willis held an early Apr. meeting at the Hickman Mills church in Kansas City, Missouri - Early Lewis held a mid-April meeting for the brethren at St. Joseph, Missouri - The Wilson Street church in Topeka, Kansas had a mid-April lectureship — Lanning Courtney holds an April-May meeting for the Southside church in Kansas City, Missouri — James P. Miller holds an early May meeting for the Glenwood Hills congregation in Decatur, Georgia -Yater Tant is scheduled for a mid-June meeting for the Pine Mountain, Georgia church - Harry Ozment held a March-April meeting for the Joseph Ave. church in Nashville. Tenn. -Robert Jackson held a March-April meeting for the brethren at Downtown church in Lawrenceburg, Tenn. - Ed. Harrell held a mid-April meeting for brethren at University H2ts. in Murfreesboro, Tenn. - Grover Stevens holds a late May meeting for the High Street church in Woodbury, Tenn.

Wilson M. Coon held a late-April meeting for the Eastside church in Baytown, Texas — David Bonner held a late March meeting for the Floral Heights church in Wichita Falls, Tex. - Houston Gately held an early April meeting for brethren in Franklin. Ohio - Robert Bolton holds an April May meeting for the Mt. View congregation in San Bernardino, Calif.-John Iverson held a late April meeting for the Sixth Ave. church in Pine Bluff, Ark. — Bill Mosely held a March April meeting for the Eua Gallie. Fla. church - Johnie Edwards held an early April meeting for the brethren in Prospect, Ind. — Gary Fiscus held a late April meeting for

the church in Ellettsville, Ind. -Johnie Edwards held a recent meeting for the Warrenville, S. C. church -Roy E. Cogdill held a late March meeting for the Fairfield Highlands church in Birmingham, Ala. - Mack Kercheville held an early April meeting for the Fallbrook, Calif. church-Bill Fain was the preacher in an early April meeting at Bellflower, Calif.-Milton Anderson held a late March meeting for the brethren at Nelson Ave. in Garden Grove, Calif. — Ray Vaugh held a late March meeting for the East San Diego church - Flody Thompson held an early April meeting for the brethren at Dyersburg, Tenn. — Jimmy Tuten held a late March meeting for the brethren in Poughkeepsie, N. Y. — Dorris V. Rader held a March-April meeting for the Westvue church in Murfreesboro, Tenn. - C. D. Plum held a Mar. Apr. meeting for the brethren at Plano, Ill. — Jim Gillpatrick held a March meeting for the Browning Heights church in Haltom City, Texas - Conay Skinner held a March-April meeting for the Valdosta, Georgia brethren — R. L. Morrison holds a June meeting for the Warner Robins, Georgia church - Jere Frost holds a June meeting for the Macon, Georgia church - James Cope held a March-April meeting for the Beaver Dam. Ky. church - Dean Bullock held an early April meeting for the College Park church in Deer Park, Texas -Ronald Mosby held an April meeting for the Brownstreet church in Akron. Ohio - Jere Frost held a mid-April meeting for the Tallmadge, Ohio congregation - H. E. Phillips was with brethren at Kenmore. Ohio in a late April meeting — Ed Dye held a mid-April meeting for the Central church in Searcy, Ark.

Robert Turner held an April meeting for the Westside church in Ft. Worth, Texas - Maurice Barnett held a March-April meeting at En-sley in Birmingham — Earl E. Robertson holds a June meeting for the Glen Burnie. Maryland church -W-R. Jones held an early April meeting for brethren at Pinecrest in Baumont, Texas — David Tant held a meeting for brethren in Taylors, S. C. in Feb.: he was with brethren in Hazlewood (St. Louis) in midMarch - Jack Kirby holds a late April meeting for the Greggton church in Longview, Texas David Harkrider held a March meeting for the 9th Street church in Bessemer, Ala. - David Bonner holds an early May meeting for the Central church in Stillwater, Oklahoma — Bill Cavender held a March-April meeting for the Southside church in McAlester, Okla. and was with the Savanna, Oklahoma church in an early April meeting - A. H. Payne held a mid March meeting for the

WHAT SHALL I DO WITH JESUS?

Eternal Life Involved
John 14:6; Eph. 1:3,7
2 Cor. 4:7; Rom. 8:1

JUDAS - Sell Him Matthew 26:14-16

JEWS - Crucify Him Matt. 27:22; Heb. 6:4-6

PETER - Deny Him Mark 14:29-31, 66-72 Matt. 10:33; 2 Tim. 2:12

DISCIPLES - Walk No More

John 6:66

(Count Cost: Luke 9:58-62

Matt. 6:33; Rom. 12:1-2 Heb. 12:1-2; 2 John 9) Matthew 27:22



No One Answer For Me

1. Pilate - You tell me

2. Personal - Rom. 6:17; 10:9-10

FELIX - Postpone Acts 24:24; Heb. 3:12-15

AGRIPPA - Almost
Acts 26:28-29
(Good Intentions Not Enough)

PILATE - Neutral Matthew 27:24

CANNOT
REMAIN NEUTRAL
Matt. 6:24, 12:30
PENTECOST - Obey
Acts 2:37-41

(Matt. 7:21; Heb. 5:8-9 John 1:12; John 12:48)

Caraway, Ark. church - Hiram Hutton held a late March meeting for the Fultondale, Alabama church - Lacy Porter held an early April meeting for the Glen Park church in Hammond, Ind. — William Wallace was with brethren at Hobart, Ind. in mid-April - Connie Adams held a late April meeting for the Highland St. church in Hammond, Ind. — Dorval McClister held an April-May meeting for Portage, Ind. brethren - Harry Pickup, Jr. is to be with brethren at Berwyn, Ill. in a mid-May meeting — Robert Jackson is with brethren at Griffith, Ind. in a mid-May meeting; Bobby Witherton is to be with the brethren at Hessville, Ind. in a mid-May meeting - Eugene Britnell held an early April meeting at the Fayetteville, Ark church and a late Apr. meeting at the Cahaba Heights congregation (Birmingham, Ala.) — Paul Keller held an early April meeting

for brethren at Baker, Louisiana — Bob Craig is moving from Lake Jackson, Texas to work with the brethren in south Austin, Tex. meeting at S. 5th and Brodie. Bob needs support for this move and is worthy of your support. Contact him at 118 Sage. Lake Jackson, Texas — Vestal Chaffin is moving to Marietta, Ga. to work with brethren there — Hugh Davis has moved to Englenook (Birmingham, Ala.) to work with brethren there — H. Osby Weaver is now working with the Canoga Park, Calif.

church — **Tom Bake**r begins work about the first of May with the Orange, California church.

Romans 6:16

Mike T. Rogacs, 7711 Colony Lane, Ft. Smith, Ark. "Three have been baptized as of late at Southside church in Ft. Smith, Ark."

From the Valley church of Christ, 3535 W. Georgia, Phoenix, Arizona comes news of the baptism of a Catholic priest whose baptism took place on March 10th at the valley church. "Jose Martinez is thirty five years of age, very intelligent, highly educated... He speaks four languages correctly. Unfortunately English is not one of them ... He has studied and served Catholicism in some of their highest places in several countries... He wants to preach the gospel of Christ among the Mexicans. He is continuing diligent in study and in writing. We hope that he will be ready to begin preaching soon. If any who read this have any good doctrinal works that are written in Spanish he would love to receive them or to know about them ... Brother Martinez is especially desirious to tell why he left Catholicism. and to reach all Catholics, including priests and nuns, with the gospel of freedom and salvation. Any Spanish congregation desiring to hear him can get in touch with him at: 302 Monte Vista, Phonix, Ariz."

This Church Is Willing To Send:

George T. Eldridge, P. O. Box 96, Hilliard, Ohio 43026 (seven miles NM of Columbus). Phone (614) 876-4089. I am working with a faithful and zeal-ous church meeting at 5000 Cemetery Road in Hilliard. The average attendance at Sun. a.m. assembly is 97. The average Sunday contribution is \$335.75. The Cemetery Road Church presently supports me full-time and assists Jack Gibbert in the amount of \$25.00 per month. This congregation began meeting in Hilliard in September of 1963 in the American Legion Hall. She started meeting in a new meeting house in February, 1968 and became self-supporting in September, 1969.

Realizing that people need to hear the gospel and that Bible preaching saves them that believe (1 Cor. 1:21), these godly brethren are willing to let me have twelve Sundays per year for meetings and/or Sunday appontment preaching. No pay is expected, save travel expenses!! This is to start immediately. I await your call. May God richly bless this church for their attitude.

RENEW YOUR SUBSCRIPTION

TODAY

(Continued from page one)

thousand mile journey begins with a single step." His point was that the first step of a man on the road to alcoholism is his first drink. Obviously, if one never takes his first drink, he will never become an alcoholic. This was characterized by the speaker as the only absolutely safe course in the matter. He pointed out that not every man who takes a drink will become an alcoholic, but that the act has in it the seed or potential of ultimate alcoholism.

"No Such Thing As A Small Corruption"

Sin, whether it be moral or doctrinal in character, is quite as addictive in the realm of the spiritual as are alcohol and narcotics in physical and psychological realms. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." (Heb. 3:12, 13.) Indeed, there is no such thing as a small corruption in the realm of the spiritual. All such corruptions have inherently the potential of monstrous evil. Dr. Albert Henry Newman, scholarly Baptist church historian, states our point most succinctly and impressively:

The study of church history enables us to see the working of great principles through long periods of time. Church history is a commentary on the Scriptures. For every teaching of Scripture we can find many a practical exemplification. We can show, as it were, experimentally, how every departure from New Testament principles has resulted in evil—the greater the departure the greater the evil. The study of church history, while it makes us charitable toward those in error by showing us examples in all ages of high types of religious life in connection with the most erroneous views of doctrine, will not tend to make us disregard slight doctrinal aberrations; for we shall know that the most corrupt forms of Christianity have had their origin in slight deviations from the truth. (A Manual of Church History, Vol. 1, p. 18.)

A Practical Example

Things are really stirring in certain quarters among our so-called "liberal" brethren-those who style us "anti" by reason of our opposition to their "institutionalism" and "centralization" activities. They have among them, according to their own testimony, an ultra-liberal group of young preachers and college professors who have done their doctoral work in infidel, sectarian seminaries who literally have the rest of them scared out of their wits. Little did they dream when they planted their small, innocuous church-supported human organizations and Scripturally unauthorized, centralization projects ("sponsoring churches") that they were giving birth to the "social gospel" movement among "churches of Christ" along with classical liberalism in reference to the inspiration of the Scriptures. ecumenism (another name for wholesale compromise with denominationalism), glossolalia, and other far-out doctrines and practices. Surely, they are learning, if sadly, that a small hole in a dike must be immediately plugged or it will let the whole sea in. Without question, the script writer for the movie, "The Mask of Sheba,"

was right when he said, "There is no such thing as a small corruption."

EDITORIAL, The Issue (Continued from page two)

Recently we acquired a book on the subject of organic evolution from the viewpoint of one who accepts the Biblical account of Creation. The book is Evolution and Christian Faith by Bolton Davidheiser. It is a very interesting and profitable book that can be of much value to the average Christian. The author is competent in his field as the following quotation from the inside flap of the book's cover will indicate which was written by Charles C. Ryrie:

"In Evolution and Christian Faith Dr. Davidheiser exposes the many deficiencies and contradictions in the theory of evolution. The author's doctorate from John Hopkins University in Zoology with an emphasis on Genetics especially qualifies him for this task. His conversion from liberalism did not occur until after he had earned his Ph. D. Thus he writes as a trained and once-convinced evolutionist whose doubts of that theory grew out of painstaking research into its teachings.

"To document his criticism Davidheiser has in many instances quoted from evolutionists who are recognized experts in their particular fields. The fact that so many of these men have expressed serious doubts as to the reliability of the basic tenets of the theory of evolution should impress those who would fail to be impressed by arguments based of Biblical revelation. This is an important book and careful consideration of the evidence that Dr. Davidheiser has amassed should prove to be a fascinating and thought-provoking study for the openminded reader."

(Evolution and Christian Faith by Bolton Davidheiser may be ordered from The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704)

New Booklet

God's Scheme Of Redemption

36 Pages

Written by Danny A. Brown

1- 50 Copies - 35¢ each 50-100 Copies - 30¢ each 100- up Copies - 25¢ each

Order From

THE PRECEPTOR COMPANY P. O.Box 187 Beaumont, Texas 77704 not stand alone in this position. Batsell Baxter Jr., head of the Bible department at David Lipscomb College, openly defends the practice of churches' contributing to colleges. So does J. D. Thomas, head of the Bible Department at Abilene Christian College (in his book, "We Be Brethren"). Their positions are well known, yet the schools retain them in their positions as heads of Bible Departments in their respective schools.

Why do I oppose churches' contributing to human educational institutions?

- 1. It is wrong because there is no scripture which justifies such use of church resources. There is no New Testament example of anything remotely akin to such, no command for such, no necessary inference to justify such. The matter really need be carried no further than this. It is something that can not be done if one is to walk by faith (2 Cor. 5:7). It constitutes presumptuous action since it is wholly unauthorized. Presumptuous action is serious (Lev. 10:1ff).
- 2. Among other things, Freed-Hardeman is a service-selling human educational institution. There is absolutely no scriptural justification for the churches' contributing to any service-selling institution.
- 3. I am opposed to churches' contributing to human educational institutions because the only organization to which a congregation contributed in apostolic days was another congregation and that only when the receiving congregation was in need or distress. Such contributions terminated just as soon as the distress terminated.
- 4. Consistency demands that I, having opposed the churches's contributing to a missionary society, also oppose churches' contributing to human educational institutions and all other human institutions of whatever kind or sort or purpose. If the church's contributing to one of these is wrong, the other is wrong also.
- 5. I am opposed to churches' contributing to human educational institutions because such practice will serve to further divide the body of Christ. Such practice does not fall into the realm of opinion or judgment. It is a matter of faith. However, those who insist upon such practice say that it is simply a matter of opinion or judgment. Would they, therefore, divide the body of of Christ in order to practice that which they suggest is not imperative but instead just a matter of opinion?
- 6. I am opposed to churches' contributing to human educational institutions because such action makes a seminary of an institution which has in time past been only a service-selling institution.
- 7. Such action violate the New Testament pattern of church work and finances with the churches expending their resources in something other than their own work.

No, brother Bradfield, I must decline your suggestion that I write a similar letter to that of brother Estes to the elders where I work and worship. I can only urge them to do that which the Lord has authorized. The Lord has not authorized the churches to contribute to human in-

stitutions of any sort. I can not urge them to sin against Christ and His precious body.

I do not number myself among those who deny that an educational institution has the right to include Bible and Bible-related courses in its curriculum. As a parent, I am certain that I have the right to purchase or provide Bible instruction for my children from an educational institution, a human, service-selling, institution. When I purchase religious instruction from such an institution I feel that I am in part relieving myself of my responsibility to give my children a thorough grounding in Divine Truth. 1 recognize that not only is the church responsible for helping all men to grow in the grace and knowledge of our Lord Jesus Christ but that I also as a parent have a like responsibility toward members of my family. When I purchase such instruction as they receive in certain schools among us, I feel that I am myself providing for them that which I have an obligation to provide.

I do not intend to imply that I think a parent who does not send his children to one of "our" schools is guilty of failing to provide for his children's spiritual welfare. I do not think for a moment that the Lord's church would immediately or eventually collapse if all "our" colleges which teach Bible should close their doors. But I do insist that such colleges have the right to teach Bible and I also insist that I have the right to purchase their service in instructing my child. I know that some of "our" schools are providing a wholesome environment for our children to further their education. I know that some of "our" schools are giving our children teaching that is in harmony with the divine Word. But the letter which we are considering indicates that not all schools among us are giving our children instruction which will stand the test of investigation in the light of divine Truth. But neither are some churches teaching and working in harmony with God's revealed Will. So this does not prove that human, serviceselling institution, educational institutions which teach the Bible, or profess so to do, do not have a right to exist. End

MORMONISM

__(Continued from page seven)

Reader, please turn and read 3 Nephi ch. 8 and you will learn (?) things about the crucifixion that you couldn't learn from the Bible. The earth was shaken by thunder; lightnings, such as never been known; cities sank into the sea and people drowned; cities burned; highways were broken up; the face of the whole earth became deformed; wood would not burn nor candles light and the vapor of darkness (whatever that is) could be felt. And this lasted for three days-!

I have one question—Why did the ignorant translators and the careless transcribers remove that hairraising account from our Bible? No doubt this accounts for some of the plain and precious truth of which Smith spoke.

(To be continued)

TELL US ABOUT IT

If you plan to move, tell us about it immediately, so we can correct our mailing list.



Build a Reference Library

The PRECEPTOR has selected these volumes as worthy additions to your religious library. Their practical and lasting value make them good investments. Just circle the code number of your choice on the order form below for prompt service.

- 13. Archaeology and Bible History Joseph P. Free. An unusual Bible history book, rich in archaeological information that confirms and illuminates the sequence of events in the Old and New Testament, also inter-testament period. 398 pages. \$5.00
- 14. Archaeology and the Old Testament
 Merrill Unger. Probably the best
 general book on archaeology for the
 average reader and student. Important
 discoveries are related to Bible history
 to show how they confirm or illuminate
 that story \$5.95
- 15. Therefore, Stand Wilbur M. Smith A plea for a vigorous apologetic in this critical hour of the Christian faith. The entire volume is what may be called a new work on Christian apologetics, covering primarily three great aspects of the Christian faith: the Creation of the World. the Resurrection of Christ, and the Judgment to come. Cloth bound. \$4.50
- 16. Paley's Evidences of Christianity William Paley, ed. by Richard Whately. This work is the most famous of all textbooks on Christian Evidences. The argument proceeds for the most part from logic, the internal evidence of Scripture, and history.... \$3.95
- 17. Evidences of Christianity J. W. McGarvey. Part I: Integrity of the New Testament text; Part II: Genuineness of the New Testament Books. By one of the great scholars of the Restoration Movement. \$4.50
- 18. Genes, Genesis and Evolution John W. Klotz. An objective presentation of the theory of evolution and its basic conflicts with the Genesis account of creation. The author, a Ph. D. in biology, affirms the truthfulness of the Genesis account. \$6.95

- 20. How We Got the Bible By Neil R.
 Lightfoot. Factual account of how the Bible has been preserved and handed down to our generation. Suitable for individual or group study. 13 lessons.
 126 pages, cloth. \$2.50
- 21. All About the Bible By Sidney Collett. Traces the Bible from its point of origin, through its many translations, down to present-day versions. Discusses its relationship to history, tells how each book was written. Deals with the doctrine of inspiration. Analyzes various difficult passages, answers destructive critics, explains so-called errors. Excellent for deep reference work for both the teacher and student. \$3.50
- 22. Commentary on the Minor Epistles
 N. T. Caton. Commentary and introductory material to the vital books of James, Peter, John, and Jude. Analysis of each chapter given. . . . \$2.50

- 23. Barnes Notes on the New Testament One Volume Edition The eleven volume edition of Barnes notes now printed all in one binding. This complete and unabridged edition saves \$20.00 when b'ought in one volume. 1760 pages plus some Bible maps in black. Cloth with dust jacket. \$14.95
- 24. The People's New Testament with Notes - B. W. Johnson. This commentary meets the general demand for a commentary on the entire New Testament with notes complete enough to make the meaning clear, and yet concise enough to come in a practical size. The King James and the Revised Version (1891 Revision) are both given on all passages, with explanatory notes and many other helps. Here is a commentary designed for general, popular use. For many years this New Testament Commentary was available in two volumes only. The two volume edition is still available, as well as the new one-volume edition printed from the same plates on a thin Bible type paper. Vol. 1 (Gospels and Acts) \$3.00 Vol. 2 (Epistles and Revelation) \$3.00 Complete in One Volume \$6.00
- books 25. Hermeneutics By Prof. D. R. Anal- Duncan. A textbook on the science \$2.50 of interpretation......................\$3.00

		ed - \$										
13	14	15	16	17	18	19	20	21	22	23	24	25
Name .												
Addres	SS											

Directory

\$3.00 Per Entry

MERCED, CAL	IFORNIA
Church of C	Christ
61 W. 20th	Street
Bible Study Morning Worship	10:00 A.M.
Morning Worship	11:00 A.M.
Evening Worship	6:00 P.M.
Wed. Bible Study	7:30 P.M.
Evangelist: Char	les Bailey
Phones: 722-9127	'; 722-7867
VENICE, CALI	
(Los Angeles	
Church of C	
1503 Venice	Blvd.
Bible Study	9:45 A.M.
Morning Worshin	10:45 A.M.
Evening Worship	6:30 P.M
Thursday, Bible Study	7:30 P.M
Evening Worship Thursday, Bible Study James W. Hester	r, Preacher
Phone 391	
MIAMI, FLO	RIDA
Miami Shores Chu 10275 N E. 2nd	
Sunday Bible Study	10:00 A.M
Morning Worship	11:00 A.M
Evening Worship	7.45 D M
Wed. Bible Study Roland A. Warre	n Dronghor
Phone: Off. 758-3036	; Res. 758-9845
PASCAGOULA, A	
Church of	
Corner of Chico Road	& Scovel Road
Bible Study	10:00 A.M
Morning Worship	11:00 A.M
Evening Worship Wed. Bible Stury	6:30 P.M
Wed. Bible Stury	7:00 P.M
Evangelist, Ronal	d V. Lehde
Phones: 762-9692	
FAIR LAWN, NE	W JERSEY
Church of Plaza Road and M	unrist
The building is locat	
Circa building is loost	an u milae Wee

(The building is located 9 miles West of the George Washington Bridge.) Fair Lawn, N. J., 796-4497

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., Pr		
Ph.: Off. 526-5101; Res.		

AKRON, OHIO

Church of Christ 640 Thayer Street (Two blocks east of intersection of routes 5, 8, and 18) Morning Worship10:45 A.M. 7:45 P.M. Evening Worship 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.	Μ.
Morning Worship10:45 A.	Μ.
Evening Worship 6:00 P.	Μ.
Wednesday Evening 7:30 P.	Μ.
Evangelist: Howard E. Miller	
Phone: Off. 377-3161; Res. 377-489	2

ALVIN, TEXAS Church of Christ

Westhouse and Lee Streets (5 Blocks west of Hwy 35) Bible Study 10:00 A.M. Morning Worship10:50 A.M. Evening Worship 6:00 P.M. Wed. Bible Study 7:30 P.M.

AUSTIN, TEXAS Church of Christ

2000 South Fifth at Br	odie	
Bible Study	9:45	$\mathbf{A}.\mathbf{M}$
Morning Worship1		
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.
TO 1 . TT TO		

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 St	udy 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 Worship1	0:45	A.M.
Evening Worship	6:00	P.M.
Wednesday Evening	7:30	P.M.

HARKER HEIGHTS, TEXAS Church of Christ

Forest Hills (Fort Hood Area)

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

One mile south of Hwy. 190-Amy Ln.

HOUSTON, TEXAS Norhill Church of Christ

Cottage	at Regan	(Near	Downto	own)
Bible St	udy		10:00	A.M.
Morning	Worship		10:45	A.M.
Evening	Worship		6:00	P.M.
	861-7235	or 864-3	855	

KERRVILLE, TEXAS

Junction Hwy.	Church of Christ
Halfway between	Kerrville & Ingram
	9:45 A.M.
Morning Worship	10:45 A.M.
Evening Worship	6:00 P.M.
	ng 7:30 P.M.
	ore, Preacher
P. O. Box 1594	Phone: 257-6345

LUBBOCK, TEXAS Church of Christ

62nd and Indiana Ave.

Bible Classes	9:30	A.M.
Morning Worship	10:30	A.M.
Evening Worship	6:00	P.M.
Wednesday Evening	7:30	P.M.

Evangelist: Harold Fite Phones: 795-9731; 792-4155

SAN ANTONIO, TEXAS Church of Christ

1226 Highland Blvd.

Bible Study	9:30	A.M.
Morning Worship1	0:30	A.M.
Evening Worship	6:00	P.M.
Wednesday Evening	7:30	P.M.
- 1: <i>i</i>		

Evangelists: Stanley J. Lovett-W. L. Wharton, Jr. John Witt

-See Next Page For More Listings-

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.

Directory

Continued from preceding page

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.
Worship10:45	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		
J. W. Evans, Evangel	ist	

J. W. Evans, Evangelist Phones: 560-7909; 256-5543

DENOMINATIONALISM

(Continued from page six)

These words were penned by Joe Barnett, preacher at Broadway, and "the featured speaker" at the Abilene Christian College Lectureship, February 22-26, 1970.

These statements are understandable if the author of them believes that denominationalism is right and we are just another denomination. They would never have been written by a person who believed that Baptist doctrine and denominationalism are wrong, and that it makes a vital difference what men believe and teach.

David Ray teaches that baptism is not essential to salvation, that men can be saved outside the church, the impossibility of apostasy, that the Lord's Supper need not be observed weekly, that there is no place for elders today, etc.

Every one of these doctrines is false, hence, David Ray is a false teacher. No "honor is well-deserved" for being an outstanding proponent of antiscriptural ideas, and no "congratulations" will be offered for such by anyone who respects the will and word of God. To "extend warmest good wishes" to a man who is spending his life teaching people to live contrary to the will of God is to become guilty of the same. "For he that biddeth him God-speed is partaker of his evil deeds" (2 John 9-11).

Conclusion

It took the Disciples of Christ a little over a century to make full circle from denominationalism through simple Christianity back to denominationalism again. Many churches of Christ are apparently not far behind them.

No faithful child of God will go along with such a trend, nor will he stand silently by without a word of warning or protest while large numbers of God's people are engulfed in apostasy. Every Christian not openly opposing such is giving tacit consent and encouragement to it.

SPACE FLIGHT (Continued from page eight)

this story makes us and some others cynical. Unfortunately, many good men took the article at face value and copied it into their bulletins. After all, it is stated at the very first of the article that it appeared in an Indiana newspaper, and newspapers would never print anything that is not the complete truth, would they? Oh, come now! You are not that naive.

In an exchange of several letters we had with the gentleman who is quoted by the article we tried to establish just when this happened. But the only things established were: "I have misplaced documentation concerning names and places, but will forward them to you when they turn up." And it was clear that he felt that Oral Roberts was a mighty fine person because Roberts had "healed" him. Now Mr. Roberts has nothing to do with space flight to the best of my knowledge, but the gentleman mentioned him in his correspondence. And there are many who feel about Oral Roberts as this man does. But Mr. Roberts' teachings and actions are so totally foreign to anything that we can read about in the New Tesament that we automatically hear warning bells when we see or hear even his name, Pat Boone not withstanding.

In doing just a slight bit of research on the matter we found that the fact that there were tweny-four solar hours that were missing was supposedly discovered by a Britist astronomer, Sir Edwin Ball, a number of years ago. So surely space scientists of today would know of the missing hours and program their computer accordingly.

But the final straw is the fact that a similiar tale to the one in the article can be found in the book, THE HARMONY OF SCIENCE AND THE SCRIPTURES by Harry Rimmer, which was copywrited in 1636! No computers were mentioned, nor was space flight then being considered. But the two stories are amazingly alike; much too so to be dismissed with a shrug as mere coincidence. And to make matters worse, Rimmer is himself quoting from another book. It was written by Prof. C. A. Totten of Yale in 1890! (See THE HARMONY OF SCIENCE AND THE SCRIPTURES, by Harry Rimmer: The Berne Witness Company, 1940. Pages 294-296.)

We do believe that the mentioned Biblical events took place and that they do account for any missing solar time. But we are skeptical in the extreme as to whether or not this oft-printed article is true in its account of how a computer "discovered" this missing time.

Brethren, we have got to be a little more careful! (Note: Since completing this article we have learned that other brethren have also written articles along these same lines which has already appeared in other papers. It is gratifying to know there are always those ready to guard the truth. —RVL)

Tell a friend about The Preceptor

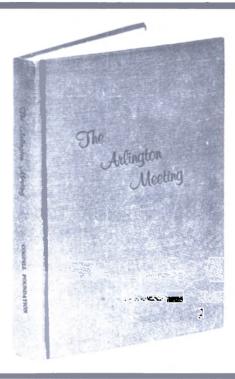
The Arlington Meeting

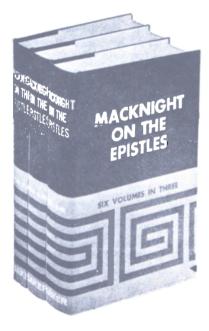
In January, 1968 thirteen reputable brethren from each side of the institutional controversy met at Arlington, Texas for several days of semi-private discussion of the Biblical issues involved. These study sessions were comparable to informal debates.

You very likely have heard and read much about what was said and done at Arlington nearly all of it by persons who were not there. Much of what you have heard about this meeting has been in error. This is probably the most definitive and most significant book that will come from the institutional controversy.

Limited Edition; Probably will not be reprinted. Order your copy now!

408 Pages and Jacket
Price \$5.95





Macknight On The Epistles

with the Greek Text in Parallel Columns

This is a literal translation of all the New Testament Epistles from the original Greek, accompanied by the author's commentary in a parallel column. Copious notes give the conclusions of Macknight's thirty years of diligent study and research.

Thomas Hartwell Horne describes this exhaustive treatise as "a work of theological labor not often paralleled."

It is not surprising that such an outstanding work as A NEW LITERAL TRANSLATION OF THE APOS-TOLICAL EPISTLES resulted when one realizes that almost thirty years was spent in its preparation Furthermore, a normal work day was not the rule in those times, but a long day of eleven hours was devoted to this monumental task. The entire manuscript was written in the author's hand not once, but five times!

3 LARGE VOLUMES \$29.95

ORDER FROM: The Preceptor Company P. O. Box 187 Beaumont, Texas 77704

THE PRECEPTOR MAGAZINE
Post Office Box 187
Beaumont, Texas 77704
Return Postage Guaranteed



Living Moments with the Living Word



James W. Adams

"Restore Such A One"

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

cc

The Contingency Contemplated

Ordinarily, the term "if" introduces a contingency or possibility which may or may not occur. In the original Greek construction in our text, it is more definite than this having the significance of "even if." (Greek-English Lexicon, Arndt and Gingrich, p. 211.) With the Spirit-guided apostle, it was a matter of certainty that

the Galatian Christians would be faced with the problem of certain ones among them becoming involved in trespasses or sins.

The word "overtaken" comes from an original word which means "to be detected or surprised in." Scholars are not in agreement as to its precise significance in this text. Some believe it suggests that the individual involved has not deliberately sinned (premediated) but has simply suffered a "moral slip"—an accidental falling into sin. Others believe that the term should be rendered "detected in or caught in," hence that it suggests the brethren have actually caught the individual in the commission of the sin in question and that there is, therefore, no doubt concerning his guilt. The latter point of view seems to be more in keeping with the meaning of the original term as well as its context, for whether a brother

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

deliberately sins or simply slips into sin would not change the necessity for his being "restored."

The original term, anthropos, translated "man" in the text, is generic, hence means "person or anyone (i.e. among them—a brother)." It is evident, therefore, that redeemed children of God, brethren, do sin and need to be "restored." Religious bodies which teach the Calvinistic doctrine of the impossibility of apostasy are wrong

The Parties Addressed

While the Galatian letter is addressed "unto the churches of Galatia" (Gal.1:2), the duty which our text enjoins is imposed upon a special class of persons in those churches; namely, the "spiritual" (pneumatikoi). Who were these persons? Very probably, they were persons endowed with spiritual gifts (pneumatika, 1 Cor. 14:1), teachers and elders, who were charged with the responsibility of the guidance of the infant churches. Does this mean, then, that the text would have no application now? No, indeed! What the spiritual gifts supplied to the infant churches of apostolic times is now supplied by the completed revelation of the will of Christ — the New Testament Scrip-See Restore, page eleven

VOLUME 19	MAY, 1970	NUMBER	7
	In This Issue		
Editorial, Living	Of The Gospel,		
Stanley J. Lo	ovett	Page	2
Word Studies, No		_	
W. L. Wharte	on, Jr	Page	3
"God Can Take C	Care Of Himself,"		
	n	Page	4
Pollution,		J	
Irene Sowell	Foy	Page	5
	f The Holy Spirit,		
			6
Rejecting God,		_	
Roger M. He	ndricks	Page	7
What Is Your Pre	esent Attitude	_	
Toward Worship	And Work?		
Ernest A. Fi	nley	Page	7
Self-Willed,	•	J	
Robert L. Mc	Donald	Page	8
Hither Thither	Yon,	J	
	nald	Page	9
	hy Obey Gospel?		
	rown	Page	10

The Precentor Magazine

Stanley J. Lovett
Editor
4123 Valleyfield Drive
San Antonio, Texas 78222

TERMS OF SUBSCRIPTION

In the United States and possessions; 1 year—\$3.00; 2 years—\$5.50; 3 years \$8.00; 4 years—\$10.50; 5 years—\$13.00; per year in advance.

In clubs of five or more at one time (new or renewal), \$2.60 per year each in the United States.

Thirty issues per month sent to persons of your choice for \$7.50 per month.

Address all communications concerning subscriptions and changes of address to The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 or telephone Area Code 713, Number 866-2961.

YOUR ADDRESS

We cannot be responsible for delivery of your paper unless you keep us informed as to your correct address with zip code number. When changing address be sure to send both you old and new address.

SECOND CLASS ENTRY

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

OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas 77704. Published monthly at Beaumont, Texas. Printed by The Preceptor Company.

ARVERTISING RATES

Display advertisements: \$3.00 per column inch; ¼ page-\$12.00; ½ page-\$20.00 and full page - \$35.00.

SUBSCRIPTION BLANK

Yes, enter my subscription to THE PRECEPTOR

Name			
Address -			
Save On	Long 1	Term	Subscriptions
☐ 1 yr.	—3 .00		4 yrs.—10.50
□ 2 vrs.	-5.50		5 vrs.—13.00

THE PRECEPTOR

☐ Renewal

P. O. Box 187 Beaumont, Texas 77704

☐ 3 yrs.—8.00

□ New





Living of the Gospel

That faithful and able preachers of the gospel should be supported financially admits of no successful contradiction.

Under Moses the priesthood was maintained from the offerings of the Israelites. They ate of the things of the temple and had their portion with the altar. During his personal ministry our Lord, on the principle that the laborer is worthy of his hire, encouraged the Seventy to accept the hospitality of those who would receive them into their homes. Paul particularly declared that is was the Lord who ordained that they who proclaim the gospel should live of it. At Ephesus although Paul himself coveted no man's gold, silver or apparel yet with his own hands ministered not only to his own needs but even to them that were with him. He praised the church at Philippi that they alone fellowshipped him in the matter of giving and receiving sending twice to his need in Thessalonica.

Although some do preach and choose not to receive financial compensation for it because they have other adequate sources of income, the impregnable gospel truth remains it is God's will, when there is need, that trustworthy and able proclaimers of the saving gospel have the right to be supported in the good work in which they are engaged. It has been said is would be difficult to overpay an able and faithful preacher who is doing properly the work of an evangelist.

Notwithstanding their right, there are preaching brethren who are not being adequately supported financially. Admittedly instances there are in which the supporting church is unable to pay a man as much as they should and as much as they would like. Conversely there are other churches who are able to do more but do not so choose.

Some brethren do not understand the drain on the average preacher's finances. Generally preachers do not receive "fringe benefits" as is customary in the secular world. As all know these can add up to a considerable amount. Since he is classifed as "Self-employed" he must pay all of his social security payments. Most preachers do much travelling either, or, both, locally and away from home in connection with gospel labors. Owning and maintaining a mobile conveyance, as everyone knows, is a tremendous drain upon his resources. Preachers, because they are preachers, find themselves engaged in (See page eleven)



Word Studies

Number Three

FLESH, SPIRIT

Commonly, the Hebrews use the term flesh to describe what is weak, and the term spirit, things that are strong. Isa. 31:3 "The Egyptians are men, not God; their horses flesh, and not spirit"; 1 Cor. 3:1 "I could not speak unto you



as to spiritual, but as to carnal (fleshly wlw) persons" (i.e., persons of weak understanding in spiritual matters); 2 Cor. 10:4 "The weapons of our warfare are not fleshly (weak, wlw) but mighty through God"; hence also the Law of Moses is called "the flesh" because its rites had no power to sanctify anyone as to the spirit; this power was peculiar to the

gospel and hence the gospel is called "the spirit" Gal. 3:3 "Having begun in the spirit (i.e. the gospel) are ye now made perfect by the flesh (i.e., the law of Moses). The Hebrews also used the term "flesh and blood" as a periphrase for man, especially when they wanted to insinuate the weakness of human nature. Gal. 1:16 "I consulted not with flesh and blood" etc.

In Paul's epistles especially, the term "flesh" signifies the body with its appetites and lusts; the unrenewed part of our nature. Gal. 5:16 "Walk in the spirit (i.e., the spiritual part of your nature) and ye shall not fulfill the lusts of the flesh (i.e., the animal part of our nature); for the flesh lusteth against the spirit, and the spirit against the flesh."

GLORY

This word is translated from a term which means weight, so that in 2 Cor. 4:17 "An exceeding and eternal weight of glory." This is the word by which the Hebrews expressed the perfections of God. Rom. 1:23 "Changed the glory (the perfections-wlw) of the incorruptible God into an image, etc."; Rom. 6:4 "Raised up from the dead by the glory (power) of the Father"; Eph. 3:16 "According to the riches of his glory" (perfection of his goodness).

HEAR

This word has numerous connotations such as to hear, to understand, to believe, to obey, to hearken, to grant and to report. Due regard must ever attend the translating of this word to the scope of the passage where it is found. John 9:27 "I have told you already, but ye have not believed; why desire ye to hear it again? 1 Cor. 14:2

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

"He that speaketh in an unknown tongue, speaketh not unto men, but to God, for no one (heareth) understandeth him"; Gal. 4:21 "Ye who desire to be under the law why do ye not hear (understand) the law?" Acts 9:7 "The men which journeyed with him stood speechless, hearing a voice, but seeing no man" and Acts 22:9 "And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." Comparison of these two recountings of the same incident show us that the account in Acts 22:9 involves the failure of the men with Saul to "understand" what they heard. In the light of our present paragraph we cite this as a case in point where "hear" means "understand." In 1 Cor. 5:1 "It is commonly reported (heard), that there is fornication among you."

HEARING

To go even farther, hearing signifies not only the act of hearing but even the thing heard- Also a relation, a report or fame. Matt. 14:1 "Herod the tetrarch heard of the fame of Jesus"; John 12:38 "Who hath believed our report?"

HEAVEN

Sometimes the term heaven was used to denote God, the possessor of heaven. Matt. 21:25 "The baptism of John, was it from heaven, or from men?" (i.e., was it from God or from men?) Luke 15:18 "I have sinned against heaven, and before thee," (i.e. I have sinned against God and before thee).

HOLY

This term signifies what is separated from a common to a sacred use. In this sense Aaron and his sons were holy; being separated from the rest of Israel so as to minister in holy things. Also, because the Israelites were separated from the rest of mankind, and set apart for See Word Studies, page fifteen

New Booklet

God's Scheme
Of Redemption

36 Pages

Written by Danny A. Brown

1— 50 Copies — 35¢ each 50—100 Copies — 30¢ each 100— up Copies — 25¢ each

Order From

THE PRECEPTOR COMPANY
P. O.Box 187 Beaumont, Texas 77704



"God Can Take Care of Himself"

In the current issue of U. S. News & World Report there is a piece about the question of why the churches are worried. In this a high dignitary of the United Presbyterian Church is quoted in defence of the social activities



and interests of the modern church in these words: "I see the ministry in terms of social action, not in terms of preaching, or the rest of the nonsense we went through years ago. In our day we are more concerned about man than God. God can take care of himself." One thing can be said commendatory of this statement—it is clear and forthright, free

of any difficulty of understanding. Immediately, on reading it, I was reminded of this statement in the Word of God: "The wicked shall be turned into hell, and all the nations that forget God" (Psalms 9:17). If this clergyman's design isn't that of encouraging, and seeking to effect, a forgetting of God, I am unable to determine what it could otherwise be. In effect, he is saying we should think of ourselves to the exclusion of any interest in or devotion to God, inasmuch as he can take care of himself and we need to depend on ourselves for our needs apart from looking to him for any help!

This article is devoted to recording the conditions throughout the denominational world as bearing on the condition of religion today. Three out of four questioned said that religion is losing the interest of the people. Attendance and contributions are markedly decreasing, and, as we all know, these are the two indices of religious interest and growth, or the lack of it! Ask anyone almost how any particular congregation is doing and invariably the only thing cited indicative of its well-being is the citation of the Bible class attendance and the Lord's Day contribution. Nothing is rarely said or thought as bearing on the spiritual, intellectual and moral improvement in the individual lives of the members. This very physical and material guideline which we have almost entirely employed has had its bearing on this social involvement turn religion has taken. Churches of Christ are not immune to these influences, but are increasingly succumbing to these outside influences alive throughout the popular denominations in our society.

This preacher as thus quoted must regard preaching as nonsense, but anyone should know that preaching itse'f, that is, the act of preaching derives its sense or nonsense from what is preached. The Greeks thought in Paul's day that the preaching of the cross was foolishness, but to those who believed it was the wisdom and power of God.

A very substantial portion of that enamating from pulpits is not only nonsensical, no doubt, but extremely harmful inasmuch as it darkens the understanding of the hearers and renders them less receptive toward the truth. Today we are seeing the fruits borne by a sustained period of indifference toward the importance of ascertaining the truth or falsity of what has been taught from the pulpits and in the instruction given in Bible studies, oral or written. There has been a let-down of appreciation of the truth, with the corresponding increase of regard for the popular acceptance of religious teaching and practice, the substitution of pragmatism as paramount to scripturalism throughout the field of religious interest, including the members of the Lord's Body.

Christianity constitutes the perfection of the Divine Scheme of Redemption, and the existence of a proper and profiable relation with God by those converted to it. It presents the opportunity and ability of seeking and finding God while he is near, of securing the help which only He can provide and worshipping Him the only true God.

True, He doesn't need us; He is able to take care of Himself, but we desperately are in constant need of Him.

There can be no gratitude experienced by man toward God apart from a sense of need of Him, and what He does and will do for us. Any attempted worship of God which doesn't involve this feeling of supreme dependence of Him, and gratitude for that which He does for us, is a farce. Not only will such affectation be displeasing to Him, but also empty of any good effect on the worshipper. The formalism of modern day worship leaves the ones worshipping unimproved, and contributes to the general disenchantment of the thoughtful and enquiring, which is a decided factor in the general decline of interest in religion. Consequently, the quest for new channels of appeal to those whose interest and involvement is sought. Evidently, since the predominant interests are materialistic, the social gospel is esteemed as a suitable replacement for any appeal to the spiritual interest of the soul.

The highest and noblest experience man may ever have is that of worshipping God in spirit and in truth. It constitutes, out of all earthly experiences, the only one that shall be extended into the hereafter. All else in which we engage here is marked for cessation at the termination of this life; that of worshipping and praising God alone will be continued in the eternal felicities of the redeemed. Man doesn't (or at least isn't designed to) live by bread alone, and any gospel refashioned to place the emphasis on the temporal and physical needs and desires of man belies this truth expressed by Jesus in his rebuff of Satan.

Never have the demands of any hour been more imperious than the present for a cutting away of all surplage and a rejection of all human appendages in religion. If the people of God were devoted to those principles of the complete sufficiency of the scriptures, and their absolute expression of the divine will, the position thus taken would afford a posture before the troubled world which could not but appeal to many of the presently disillusioned among us. Tragically, we are reposing confidence in those things See Take Care, page twelve

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



Pollution

Warnings are being issued frequently from our health departments that we are in danger because of breathing polluted air. They cite many causes for this, such as; the

exhaust from automobiles, the smoke from various factories, and even from the burning of leaves and trash.

No doubt these are facts. What interests us is. What can we do about it?

Certainly our physical health is of great importance because within the body dwells the Holy Spirit. We have doctors and scientists who will find the solution of

this problem. For this we are thankful.

A problem of far greater importance, because fraught with more danger, is the pollution of the human mind, which can affect out eternal destiny. That our minds are being polluted is also a fact. It is also true that this has greater potential for evil than the pollution of the human body from breathing smoke and dust.

HOW ARE OUR MINDS BEING POLLUTED

Pollution enters the mind through the natural gateways to the mind, the eve and the ear. The various means of communication furnish the "smoke, dirt, and dust" that enter the mind through the eye and the ear. These are: television, radio, books, magazines, newspapers, human associates and even sometimes one's own parents.

One item in these media that can corrupt the mind is the poor choice of words used to convey the thought, idle words or words from the "gutter." Such words are not they that should constitute the vocabulary, and words are "signs of ideas." Even in books, drawn from a school library, a child may have the unfortunate experience of seeing or hearing God's name taken in vain. A Christian who loves the Lord should have the attitude of the Psalmist: "O Lord our Lord, how excellent is thy name in all the earth." Again, "In Judah is God known: His name is great in Israel." When children are accustomed to see and hear that precious name dragged in the dust, what will be their attitude when adults? Since it is true that from the abundance of the heart the mouth speaketh, parents should realize the danger of obscene words becoming a part of the experience of childhood. The following warning taken from the First Settler's Story is appropriate:

"Boys flying kites haul in their white-winged birds; You can't do that way when you're flying words;

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, Tenneessee 37204.

'Careful with fire,' is good advice, we know; 'Careful with words,' is ten times doubly so Thoughts unexpressed may sometimes fall back dead: But God Himself can't kill them when they're said."

Generally speaking, our public media of communication are not designed, either in content or in words, to "train up our children in the way they should go." However, the ease of access, the attractive make-up, the strong appeal to emotion and excitement draw a large audience of children. These become great learning media, so much so that children whose minds are so polluted cannot maintain an interest in things wholesome and good. The study of the Word of God does not then appeal to them. Just as poison in the stomach will rebel at the ingestion of good food so the polluted mind will fail to receive and harbor good thoughts. In Proverbs 20:12 we read; "The hearing ear and the seeing eye, the Lord God hath made even both of them." When He looked on the works of His creation, He uttered the truth, "It is good." Shall we allow that which was designed for a good purpose to be changed to evil? God forbid!

Parents, censor your magazines before letting them come into your home. Therein one may find many attractive advertisements alluring one to buy that which will harm his body. Such advertisements may be that of encouraging one to smoke cigarettes or the drinking of wines and whiskey because attractive pictures tell us it is done by "distinguished people." Remember the approach of the devil is not with horns and tail, with nothing that would be abhorrent.

WHAT SHALL WE DO ABOUT IT?

Wake up parents! "Go to the ant thou sluggard, consider her ways and be wise." "Give not sleep to thine eyes, nor slumber to thine eyelids" until you have discerned the wide-spread danger of the pollution of the minds of your children. Satan is wise enough to know that if he can win the children, he can stop the spread of Christianity throughout the earth. What do you want tomorrow to be? Then you must realize that "Tomorrow is walking by on little children's feet."

Examine your books and magazines. Have a bonfire of all that are not the best of food for your child's mind. Know the contents of the books which your child brings from the library. Do not leave the selection to anyone, even to your librarian. Talk with your children about what is suitable, if anything, to see on television. Check on media of communication that may come into your home. God gave the child to you so you are responsible for his physical and his spiritual feedings. He will go this way only once, and the time is short, so, it is important that he have only that which is good, good by the standard of the Physician of the soul.

Study that which comes over the air into your home. Decide, if any, that which will help and not harm. Pictures from God's great field of nature can serve as evidence of His divinity, such as, "The heavens declare the glory of God, The firmament sheweth His handiwork," or, "Ask now the beasts and they shall teach thee, and the fowls of the air, and they shall tell thee; Or speak to the earth,

See Pollution, page twelve



The Indwelling Of The Holy Spirit

Number Four

Leo Rogol

God and Christ - Different "Indwelling"?

Why teach the indwelling of the Spirit to be different from the indwelling of the Father and the Son? Since there is no evidence of a different kind or manner of in-



dwelling of the Father and Son from that of the Spirit, then what is true in one case is true in the other. Let these brethren, who teach the personal indwelling of the Spirit, show from scriptures the distinction or difference between the nature, quality or meaning of "dwelling" in one case from another and we will readily accept their claims. THERE IS NO

MORE EVIDENCE OF THE PERSONAL INDWELLING OF THE SPIRIT THAN THERE IS OF THE FATHER AND THE SON. Yet, lacking any such evidence, some brethren try to make such a distinction; hence their reasoning is based on assumptions, not on facts.

Notice What Paul Said About Christ

"Christ in you, the hope of glory" (Col. 1:27). But in contrast, notice this: "As ye have received Christ Jesus the Lord, so WALK YE IN HIM" (Col. 2:6). Incidentally, is this not parallel to "the Spirit in you" and walk in the Spirit"? Hence, whatever is said about "dwelling" with reference to the Spirit is also said with reference to Christ. But again in Rom. 13:14: "But PUT YE ON the Lord Jesus." And after we PUT HIM ON we are to WALK IN HIM! Rather confusing, isn't it. This is what happens when we confuse figurative matters with literal. Again I say, if the "indwelling" of the Spirit is different from that of Christ, where is the proof? Even IF the indwelling were different, IN THE SPIRIT and SPIRIT IN YOU are opposite things and present insurmountable difficulties for there is no scriptural evidence to show that these are spoken in two different senses and thus cannot be directly, personally accomplished at one and the same time.

Notice What Paul Said of God the Father

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, DWELLETH IN GOD, and GOD IN HIM" (1 John 4:16). Again the same problem is presented. If the Holy Spirit personally, directly indwells the Christian, then by what line of reasoning are we to conclude that God dwells in us in a different manner? Where is an indication of any difference in the meaning of the word, dwelleth when it refers to man in God, and God in man? That is, a literal meaning and a figurative, representative meaning? But

here again we have Christians DWELLING IN GOD at the same time GOD DWELLS IN THEM.

But notice this parallel: As Paul said in Rom. 8:9, 11, that we are IN THE SPPIRIT while the "SPIRIT DWELL IN YOU," so also John said that MAN "DWELLETH IN GOD" and "GOD (dwelleth-understood) IN HIM." Again, if the indwelling of the Spirit is personal, then why is this not true of God? And if this is direct, literal, how can God indwell him who simultaneously indwells God?

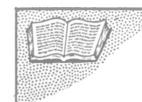
It is only right to ask, if the INDWELLING of the Spirit is personal, then is the INDWELLING OF GOD personal? But in addition, since the word, "dwell," or "dwelleth," is spoken of both, man and God, and there is no distinction made in the definition of these terms, then those who maintain the position of the personal indwelling of the Spirit run into insurmountable problems in trying to define these differences, which their claims establish. Hence, if Man does not literally and personally indwell God, and it is admitted that God and Christ do not personally, directly indwell man, then the same is true of the Spirit indwelling man.

But still further we read: "And hereby we know that HE ABIDETH IN US, BY THE SPIRIT which he hath given us" (1 John 3:24). If this is the personal indwelling of the Spirit, then it is by Him that God personally dwells in man. Yet some brethren will say that the Spirit personally indwells man but not God! But I ask, What is the difference between GOD "ABIDETH IN YOU" and the "SPIRIT DWELL IN YOU"? If the words, ABIDE and DWELL are the same in meaning, then they must be the same in application. Notice, that God "hath given us" the Spirit and at the same time God dwells in us by the Spirit. What is the difference, then, between the Spirit we received and God abiding in us? Does his mean that God dwells in us by the medium or agency of the direct, indwelling Spirit? Here, then, you would have God dwelling in us directly through or by the Spirit he gave us! But if it is true that God does not directly and personally dwell in us in that manner, for there is no scriptural evidence to show us otherwise. Since it is "by the Spirit" that "God abideth in us," then why is the indwelling of the Spirit personal and God's indwelling through the medium of the "Law of the Spirit of Life"? But if it is by the word that God abides in us, then this denies the personal indwelling of the Spirit, for whatever is meant by "abiding in us by His Spirit" applies also to the Spirit by whom God abides in us, since both God and the Spirit abide or dwell in us.

The same thought is expressed in 1 John 4:13: "Hereby know we that we DWELL IN HIM and HE IN US because he hath given us of HIS SPIRIT." Now, if the Spirit which He gave us dwells in us personally, then would this not also demand the personal indwelling of God by the Spirit which he gave us? Here you have it—the Spirit dwells in him who dwells in the Spirit, but as he dwells in the Spirit, and the Spirit in him, he simultanousiy indwells God who, at the same time, indwells him! Not only would such treatment demand the personal indwelling of the Father, Son and Holy Spirit, but at the same time MAN PERSONALLY INDWELLS ALL THREE—and that simultaneously! And if, in line of such reasoning that

See Holy Spirit, page twelve

Leo Rogol-Route 4, Box 12-D, Greensburg, Kentucky 42743



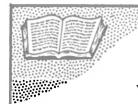
Rejecting God

Roger M. Hendricks

Any intelligent view of the universe, life, man, or religion has as its beginning point—God! He is the Creator of the universe, the Author of life, the Father of man, and the Object of worship. This being true, authority and severeignty over all creation are His. There is therefore no greater fool than the man who rejects God.

- 1. Man rejects God when he denies His existence. The very presence of the universe argues the existence of God. "From nothing comes nothing" is a very old and true axiom. Since something is, something has always been. That Something is God! If cause and effect be reality, there must have been a first cause. The First Cause is God! There is sufficient evidence of design seen in the universe to warrant belief in an intelligent designer back of it. That Designer is God! If there s such a thing as morality (right and wrong), there must be a determiner of the two. That Determiner is God! No wonder the Bible brands the man a fool who rejects the existence of God. "The fool hath said in his heart, There is no God" (Psm. 14:1). But this, my friends, isn't the only way to reject God.
- 2. Man rejects God when he refuses to respect His sovereignty. Respect for the sovereignty of God is exemplified by submission to His authority. God alone is the rightful ruler over the hearts and lives of men in spiritual, moral, and religious affairs. Man may choose to submit to the genuine authority of God or to the spurious authority of Satan. He has a choice in this matter of whom to serve but he has no choice in the ultimate consequences of his service. Serving the Devil results in eternal condemnation while serving God results in eternal salvation. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" (Rom 6:16). "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:22, 23). If one who denies the existence of God is a fool, is the man any less a fool who admits that God is while knowingly and willingly refusing to submit to His sovereignty? Certainly not! "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand ... " (Mt. 7:26).
- 3. Man rejects God when he substitutes the voice of humanity for the voice of Deity. There is nothing more tragic than the error of submitting to what one believes

 See Rejecting, page fifteen



What Is Your Present Attitude Toward Worship And Work??

Ernest A. Finley

Do you anticipate the assembly of the saints? Do you attend services with pleasant expectation that you will profit by the service? Are you intent upon hearing the



lessons — truly drinking from the wellspring of life with a profound thirsting for a fuller knowledge of truth? Are you intent upon applying the lesson to your life from day to day — determined to live better as your knowledge grows? Or has your attitude deteriorated and degenerated to the point that it is all a distasteful duty that gives no real satisfac-

tion? Then you had better stir yourself up and start changing your attitude right now. You are direly in danger of losing your soul. Indeed you are very likely in a lost condition right now and will remain so if you do not make some radical changes.

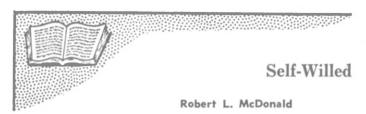
Every man's faith can grow stronger. Usually, those who are strongest are intent upon becoming stronger still. Such as these never miss an opportunity to study God's Word or worship Him. They know that there is always room for growth. Nobody knows all he needs to know. Any man can become a more useful servant than he has been thus far. Jesus said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Those who are really hungry invariably show up at meal time. We become concerned about our children when they lose their appetites for wholesome food.

How much of an obstacle will you overcome to attend worship? As large an obstacle as you will climb over to get to work? Do you let illness that will not keep you away from work keep you away from worship? Missing worship with the "home" congregation occasionally is not out of order providing you worship with faithful brethren when you are away. But what is your pattern of attendance? Are you away from home more than you are at home? Can you be counted on to make any sort of contribution in service? Do you consistently support in a financial way the program of the church? If every member followed your pattern of attending and giving would the church thrive? Or would it flop? How do you respond to appeals for help in teaching or some other field of work? "My nerves bother me so I can't do that job," is often heard. So you've got nerves! Pray, tell me, who doesn't in this day and time? Maybe if you work hard enough you can wear the edge off those tense nerves.

I am sure that hunting, fishing, camping, etc. are per-See Attitude, page fifteen

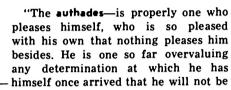
Roger M. Hendricks, preacher for the Maryvale congregation, 4616 N. 49 Ave., Phoenix, Arizonia 85031.

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



The word SELFWILLED comes from the, authades, meaning: "self-pleasing, denotes one who, dominated by self-interest, and inconsiderate of others, arrogantly asserts

his own will" (W. E. Vine). R. C. Trench in his SYNONYMS OF THE NEW TESTA-MENT says,



removed from it. The man thus obstinately maintaining his own opinion, or asserting his own rights, is reckless of the rights, feelings and interests of others; one indeed who with no motive at all is prompt rather to run counter to these, than to fall in with them" (pg. 349).

With the definition and analysis by these scholars, it pretty well sums up the comments which could be gleaned from a score of outstanding commentators in their observation conveyed by the word from whence we get the word, SELFWILLED. Let us then turn to the Bible and notice how God views the selfwilled person.

Our first encounter in the New Testament is in Titus 1:7. In this context, the apostle had given divine instructions to Titus in the ordaining of elders. He describes the characteristics of one who should be recognized in a local church as an elder. Even though these qualifications are directed to all of the persons to be considered, the specific elements should be applied to each one. In this context, the Holy Spirit warned not to select one who is "selfwilled"!

Why should the people of God be so careful so as not to select one who is "selfwilled"? Because that person would be led to reach decisions, inconsiderate of others, which would not be in the best interest of the congregation As Trench observed, the selfwilled is one who "is reckless of the rights, feelings and interests of others" (ibid). Such a person could not effectively serve as an overseer in the affairs of the local church.

Often we are blinded to our own faults and weaknesses. Even though we may think of ourselves as reaching near a point of sinless perfection, others are often quick to see our weaknesses not detected by self. Others may be able to see an "indication" that another is or is approaching selfwill. Why is a person unable to see this weakness in himself? Partly due to one's confusion of what it means

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

to be "steadfast" with "selfwill." Partly because it is so difficult for one to properly examine himself.

"Selfwilled" is also found in 2 Peter 2:11 where the apostle Peter was discussing the problem of false prophets and the harm done to the body of Christ by them. Many would follow such evil men, speaking feigned words, would make merchandise of those so foolishly following them. The apostle Peter further said of them: "Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities." Without shame, they show contempt for the restraints of authority and decorum and not hestitating to speak evil of those who are held in good opinion and respect. The student of the New Testament can see how such a person would do untold harm to the local church.

Sometime, a lack of spiritual maturity is a basic reason for a person being selfwilled. People are, to a certain degree, more concerned with SELF than with OTHERS. For this reason, Jesus and his inspired apostles repeatedly taught the importance of gentleness and a denial of self. Our Lord said, "If any man will come after me, let him deny himself...." (Ma 16:24). The apostle Paul exhorted the brethren at Philippi to dc nothing "through strife or vain glory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). A fruit of the Spirit is gentleness, we are informed in Galatians 5:22.

From our study of the Scriptures, we must conclude that before a person reaches a point of spiritual maturity, there may be indications of a spirit of SELFWILL, but afterward, having grown sufficiently, becomes gentle, meek and is "kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you" (Eph. 4:32).

SUBSCRIBE TO

Truth Magazine

16 pages weekly

Editor

Cecil Willis

Associate Editors

Connie W. Adams; James W. Adams; O. C. Birdwell Luther Blackmon; Roy E. Cogdill; Ferrell Jenkins James P. Needham; Earl Robertson

> Subscription Rate: \$5.00 Per Year Single Copies — 35¢ each Foreign Subscriptions — \$6.00

> > 15 subscriptions for \$5.00 per month!

Send subscriptions to:

Box 7598

Orlando, Florida 32804





Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for The Preceptor Magazine, 1401 Epeley Street, Lufkin, Texas 75901.

Fourteen were haptized in an April meeting at the Stevens Avenue church in Huntsville, Alabama. Rufus Clifford, preaching - One was baptized in March at the Fultondale, Alabama church — One was baptized in a recent meeting at Sepulveda, California. Foy Layton, preaching — Two were baptized in April at the Westside church in Irving, Texas. This church growing numerically: April 12th re-cords 280 in classes, 328 at morning assembly and 261 at evening assembly were set - One was baptized in February at the Pittsfield. Maine congregation - Two were baptized during April at the Highland church in Hammond. Indiana — Two were bap-tized in April at the Expressway congregation in Louisville, Ky. - Eight have been baptized the past two months at the Sunnyvale, California church — One was baptized during April at the 6th Ave. church in Pine Bluff, Arkansas — Five were bap-tized during April at the Preston Highway church in Louisville, Ky. — One was baptized in a recent meeting at Olsen Park in Amarillo, Texas — One was baptized in April at the Gardiner Lane church in Louisville-One was baptized during April at the Mt. View Ave. church in San Bernarmt. view Ave. church in San Bernardino. California — Two have been baptized during April at the Hobart, Ind. church — One was baptized during May at the Spring and Blain church in St. Louis, Missouri — Four have been recently baptized at the North Main church in Vidor, Texas.

Otis Moyer held a mid-April meeting for the Home Gardens, California brethren — Robert Turner held a mid May meeting for the Dexter, Maine church — Rae Pennock held a late May meeting for the brethren in Pittsfield, Maine — Leon Odom is scheduled to hold a late summer meeting for the Union Street church in Bangor, Maine — Tom Roberts holds a meeting for brethren in Jefferson, Texas —Olen Holderby held a late April meeting for the Pioneer Parkway church in Arlington, Texas—Morris Norman held an early May meeting for the brethren in Bedford. Ohio — H. E. Phillips held a late April meeting for the Harpster Street church in Akron, Ohio — Franklin Puckett held a late April meeting for brethren in Alliance, Ohio — John Clark held a mid-May meeting

for brethren at Hilliard. Ohio - J. Ed Nowlin held a late April meeting for the W. Broad church in Columbus. Ohio — Wayne Partain held a mid-May meeting for brethren at Fredericktown. Ohio - James Needham held a late May meeting for brethren at Front and Second Streets in Berea. Ohio - Jess Garcia held an early April meeting for brethren in Fontana. California - Mack Kercheville held an early April meeting for brethren in Fallbrook, California — Bill Cain held an early April meeting for brethren at Rose Ave. in Bellflower. .California - Bob Bolton held an April-May meeting for brethren at Mt. View in San Bernardino, California-Robert Jackson held a mid -June meeting for the Gardiner Lane congregation in Louisville, Ky. - J, T. Smith held an early May meeting for the Gingelville church in Pontiac. Michigan - Dorval McClister held a May meeting in Porsage, Ind. -Mason Harris held an early May meeting at Oak Lawn, 111. - Robert Jackson was with the brethren at Griffith. Indiana in a gospel meeting beginning on May 11th - Bill James began a meeting May 11th at Englewood (Chicago, Ill. area) - Rufus Clifford held an early April meeting for the Wal-nut Street church in Greenville, Tex.

Franklin T. Puckett held an early May meeting for the brethren in Paden City, W. Virginia — Marshall E. Patton held an April-May meeting for the Annandale, Va. church — Paul Keller held a late April meeting for brethren in Greensburg, Kentucky-Peter Wilson held an April-May meeting for the South End church in Louisville, Ky. - Bobby Witherington held a late April meeting for the Shepherdsville, Ky. church - David Bonner held an early May meeting for the Central church in Stillwater, Oklahoma — Ed Harrell held a mid-April meeting for the University Hgts church near Murfreesboro, Tenn. -Tom O'Neal held a late April meeting for the Sayre church, Dora, Alabama Bill Cavender was at East Cheatham, Tennessee in an April-May meeting - Joe McGaw was at Millersville, Tenn. in a late April meeting -

Kenneth Syerling held an April-May meeting for the Lynwood church in California — The Meiners Oak church (California) held an April-May meeting with Bob Dietrich preaching —Claude M. Willsford held meetings in early May in Flint, Michigan and Smthville, Ont. — Gary Fiscus held a late April meeting for the Elletsville, Ind. brethren — Jimmy Tuten, Jr. held a late March meeting for brethren in Poughkeepsie, New York — Cecil Willis held an early May meeting for the Huffman church in Birmingham, Ala. — Frank Smith held an April meeting for the Taylors, S. C. church — W. R. Jones held an April-May meeting for brethren at East Houston, Texas — Herman Sargent held an early May meeting for the Green's Bayou church also in Houston.

Weldon Warnock held an early Apr.

_ DEBATE _

A debate will be conducted in the Irving, Texas area in June of this year—the dates being June 15, 16, 18, 19. The disputants will be Jesse Jenkins, of Denton, Texas and Ronnie Wade of Springfield, Missouri. The propositions for discussion are as follows:

No. 1 The scriptures teach that an assembly of the church of Christ, for the communion, must use one cup (drinking vessel) in the distribution of the fruit of the vine.

AFFIRM: Ronnie Wade DENY:: Jesse Jenkins

No. 2: When a local church assembles for the communion it is scriptural to use individual drinking vessels in the distribution of the fruit of the vine.

AFFIRM: Jesse Jenkins DENY: Ronnie Wade

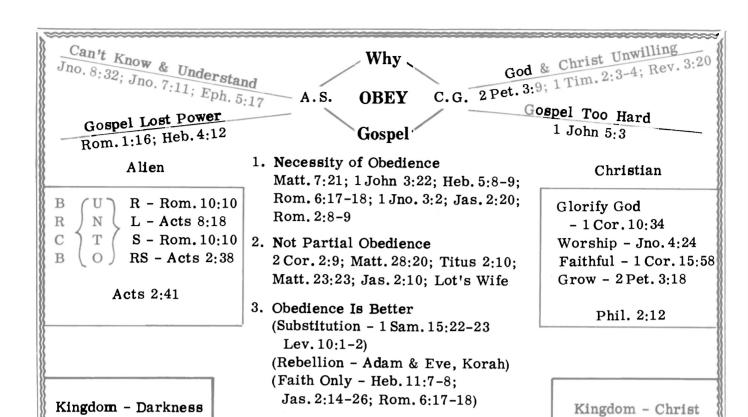
No. 3: It is scriptural for a congregation to teach the Bible in systematically arranged classes with women teaching in some of those classes.

> AFFIRM: Jesse Jenkins DENY: Ronnie Wade

No. 4: The scriptures teach that when the church comes together for the purpose of teaching the Word, this teaching must be done in an undivided assembly, by men only.

AFFIRM: Ronnie Wade DENY: Jesse Jenkins

The first two night of the debate will be conducted in the building of the Boulder Drive church of Christ, 3822 Boulder Dr., Dallas, Texas—the last two nights will be conducted in the building of the West Side church of Christ, 2300 W. Pioneer Dr., Irving, Texas.



meeting for the Harding Ave. congregation in Sciotoville, Ohio-Harold Turner held a mid-April meeting for the Thomas Blvd. church in Port Arthur, Texas — W. R. Jones held a recent meeting for the brethren at Pinecrest in Beaumont, Tex - George T. Jones held an April-May meeting for the Bowers church in Wilburton, Oklahoma - Jim Ward held an April May meeting for the East Memphis. Tenn, brethren - W. R. Jonse held a May meeting for the West Orange, Texas brethren. These brethren have just entered into a new building -Johnny Stringer held a May meeting for the brethren in Woodville, Tex -Bob Crawley held a May meeting for the Gallatin Rd. church in Scottsville, Ky. - James Adams held a meeting in late April for the Major Drive church in Beaumont, Texas — J. M. Gillpatrick held a mid-May meeting for the brethren at Pampa, Texas (Central) -Dean Bullock held a May meeting for the Bellaire church in Houston, Texas — Roy Cogdill holds a mid-June meeting for the Perry Heights church in Nashville, Tenn.

Multitude

Harry Lewis moves the middle of June to work with brethren in Sciotoville, Ohio — Harold Turner is moving to Greenwood, Arkansas to work with brethren there at the Northside church — Bob Tuten has moved to Pinson, Alabama to work with brethren there.

J. G. Savate, Lewisville, Texas — "W. L. Wharton will be doing the preaching in a gospel meeting with the church of Christ which meets at 1200 West Main Street, Lewisville, Texas on May 31st through Friday night June 5th; services will be at 10:45 and 6:00 on Sunday and 7:30, Monday thru Friday. A cordial invitation is extended to all."

His Servants Ye Are Whom Ye Obey

Romans 6:16

Kenneth E. Thomas, 424 Summit Drive, Brooksville, Fla. "Since moving to Brooksville, Fla. in November of '69 to work with the Broad Street church from a five year stay with the Lord's church in Kirkland, Ill. we have experienced some progress... We have had seven souls respond to the gospel in baptism. Four of these had been quite active in denominations up to this time. One man who was formerly in the Methodist church as was his wife, was a broad member and a trustee of the local "United Methodist church." He called the preacher and told him their reason for leaving, then went to the bank to be sure if he was properly relieved of his responsibility as a trustee of that church.... The church here is growing spiritually also the attendance and contribution is on the increase. We have visitors at almost every service."

E. R. Roark, Box 1864, Creston, B. C. — "A new congregation, 'Church

of Christ in Canyon, B. C.' began April 19, 1970. To my knowledge it is the only faithful group in the whole Province of British Cloumbia. We had 16 present on first Sunday and 19 on second. We have 3 classes for all ages and meet in Canyon Hall."

Few

C. C. "Bud" Hunter, 1844 Clovercrest, Enumclaw, Wa. 98022. — "The Sierra Vista church of Christ, Enumclaw, Washington, will be holding a series of gospel meetings, beginning on Monday, May 4th and continuing nightly (7:30 P.M.), through Sunday, May 10. BARNEY CARGILE, who is an elder and the evangelist for the Southwest church in Seattle, Washington, will do the preaching.

"The Sierra Vista church is just two years old, having been started by four faithful families who would not drift with the tide of liberalism. We now average between 55-60 in attendance at our Sunday morning services. This represents an increase of over 300%. Truly the Lord has been bountiful in His blessings.

"I have been working with the church here in Enumclaw for two years now and have never seen a more cooperative and enthusiastic group of brethren anywhere. They are really very special."

SUBSCRIBE FOR A FRIEND

tures. Teachers and elders of our day, "faithful men who shall be able to teach others also" (2 Tim. 2:2), "are to fulfill now the obligations imposed by our text upon the "spiritual" men of the apostolic age.

The Duty Enjoined

The duty imposed by our text is to "restore such a one." The term "restore" is from an original word, katartidzete, which means to bring something to a completed state or to put something which has been torn or broken back into its original state of completeness. Fishermen often tore their nets in plying their occupation and would have to restore them to their original state, hence the expression "mending their nets" (katartidzontas - Matt. 4:21). This term was also a surgical expression employed to describe the setting of broken bones. In the case supposed in our text, a child of God has been broken or torn in character by the practice of sin. He has lost his former state of holiness before and usefulness to Christ. He must be mended. It will be observed that the emphasis is not on his punishment-it is not penal. Its emphasis is on amendment or his rehabilitation.

The Manner Prescribed

Two distinct parties are involved in the obligations imposed by the text under consideration, the corrector and the corrected, the mender and the mended. The character of each will be affected by what is done, therefore, the manner of performing the obligation is of special import as well as the duty enjoined. The Lord is concerned that the undertaking succeed with reference to the sinner (the man "overtaken in a fault") and that the subjective influence be salutary with reference to the "spiritual."

The work of "mending" is to be done "in the spirit of meekness-i.e a meek spirit-considering thyself, lest thou also be tempted." The word, "meekness," is often translated "gentleness." Originally, the Greek term from whence it comes was used to describe an animal broken to harness. The idea inherent in it is not simply an inoffensive, Simon Milquetoast demeanor toward others. It rather describes an individual broken to work in God's harness; that is, one who is motivated in all he does by the will of God. We, therefore, do not mend our brother's broken life so as to make it harmonize with that which pleases us but to make it harmonize with the will of God. Too much so-called, "corrective discipline" among the churches today is to satisfy the idiosyncrasies and prejudices of men rather than the will of God, hence its failure to be effective in the salvation of the erring.

Let it be emphasized also that the work of "restoring" the erring must be performed by men who are acutely cognizant of their own fallibility. The text says, "Considering thyself, lest thou also be tempted." There are two common figures or idioms in this statement which deserve notice. First, observe the change of person and number from the second to the third person and the singular to the plural number. The technical name for this is heterosis of person and number and is employed to make the obligation imposed the more emphatic and personal (Figures of Speech Used in the Bible, Bullinger,

pgs. 524, 533, 537). Second, observe the use of mentonymy in the employment of the word, "tempted." The cause is here used for the effect. The idea is, "Lest thou also fall as a result of temptation." The would be corrector of his brother's sinful condition must recognize the fact that under like temptation he, himself, might have fallen into the same sins or sins equally as bad. A recognition of this fact will deliver the corrector from self-righteous arrogance and will contribute heart power to his instruction, exhortation, and reproof.

Conclusion

In succeeding articles, we shall follow Paul in his Spirit-guided development of the subject introduced in verse 1 of Galatians 6; namely, the duty of "spiritual" men to be actively engaged in rescuing sinners from the toils of their transgressions. The discussion continues through verse 10 and involves six more distinct admonitions bearing upon the subject.

EDITORIAL, Gospel (Continued from page two)

extending much hospitality which is costly. They are expected to dress in an acceptable manner commensurate with those among whom they labor. Purchasing, maintaining and replenishing a suitable wardrobe can be a considerable outlay. Further, younger married men have the additional problems of clothing, medical expense, education, etc., in connection with their children. Moreover it is our observation that as a class, in proportion to their means, there generally are none more liberal than preachers in contributing into the Lord's treasury.

Presently scores of newly begun congregations having relatively few members do what they can toward supporting the preacher. But in many cases they must rely upon outside help. In instances the church contributing to the preacher may have the ability for increased help and inexperienced brethren at the local church do not understand the need for additional support. The local preacher is reluctant to complain and consequently he and his family endure unnecessary and uncalled for hardship. All concerned, to the extent of their respective abilities should see to it the preacher and his family do not suffer.

One of the most neglected areas with respect to preacher pay is in the matter of gospel meetings. In some instances the visiting preacher is not supported at home while he is gone and the inviting church is short on his support. Travelling expenses sometimes are not taken into account. Many preachers have held meetings when it actually cost them money out of their pockets to hold it. Some churches support their local man handsomely and are rather short in their treatment of the visiting preacher.

Serious thought should be given to this matter.

End

Why not enter a listing on the Directory Page? The address and time of services of the congregation where you worship may be listed for \$3.00 per entry.

which have, by the denominations, been weighed in the balances and found wanting.

The individual worth of a human soul, the personal responsibility of every one and the potentiality of each human for spiritual enlightenment, growth and fruitbearing must be recognized. The measuring of the progress of the truth among men must not be sought on the plane of the mere numbers involved, or the material value of church property. These are factors, within proper limits, that can reflect a species of growth, but they aren't those which are germane to ascertaining the real and true condition of the church. The whole of anything is constituted of its parts, and individuals are the units of the church. A church is not constituted either of brick and mortar, or the mere record of a bunch of names on a roster. Everyone on such rosters aren't in the house of God, the church of the Lord! Nor is it necessarily true that everyone in the Lord's church has his name on some local church membership roll. We need to get back of all this to the really germane issues of life and death. The spiritual life and health of individual Christians, as reflected in their daily lives, and in the consecration of their affections and devotions to one another, and, supremely so, to God. The personal growth in the grace of the Lord and in the knowledge of His truth should be the constant' striving of every Christian for himself, and in the encouragement and help of each other in this pursuit. In all this we need God. We need Him every day to continue to give us life and breath, and beyond and above this is our need of Him in supplying the needs of our souls. "For we have not an high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15-16).

POLLUTION_

(Continued from page five)

and it shall teach thee; and the fishes of the sea shall declare unto thee" (Job. 12:7, 8). If one will only look and listen, there are many, many things our children can see and hear all around them that will cause them to look up in wonder at God's goodness. We are without excuse in keeping the minds pure and clean.

As prevention is better than cure so is it eminently better that the child's mind be kept free from pollution than to try to restore it to purity. The mind can be so marred that erasures are difficult. Scientists may prove successful in purifying our air once more but may we as parents and teachers work with more diligence to keep the minds and hearts of our children pure and clean. "Blessed are the pure in heart; for they shall see God" (Matthew 5:8).

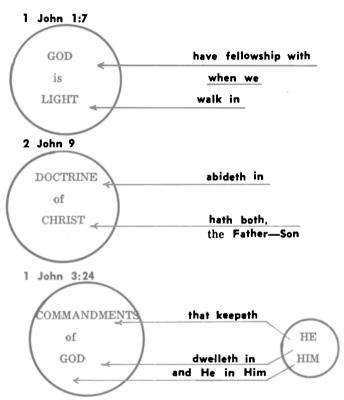
End

Let Us Supply Your Class Needs

the Spirit personally indwells the Christian, then let those who hold such views prove that this is not true when it comes to God, Christ—and man concerning this "indwelling." Who can maintain his position with regard to the direct, personal indwelling of the Spirit, and yet by that same rule of application deny the very same thing concerning the personal, direct indwelling of man, of the Father, and of the Son? It cannot be done!

Through The Word

John wrote: "If that which ye heard from the beginning shall remain in you, ye shall also continue in the Son, and in the Father" (1 John 2:24). We see, therefore, that we are in the Father and in the Son through, or by, keeping the Word of God. Notice the following diagrams that show that abiding in the word is abiding in God.



Hence we see that to keep His commandments IS TO DWELL IN HIM and thereby He dwells in us. The Spirit of God made known His holy will to man, and hence, through His word, made known by the Spirit he abides in us by the Spirit and the Spirit dwells in man by that same word of God that God revealed through the medium of the Holy Spirit. For example, Paul wrote: "For by one Spirit are we all baptized into one body" (1 Cor. 12:13). Who is to argue for "baptism of the Spirit," or even the direct operation of the Spirit upon the alien? If "by one Spirit" we are to understand, in short, the gospel revealed by Him, then why is it not by the word that God dwells in us "BY THE SPIRIT"? If the Spirit is directly indwelling the Christian, then why is this not true with regard to what we have just observed about being baptized into one body "BY one Spirit"? To be continued

FLORIDA COLLEGE IS NOT FOR EVERYBODY! IT DOESN'T PROPOSE TO BE!

IT APPEALS TO YOUNG LADIES AND TO YOUNG MEN WHO:

- 1. Have respect for God and His Word
- 2. Have a good or better high school average
- 3. Are morally and spiritually mature
- 4. Still believe in America and its future
- 5. Respect law and order at any level

SEND YOUR NAME, ADDRESS AND HIGH SCHOOL CLASSIFICATION TO Florida College Temple Terrace, Fla.33617
.. WE WILL GET IN TOUCH WITH YOU

Directory

\$3.00 Per Entry

MERCED, CALIFORNIA Church of Christ 61 W. 20th Street 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: Charles Bailey Phones: 722-9127; 722-7867 VENICE, CALIFORNIA (Los Angeles area) Church of Christ 1503 Venice Blvd. Bible Study 9:45 A.M. Morning Worship 10:45 A.M. Evening Worship 6:30 P.M. Thursday, Bible Study 7:30 P.M. James W. Hester, Preacher Phone 391-5703 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 11:00 A.M. Evening Worship 6:00 P.M.	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. Evangelist: Howard E. Miller Phone: Off. 377-3161; Res. 377-4892 ALVIN, TEXAS Church of Christ Westhouse and Lee Streets (5 Blocks west of Hwy 35) Bible Study 10:00 A.M. Morning Worship 10:50 A.M. Evening Worship 10:50 A.M. Evening Worship 10:50 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 Stury 7:00 P.M. Evangelist, Ronald V. Lehde Phones: 762-9692; 762-2030	Evening Worship 6:00 P.M. Wed. Bible Study 7:30 P.M. AUSTIN, TEXAS Church of Christ 2000 South Fifth at Brodie Bible Study 9:45 A.M Morning Worship 10:30 A.M Evening Worship 6:30 P.M Wed. Bible Classes 7:30 P.M Phone 442-7714 AUSTIN, TEXAS
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 7:00 P.M. Wed. Bible Classes 7:00 P.M. C. R. Scroggins, Preacher	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.
Phone: 393-4325 or 393-3726 LAS CRUCES, NEW MEXICO Panlener Church of Christ 1325 Panlener Sunday Bible Study	Wed. Bible Study

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

DALLAS, TEXAS Church of Christ 8350 Forest Lane

Bible Study	9:45	A.M.
Morning Worship1	0:45	A.M.
Evening Worship	6:00	P.M.
Wednesday Evening	7:30	P.M.

HARKER HEIGHTS, TEXAS Church of Christ

Forest Hills (Fort Hood Area)

Bible Study 10:00 A.M.

Morning Worship 10:50 A.M.

Evening Worship 6:00 P.M.

Wed. Bible Study 7:30 P.M.

One mile south of Hwy. 190-Amy Ln.

HOUSTON, TEXAS Norhill Church of Christ

Cottage	at	Regar	ı (Near	Γ	ownt	own)
Bible St	tudy				1	0:00	A.M.
Morning	W	orship			1	0:45	A.M.
Evening	W	orship				6:00	P.M
	861	-7235	or	864-3	85	5	

KERRVILLE, TEXAS

Junction Hwy. Church of Christ
Halfway between Kerrville & Ingram
Bible Classes 9:45 A.M.
Morning Worship 10:45 A.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.
Elmer Moore, Preacher
P. O. Box 1594 Phone: 257-6345

LUBBOCK, TEXAS Church of Christ 62nd and Indiana Ave.

Bible Classes9:30 A.M.Morning Worship10:30 A.M.Evening Worship6:00 P.M.Wednesday Evening7:30 P.M.

Evangelist: Harold Fite Phones: 795-9731; 792-4155

SAN ANTONIO, TEXAS Church of Christ 1226 Highland Blvd.

Bible Study 9:30 A.M.
Morning Worship 10:30 A.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.
Evangelists:

Stanley J. Lovett—W. L. Wharton, Jr. John Witt

-See Next Page For More Listings-

Bible Study 9:30 A.M.

Worship 10:30 A.M. Worship 7:00 P.M.

Directory

Continued from preceding page

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.	
Worship10:45 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

Trub Itavensworth Itu	au	
Bible Classes	l0:00	A.M.
Morning Worship	11:00	A.M.
Evening Worship	6:00	P.M.
Wed. Bible Study	7:30	P.M.
J. W. Evans, Evangel	ist	
Phones: 560-7909: 256-	5543	

WORD STUDIES

(Continued from page three)

the worship of the true God they were called God's holy ones (Deut. 33:3). When the term "saint" is given to a whole church, it is in the sense in which it was given Israel as a nation. Certainly not that everyone in Israel was "holy" in character, in fact, or that every member of the church at Corinth was a "saint" (1 Cor. 1:2). In these instances it does not indicate a holiness of life, but merely their separation from the heathens to worship the true God, and to be his church or people, in the place of the Jews (1 Pet. 2:9). So also, places and things are said to be holy, on account of the use that was made of them. Holy and holiness often denote moral purity and sometimes merciful, beautiful, and beneficent. Observe this last set of terms in connection with Titus 1:8 "holy" as it touches the qualification of the ones serving as elders and also Heb. 7:26 where Christ is said to be "holy." Consider the thought of moral purity in connection with 1 Sam. 6:20 "Who is able to stand before this holy Lord God ... " 1 Pet. 1:15 "As he who called you is holy, be ye also holy in all your conversation."

HONOR

This term, as it is translated for us, is one of considerable interest in that the term from which we have it was used by the Hebrews to signify maintenance. Matt. 15:5 "Whosoever shall say to his father, or his mother, whatsoever thou mightest have been profited by me, it is a gift to the temple, (6) And shall not honor (shall not maintain-wlw) his father, or his mother, shall be free"; 1 Cor. 12:26 "Or one member is honored (nourished-wlw), all the members rejoice with it"; 1 Tim. 5:3 "Honor widows that are widows indeed" (i.e., support them from the funds of the church as is evident from what follows in vr. 16). 1 Tim. 5:17 "Let the elders who rule well be counted worthy of double honour" (generous support); 1 Pet. 3:7 "Giving honour to the wife as the weaker vessel" (i.e., supporting the wife with tenderness on To be continued account of her body).

REJECTING

(Continued from page seven)

to be the voice of God when in reality he hears the voice of man. Saul of Tarsus thought that he was doing God's will in persecuting Christians. Actually, he was in submission to the will of false teachers. Does it matter what one believes, teaches, and practices in religion? Assuredly so! "Howbeit in vain do they worship me, teaching for doctrines the commandments of men" (Mk. 7:7). Verse nine adds: "And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." Worship and service to God are vain when the voice of man has been substituted for the voice of God whether the substitution is intentional or not. Man is a fool who follows the wisdom of men (as expressed in human creeds) rather than the wisdom of Jehovah. End

ATTITUDE_

(Continued from page eight)

missable pursuits within reasonable bounds. But when a week-end outing means more to you than worshipping God then you have made a god of it and demoted God from first place in your heart and life. The faithful Christian will allow nothing to take precedence over the serving of His God! If you are out hunting for a "rack" or pursuing a mighty lunker when the saints are assembled — you are not "seeking first the kindgom and his right-eousness" (Matt. 6:33) — and make no mistake about it!

When you should be so dedicated to the Lord's cause that you are constantly at work in an effort to encourage others and save the souls of the lost—do you have to be pampered and coddled to keep you from losing what little religion you manifest? I thank God that this is not true of all who profess to follow Christ, but it is true of some—and just a few is too many. Each Christian has responsibility and should be awake to this fact. No one can give or pray or work for you. The success or failure of our effort depends on whether each member of the congregation shoulders his responsibility or not. Most congregations would be bad sick or already dead if every member acted in regard to their responsibilities as some do.

So be interested! Be a part of the work! Be enthusiastic! Be optimistic! Be faithful! Be busy! Be alert and awake to opportunities! Paul admonished his brethren, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (Eph. 5:14).

TELL US ABOUT IT

If you plan to move, tell us about it immediately, so we can correct our mailing list.

5 DAY - VACATION BIBLE SCHOOL

A WONDERFUL SAVIOUR

by Irene S. Foy

PRESCHOOL - Our Wonderful Father
GRADE 1 - Our Good God

GRADE 1 - Our Good God GRADE 2 - A Wonderful Gift

GRADE 3 - A Wonderful Boy
GRADE 4 - In Favor With God

GRADE 5 - Wonderful Works
GRADE 6 - A Wonderful Teacher

GRADE 7 - 9 - Following Jesus

GRADE 10 - 12 - The Wonderful Way

Student Workbooks

Teacher Manuals

40 ¢

60 ¢

NURSERY (Ages 2 - 3)
PRESCHOOL (Ages 4 - 5)
PRIMARY

JUNIOR

INTERMEDIATE

TEENAGE (Visual Aids Not Available)

Teacher Manuals Visual Aids

Student Workbooks
45 ¢

95 ¢

\$3.50

GOD'S WONDERFUL WORLD

THE CHURCH JESUS BUILT

NURSERY (Ages 2 - 3)
PRESCHOOL (Ages 4 - 5)
PRIMARY

JUNIOR

INTERMEDIATE

TEENAGE (No visual aids)

Student Workbooks

Teacher Manuals

Visual Aids

40 đ

95 ¢

\$2.95

SAMPLE KITS AND SUPPLEMENTARY MATERIAL AVAILABLE

THE PRECEPTOR MAGAZINE
Post Office Box 187
Beaumont, Texas 77704
Return Postage Guaranteed



Living Moments with the Living Word





Nothingness

"Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself." (Galatians 6:2, 3).

The Carnal Mind



By reason of "the carnal mind," life has always been popularly viewed as a great arena of struggle in which men vie with one another for supremacy in wealth, power, sensual pleasure, and worldly reputation. The road to victory is thought of as being paved with the prostrate bodies of one's fallen competitors. Men are moti-

vated by the animalistic concept of "the survival of the fittest" — a "dog eat dog" philosophy of human existence. The golden rule of this philosophy is: "Do unto others as you would have them do unto you, but do it first"

A study of history reveals that such a spirit characterized the Jews and Gentiles of the apostolic age in their attitude toward one another. Since the problems among the churches of Galatia grew out of the New Testament necessity for amalgamating Jews and Gentiles into one fellowship in the body of Christ (Eph. 2:13-16), Paul was forced to come to grips with materialistic human vanity as it expressed itself in spiritual egotism. This is the situation considered in our text.

Christians Are Burden-Bearers

Christians are to bear each other's burdens; they are

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

not to impose burdens. The burdens (Gr. bare) to which our text refers are without question, in the mind of this writer, the "faults" (transgressions) mentioned in verse 1. They are very probably the "works of the flesh" of the previous chapter, verses 19-21. It is interesting to note that the term "burdens" (vs. 2) and "burdens" (vs. 5) are from two different Greek words, bare and phortion. They are correctly translated "burdens" and burden," but are unquestionably not identical in significance, otherwise the writer would not have employed two different terms.

J. B. Lightfoot in his commentary on The Epistle to the Galatians says with reference to verse 5, "It is difficult to establish any precise distinction between Phortion here and bare, verse 2. This much difference however there seems to be, that the latter suggests the idea of an adventitious and oppressive burden, which is not implied in the former; so that bare points to a load of which a man may fairly rid himself when occasion serves, phortion to a load which he is expected to bear." William Barclay suggests that phortion describes a "soldier's pack" which it is his duty to carry unaided by others. (Commentary on Galatians and Ephesians pg. 59.) We conclude, therefore, that bare suggests an onerous burden that can and should See Nothingness, page eleven

VOLUME 19 JUNE, 1970

NUMBER 8

In This Issue

Editorial, Dana Marrs,		
Stanley J. Lovett	_Page	2
Word Studies, No. 4,		
W. L. Wharton	_Page	3
A Woman Of Good Understanding,	_	
Irene Sowell Foy	_Page	4
The Indwelling Of The Holy Spirit (No. 5), Leo Rogol	_	_
Leo Rogol	_Page	5
Jesus Is My Representative,		
Edward Fudge	_Page	6
The Lamb Of God,	_	_
Larry L. Dickens	_Page	7
The Works Of The Flesh, (Gal. 5:16-21),		
Keith Sharp	_Page	8
HitherThitherYon,		
Jim C. McDonald		9
Chart Sermon "New Testament Church -	-	
Work & Worship,"		
	Page	10

The Precentor Magazine

Stanley J. Lovett
Editor
4123 Valleyfield Drive
San Antonio, Texas 78222

TERMS OF SUBSCRIPTION

In the United States and possessions; 1 year—\$3.00; 2 years—\$5.50; 3 years \$8.00; 4 years—\$10.50; 5 years—\$13.00; per year in advance.

In clubs of five or more at one time (new or renewal), \$2.60 per year each in the United States.

Thirty issues per month sent to persons of your choice for \$7.50 per month.

Address all communications concerning subscriptions and changes of address to The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 or telephone Area Code 713, Number 866-2961.

YOUR ADDRESS

We cannot be responsible for delivery of your paper unless you keep us informed as to your correct address with zip code number. When changing address be sure to send both you old and new address.

SECOND CLASS ENTRY

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

OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas 77704. Published monthly at Beaumont, Texas. Printed by The Preceptor Company.

ARVERTISING RATES

Display advertisements: \$3.00 per column inch; ¼ page-\$12.00; ½ page-\$20.00 and full page - \$35.00.

SUBSCRIPTION BLANK

Yes, enter my subscription to THE PRECEPTOR

erm Subscriptions ☐ 4 yrs.—10.50 ☐ 5 yrs.—13.00 ☐ Renewal

THE PRECEPTOR
P. O. Box 187 Beaumont, Texas 77704



Dana Marrs



Young people and especially the teen-aged segment are in for much criticism these days. Obviously some of it is quite justifiable. But the majority of those with whom this writer has contact are fine and upstanding persons.

Actually they do have a difficult time in growing up in the society older people have bequeathed to them. Obviously there is a "generation gap" between younger and older. The young are not always understood by the older and vice versa. Really this is not



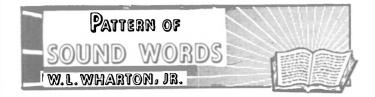
DANA MARRS

too surprising. By the parent-child society in which we live such, in a measure, is unavoidable. God did not mean for teen-agers to be adults and he did not mean for adults to be teen-agers.

However, when parents properly fulfill their duties to their children and the latter submit themselves to the former the relationship can be as God would have it.

Those who think all the young have

(Continued on page 11)



Word Studies

Number Four

LIVING

The Hebrews were wont to use the term living, as an epithet to denote the excellency of the thing to which it



was applied. So, in John 4:10, 11 "Living water"; Acts 7:38 "living oracles"; Heb. 10:20 "living way"; 1 Pet 2:4, 5 "living stone"; Rev 7:17 "living fountain"; all of which stress the excellency of that to which reference is made.

NAME

Both in the uses made by the Hebbrews and by ourselves, there are two distinct ideas conveyed in the term "name."

(1) That title or appelative by which one is identified such as Joe. John or Bill. (2) That which is known of a person or thing as, "a good name is to be chosen above great riches." Obviously this refers to one's character by which he is known and not merely his name in sense number (1) above. A man is known for (as the name) his honesty, etc. So in the scriptures name is often put for the person especially when the person spoken of is great, honorable, illustrious, Psa. 20:1 "The name of the God Jacob defend thee: Acts 1:15 "The number of the names (persons) was about an hundred and twenty"; Acts 4:10 "Be it known unto you all-that by the name of Jesus Christ of Nazareth-by him, doth this man stand here before you whole"; Rev. 3:4 "Thou hast a few names in Sardis, who have not defiled their garments; John 17:6 "I have manifested thy name (thy character and will) to the men which thou gavest me." Hence to baptize into the name of the Father, Son and Holy Spirit refers not to a formula but a fact...the fact being that one in being baptized is committing himself to the character and will of the Father, the Son and the Holy Spirit. This is really the key to answering the "Jesus only" people and also shows us that it means more than simply "into the authority" or "by the authority" as we sometimes hear it said. It also explains Acts 4:12 concerning "no other name under heaven whereby we must be saved." There is no other ONE about whom we have knowledge that he is Saviour, Prophet, Priest, etc., etc., in our behalf to the Father. This is his NAME in the sense of number (2) above. Conforming to his character and will as that is made known to us through the scriptures brings us the benefits of his name rather than by merely calling ourselves "Christians" and referring to the church as the

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

"church of Christ." The scriptures stress being something in connection with Christ not merely wearing a title that will bring us some supposed benefits. It is being a Christian and not merely calling ourselves one that make the difference between right and wrong. It may be that the impression is made that if people will simply quit calling themselves "Baptist" and wear the name "Christian" that this will make them right. I believe such error is self evident. A gross hypocrite can "call" himself a Christian but no hypocrite can continue as such and at the same time be a Christian. View all of the "name" passages in the New Testament in the light of what we are here studying and see how it refines the thought.

RICHES

Riches denotes the greatest abundance of anything. Rom. 2:4 "Despisest thou the riches (greatness) of his goodness?" Eph. 1:7 "According to the riches (greatness) of his grace"; Eph. 3:8 "Preach to the Gentiles the unsearchable riches (greatness) of Christ"; Col. 1:27 "What is the riches (greatness) of the glory of this mystery"; Col. 2:2 "All the riches of the full assurance of understanding" (i.e. the fullest assurance of knowledge).

SANCTIFY, TO MAKE HOLY, TO HALLOW

The above are terms frequently used by the Hebrews to signify the cleansing it from those defilements which render it unfit for use. Hence Moses is said to "sanctify the people" (Ex. 19:10) by making them "wash their clothes, etc." Jer. 12:3 "Prepare them for the day of slaughter" is the way our English translation reads but in the Hebrew it uses the word for "sanctify" and says "sanctify them for the day of slaughter" (i.e., prepare them for such a day). This will throw a great deal of light on the difficulty encountered in 1 Cor. 12:14 where "the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctifitd to the husband." It means simply they are, though unbelievers, fitted or prepared to their respective duties to each other by their mutual affection. In this same connection, as to their children being "holy" rather than "unclean," refer to our notes on "HOLY" in lesson number 3. It will be seen that reference is not to the spiritual state of such children but that by "holy" it means that the love of parents for each other will guarantee proper concern and relation to their child hence it will be "holy" rather than neglected and outcast ("unclean"). In this manner persons are said (Heb. 10:14) "to be sanctified by the offering of Christ"; they are fitted to be admitted into heaven, having received the forgiveness of their sins through that one offering.

To sanctify or hallow God, is to venerate and pay respect to God, on account of his excellence of character and the greatness of his power and goodness. Isa. 8:13 "Sanctify the Lord of Host himself, and let him be your fear, and let him be your dread." In Matt. 6:9 "Hallowed be thy name."

Why not enter a listing on the Directory Page? The address and time of services of the congregation where you worship may be listed for \$3.00 per entry.



"A Woman Of Good Understanding"

Many of today's problems may be prevented if we can have in our homes women of "good understanding." "Good understanding" that will cause us to be amenable to God



and to say with Mary, "Be it unto me according to thy word." "Good understanding" that will cause us to help our husbands in harmony with the original design for woman. "Good understanding" that will cause the woman to be a keeper at home and to be a help to her husband in bringing up their children in the nurture and admonition of the Lord,

training them up in the way they should go.

In 1 Samuel 25, one may read and profit from "things written aforetime for our learning." The record is of a woman, Abigail, who was a "woman of good understanding and of a beautiful countenance." She, unfortunately, was married to a man who was "churlish and evil in his doings." A miserly person hard to control, in spite of the fact that he had material possessions, three thousand sheep and a thousand goats.

What evidence is there of his churlishness? David and some followers were in the wilderness of Paran hiding from King Saul. While there they voluntarily protected flocks of herdsmen. They had made contact with the shepherds of the rich man, Nabal. They protected them and did them no harm.

When it came sheepshearing time for Nabal, that meant feasting time for the shearers. Would it not be a good time for David to replenish his supplies while in exile? Would it not be a good time for Nabal to reciprocate for the kindnesses David and his men had shown to his herdsmen? It did seem to be an appropriate time to get needed help. David sent ten young men to talk to that churlish man. They were to approach him in humility and show courtesy, saying, "Peace be to thee, and peace be to thine house, and peace be to all that thou hast...Give, I pray thee, whatsoever cometh to thine hand unto thy servant, and to thy son David." Only from an evil heart could have come the response of evil implications which Nabal gave to those ten men. He said, "Who is David? and who is the son of Jesse? there may be servants nowadays that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" Note Nabal's mis-

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, Tenneessee 37204.

taken notion as to the materials which he was hoarding; "my bread," my water," my flesh that I have killed for my shearers." Had he not learned that we are stewards over all things for only a short time and that we can take nothing with us when we leave this world? "He that is faithful in that which is least is faithful also in that which is much: and he that is unjust in the least is unjust in much" (Luke 16:10). Our use of things for a little while is that we may be of help to others.

Under the circumstances, what is Abigail's responsibility? Must she stand by her husband and uphold him in his churlish, evil ways? God's original plan for woman is in His statement: "I will make an help meet for him." We read: "And God saw everything that he had made, and, behold it was very good." Since God is good, His plan for woman to help man is good. It is, then, woman's responsibility to help her husband to be good. Abigail would have been derelect in her duty to Nabal if she had encouraged him to be churlish and evil.

Abigail learned of her husband's ill treatment of David's men through one of their servants. He also recounted to her how David's men "were good to us" and "were a wall unto us by day and night, all the while we were with them keeping the sheep."

Next, one may see the result of Abigail's "good understanding." She "made haste" to go to David, not to join her husband in his ill treatment of him, nor to reprimand David for asking for help. She went to him in womanly modesty and in humiliation to do that which was right. Using prudence, she did not tell her husband. She acted on a principle later expressed in Colossians 3:18, "Wives, submit yourselves unto to your husbands, as it is fit in the Lord." It is never "fit in the Lord" to do wrong. She presented to David and his men: "two hundred loaves, two bottles of wine, five sheep ready dressed, five measures of parched corn, a hundred clusters of raisins, and two hundred cakes of figs." More than that she gave David encouragement in these words: "The Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days" (1 Samuel 25:28). David responded to her in these words: "Blessed be the Lord God of Israel, which sent thee this day to meet me. And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand."

Instead of taking the side of wrong with her husband, Abigail stood for the right. She "opened her mouth with wisdom" for she was a woman of "good understanding."

It has been truly said that, "Manner, not gold, is woman's best adornment." To have the proper manner, she must need have understanding, an understanding as to whom she must look as her highest Authority. "We must obey God rather than man."

Mothers, so train your daughters and prepare them for marriage so they may choose such husbands that they may obey the Biblical injunction, "Wives submit yourselves unto your own husbands, as it is fit in the Lord."

Let Us Supply Your Class Needs



The Indwelling Of The Holy Spirit

Number 5

Leo Rogol

What Does the Spirit Accomplish Apart From the Word?

I believe all of us are in one accord (except modernist liberals) with the Bible principle that the sinner is not sayed by the direct operation of the Holy Spirit on his



heart, but that it is by the word of God (Rom. 6:17). In other words, the Holy Spirit cannot do more for the man than he is instructed to do in the word of of God. But this same thing presents a problem for those who teach the personal indwelling of the Spirit in the Christian. What more can the Spirit do for the Christian in addition to, or apart

from the Word of God? Does God speak to different classes of people in different ways, or through separate media? Does God speak to the aliens through the written word, and to the Christian by the direct influence of the Spirit in addition to the written word? If the answer is "yes," then where is the scripture that demonstrates this? And if the answer is "no," then just what function does the Spirit carry on, dwelling in the Christian? Either the Spirit is sitting idly in the Christian or this means the word has failed to produce its results and the Spirit must continue where the word has failed. Or it can mean, therefore, that neither the word, nor the Spirit can accomplish anything in the Christian, or it shows that the idea of the personal indwelling of the Spirit is wrong. Just what does the Spirit do IN man? Does it influence, guide, direct, control his thoughts and action? But then, doesn't the word of God influence, guide, direct, control man's thoughts and actions? If he can't find this IN THE WORD then in what special and distinct manner can the Spirit accomplish this in man? How does the Spirit influence the Christian in a different manner than the Word He revealed can itself? But considering this matter of the alien and the Christian further, let us observe some similarities (or contrasts?)

In Acts 16:4 we read of "Lydia... whose heart the Lord opened." Was this the direct operation of the Spirit upon her heart? Of course, we do understand that at the hearing of the word preached by Paul, she had a better understanding and appreciation for the gospel. McGarvey gives an excellent explanation of this matter in his commentary. Hence, the agency was not the Spirit (or the Lord) apart from the word, but the Spirit through the words spoken by Paul. Now these brethren who teach the personal indwelling of the Spirit do not accept the direct operation of the Lord upon the heart of Lydia, but do teach the direct operation of the Spirit upon the Christian. Now, if the Lord opened Lydia's heart, but

Leo Rogol-Route 4, Box 12-D, Greensburg, Kentucky 42743

not directly, simply by her understanding the spoken word, then how can Rom. 8:9, 11 teach the personal indwelling of the Spirit (in Christians)? Why was it not the Lord directly in the case of Lydia, but the Spirit directly in the case of Christians? Where is the scriptural evidence of any difference in these two cases? The scriptures that teach that a man is saved from sin through the teachings of the New Testament are also the same scriptures that teach the Christian is directed by the Word of God, and thus, in the very sense, or manner that the Lord opened the heart of Lydia, the Spirit dwells in the Christian-by, or through the word. And in addition, that is how God and Christ dwell in our hearts as Christians.

Paul wrote: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: THAT the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16-17). Notice that "scripture" is given by "inspiration." Since it was made known by the Spirit, then what more could the Spirit do for the "man of God" -Christian-by dwelling in him personally than by that word he conveyed or communicated to him?

Paul said, "FOR THE WORD OF GOD IS POWERFUL.." (Heb. 4:12); he said THE GOSPEL is the "POWER OF GOD unto salvation." Then what greater force, or influence could the Spirit exert upon man's heart and mind than what the POWERFUL WORD is capable of exerting? Now, if it is the Spirit that revealed the Word of God, would he not, then, be working apart from that very word by such a personal 'indwelling'"? Are not these words "which the Holy Ghost teacheth" (1 Cor. 2:13)?

Now, if scripture "is profitable for doctrine, reproof, for correction, for instruction in righteousness, then what futher guidance knowledge, or direction does the MAN OF GOD-the Christian-need than he already can receive from scripture? If he doesn't heed that, then what can the Spirit do for him by His personal indwelling? Hence, what additional function CAN the Spirit carry on by His See Indwelling, page twelve

CENTRALIZED CONTROL CENTRALIZED CONTROL CENTRALIZED CONTROL CENTRALIZED CONTROL A 52 page booklet on issues that have disturbed

churches in recent years. This booklet discusses the following topics:

1. Origin and growth of centralized control.

- 2. How churches may do their evangelistic and benevolent work.
- 3. How a church may obtain funds for its work.
- 4. Conditions under which one local church may send funds to another church.

5. When an example is binding.

6. Questions answered regarding benevolent work, and many other church related subjects.

Price per copy 30¢

Four or more, per copy 25¢

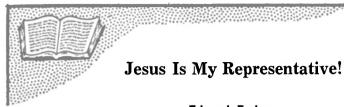
ORDER FROM

DOUTHITT PUBLISHERS

P. O. Box 752

Fort Smith, Arkansas72901

2000



Edward Fudge

Jesus Christ was God in a human body. There is no point in talking about the "percentage" of his deity or humanity. We can accept them both by faith, on the basis of the Word of God.

But Jesus was more than a man. Just as the "Son of Man" of Daniel chapter seven represented all "the people of the saints of the Most High" (compare 7:13, 14 with 7:26, 27), so Jesus was a representative man. As Adam once stood for the entire human race, so did Jesus Christ as the Second Adam (Rom. 5:12-21; 1 Cor. 14:45-50).

BECAUSE JESUS BECAME A MAN, A REPRESENTATIVE BEFORE GOD OF ALL MANKIND, GOD WAS ABLE TO DEAL WITH THE ENTIRE HUMAN FAMILY IN THE PERSON OF JESUS. WHAT JESUS DID COUNTED FOR THEM ALL. AND WHAT HAPPENED TO HIM HAPPENED (POTENTIALLY) TO EVERY MAN. In this article we want to notice five functions or works of Christ. Each was made possible because Jesus became a man.

Jesus As A Law-Keeper

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). Jesus became a man, with an earthly, physical mother. More specifically, he became a Jew, subject to the Law of Moses. We might overlook the importance of this fact. Scripture does not.

Christ's own statement regarding his relationship to the Law was simple. "I am not come to destroy, but to fulfill" (Matt. 5:17). The writer of Hebrews has him saying: "Lo, I come to do thy will, O God" (Heb. 10:7). In its setting, this statement is part of a contrast. Jesus did not come to offer more burnt offerings. These could not remove sin (10:4). Rather, he came to do what God had desired all along: to obey God's commands and to fulfill the perfect will of God in human life (see 1 Sam. 15:22; Psalm 51:16, 17; Jer. 7:22, 23; Micah 6:7, 8).

THE LAW COULD NOT MAKE RIGHTEOUS BECAUSE LAW-RIGHTEOUNESS DEPENDED ON PERFECT OBEDIENCE, AND NOBODY WAS PERFECT. JESUS CAME, UNDER THE LAW, AND DID GIVE THAT PERFECT OBEDIENCE. HE DID WHAT NO MAN HAD DONE BEFORE. HE DID WHAT NO LAMB OR GOAT EVER COULD DO. HE KEPT THE WILL OF GOD PERFECTLY AS A MAN. Because Jesus was a man, he was able to live a perfect human life before God.

Jesus As A Sacrifice

Jesus could now offer the perfect sacrifice for sin-

His own perfect life. In the Bible the blood represents the life (see Lev. 17:11, 12). Jesus had lived a perfect life. Now he offers it as a perfect sacrifice for sin: not for his own—for he had none—but for the sins of others. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained etternal redemption for us" (Heb. 9:12, 14). He obtained it—for us!

IN THE SACRIFICE THERE IS A GREAT SWAP-OUT. THIS IS THE STORY OF THE RICHEST PRINCE AND THE POOREST PAUPER. HE TOOK OUR PLACE. AND HE GIVES US HIS. SO PETER WRITES THAT HE "BORE OUR SINS IN HIS OWN BODY ON THE TREE, THAT WE, BEING DEAD TO SINS, SHOULD LIVE UNTO RIGHTEOUSNESS" (1 Pet. 2:24). AND THEN PETER ADDS THE FOLLOWING WORDS, TAKEN FROM ISAIAH'S DESCRIPTION OF THE SUFFERING SERVANT: "BY WHOSE STRIPES YE WERE HEALED."

Isaiah had predicted that God's Servant would bear the iniquities of others (Isa. 53:11). "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. 53:5). And Paul, in one of the most moving passages contained in Scripture, says: God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

Jesus lived a perfect life of obedience. He earned true rightetousness. We all sinned miserably. We earned death. But Jesus died in our place. And he offers us his righteousness as a free gift. Jesus' atoning death, his vicarious sacrifice, his great swap-out with sinners—all this was possible because Jesus was a man.

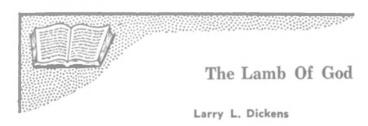
Jesus As A Mediator And Priest

As resurrected and ascended Lord, Jesus now acts as our great high priest and mediator. "There is one mediator between God and man, the man Christ Jesus" (1 Tim. 2:5). Because Jesus became a man (the writer of Hebrews shows in chapter two) he was able to bring all men to their rightful position of glory. It was his humanity which qualified Jesus to be the great high priest (Heb. 2:17, 18). Therefore we can "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

HOW BECOMING IT WAS FOR JESUS FIRST TO BE A MAN AND THEN A PRIEST! HE WAS HIMSELF "HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS" AND IS NOW "MADE HIGHER THAN THE HEAVENS" (Heb. 7:26). NOW JESUS SITS AS PERFECTED PRIEST, ABLE TO HAVE MERCY, ABLE TO SYMPATHIZE, ABLE TO SHARE AND HELP IN THE SUFFERINGS OF HIS EARTHLY BRETHREN. All this, because he was a man.

Jesus As An Example

We are not left without a pattern for pleasing God in our human bodies. Christ "left us an example" (literally, 'pattern") that we should "follow his steps" (1 Peter 2:21). Which of us has paid enough attention to John's See Representative, page twelve



One of the reasons God cut off the nations from before the children of Israel was their practice of sacrificing human beings to their idols. Deut. 12:13 records "For every abomination to the Lord, which he hateth, have they done unto their gods, for even their sons and their daughters they have burned in the fire to their gods." In Jer. 32:35 we find this abomination performed unto the idol Molech. From these passages, God's disapprobation of human sacrifices is obvious.

In light of this knowledge and on first investigation, the command of God in Gen. 22 to Abraham to offer his son Isaac for a burnt offering appears quite paradoxical. One could not deny the critical test of Abraham's faith in this matter. However, to assume that God would command human sacrifice, his abomination, only as a test of faith is not totally reasonably. Even Isaac's question implies no premonition of being a human sacrifice. Gen. 22:7 "But where is the lamb for a burnt offering?"

In Abraham's answer we find the key to God's unusual command, "My Son, God will provide himself a Lamb..." However on this occasion, Abraham was wrong for in verse 13 we find "behold, behind him a ram (not a lamb) caught in a thicket by his horns." Jehovah would not allow his servant to carry out this command, and He provided a ram instead of a lamb to take the place of Isaac.

Abraham's prophesy is true because God did in time provide a lamb, not to take the place of Isaac only, but to take your place, my place, and the place of all men. John 1:29 "The next day John seeth Jesus cometh unto him, and saith, Behold the lamb of God, which taketh away the sin of the world." Christ stands in our stead in a manner like the ram stood in the stead of Isaac. Unlike the sacrifice of innocent Isaac as a burnt sacrifice, we all are guilty of sin and stand under the condemnation of sin. Being guilty of sin, We need Christ, the Lamb of God, to stand in our stead. According to the grace of God and His love toward us, He provided his only begotten Son for us. He completed the act of sacrificing His Son; the act which he would not allow Abraham to complete. The Son of God, Jesus Christ, was brought as a lamb to the slaughter to provide for all mankind a lamb on which to considerattion.

So time proved the statement of Abraham to be correct. God did provide His Lamb. It seems that there are at least five facts about the Lamb of God that are worthy of our considerattion.

1. The Lamb was without spot and blemish. We were redeemed with the precious blood of Christ, as of a lamb without spot and without blemish (1 Pet. 3:19). Even under

the Mosical law, lambs offered as sacrifices were to be perfect in their appearance (without blemish, Lev. 23.12). It is quite obvious that this blemishlessness of the sacrifical lambs was both external and physical in nature. However the spotless and blemishless condition of the Lamb of God, Jesus Christ, is indicative of his spiritual relationship to the Father. He was in all points tempted as we are, yet without sin (Heb. 4:15). When we consider that we all have sinned and fallen short, how wonderful it is that there was One who did not sin, and so, One who could stand in our stead.

- 2. His blood is precious (1 Pet. 3:19). His blood is precious, not because it is human blood (God does not accept human sacrifice.), but because it is the blood of the sinless Christ, the Son of the Living God. It was not possible for the blood of animals to take away sin (Heb. 10:4). Neither is it possible for us by our own innovations to take away our own sin. So the blood of Christ is precious, because He was offered once to bear the sins of many (Heb. 9:28). It is because His blood washes away our sins, that it is precious to us. We hear of those, who having projected themselves and their teachings far from the Word of Truth, who would want to deemphasize, or quit teaching altogether about the blood of Christ. They must recognize if they could take away the blood of Christ, there would be no substitute. Rather the sacrifice of Christ must be taught with more zeal than ever before, because it is through the offering of the body of Christ once for all that we are sanctified (Heb. 10:10).
- 3. The Lamb died willingly. Acts 8:32 records the words of Isaias, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." As a man, Jesus certainly could not have looked forward to the agonizing death on the cross. He prayed that the cup might pass from him. It required the greatest faith, a faith even greater than Abraham's faith, for him to willingly submit to the cross. He taught prior to his death that he would rise from the dead on the third day, but it was his willing submission to death that proved His own personal faith in His own resurrection. So he died willingly because He believed He would be raised again, and because He knew that there was no other way to take away the sins of the world. Rom. 5:8 "For God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

See Lamb of God, page fifteen

Reprinted In Three Volumes - -

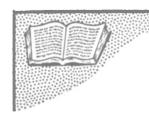
MACKNIGHT ON THE EPISTLES

This is a literal translation of all the New Testament Epistles from the Original Greek, accompanied by the author's commentary in a parallel column. Copious notes gives the conclusions of MacKnight's thirty years of diligent study and research.

Three Volumes — \$29.95 NOW AVAILABLE FROM

THE PRECEPTOR COMPANY
P. O. Box 187 Beaumont, Texas 77704

Larry L. Dickens-10 Conley Street, Greenville, S. C. 29605.



The Works Of The Flesh (AN OUTLINE STUDY) GALATIANS 5:16-21

Keith Sharp

Introduction:

- A. Paul had shown freedom from Moses' Law.
 —Galatians 5:1-4.
- B. But this did not mean freedom to sin.—Galatians 5:13.
- C. Following the Spirit means not following the lust of the flesh. —Galatians 5:16.
 - To walk after the flesh is to die.
 Romans 8:13.
 - 2. To walk after the Spirit is to live.— Romans 8:1, 14.
- I. A Comparative List of the Works of the Flesh:

King James Version	Revised Standard Version	American Standard Version				
Adultery						
Fornication	Immorality	Fornication				
Uncleanness	Impurity	Uncleanness				
Lasciviousness	Licentiousness	Lasciviousness				
Idolatry	Idoltary	Idolatry				
Witchcraft	Sorcery	Sorcery				
Hatred	Enmity	Enmities				
Variance	Strife	Strife				
Emulations	Jealousy	Jealousies				
Wrath	Anger	Wraths				
Strife	Selfishness	Factions				
Seditions	Dissension	Divisions				
Heresies	Party Spirit	Parties				
Envyings	Envy	Envyings				
Murders						
Drunkenness	Drunkenness	Drunkenness				
Revellings	Carousing	Revellings				

New American Standard Bible	Literal English Translation by Marshall
Immorality	Fornication
Impurity	Uncleanness
Sensuality	Lewdness
Idolatry	Idolatry
Sorcery	Sorcery
Enmities	Enmities

Strife Strife Jealousy Jealousy Outbursts of Anger Angers Rivalries Disputes Dissentions Divisions **Factions** Sects Envyings Envyings Drunkenness Drunkenness Carousings Revellings

- II. Lexical Definitions of the Works of the Flesh (from THAYER'S GREEK-ENGLISH LEXICON of the NEW TESTAMENT):
 - A. Fornication (porneia) "Prop. of illicit sexual intercourse in general"
 - B. Uncleanness (akatharsia) "in a moral sense, the impurity of lustful, luxurious, profligate living"
 - C. Lasciviousness (aselgeia) "unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageous, shamelessness, insolence"
 - D. Idoltary (eidololatria) "the worship of false gods... used of the formal sacrificial feasts held in honor of false gods... of avarice as a worship of Mammon"
 - E. Witchcraft (psarmakeia) "sorcery, magical arts"
 - F. Hatred (exthria) "hostile, hating and opposing another"
 - G. Variance (eris) "contention, strife, wrangling"
 - H. Emulations (zelos) "an envious and contentious rivalry, jealousy"
 - I. Wrath (thumoi) "passion, angry heat...anger forthwith boiling up and soon subsiding again"
 - J. Strife (eritheiai) "a courting distinction, a desire to put ones self forward, a partisan and factious spirit which does not disdain low arts; partisanship, factiousness"
 - K. Seditions (dixostasiai) "dissentions, divisions"
 - L. Heresies (haireseis) "dissensions arising from diversity of opinions and aims"
 - M. Envyings (psthonoi) "envy"
 - N. Drunkenness (methai) "intoxication, drunkenness"
 - O. Revellings (komoi) "a revel, carousal... feasts and drinking parties that are protracted till late at night and indulge in revelry"
- III. Passages Which Explain and Condemn the Works of Flesh:
 - A. Fornication Hebrews 13:4; Matthew 5:27-28.
 - B. Uncleanness Romans 1:24-27; Ephesians 5:3-5.
 - C. Lasciviousness Ephesians 4:19; 2 Peter 2:7-8.
 - D. Idolatry 1 Corinthians 10:14; Colossians 3:5.
 - E. Witchcraft Exodus 22:18; Deuteronomy 18:10-12.
 - F. Hatred Proverbs 10:12, 18; 26:26; Matthew 5:43-48; John 13:35.
 - G. Variance 1 Corinthians 1:10-13; 3:3.
 - H. Emulations James 3:14-16.

See Flesh, page fifteen





Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for The Preceptor Magazine, 1401 Epeley Street, Lufkin, Texas 75901.

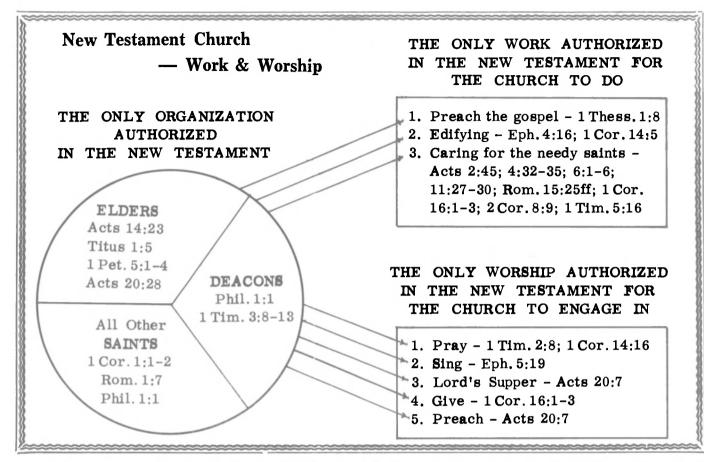
One was baptized in mid-May at the Scyene Rd. church in Dallas, Tex. Two were baptized in an early April meeting in the East Side Bowling Green. Kentucky church - One was baptized during April at the Main and Gav Streets in Gladewater, Tex. - Five have been baptized in May at the Arch Street church in Little Rock, Arkansas — Two were baptized during March at the Imhoff Ave, church in Port Arthur, Texas — Four were baptized in a recent meeting at the East Houston, Texas church — Two were baptized in a recent meeting at the West Orange, Texas church —
Three have been baptized during
June at the Loop church in Lufkin, Texas — Five were baptized during a recent meeting at Midfield, Alabama — One was baptized in May at Ellettsville, Indiana — One was baptized in a recent meeing in El Cerrito, Calif. - Eight were baptized in April at the Southside church in Mt. Pleasant, Texas - One was baptized during May at the Huffman church in Birmingham, Alabama - Two were baptized in May at the Fairview church in Garden Grove, California— Three were baptized in May at the West Side church in Aurora, Illinois
—One was baptized in May at Hobart, Indiana - One was baptized in late April at the West side church in Irving, Texas - Six have been baptized recently at the San Bernardino, California church — One was baptized in late April at the Preston Highway church in Louisille, Ky.

Author Perkins held a May meeting for the West End church in Louisville, Kentucky - C. D. Plum held a May meeting for brethren at Simpson ville, Kentucky - Everett Hardin held a May meeting for the Shively congregation in Louisville-Oaks Gowens held a mid May meeting for brethren in Clarksville, Ind. - Johnie Edwards held a May meeting for the Oak Grove church in Louisville, Kentucky Lewis Willis held a June meeting for the Seymour. Indiana church -Brethren at Del Rosa. California had a late May meeting with Kenny Marr preaching — Hayse Reneau held an early May meeting for the Mimosa Lane church in Mesquite. Texas -Harry Pickup, Jr. held a May meeting for the Berwyn, Illinois church -Floyd Thompson holds an early July meeting for the Red Bluff, California church — Jim Everett holds a July meeting for the Imhoff church in Port Arthur, Texas — Johnny Stringer holds June meetings in Wilhoit and London, Kentucky - John Clark held May meetings in Peru, Indiana and Hilliard, Ohio — Eugene Britness held a June meeting for the Concord. N. C. church — Elmer Moore, Jr. holds a meeting July 6-12 for the Loop 287 church in Lufkin, Texas — Eural Bingham held a June meeting for the Lowell, Indiana church - Foy Layton held an early June meeting for the Allen, Texas church - Robert Turner held a mid June meeting for the Norhill Houston, Texas church Robert Goodman held a June meeting for brethren in Bedias. Texas -Harold Trimble held a June meeting for the State Line Road church in Memphis, Tenn. — B. G. Hope was at Trezevant St. church in Memphis also in June - J. F. Dancer held a mid June meeting for the Eastside church in Louisville, Kentucky — Br. Dancer was also in a late July meeting at Walnut Chapel, 111. - Maurice Barnett held a late June meeting for the South 64th Street church in Fort Smith, Arkansas - Larry Bilbo held a three night meeting for brethren at North Main in Vidor, Texas - J. T Smith held an early June meeting for the Mt. Olive church near Crab Orchard, Ky. - Edgar J. Dye held a mid June meeting for the Mabelvale Cutoff Rd. church in Little Rock, Arkansas.

A lectureship was held June 7-16 at Marshall, Texas in the Lion's Community Center - Cecil Willis held a mid June meeting for the Shoals, Ind. church — Brethren at Burkville, Tex. had a mid June meeting with Johnny Stringer, J. W. Hicks, Frank Martin, Willis Farris, Jim McDonald and Bill McCuistion preaching - Bob Owen held a June meeting for the Wendell Ave. church in Louisville, Ky. -Stanley Lovett held a mid June meeting for brethren in Brawley, Calif. -Tom O'Neal held a mid May meeting for brethren in Winchester, Va. Malcolm S. King held a recent meeting for brethren in Cove, Arkansas -Wayne Earnest held recent meetings at New Haven church near Lexington. Tenn., Green St. in Magnolia, Arkansas and West Point, Miss. -James Gay held a May meeting for the Peabody St. church in Memphis, Tenn. — Vestal Chaffin held a May meeting for the South Oxford, Miss.

brethren - R. L. Morrrison held an early June meeting for the Warner Robins, Georgia brethren - Edwin Hayes held a May meeting for the 43rd and Erie church in Highland, Ind. - Connie Adams held a May meeting for the Blue Ash, Ohio church -Bro. Adams holds a June meeting at Lewisville, Ohio - W. L. Wharton held a May meeting for the Osborne Rd. church in Bridge City, Texas -Calvin Allen held an April meeting for the Mableton, Georgia church -Leslie Sloan was in a late April meeting at Jasper, Georgia — Guthrie Dean held an early April meeting for the Smedley, Indiana brethren-Bill Reaves held a recent meeting for brethren at 1W. 2nd in Bloomington, Indiana - Bro. Woodrul held an Apr. meeting at Palmyra, Indiana — Karl Diestelkamp held a May meeting for the church in Kenosha, Wis. — Larry Ray Hafley held a meeting in the Mendota High School, Mendota, Ill. in mid June — Ron Mosby held an early June meeting at the West Side church in Aurora, Ill. - Curtis Flatt held a late May meeting for the Crestwood church in the Chicago area - Bobby Witherington held a late May meeting at Hessville, Ind.-Foy Layton held a late May meeting at the Pearl Street church in Granbury, Texas.

Cecil Willis held a mid June meetfor the Knollwood church in Dayton, Ohio — Austin Mobley held an early May meeting for the Loveland, Ohio brethren - Doyle Banta held an early May meeting for the Haynes Street church in Dayton, Ohio - James Cooper held an early May meeting for brethren in Newark, Ohio -Ray Pennock held a late may meeting for the James Street church in Covington, Ky. —Elliott Hill held a late June meeting for the Pisgah church in West Chester, Ohio — Jimmy Tuten held an early June meeting for brethren in Champaign, Illinois — Austin Mobley held an early June meeting for Powhatan Pt. Ohio brethren — C. D. Pulm held a mid June meeting for brethren in Waynesburg. Pa. — Paul Keller held a June meeting for the Second and Walnut church in Paragould, Ark. -Luther Backmon will be with these brethren in late July for a meeting-Otis Moyer held a mid May meeting for brethren in Colton, California -Ed Dye held May meetings for the Gap Road church in Batesille, Ark. and at Yellville, Ark. - Franklin Puckett held a mid May meeting for brethren at Barberton, Ohio -Wayne Partain held a mid May meeting for brethren at Fredericktown, Ohio -James Needham held a late May meeting for the Berea. Ohio church -Harris Dark held a mid June meeting for the Thaver Street church in Akron. Ohio - Billy Moore held a June meeting for the Eastside church in Mountain View. Ark. — Bro. Moore held a May meeting at Macon, Missouri and



a mid June meeting at Newburg, Ind. (Howel Park church). He will be with the Vanduser, Missouri church in a July meeting.

July meeting.

O. G. Stroud has moved from Bakersfield, California to work with brethren in Cardwell, Missouri - After six years of labor with the College St. church in Lafayette, Louisiana, Bob Franks is moving to work with the Westside church in Ft. Worth, Texas — Jerrry Hale will move about July first to work with the Grandview church in Tompkinsville, Ky.—Donald Townsend has moved to work with the Underwood Heights church in Florence, Alabama — Wayne Earnest is moving to Louisville, Ky. to work with the Shively church — Carol Bates is moving from Bedford, Ohio to work with brethren in Sunnyside, Washington - R. C. Welch will move about July first to work with brethren at the Silver Street church in New Albany, Ind. — Edwin Hayes will move about July first to work with the Panama City, Fla. brethren -L. Bruce will move about July first to work with the new Colorado Springs. Colorado church — Mike Grushon is to move in July to work with the Hobart, Ind. church — Larry Bunch is moving to Northshore in Houston. Texas to work there with brethren.-Oliver Murray begins work in July with the Lenwood Ave. church in Nacogdoches, Texas —Wiley Adams is to begin about September first with the Westside church in Warner Robins, Georgia — John Iverson soon will begin preaching at Garden Valley Rd. church in Tyler, Texas.

church in Tyler, Texas.

Ralph R. Givens, 13th Street church
Pekin, 1ll. writes: "One recently baptized and two restored. Our gospel
meeting will be July 6-12. John Clark
from Expressway congregation in
Louisville, Ky. will do the preaching."

A. C. Moore, 902 East Columbus Ave..., Vernon, Alabama: "The Lord willing, my family and I will move from Vernon (Eastside church) to Bessemer, Alabama, June 1, 1970. We will follow the Frank Andrews family at the Bessemer (5th Ave.) church. Our new address will be 1729 5th Ave. North, Bessemer 35020. David Harkrider conducted a series of meeting with the Eastside church here, April 19-24. I was with the North Birmingham church for a series of meetings, April 12-19. I am scheduled to be with the Eastside church in Red Bay, Alabama, June 28-July 4."

Alabama, June 28-July 4."

John Bullock, 13231 Emily Road,
Dallas, Texas 75240: "I am kept busy
in secular work and appointment
preaching which I enjoy very much. I
can be reached at the above address,
or telephone: 235-6497, and if not all
ready engaged, I can fill in during
your preacher's absence."

"The South College Road church of Christ is in need of a good sound in the doctrine preacher. Brother Bob Franks is moving to Fort Worth to the

Westside church there. Phone E. C. McCann (318) 235-8967 or Bob Gay (318) 234-7536. Church of Christ, 507 So. College Road, Lafayette, Louisiana 70501."

Leon Odom to Midland Texas: "After seven years of pleasant and fruitful work with the West Avenue congregation in San Antonio, Texas. I am moving to Midland, Texas to work with the Cuthbert Street church of that city. While in Midland, the West Avenue church will be providing half my support, as I labor with that small church. The church in San Antonio is one of the finest anywhere in the country. They have nearly 300 members, with an \$800.00 per wk. budget. which they are meeting with ease. Three fine men are serving this church as overseers, and ten men serve as deacons. There has been an average of one response per Sunday at this church, for the last seven years. God has indeed blessed their efforts. Brother James Rodgers of McAllen, Texas has been invited to move here, and will begin his work about July the 1st. He will have working with him, one of the best of our younger preachers to be found anywhere, brother Darwin Chandler. I will miss both these good brethren and the association with Darwin. To all who may be concerned, please note my new mailing address, and make your change: Leon Odom, 3223 Dengar, Midland, Texas 79701."

(Continued from page one)

be laid aside while phortion refers to a load which can and must be borne in the fulfillment of duty.

There are those who would equate the burden bearing of verse 2 with benevolent obligation relative to the relief of the physical needs of the indigent. Certainly, other Scriptures lay upon Christians the responsibility of helping other Christians bear such burdens, but contextually speaking, such an application of this text is not admissable. The burdens of this passage relate to temptation and sin, not to the physical needs of the body.

It seems evident, however, in the light of the particular problem which was the occasion of the writing of Galatians. that Paul is here making an oblique reference to the Judaizers and their teaching. Chapter 5 deals extensively with this problem. Jewish Christians were being led by Judaizers to "burden" (Acts 15:28) Gentile Christians with the "yoke" (Acts 15:10) of the law of Moses by demanding that they be circumcised. "The law of Christ" in our text is used antithetically with "the law of Moses." Bearing the yoke of circumcision would be a fulfillment of the law of Moses. Paul insists that, instead of Jewish Christians seeking to impose the burden of circumcision upon their Gentile brothers, they should rather, in keeping with the "law of Christ," bear the burdens of their Gentile brothers-which burdens were imposed by "the works of the flesh" to which they were heirs by reason of their background of heathen immorality.

In bearing rather than imposing burdens, Paul insists that they would fulfill the law of Christ. It should be noted in this connection that, contrary to the notion of some, God's grace manifested in Christ by means of which we are saved (Tit. 2:11-14) does not dispense with law nor the necessity of becoming obedient to the law of Christ. Observe also that the burden-bearing obligation of our text was reciprocal. The spiritual men were to put their shoulders under the load imposed upon their erring brethren by sin to the end that they might be able to unload it. The transgressing brothers were, at the same time, obligated to cooperate with the spiritual men by graciously receiving their help and performing their part in ridding themselves of the burden of their errors. When in a later article we discuss verse 6, we shall have occasion to say more concerning this obligation.

The Road to Nothingness

Human arrogance and pride are probably the two greatest impediments to peace among divided brethren. Too many of us in our attitudes toward the sinner (doctrinal or moral) assume a posture of self-righteous bigotry. Rather than recognizing the fact that our brethren (by reason of their peculiar circumstances) bear oppressive loads and seeking to help them unload their burdens, we relegate them to the realm of the untouchables and seek their destruction. In so doing, we disregard our own fallibility, hence "think we are something." Viewing the other side of the coin, we note that sinners often arrogantly disdain the consecrated efforts of spiritual men to help them and summarily and angrily reject them. They too "think themselves to be something when they are nothing." When

Jesus promised freedom to certain sinful Jews of his day, they scornfully replied, "We be Abraham's seed, and were never in bondage to any man." Jesus replied, "Ye are of your father the devil, and the lusts of your father ye will do." (John 8:33, 44.) Jesus wished to bear their burdens, but "thinking themselves to be something," they rejected his efforts. They would not help him to bear the burden of his responsibility to them.

The kingdom of Christ consists of citizens who are sinners saved by grace (Eph. 2:8, 9). Jesus said, "Blessed are the poor in spirit: for their is the kingdom of heaven." (Matt. 5:3.) The poor-in-spirit man always recognizes his own sinfulness and acknowledges that he can only be good or great through the grace of God. He is never self-righteous. The self-righteous man, thinking himself to be something, is "nothing." Jesus once taught a parable to illustrate the difference between the man who "thinks himself to be something" and the "poor-in-spirit" man. It is called the parable of the Pharisee and the Publican (Luke 8:11-14). The Pharisee testified to God in prayer of his own righteousness while the Publican confessed his sinfulness and unworthiness. The verdict of the Son of God was that the Publican (the "poor-in-spirit" man) went down justified rather than the Pharisee-he who "thought himself to be something." Surely, spiritual egotism is the broad road to nothingness in the sight of God.

EDITORIAL, Dana Marrs (Continued from page two)

gone to the dogs could not be more definitely mistaken. Unfortunately most of the information published through the news media concerning them is of the sensational type. Very little is publicized of the thousand of decent young men and women who very seriously take their responsibilities of citizenship and of faithfulness to God. Their number is legion who bear home, school, civic and religious duties in a most worthy fashion.

A point in case is the subject of the following news item from one of the Phoenix, Arizona, newspapers.

Alhambra's Dana Marrs is State D E C A Sweetheart

Danna Marrs, Alhambra High School senior who was chosen the 1970 Arizona DECA Sweetheart, drew a standing tribute from other Distributive Education students and sponsors last week.

Miss Marrs accepted the crown of state sweetheart for DECA (Distributive Education Clubs of America), but declined the honor of serving as hostess at a ball in her honor which followed the state leadership conference award banquet in the Towne House.

She quietly announced she would decline the honor of remaining at the ball because of her religious convictions. Miss Marrs is a member of the church of Christ, a denomination which does not permit dancing.

Miss Marrs asked that last year's Sweetheart, Carol Regnier, of East High, and this year's runners-up, Lil M. Burton of Coronado and Jean Steuder of Rincon High, take her place.

The Sweetheart award is based on poise, intelligence, knowledge of DECA as well as beauty.

Miss Marrs was present at the beginning of the ball to await the coronation and the honor it brought

to her DECA chapter at Alhambra High. But she left immediately after she accepted the crown, explaining her reason.

Miss Dana Marrs of Glendale, Arizona, is the daughter of Brother and Sister Kenneth Marrs. He preaches for the Valley Congregation in Phoenix and resides in Glendale. It was this writer's pleasure along with his wife, one day this past Summer, to enjoy the hospitality of the Marrs home while in a meeting with one of the Glendale congregations.

Dana is a very lovely and quiet young lady of whom her parents have every right to be proud. The impressive thing about her in connection with the above news item was that she could receive the honor which she merited and yet do it in such a way that she did not compromise her convictions of what she held to be right and wrong. It took a tremendous amount of courage for Dana to stand before that assembly and forthrightly decline the honor of serving as hostess at the ball and tell them why she did it. Surely every one present admired her strength of character and appreciated her the more because she did it.

We congratulate Dana for her splendid courage.

May her example serve as an inspiration to other fine Christians who find themselves in similar situations.

INDWELLING_____(Continued from page five)

personal indwelling that He already does through the medium of the Word which He was instrumental in conveying to man?

And if Paul said that scripture is given THAT THE MAN OF GOD MAY BE PERFECT, then if the Christian can be perfect by the word of God, HOW MUCH MORE PERFECT CAN THE INDWELLING SPIRIT MAKE HIM? And if Paul said "perfect" "throughly furnished unto all good works," then unto what other, or additional GOOD WORKS can the direct indwelling Spirit thoroughly furnish him? If the Spirit does A SINGLE THING directly, or personally IN MAN than what the WORD already does, then this passage is false! Then this justifies the modernday revelationists, or prophets who claim we need "advancing light" in addition to the Bible!

Now notice this, please: If the alien has all he needs to be saved in the Bible, and therefore needs not the "direct operation" of the Spirit, then by what logical argument can one defend the position of the personal INDWELLING of the Spirit in the Christian (in view of what is written in 2 Tim. 3:16-17)? To say the Spirit can not do anything more, or in addition to what is written in the Word of God is to make that position void and useless, for He has nothing to do! But if the argument is true, that the Spirit does personally indwell the Christian, then it is only by virtue of His function in addition to, or apart from "all scriptures." Then this establishes a parallel argument for sectarians who believe the Spirit directly operates upon the heart of the alien, in addition to, or apart from, the written word. In view of 2 Tim. 3:16-17, why is the sectarian wrong in his position, and the brethren's position correct? Then how can we deny the direct operation of the Lord upon the heart of Lydia?

Conclusion

In closing I wish to relate an incident that has bearing on this matter. Several years ago I had a discussion with a Seventh-day Adventist minister concerning the Kingdom. He tried to "prove" that it is still in the future. When I referred to Acts 2 (Christ sitting on David's throne) and other related passages he became quite exasperated. In a very stern voice he said, "But Leo, if you only had the Holy Spirit in you and guiding you, you could see the beauty of the Advent message." To which I replied: If these things written in the Bible are "inspired of God," and if the Spirit "operating on my heart" should reveal something different or contrary to what I read, THEN IN WHICH CASE WAS HE TELLING THE TRUTH, AND IN WHICH CASE WAS HE LYING TO ME? Which, then, is true—the Bible, or what He "speaks" to me inwardly?

Now, if we have "all scripture" to make man "perfect," and "completely furnished unto all good works," then when did He speak the truth—in 2 Tim. 3:16-17, or in what He further directs and instructs me by his personal indwelling? Now, if he cannot do anything in addition to what He does THROUGH THE SCRIPTURE, THEN I AM AT A LOSS TO KNOW JUST WHAT HIS FUNCTION IS BY HIS "INDWELLING"!

REPRESENTATIVE _____ Continued from page six)

inspired admonition: "He that saith he abideth in him ought...to walk even as he walked" (1 John 2:6)?

BECAUSE GOD SENT HIS SON AS A MAN, THE RIGHT-EOUSNESS WHICH THE LAW COULD NOT GIVE IS NOW POSSIBLE FOR ALL MEN—NOT THROUGH THEIR OWN EFFORTS. BUT THROUGH THE SPIRIT OF GOD AND THE INDWELLING CHRIST (Rom. 8:3, 4; Gal. 2:20). JESUS LEFT A PERFECT EXAMPLE—BECAUSE HE WAS A MAN.

Jesus As The Judge

Because Jesus is the Son of God, he can give life—spiritual or physical (John 5:25,, 26). Because he is the Son of Man, he has been given authority to act as Judge (John 5:27). This was the message of Paul to the Athenians, that God commands universal repentance: "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead" (Acts 17:30, 31). Jesus will judge the world, because he was a man.

In Christ, God combined justice and mercy. In him mankind reaches his created potential and intended glory. In him God comes down to man. But in him also, man is brought up to God. Those who are "in Christ" enjoy the benefits of all that he did. "In him" they get what they do not deserve. "In Christ" an individual shares in the righteousness which belongs to the Son of Man. One writer put it this way: "THE LIFE OF ALL MANKIND IS NOW BUNDLED TOGETHER, COLLECTED IN ONE, CONDEMNED AND REDEEMED IN ONE REPRESENTATIVE PERSON." It remains now only for men to come "into Christ." Have YOU been "baptized into Christ?" Are YOU ready to face Christ in judgment? You can be!



Build a Reference Library

The PRECEPTOR has selected these volumes as worthy additions to your religious library. Their practical and lasting value make them good investments. Just circle the code number of your choice on the order form below for prompt service.

- 26 Commentary on the Whole Bible in One Volume By Matthew Henry; edited and abridged by Dr. Leslie F. Church. The great commentary now available in one large volume, retaining the most valuable parts in the same words. Beautifully bound in red library buckram. \$10.95
- 27 Commentary on the Whole Bible-By Jamieson, Fausset and Brown. Critical and explanatory comments on every verse in the Bible. One of the most popular of all verse by verse commentaries. A valuable aid for ministers, Sunday school teachers, Christian workers, and Bible students.

\$11.95

- 28 Commentary on Matthew and Mark
 J. W. McGarvey. A commentary
 on the gospels of Matthew and Mark by
 one of the greatest Bible scholars of the
 restoration movement. Complete with
 introductions to both books and background material. 382 pages. . . \$3.50
- 29 Commentary on Luke J. S. Lamar. Commentary on the gospel of Luke, a part of the well-known Restoration Library. Complete enough for a comprehensive stuty of this vital gospel account. 333 pages. \$3.50
- 31 New Commentary on Acts of the Apostles J. W. McGarvey. This "new" commentary is the result of the author's determination to bring his "original" work on Acts to a "higher state of excellence" and therefore should not be confused with the one he produced early in life. Upon writing his new commentary he felt that he was "far better fitted to write a commentary on this precious book" than when he wrote his "original" commentary. It is definitely scholarly and conservative. 560 pages. \$4.00

- 33 Types and Metaphors of the Bible
 By J. W. Monser. This reverent
 and revealing book will be of lasting
 helpfulness to every thoughtful Bible
 reader. Explores and interprets the
 highly figurative language of the Bible.
 Relates the types in the Old Testament
 to their fulfillment in the New. \$3.00
- 34 Bible History: Old Testament Alfred Edersheim. The complete, unabridged text of this very practical set, formerly in seven volumes as:
- 1. The World Before the Flood, and the Partiarchs.
- 2. The Exodus and Wanderings.
- 3. Israel under Joshua & the Judges.
- 4. Israel Under Samuel, Saul, David.
- 5. Israel and Judah from Solomon to
- Israel and Judah from the Sacrifice on Carmel to the Death of Jehu.
- 7. Israel and Judah from their Decline to the Captivity.

The Set, Two Volumes.....\$10.00

- 35 Sketches of Jewish Social Life Alfred Edersheim. An absorbing study of Palestine in the days of Christ social habits and manners, family life, education, worship, the sects, travel, trade, and commerce... \$3.50
- 36 The Temple: Its Ministry and Services Alfred Edersheim. A complete account of the temple ritual and its significance at the time of Christ; an authoritative guide to Old Testament types. \$3.50
- 37 The Life and Times of Jesus the Messiah Alfred Edersheim. The standard, complete work on the life of Christ, interwoven with a history of the times in which He lived. Invaluable supporting background data bring the various facts and circumstances into clear light. Over 1500 pages, with complete reference and index. The logical work for the Bible student. "The most important general work on the life of Christ in our language," Dr. Wilbur M. Smith.

The Set, Two Volumes.....\$8.95
38 A Harmony of the Gospels - By A.
T. Robertson. Based on the
Broadus Harmony in the revised version. Robertson has thoroughly revised
re-arranged and enlarged Dr. Broadus'
well-known work......\$4.50

To:			•			•			-			•	kas 77704
Paymen	t enc	losed -	- \$										
	26	27	28	29	30	31	32	33	34	35	36	37	38
Name .													
Addre	ss												
City_													
State _									Zip (Code			

Directory

\$3.00 Par Entry

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

MERCED, CALIFORNIA	AKRON, OHIO
Church of Christ	Church of Christ
61 W. 20th Street	640 Thayer Street
Bible Study10:00 A.M.	(Two blocks east of intersection
Morning Worship11:00 A.M.	of routes 5, 8, and 18)
Evening Worship 6:00 P.M.	Morning Worship10:45 A.M.
Wed. Bible Study 7:30 P.M.	Evening Worship 7:45 P.M.
Evangelist: Charles Bailey	Phone 376-2818 or 535-4626
Phones: 722-9127; 722-7867	James A. Wilsford, Evangelist
VENICE, CALIFORNIA	
(Los Angeles area)	STILLWATER, OKLAHOMA
Church of Christ	Central Church of Christ
1503 Venice Blvd.	320 South Husband Street
Bible Study 9:45 A.M.	Bible Study 9:45 A.M.
Morning Worship 10:45 A.M.	Morning Worship10:45 A.M.
Evening Worship 6:30 P.M.	Evening Worship 6:00 P.M.
Thursday, Bible Study 7:30 P.M.	Wednesday Evening 7:30 P.M.
The state of the s	Evangelist: Howard E. Miller
James W. Hester, Preacher Phone 391-5703	Phone: Off. 377-3161; Res. 377-4892
Luone 981-9409	ALVIN, TEXAS
MIAMI, FLORIDA	Church of Christ
Miami Shores Church of Christ	
10275 N E. 2nd Avenue	Westhouse and Lee Streets
Sunday Bible Study,10:00 A.M.	(5 Blocks west of Hwy 35)
Morning Worship11:00 A.M.	Bible Study10:00 A.M.
Evening Worship 6:00 P.M.	Morning Worship10:50 A.M.
Wed. Bible Study 7:45 P.M.	Evening Worship 6:00 P.M.
Roland A. Warren, Preacher	Wed. Bible Study 7:30 P.M.
Phone: Off. 758-3036; Res. 758-9845	AUSTIN, TEXAS
	Church of Christ
PASCAGOULA, MISSISSIPPI	
Church of Christ	2000 South Fifth at Brodie
Corner of Chico Road & Scovel Road	Bible Study 9:45 A.M
Bible Study 10:00 A.M.	Morning Worship10:30 A.M.
Morning Worship 11:00 A.M.	Evening Worship 6:30 P.M.
Evening Worship 6:30 P.M.	Wed. Bible Classes 7:30 P.M
Wed. Bible Stury7:00 P.M.	Phone 442-7714
Evangelist, Ronald V. Lehde	
Phones: 762-9692; 762-2030	AUSTIN, TEXAS
FAIR LAWN, NEW JERSEY	Church of Christ
Church of Christ	507 Wonsley Drive
Plaza Road and Marlot Avenue	Bible Classes 9:30 A.M
(The building is located 9 miles West	Morning Worship 10:30 A.M
of the George Washington Bridge.)	Evening Worship 6:00 P.M
Fair Lawn, N. J. 796-4497	Wed. Bible Study 7:30 P.M
	Robert H. Farish, preacher
HOBBS, NEW MEXICO	Modert H. Farish, preacher
Southside Church of Christ	BEAUMONT, TEXAS
1720 S. Turner	
Bible Classes 9:00 A.M.	Church of Christ 720 Major Drive
Morning Worship10:00 A.M.	
Evening Worship 7:00 P.M.	Bible Study 9:00 A.M
Wed. Bible Classes 7:00 P.M.	Morning Worship10:00 A.M
C. R. Scroggins, Preacher	Evening Worship 6:00 P.M
Phone: 393-4325 or 393-3726	Wed. Bible Study 7:30 P.M
	Evangelist: Danny Brown
LAS CRUCES, NEW MEXICO	CORPUS CHRISTI, TEXAS
Panlaner Church of Christ	
1225 Danlaner	Church of Christ

1325 Panlener

Sunday Bible Study10:00 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

DALLAS, TEXAS Church of Christ 8350 Forest Lane

Bible Study	9:45	A.M.
Morning Worship1	0:45	A.M.
Evening Worship	6:00	P.M.
Wednesday Evening	7:30	P.M.

HARKER HEIGHTS, TEXAS Church of Christ

Forest Hills (Fort Hood Area)

Bible Study 10:00 A.M.

Morning Worship 10:50 A.M.

Evening Worship 6:00 P.M.

Wed. Bible Study 7:30 P.M.

One mile south of Hwy. 190—Amy Ln.

HOUSTON, TEXAS Norhill Church of Christ

Cottage	at Rega	an (Near	Down	town)
Bible S	tudy		10:00	A.M
Morning	Worshi	o	10:45	A.M
Evening	Worshi	p	6:00	P.M
	861-7235	or 864-3	₹855	

KERRVILLE, TEXAS

Junction Hwy. Church of Christ
Halfway between Kerrville & Ingram
Bible Classes 9:45 A.M.
Morning Worship 10:45 A.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.
Elmer Moore, Preacher
P. O. Box 1594 Phone: 257-6345

LUBBOCK, TEXAS Church of Christ

62nd and Indiana Ave.

Bible Classes	9:30	A.M.
Morning Worship	10:30	A.M.
Evening Worship	6:00	P.M.
Wednesday Evening	7:30	P.M.

Evangelist: Harold Fite Phones: 795-9731; 792-4155

SAN ANTONIO, TEXAS Church of Christ

1226 Highland Blvd.
Study 9:

Bible Study	9:30	A.M.
Morning Worship1	0:30	A.M.
Evening Worship	6:00	P.M.
Wednesday Evening	7:30	P.M.
Evangelists:		

Evangelists: Stanley J. Lovett—W. L. Wharton, Jr. John Witt

—See Naxt Page For More Listings—

Directory

Continued from preceding page

VIDOR, TEXAS North Main Church of Christ 1460 North Main (Hwy. 105 North) Radio KLVI (560 kc) 8:00 A.M.10:00 A.M. Bible Classes Morning Assembly11:00 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.
Worship10:45	A.M.
	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 Classes1	0:00	A.M.
Morning Worship1		
Evening Worship	6:00	P.M.
Wed. Bible Study	7:30	P.M.
J. W. Evans, Evangel		

Phones: 560-7909; 256-5543

LAMB OF GOD_

(Continued from page seven)

- 4. The Lamb is worthy. Rev. 5:12 "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing." If the Lamb is Worthy of all of this, he is certainly worthy of our praise, our adoration, and our absolute submission to his will. He is worthy of each and every human being spending his entire lifetime in his service. Those who do not know his worthiness spend their time, energy, and efforts in the things of the world which they honor. But those, who have been sanctified by his blood, know He is worthy and they endeavor to please Him in all things.
- 5. Finally, The Lamb has a Book. Rev. 21:27 "And there shall in no wise enter into it any thing that defileth, neither worketh abomination, (this includes human sacrifice) or maketh a lie, but they which are written in the Lamb's Book of Life." Preceeding this verse the Bible picture of the beautiful place called Heaven, and this chapter is climaxed by telling us that only those whose names are in the Lamb's book will enter heaven. There is no greater reason to come in contact with the blood of the Lamb of God and to declare to all the world his worthiness, by absolute obedience to his will, than to have your name written in the Lamb's Book of Life.

Certainly, the supreme sacrifice of the Lamb of God is shedding his precious blood willingly for our sins, and the relationship of the blood of Christ to our salvation should cause us to want to know all we can about the Lamb of God, and to declare the good news of the Son End of God to all the world.

FLESH. (Continued from page seven)

- I. Wrath Luke 4:24-30.
- J. Strife Philippians 2:3.
- K. Seditions 1 Corinthians 3:3; Romans 16:17.
- L. Heresies 1 Corinthians 11:18-22; Acts 26:5.
- M. Envyings 1 Timothy 6:4; Philippians 1:15.
- N. Drunkenness Proverbs 20:1; 23:29-35.
- O. Revellings 1 Peter 4:3-5.
- IV. Modern Application of the Works of the Flesh:
 - A. Fornication to have sexual relations with any other than rightful mate. For a man to look upon a woman

with the intent of fornication is to commit the act in the mind.

- B. Uncleanness the use of the body in an unlawful or unnatural way; e.g. homosexuality; the type of life that is associated with sexual impurity; dirty jokes; filthy speech.
- C. Lasciviousness immodest dress (mixed swimming, shorts, short skirts, see-through blouses, etc.), modern dance, petting, filthy speech, pornographic literature. movies which display sex, lewd music.
- D. Idolatry putting money (or anything else) before
- E. Witchcraft black magic, fortune telling, seances, etc.
- F. Hatred seeking to hurt another.
- G. Variance division in the church over human opinions.
- H. Emulations rivalry between sects or parties in the church.
- I. Wrath the result of hatred; getting mad at others and exploding in anger.
- J. Strife a party in the church seeking prominence at the expense of others.
- K. Seditions division in the church for any reason.
- L. Heresies parties or sects in the church.
- M. Envyings being jealous of another's accomplishments instead of rejoicing with him.
- N. Drunkenness intoxication with alcohol, drugs, glue, etc.
- O. Revellings Social drinking, drinking parties, wild and boisterous parties.

Conclusion:

- A. "and such like" Galatians 5:21; 1 Thessalonians 5:22.
- B. To follow these is to lose your inheritance Galatians 5:21; 1 Peter 1:3-4.
- C. Therefore, crucify the flesh Galatians 5:24.

Tell a friend about The Preceptor.

5 DAY - VACATION BIBLE SCHOOL

A WONDERFUL SAVIOUR

by Irene S. Foy

PRESCHOOL - Our Wonderful Father

GRADE 1 - Our Good God GRADE 2 - A Wonderful Gift

GRADE 3 - A Wonderful Boy

GRADE 4 - In Favor With God

GRADE 5 - Wonderful Works
GRADE 6 - A Wonderful Teacher

GRADE 7 - 9 - Following Jesus

GRADE 10 - 12 - The Wonderful Way

Student Workbooks

Teacher Manuals

40 ¢

60 ¢

NURSERY (Ages 2 - 3)

PRESCHOOL (Ages 4 - 5)

PRIMARY

JUNIOR

INTERMEDIATE

TEENAGE (Visual Aids Not Available)

GOD'S WONDERFUL

WORLD

Student Workbooks

Teacher Manuals

Visual Aids

45 ¢

95 ¢

\$3.50

THE CHURCH JESUS BUILT

NURSERY (Ages 2 - 3)

PRESCHOOL (Ages 4 - 5)

PRIMARY

JUNIOR

INTERMEDIATE

TEENAGE (No visual aids)

Student Workbooks

Teacher Manuals

Visual Aids

40 đ

95 ¢

\$2.95

SAMPLE KITS AND SUPPLEMENTARY MATERIAL AVAILABLE

THE PRECEPTOR MAGAZINE
Post Office Box 187
Beaumont, Texas 77704
Return Postage Guaranteed



Living Moments with the Living Word



James W. Adams

Personal Responsibility

"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden." (Galatians 6:4, 5.)

Having emphasized the obligation of the Christian with regard to the salvation of his erring brother in the Lord,

and having condemned self-righteous bigotry and spiritual egotism as roads to nothingness in God's sight, Paul, in our text, gives emphasis to the fact of the personal responsibility of each individual before God for his conduct, hence our title

Self-examination

In excercising corrective discipline, which is the subject under consideration in Galatians 6:1-10, there is the everpresent danger of measuring ourselves by others and finding encouragement and ground for boasting in our relative superiority over them. Self-righteousness and spiritual egotism are the legitimate fruits of this practice. Effective corrective discipline can only be exercised by "spiritual men" who "consider themselves" — "prove their own works." Candid self-examination is the progenitor of true humility and perceptive human understanding—essential qualities in the work of restoring the erring.

Without the ability to be honestly introspective, the teacher (restorer) cannot possess a disposition toward

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

the taught (erring) which will enable him to accomplish the delicate task of "restoration." If the erring (the taught) is unable to be honestly introspective, hence unable to see himself as he really is and to respond properly to the efforts put forth in his behalf by the teacher (the restorer), he cannot be salvaged.

The Christian is solemnly warned to test his attitude and practice to be certain they are pleasing to God. "Examine yourselves, whether ye be in the faith; prove your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5.) "Prove all things; hold fast that which is good." (1 Thess. 5:21.) "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." (1 John 4:1.)

Individual Accountability

Though many of God's children are weak and direly in need of the help of the strong in bearing their onerous burdens (bare Gk.) to which their weakness has made them heirs, this should not develop spiritual egotism in the strong. The best of us is only relatively strong—strong as compared to the weak. Meritoriously, like all the descendants of Adam, we all are weak and dependent utterly

See Personal, page eleven

VOLUME 19	JULY, 1970	NUMBER	
	In This Issue		
Editorial, Train	Up A Child,		
	ovett	Page	
Word Studies (N			
	on, Jr	Page	
Use, Not Abuse,	_	_	
	l Foy	Page	
The Mystery Of		D	
The Religion Of	Martin	Page	
Does Not Change			
	e, No. III,	Page	
Sequal to "Theol	ogical Liberals" at ACC	age	
		Page	
What Should A	Gospel Preacher Preach		
Wayne Earn	nest	Page	
Hither Thith			
Jim C. MoD	onald	Page	
Chart Sermon, T	he Bible versus	_	
The Assemblies			
J. L. Denison	n	Page	1

The Precentor Magazine

Stanley J. Lovett

Editor 4123 Valleyfield Drive San Antonio, Texas 78222

TERMS OF SUBSCRIPTION

In the United States and possessions; 1 year—\$3.00; 2 years—\$5.50; 3 years \$8.00; 4 years—\$10.50; 5 years—\$13.00; per year in advance.

In clubs of five or more at one time (new or renewal), \$2.60 per year each

in the United States.

Thirty issues per month sent to persons of your choice for \$7.50 per month.

Address all communications concerning subscriptions and changes of address to The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 or telephone Area Code 713, Number 866-2961.

YOUR ADDRESS

We cannot be responsible for delivery of your paper unless you keep us informed as to your correct address with zip code number. When changing address be sure to send both you old and new address.

SECOND CLASS ENTRY

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

OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas 77704. Published monthly at Beaumont, Texas. Printed by The Preceptor Company.

ARVERTISING RATES

Display advertisements: \$3.00 per column inch; $\frac{1}{4}$ page-\$12.00; $\frac{1}{2}$ page-\$20.00 and full page - \$35.00.

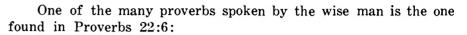
SUBSCRIPTION BLANK

Yes, enter my subscription to THE PRECEPTOR

Name	
Address	
Save On Long	Term Subscriptions
□ 1 yr. —3.00	☐ 4 yrs.—10.50
□ 2 yrs.—5.50	☐ 5 yrs.—13.00
□ 3 yrs.—8.00	
□ New	☐ Renewal
THE P	RECEPTOR
P. O. Box 187 B	eaumont, Texas 77704



Train Up A Child



"Train up a child in the way he should go, And even when he is old he will not depart from it."

This inspired couplet imparts a very valuable lesson for all upon whose shoulders rests the responsibility for rearing children. Parents who are bringing up children should read and consider this piece of divine advice thoughtfully and sincerely pray they might do for their children whatever is good for them during the formative and impressionable years. Kiel translates the phrase "in the way he should go" in Proverbs 22:6 in this way: "Conformable to his way" and makes the following comment on the verse. "The instruction of youth, the education of youth, ought to be conformed to the nature of youth; the manner of instruction ought to regulate itself according to the stage of life and its peculiarities; the method ought to be arranged according to the degree of development which the mental and bodily life has arrived at... (from it) refers to that training of youth in conformity with his nature, which becomes a second nature, that which is imprinted, inbred, becomes accustomed." This demands the necessity for a great deal of thought, consideration, prayer and work on the part of parents whose responsibility it is to rear them in the "chastening and admonition of the Lord" (Ephesians 6:4). Many a child has really not had a chance to be either a good citizen or a faithful Christian simply because his parents failed him in this most important respect.

Curiously enough an unusual view of this passage has been taken by some with reference to the last part of the verse, i.e., the part that states "even when he is old he will not depart from it."

It is quite true that parents often rear their children generally in a very good way but in one or more important particulars fail to instruct them in what is right which failure can account for a later departure from the path of rectitude.

But even in cases where everything possible seemingly was done, there are instances where the children later went wrong. The fact the children went wrong is to some proof positive that there was remissness of the part of the parents in their rearing of the children. Doubtless in many cases such is true but such departure does not necessarily argue dereliction of duty on the part of parents. (Continued on page eleven)



Word Studies

Number Five

SPIRIT

Sometimes the term spirit is used to denote the greatest degree of a mental or moral quality. Luke 10:22, "Jesus rejoiced in spirit" (greatly rejoiced). Acts 18:25, "Being



fervent in spirit" (exceedingly zealous). Acts 19:21, "Paul purposed in spirit" (firmly purposed). Acts 20:22 "Behold, I go bound in the spirit to Jerusalem (firmly bound). Rom. 1:9, "Whom I serve with my spirit," (serve with the greatest zeal). Rom. 8:15, "spirit of bondage"; "spirit of adoption"; Rom. 11:8, "spirit of deep sleep"; signify the greatest de-

gree of bondage; of filial disposition; of stupidity.

STAND

On the authority of Dr. Symonds of Cambridge in his treatise of revising the English translation of the Bible (page 128) quotes Markland, that all verbs of posture or gesture, such as "stand," sit, to go, to walk etc., in good Greek writers have the signification of existere, to be. In Acts 9:7 "And the men who journeyed with him (stood) were speechless." It would appear from Acts 26:14 that they all fell to the ground.

TRUE

The term "true," when used as an epithet, denotes excellence. John 9:1, "The true light," the most excellent light. Luke 16:11, "The true riches" the most excellent riches." John 6:32, "True bread," the most excellent bread, in contrast with that which came to the Jews in the wilderness when God fed them with manna.. John 15:1, "I am the true vine" the most excellent vine. Hebrews 8:2, "The true tabernacle," the most excellent tabernacle.

TRUTH

This term is used to describe or signify justice or right-eousness. John 3:21, "He that doeth the truth cometh to the light..." i.e., doth righeousness. 1 Cor. 13:6 "... rejoiceth not in unrighteousness, but rejoiceth with the truth (righteousness)."

WALK

Most of us come to appreciate the fact that this term is used to describe a continued course of action, or enjoyment, whether good or evil; it describes the habitual manner of one's life. Gen. 5:22, Enoch walked with God;

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

Rom. 8:1 "Who walk not after the flesh"; 2 Cor. 5:7, "We walk by faith, and not by sight."

WORD

- (1) The term word is of very broad signification. It is understood not only as signifying reason, but also speech, which is the effect of reason, i.e., reason brought forth. On this account the word often is understood as the preaching of the gospel. Luke 1:2 "Were eyewitnesses, and ministers of the word (the gospel). Acts 6:2, "It is not reason that we should leave the word of God, and serve tables," i.e., leave the preaching of the gospel. Acts 10:44, "The Holy Spirit fell on all them who heard the word.." i.e. the gospel.
- (2) Often it signifies a matter, or thing or affair of any kind. Matt. 5:32, "Whosoever shall put away his wife, except for the cause (word) of fornication..."; Matt. 21:24, "I will also ask you one question (word)"; Acts 10:29, "I ask therefore with what intent (purpose) ye sent for me?"
- (3) Commands are also understood by this same word. Exodus 34:26 "He wrote upon the tables the words (commands) of the covenant"; John 10:35, "If he called them gods to whom the word (command) of God came"; 1 Tim. 6:3, "Consent not to wholesome words (commands) . . . even the words (commands) of our Lord Jesus Christ."
- (4) This same term is used to denote a sentence of a discourse. Rom. 13:9, "And if there be any other commandment, it is summed up in this word (sentence), namely Thou shalt love thy neighbor as thyself." 1 Cor. 14:19, "Howbeit, in the church I had rather speak five words (sentences) with my understanding, that I might instruct others also than ten thousand words (sentences) in a tongue."

ACTIVE VERBS

Sometimes the writers of the scriptures used active verbs to express simply the agent's design or attempt to do a thing, though the thing designed or attempted did not take place. Or to express it the way it impresses the reader; things are said to be designed or done when, as a matter of fact, it is plainly indicated they were not. Some have hastily concluded that a contradiction is present when indeed, nothing more than a Hebraisim is present in the text. In Exodus 8:18 we have the account of the Egyptian magicians attempting to bring forth lice of the soil, as had Moses through the power of God but they could not do so. However the text says: "and the magicians did do" (i.e. brought forth lice from the soil)... "but they could not." Actually it only declares that they tried to do so. Again, Deut. 28:68, "Ye shall be sold (i.e., set to sale . . . attempt will be made to sell you), and no man shall buy you." Ezek. 24:13: "Because I have purged thee" (attempted to purge thee) "and thou wast not purged." Matt. 17:11: "Eias truly cometh first and restoreth all things" (attempts to restore all things). Galatians 5:4: "Whosoever of you are justified by the law" (i.e. attempt to be justified by the law, because no man can be so justified. Phil. 3:15: "As many as are perfect" (i.e., as would be full or complete in this particular) "be thus minded." 1 John 1:10: "We make him a See, Word Studies, page eleven



Use, Not Abuse

Who is to blame when one abuses his body and his Godgiven capabilities instead of using all he has to the glory of God? In Revelation 4:11 we read God's purpose in all

creation: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."



"Why blame the young when you see the adults perform?" The eye is one of open gateways to the child's mind. Through the avenue of the ear, too, his mind is fed either with that which is good or

bad. Why then wonder when the child speaks in disrespectful terms to his parents and shows a spirit of rebellion? Is it not true that "out of the abundance of the heart the mouth speaketh"? The mind, or heart, gives forth that which it has been fed.

When a mother is frequently absent from "the assembling of ourselves together," and has no reason for forsaking this privilege but a feeble excuse, what lesson do her children learn from what they see in her? They learn that she does not "love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" and that she does not want to "keep all His statutes and His commandments." They learn that the Word of God is not so important so can be set aside when one has a desire to do something else. In short he learns disrespect for the Word of God, an attitude that is at the root of much evil in the world today.

When a mother leaves home early in the morning to work at that which will supplement her husband's adequate pay-check, what lesson is she teaching her children. They learn that money is very necessary to buy the THINGS one wants, to be like the people around them. They begin to love money for the things it can buy and the pleasures of the world which it can supply. A drop of poison in the child's mind-

When a mother joins various benevolent organizations and keeps busy with solicitations to others to give to her projects in order to help the "underprivileged." What do her children learn from such activities? They learn that the Lord's plan for His children to help the poor and needy is inadequate so man has had to devise his own ways and means to "do good." Such gross disregard for God's perfect plan for Christians to help those in need

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, Tenneessee 37204.

and such disrespect for Scripture inspired by God will teach the child disrespect for the same.

When a mother is easily "bored" with the monotony of household "chores" and seeks relief by engaging in the various and sundry recreational activities of the world, such as, card-playing, movies, social clubs.., she is thinking: "I will prove thee with mirth therefore enjoy pleasure." What lessons will her children learn from her recreational pursuits? Their sense of values is depleted and they do not develop a worthy goal. They see that life is fun, frolic and pleasure, therefore they say, "Let us play, we do not want work." So, today, childhood and youth are spending time "having fun" with no higher aim in life but a "good time." A right value system has not been built. All too few know life's purpose. They do not have the right motivation to draw them onward and upward.

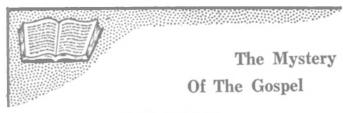
When children see their mother often studying the Book of books and meditating thereon, what do they learn? They learn that the Bible must be of great importance as they see she seems to depend upon it for her direction in life. When she takes time to share its treasures with them, they will listen and they will begin to develop an appreciation for its beauties. Continue this and their sense of values will grow until the time when they can make safe choices. When a child is confronted with a problem which to him alone is insurmountable and he finds his mother in her accustomed place "at home," ready to sit down with him and listen as he pours out his trouble to her, what does he learn from that experience? As he hears her "open her mouth with wisdom," he learns that in nearness to his mother at home he can enjoy love, satisfaction and a feeling of security, to all of which all children are entitled. He also learn the value of authority and that, "Where no counsel is, the people fall."

When a mother shows her interest in a stranger within the gates and she will "be given to hospitality" and extend a warm welcome into her home with its comforts, does she teach her child by this act of kindness? By allowing him to particiate in meeting the needs of the guests, the child tastes the joy of rendering service to others. He may learn, "Happy is the home that shelters a friend."

When a mother is heard singing spiritual songs as she goes about her daily household duties, her sweet voice teaches her child that her work in meeting the needs of her family is not drudgery but a "labour of love." He then learns that work done because of love for others can be a joyous activity.

When a mother hears of one in need of food or clothing because of unavoidable circumstances, such as, illness or death, and is always willing to share what she has, even to her last crust of bread, her child will see and learn that "it is more blessed to give than to receive." Emerson spoke a truth in these words, "What you do thunders so loudly in my ears I cannot hear what you say."

Yes, mothers, your child will learn something, either good or bad, from all he sees or hears you do. It is your responsibility, as a help to your husband, to nurture your child. It will necessitate your keeping close to your chilSee Use, Not Abuse, page thirteen



Luther W. Martin

Due to several different factors down through the ages, many people have been led to believe that the Bible is a book of mystery and that God's way or plan of saving



man from sin is also a mystery. This misunderstanding I hope to dispel to a slight degree, by presenting the following points to consider.

Definition of "Mystery"

A mystery, is some fact or truth that is either not understood by those acquainted with it; or, more accurately in Scripture,

something not yet revealed or made known.

I think it is a correct statement to assert that "The Old Testament contains the New Testament concealed (covered up), and the New Testament contains the Old Testament revealed (un-covered)."

For example, in the 8th Chapter of Acts, the man from Ethiopia was asking, after reading from Isa. 53, "Of whom does the prophet speak?" Those of us who now have the New Testament know that Isaiah was referring to Christ. But this remained a secret or a mystery for several centuries, until Christ came upon the earth and fulfilled Old Testament prophecy.

Some Facts That Were Un-revealed

During Christ's personal ministry upon the earth, there were a number of things that remained a mystery, that were later revealed by the apostles. Let us notice a few: (1) That Christ was a spiritual King, rather than a political and military ruler. (2) That Christ came to save the Gentiles as well as the Jews. (3) That the one church, body, or fold, would contain all the saved and that these would come from all nations of the earth.

In Matt. 13:10-11, the twelve asked Jesus why He spoke to the multitudes in parables. "And He answered and said to them, To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted." Thus, some facts were kept secret from some, yet revealed unto others, pending the passage of time.

Paul Informs Concerning a Mystery

In Romans 11:25, Paul wrote: "For I do not want you, brethren, to be uninformed of this mystery ... "

In Romans 16:25-26, he wrote: "... according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations,

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

leading to obedience of faith ... " Note that Paul here states that, that which had been kept secret has now been made known to all the nations. Christ's last command to the apostles has to do with their taking the gospel into all the world, to all the nations.

To the Ephesians, Paul wrote: "And by referring to this, when you read you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His Holy apostles and prophets in the Spirit; to be specific, that the Gentiles are fellow-heirs and fellow members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel ... " (Eph. 3:1-11). Here, Paul stresses the fact that the mystery related to the Jews and Gentiles being joined together in one church or body.

Mystery Revealed To All Creation

".. the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I Paul was made a minister . . . " (Col. 1:-23). In verses 25 and 26, he continued; ".. that I might fully carry out the preaching of the word of God, that is, the mystery which has been hidden from the past ages and generations; but has now been manifested to His saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, is Christ in you, the hope of glory."

Paul Declared The Gospel's Mystery With Boldness

"...and pray on my behalf, that utterance may be given to me... to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak ..." (Eph. 6:19-29).

In Paul's many references to the "mystery," he teaches that this mystery became boldly revealed to all the saints, and to all nations under heaven. Therefore, it was no longer a secret, but had been manifested, revealed or made known. Paul also wrote: "...that by revelation there was made known to me the mystery, as I wrote before in brief. And by referring to this, when you read you can understand my insight into the mystery of Christ." (Eph. 3:3-4).

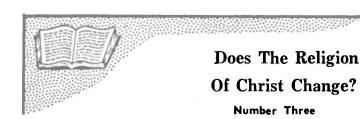
Summary

The gospel of Christ contains facts to be believed, which were not accomplished or completed until Christ's ascension into heaven. Now, however the New Testament presents See Mystery, page thirteen

PREACHER NEEDED

The church that meets at 1008 Jackson Ave., Oxford, Miss. is looking for someone to move and work with this new congregation. The congregation is 9 months old, 20 that are faithful in attendance, a comfortable place to worship and we are looking for a desirable lot to construct a permanent building. Ample support has been indicated. Call. W. W. Lee, Chicksasaw Rd, Oxford, Miss. 38655 or ph. 601-234-1937

For more information you may contact Edward O. Gragwell, 70 Van Dorn, Granada, Miss, Eural Bingham or Huey Hartsell of the Meeks St. church, Corinth, Miss, J. P. Lusby, Amarillo, Tx. Vestal Chaffin Marietta Georgia.



Bob Franks

Thank you and good afternoon. Welcome to the "Back to the Bible" program. In our last lesson I used Heb. 13: 8-9 as our text. Let us look at the passages again. The



Bible says: "Jesus Christ the same yester-day, and today, and for ever. Be not carried about with divers and strange doctrines...." It will be our aim in this series of lessons to show that Christ has not changed, His Word has not changed and consequently His religion does not change. Yet, we all know that most all religions in the world today are

undergoing change. Why is this true? There can only be one answer. Man is making the changes and not God. Men seem to believe that they have a right to alter, amend or change God's law. The common belief among religious leaders today, is that as long as one is honest and sincere, regardless of what he believes, God will accept him. This idea would make God subject to us, rather than us being subject to Him. It would mean that the created is more important than the Creator. In Hebrews 5:9 the record says that Christ became "the author of eternal salvation unto all them that obey him." Some of us abhor the civil rebellion against the laws of our land today, but will disobey God's law with impunity. It is no small wonder that our young people are in rebellion to authority—we have set the example by rebelling against the authority of heaven and teaching our children that one does not really have to obey the law of Christ. He can choose the religion of his choice, believe what he wants to believe, do what he wants to do and still go to heaven when he dies. This kind of thinking has led to anarchy in our country and and it has caused chaos and division in the religious world. This is why we have over 280 different religious bodies in the U.S. today. My friends, God is not pleased with this kind of division and I would like to issue a challenge to the religious leaders of this city. I challenge any or all of them to affirm that denominationalism pleases God. I predict there is not one preacher or priest in the world who would affirm this proposition in honorable controversy on the polemic platform. Religious division can not be defended by the Word of God. If you believe it can, just ask your preacher if he is willing to try. I want to emphatically, yet kindly say, that this speaker is ready at any time to meet with anyone in honorable debate to defend anything he teaches. I am not interested in human opinions but only in the Truth of God which is revealed in the book we call the Bible.

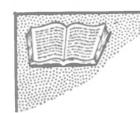
I promised last week that I would quote from the creeds

Bob Franks — Minister for the S. College St. church; 306 Marilyn Drive, Laffayette, Louisiana 70501.

of various religious bodies to show how they plainly contradict the Bible, hence causing division. First, I want to show what the Lord has to say about omitting part of God's Word. In Revelation 22:19, the record warns: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things written in this book." If one believes that John was referring only to the book of Revelation, what proof could one offer to prove it is right to take away or omit the words of Moses, Paul. Peter or any other writer of the Bible? Can one alter, omit or change the books of Deuteronmy, Psalms, Acts, Romans or any other book? To do so would be to change the Law of God and the Bible plainly teaches this must not be done. However, in spite of what the Word of God says about omitting part of God's Word, men are doing that today. I have in my possession a very popular catechism which is called "The Baltimore Catechism No. 2." It is accepted as an official work to be used by teachers of this religion. In part two the ten commandments are discussed one by one. However, the ten commandments listed in the catechism do not agree with the ones listed in the Bible. The second commandment in the Bible (Deut. 5:8-10) reads: "Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." This second commandment is completely omitted in the catechism. Here is what it says and I quote: "The second commandment is: 'Thou shalt not take the name of the Lord thy God in vain." This is the third commandment as listed in the Bible. The catechism makes two commandments of the tenth and thus making the number to come out to ten. Why does the catechism omit the second commandment which plainly says: "Thou shalt not make thee any graven image?" But someone says: "We don't worship the image but what it represents. This will do one no good, because the Bible plainly says one is not to even make a graven image much less bow down to it. Could it be true that the reason the second commandment is completely omitted from the catechism, is because the religious leaders who are responsible for it, teach and practice some things it plainly condemns? Please judge for yourself.

Please keep in mind as I quote directly from this catechism that I am trying to show that man has changed God's law and this is the reason for confusion and division in the religious world. I am also affirming that the religion of Christ does not and will not change, but man-made religion does.

Again, from the Baltimore Catechism No. 2 we read some questions and the answers given. Question no. 288: "What is a day of abstinence?" Answer: "A day of abstinence is a day on which we are not allowed the use of meat." Question no. 291: "Why does the Church make Friday a day of abstinence?" Answer: "The Church makes Friday a day of abstinence to remind us of our Lord's See Change, page thirteen



Sequel To "Theological Liberals" At ACC

Kent Ellis

A Statement

At the request of the administration of Abilene Christian College, I am happy to make the following statement.

About three years ago I wrote a letter which became



public that was critical of some of the teachers in the Bible Department of Abilene Christian College. The letter used the word "liberal."

It is readily acknowledged that the term "liberal" sometimes refers to one who has gone to the extreme in denying the basic truths of the Bible. If anyone got the impression that I believed that any of the

faculty deny the inspiration of the Scriptures, the deity of Jesus, and the necessity of the gospel being preached, I am very sorry and I apologize sincerely.

To the best of my knowledge, every member of the Bible faculty of Abilene Christian College accepts these truths. For many years I have been a believer in Christian education and the work that Abilene Christian College is doing. I am happy to say that our new president, John C. Stevens, gives every indication that he will make every effort to continue to keep the college close to the Book. I apologize to all to whom apologies are due by reason of the incident.

-Eugene W. Clevenger Firm Foundation, April 14, 1970

Comment

After three years Eugene W. Clevenger has redeemed his pledge "to expose the liberalism that prevails in the Bible department... at ACC." Professor Clevenger is to be congratulated on his thorough and convincing effort in "exposing some of these brethren" for being "theological liberals." Clevenger proves himself a master in the use of the anticlimax. His expose has become an apology.

It is a strange phenomenon to hear a man who is both a Bachelor of Divinity and a Doctor of Theology state that he publicly charged certain of his colleagues with being "theological liberals," either not knowing or not caring that the common meaning of these terms (he now says) was a misrepresentation of those men, and allowed that charge to stand for three years, and would have allowed it to continue to stand, apparently, had his superiors not made a "request" that he clarify it. To say the least, this statement is not complimentary to either the intelligence or the integrity of its author.

A "theological liberal" is, in the minds of the vast majority of people, simply a "modernist." This is the basic connotation of these words. Dr. Clevenger could have learned that from any standard reference work dealing with theological terms. In Baker's Dictionary of Theology Bernard Ramm begins the article on "Liberalism" as follows: "Religious liberalism (sometimes called "modernism" but more appropriately 'Neo-Protestantism'..." (p. 322). The same author, in his volume called A Handbook of Contemporary Theology, wrote: "Religious liberalism, liberalism, religious modernism, and modernism mean approximately the same thing" (p. 30).

The new Associate Head of the Bible Department at ACC, J. D. Thomas, wrote a book twelve years ago, which I am told is used as a textbook there, in which he states in the first sentence of the eighteenth chapter that theological liberalism is one form of modernism (WE BE BRETHREN). The same author discusses theological liberalism at some length in bis Facts and Faiths, Vol. 1, p. 46 ff.

Any competent and fairly complete discussion of "theological liberalism" makes it clear that "modernism" is not just one meaning, but the basic meaning of these terms, and that it involves the denial of many "basic truths of the Bible." It is taxing on the trust of his readers for a man who has gone through two theological seminaries and now holds a position of associate professor of Bible at ACC to say that he used these terms so loosely under such circumstances as to not say what he meant or to mean what he said.

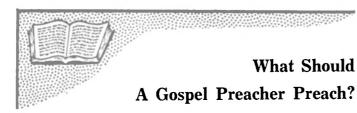
It is to be noted again in this connection that this latest statement from Clevenger is made, not on his own initiative, but "at the request of the administration of Abilene Christian College." If he did not know what his words meant, the administration did, and they knew that his readers did. For he is specific as to what he did not mean—precisely what everyone thought he did mean.

Let it be carefully observed and marked that Dr. Clevenger does not say that his original charge was wrong. He only says he did not mean by "liberal" what people may have thought he meant. Then he proceeds to state what he did not mean. He does not define what he did mean nor deny it is still true. And he still does not fulfill his promise to expose the "liberalism" at ACC (whatever he means by that expression).

Some Questions

Actually this statement raises more questions than it answers:

- (1) If the original charges, as generally understood, were not true, why did not any of the men named as "theological liberals" come to their own defense?
- (2) If the charges were untrue, why did it take three years and a change of administration at ACC for the school to come to their defense?
- (3) If the charges were untrue, why did not someone at the R. B. Sweet Co., which was included in the charge of "liberalism," come to their own defense?
 - (4) What does professor Clevenger mean by "theological See Theological Liberals, page fifteen



Wayne Earnest

Many lessons have been delivered on Paul as an apostle. Others have been presented on Paul as a servant. On this occasion I want us to observe Paul as a gospel preacher.

1 Cor. 2 reveals both "what" and "how" he preached. Especially, do we want to observe verses one through five. What did Paul preach?

He Preached The Testimony of God (1 Cor. 2:1)

Truth is many times illustrated by accentuating the negative. This, Paul does

by suggesting, that he "came not with excellency of speech or of wisdom." He was more concerned with the testimony of God than with brilliant sentences, polished periods, and the witty wisdom of man. Paul knew that if undue emphasis was put upon the wisdom of words, "the cross of Christ should be made of none effect" (1 Cor. 1:17). In a nutshell, he was saying to the Corinthians that he was "declaring unto you the testimony of God."

The testimony of God involved both O. T. scripture and N. T. scripture. This is evidenced by his use of Isa. 64:4 in vs. 9 as the O. T. is there quoted to show its fulfillment in the new. The things which "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" included not only the revelation but also the purpose and benefits of that revelation though the context here appears to make specific application of "the things" of Isa. 64:4 to "the words which the Holy Ghost teacheth" (1 Cor. 2:13).

He Preached Christ Crucified (1 Cor. 2:2)

The grand subject of his preaching was "Chirst crucified." His determination was not to esteem as important anything "save Jesus Christ, and him crucified." Paul had said just previous to this, "But we preach Christ crucified..." (1 Cor. 1:23). He preached "Christ crucified" because herein is seen God's love (Jno. 3:16). He preached "Christ crucified" because herein we see the tragic state of man, a filthy sinner alienated from God and standing in need of the redemption that was made available through the crucified Christ. In another place Paul said, "But God commendeth his love toward us, in that while we were yet sinners. Christ died for us" (Rom. 5:9). He preached "Christ crucified" because he knew that the promises of the gospel to be enjoyed or hoped for, came in obedience to the commands of the gospel as a result of believing the facts of the gospel, which included His death as well as His burial and resurrection. "For I delivered unto you

first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Cor. 15:3). Furthermore, Paul wrote to the saints in Rome and said, "That if thou confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

He Preached With Concern And Awareness (1 Cor. 2:3)

1 Cor. 2:3 probaly reveals to us more concerning "how" he preached than "what" he preached, but surely is important in any gospel preachers life. Paul said, "And I was with you in weakness, and in fear, and in much trembling" while I was among you preaching. The "weakness, fear and much trembling" may be a reference to his feelings when he first came to Corinth (Acts 18:1-2, esp. vs. 9) especially since the Lord appeared to him in the night by a vision telling him, "Be not afraid..." Then too, when this gospel preacher considered the greatness of this theme and the insignificance of himself, he felt weak and trembling. Cognizant of his human failings he humbled himself and was content to preach the crucified Christ. Evidently, his concern with and awareness of lost souls kept him orientated to the grave responsibility that rests upon a gospel preacher. This is important to all Christians as well as gospel preachers. Peter said, "... be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:1).

He Preached In Demonstration Of The Spirit And Of Power

(1 Cor. 2:4)

What should a gospel preacher preach? It should not be "enticing words of man's wisdom" (1 Cor. 2:4). In fact, 1 Cor. 10:10 says, "... but his bodily presence is weak, and his speech contemptible." Paul didn't try to tickle their ears. He had recently encountered the philosophers of Athens before coming to Corinth. Thus, he knew how worldly wisdom was set on top of the pedestal See Gospel Preacher, page fifteen

CENTRALIZED CONTROL
OF CHURCH RESOURCES

By Cecil B. Douthitt

A 52 page booklet on issues that have disturbed churches in recent years. This booklet discusses the following topics:

1. Origin and growth of centralized control.

- 2. How churches may do their evangelistic and benevolent work.
- 3. How a church may obtain funds for its work.
- 4. Conditions under which one local church may send funds to another church.
- 5. When an example is binding.
- Questions answered regarding benevolent work, and many other church related subjects.

Price per copy 30¢

Four or more, per copy 25¢

ORDER FROM

DOUTHITT PUBLISHERS

(A THE SERVER SE

P. O. Box 752

Fort Smith, Arkansas72901

Wayne Earnest - 305 W. Main, Newbern, Tenn. 38079.





Jim C. McDonald - Evangelist for the Loop 287 congregation and Staff Writer for The Preceptor Magazine, 1401 Epeley Street, Lufkin, Texas 75901.

Three were baptized in early July at the Manslick Road church in Louisville, Ky. — One was baptized in late June at the Winchester Road church in Memphis, Tenn. - One was baptized in late June at the Caddo Street church in Cleburne, Texas - One was recently baptized at the Bloomfield church in Macon, Georgia - One was recently baptized at the Cedar Street church in Moundsville, W. Va. -Six were baptized during May at the Sunnyvale, California church -Two were baptized in June at the West Side church in Aurora. Illinois - One was recently baptized at Paden City, W. Va. — Two were bap-tized in June at the West Murray church in Murray, Ky. — Two were baptized in June at the Mt. View church in San Bernardino, Calif. -One was baptized in June at the Brunswick. Illinois church - Four were baptized in late June at the Loop church in Lufkin, Texas — Two were baptized in June at the Arch Street church in Little Rock, Ark. — Two were baptized in June at the 5th Avenue church in Pine Bluff, Ark. - Three were baptized in June in a gospel meeting in Blue Ash, Ohio - Two were baptized during late April in Newlands (Johannesburg) South Africa - Two were baptized during a recent meeting in Austin. Indiana - Two were baptized during June at the Spring and Blain church in St. Louis, Missouri - Two were baptized in June at the Gardiner

Lane church in Louisville, Ky.

Guy Roberson held a late June meeting for the Moorseville Pike church in Columbia, Tenn. — Jewell Norman held a mid-June meeting for the Pryrorsburg, Ky. church -Gordon Pennock held a recent meeting with the Old Saltillo Road church in Tupelo, Miss. - Bro. Pennock held a mid-July meeting for the Calgary, Alberta, Canadian brethren - J. F. Dancer held a July-August meeting for the brethren at Walnut Chapel. Ill. — Guy Roberson held an early July meeting for the West Memphis, Ark. church — The Lake Road church in Dyersburg, Tenn. had an early August lectureship — S. Leonard Tyler holds a mid August meeting for brethren in Memphis, Tenn. at the Winchester Road church - Connie W. Adams held a July meeting for the Lewisville. Ohio church — Jack Holt holds a gospel meeting in July at the Union Road church in Lufkin, Texas

and a July-August meeting at the Steele, Missouri church — Ronald G. Mosby held a July meeting for the Green's Chapel church near Horse Cave, Ky. — Larry Ray Hafley held a July meeting in Yorkville, 111. — W. R. Jones held a mid July meeting Ridgecrest church in Orange, Tex. -Bill Crews held a recent meeting in Taylor, Texas and a mid July meeting for brethren in Grand Saline, Tex. -Jimmy Tuten held a June meeting in Champaign, 1ll.; a July meeting for brethren in Lilbourn, Mo. — Hollis Creel held a June meeting for the Pleasant Grove, Alabama brethren.

Paul C. Keller held a meeting at the Greensburg church of Christ. Greensburg, Kentucky April 20-26. -James R. Cope was with the church in Huntington Beach, Calif. in an early July meeting. Current issues dealt with included "The divine an-swer to human doubt." "The resurrection of Jesus — What does it prove and explain," "What is involved in Believing in Christ," "Does God really answer prayer?" "Christ in your home and mine," "A young Christians faith in a faithless world.'

Robert Williams held a mid June meeting for the Charlestown, Ind. church — Roy Cogdill held a mid June meeting at the Westwood church in Glasgow, Ky. — The four Willis brothers, Cecil, Donald, Lewis and Mike held a recent meeting at their home town, Groveton, Texas — Bob Craig was with the Huntington, Texas church in a July meeting — The Frederick, Oklahoma church held a mid June meeting — Donald Willis held a recent meeting in Lancaster. Texas - Claude Davis held a July meeting for the Pinhook, Ky. church - Fred A. Shewmaker held a July meeting for the Blairs Mill. Kentucky brethren - Mel Wyers will be in a late August meeting with brethren in Williams, Indiana — Granville Tyler held a June meeting for the Bernev Points church in Birmingham, Ala - Stanley Lovett held June meetings at Brawley and Oceanside, Calif. -J. F. Dancer held a mid June meeting for the Eastside church in Louisville, Ky. - Franklin T. Puckett held a recent meeting in Paden City, W. Va. — Otis Jordan held a late June meeting at the West End Ave. church in McMinnville, Tn - Colly Caldell held a mid June meeting at the Ewing Lane church in Nashville - H. E. Phillips held a late June meeting at

the Franklin Road church in Nashville-Dave Lewis was at the Meadow Lane church in Lebanon, Tenn. in mid June - Larry Ray Hafley held a July meeting for brethren in Ontario. Canada and August meetings in Stilesville, Ind. and Sanwich, 111. -Billy W. Moore held a late July meeting for the Vanduser, Mo. church -John Clark holds an early August meeting for the Butler, Mo. church -Homer Hailey holds an early Aug. meeting for the Fairview church in Garden Grove, Calif. - John W. Wilson held a June-July meeting in Apple Valley, Calif. - Floyd Thompson held an early July meeting for the Red Bluff, Calif. church - Osby Weaver held a late June meeting for the Torrance, Calif. church — W. R. Jones held a mid June meeting in Gonzales, Texas — Garreth L. Clair held an early July meeting for the 55th Dr. church in Glendale, Arizona - Johnie Edwards held an early June meeting for the Oak Ave. church in Dickson. Tenn.

Spanish speaking brethren are now meeting in Pasadena, Texas meeting in the building of the Southside church — Ray Votaw and his family are now settled again in Springs, S. Africa — The H. L. Lewis family are living in Sciotoville, Ohio where bro. Lewis is preaching for the Harding Ave. church — Robert C. Archer is moving to Berwyn, Illinois to work with brethren there - Mike Grushon has begun his work with the Hobart, Indiana brethren - Claude M. Wilsford is now living in St. Petersburg. Fla. where he is working with breth-ren there — William Murrel has moved to Barberton, Ohio to work with the church there — William Hinton will soon begin his work with the Highland Street church in Ham-

mond, Indiana.

Marvin E. Young, c/o church of Christ, 532 E. 2nd Street, Salem, Ohio 44460: "We have 133 song books titled Great Songs of the Church and 107 song books titled Christian Hymns No. 2 which we will give to any new congregation just starting and in need of song books. They are in fair shape, some will need repairs, some will not be useable. If you need song books write or call letting us know how many and which title you desire.

Given on a first come first serve

basis."

George C. Garrison, 1200 E. Kettleman Ln. Lodi, California 95240. "The bhurch that has been meeting in Stockton, Calif., in the Stockton Inn has moved to Lodi and has the Senior Citizen Building for the next year with an option for another year. The opportunities have been much greater in the Lodi area which is only 12 miles north of Stockton. We have been blessed with 14 baptisms and much seed has been sown. We are looking forward to a meeting with Floyd Thompson of Garden Grove August 15-20. Also we have Frank Thompson of Santa Barbar coming for a meeting

THE BIBLE versus THE ASSEMBLIES OF GOD

THE BIBLE IS ALWAYS RIGHT, REGARD-LESS OF WHAT IS TAUGHT TO THE CONTRARY.

The Bible Says Concerning the Holy Spirit:

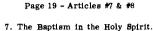
- A Promise to a Few (Matt. 3:11; Luke 24: 47: Acts 1:5).
- 2. Was for a Specific Purpose:
 - a. Guide the Apostles into all truth (John 14:26).
 - b. Declare things to come (John 16:13).
 - c. To convict the world (John 16:7-11).
 - d. Bear witness (John 15:26-27).

Evidence of the Baptism of the Holy Spirit:

- "Cloven tongues sat upon them like as of fire" (Acts 2:3). There was visible proof.
- "Suddenly there came a sound from heaven as a rushing mighty wind" (Acts 2:2).
 There was proof by the activity in the area; i.e., the sound.

Cornelius Was a Special Case Also (Acts 10:44-46). That the Jews would not reject them (Acts 11:1-18).





EXCERPT FROM A PUBLICATION BY "GOSPEL PUBLISHING HOUSE"

SPRINGFIELD, MISSOURI

We believe that the baptism in the Holy Spirit is granted to all believers who ask for it. We further believe this experience is distinct from and follows the new birth, that it was the normal experience of New Testament Christians, and that it brings an enduement of power for Christians living and service (Luke 24:49; Acts 1:4, 8; 2:4; 10:44-46; 15:8-9).

8. The Evidence of the Baptism of the Holy Spirit.

We believe the baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives utterance. This speaking in tongues is the same essence as the gift of tongues but is different in its purpose and use (Acts 2-4: 1 Cor. 12-4-10. 28).

Note: These two points are the most important of all to the Assemblies of God and their false teaching on other subjects.

Notice the contrast in the BIBLE'S teaching on this particular subject. The scriptures they have used have been constantly preverted by them. They try to make the scriptures mean something other than what they clearly do mean.

Headquarters in Springfield, Missouri.

on October 28th-Novemmer 3rd. The address of the church in Lodi is: Senior Citizens Bldg., 113 N. School St. All correspondence should come to my address."

Roy L. Foutz, 2301 Franklin Drive, Texarkana, Arkansas. "Our work here at Franklin Drive continues in a good way as I am nearing the end of my first year's work. W. L. Wharton was with us in a very fine meeting in early May. I have preached recent meetings in Spicewood, Texas and Cleveland, Texas. I will be with the Blue Ash church in Cincinnati, Ohio for a meeting August 17-26. When you are visiting in or traveling through Texarkana, worship with us at Franklin Drive."

Oram J. Swinney, 620 N. Henderson Blvd., Kilgore, Texas. "My efforts after 11 months here in the Lord's vineyard have been only twenty-two responses, of these thirteen have been immersions. The outlook is much better for the congregation. All praise and glory to Him who reigns above."

and glory to Him who reigns above."

John W. Pitman, P. O. Box 229,
Jamestown, N. Dak. 58401. "The
church meets in Jamestown at 202 4th
Ave. S. E. for all services. At present
we have 7 members. We met for the
first time on June 28th with 15 present. The church is new in this city
of well over 1800. We have a 25
minute radio program... We have our
support promised for a year or longer
by the church here, as money was
saved during a two year period in

order for us to move up here. Anyone knowing of people living in and around Jamestown please send their names and addresses and they will be contacted."

Elbert Partin was taken by death on June 14, 1970. He owned the Home Bible Book Store, Campswitch Road, Longview, Texas and was a member of the N. Main and Gay Ave. church in Greggton, Texas. He was known and loved by many people. Our sympathy is extended to his family.

Clyde O. Goff, Palm Springs, Calif. "After more than 20 years in San Diego, we have moved to Palm Springs, Calif. to work with the small church here. We are looking forward to a good and profitable work for the Lord. They are few in number but have a mind to work. The church is meeting in a rented hall — 68192 Ramon Road, Palm Springs, Calif. 92262. My mailing address is 74-180 Desert Star Blvd. Palm Desert, Calif. 92260.

"We left the Seminole Drive church in San Diego the first of March. They are a fine group of people who are working together in love and harmony. John Coffman of Odessa, Texbegan with them the first of May. They were fortunate to be able to get a man such as John, with the ability and love for the souls of men. I am sure that he will do a good work there."

Giles M. Painter Rt. 2, Box 117A, Newton, N.C. 28658- "The Newton

Church of Christ had its beginning on March 2, 1969, meeting in the home of brother and sister Jerry E. Wright There were eleven members and nineteen in attendance. In July 1969 the brethren in Bell, Florida sent Brother Roscoe Knight to work in an eleven day meeting. During that meeting the church was given the use of a building formerly used by colored brethren. One was baptized and three restored.

"Since the meeting five have been baptized into Christ and one deceased, leaving the church with twenty-one members. The attendance for each service averages from twenty-six into the thirties. Brethren, there isn't another congregation (not under liberal influence) within fifty miles of us.

"We have contacted bro. Kenneth R. Morrison of Greater Continental Investment Company to construct our building. In order to finance this building, we are issuing \$40,000.00 of coupon bonds at 7% interest, semi-annual. These bonds are of all denominations from \$50, \$100, \$250, \$500 and \$1,000. Maturity dates are every six months from November 1, 1970 through May 1, 1980.

Brethren, you can help to carry on the Lord's work in this destitute area by investing in these bonds. There is no greater cause, no higher purpose, that anyone could invest in. We here at Newton are doing all that we can. Won't you help? Please contact the Newton Church of Christ."

(Continued from page one)

on the grace of God for salvation. Acceptability in the sight of God is not determined by measuring ourselves with our weak brethren and establishing thereby our superiority.

By reason of these facts, the text under consideration informs us that every man shall bear his own burden." We are free, moral beings, creatures of choice who determine our own destinies. As such, we are responsible beings. Being responsible beings, each of us is an accountable being - accountable to God for his conduct in this life. We have shown in a previous article that the term "burden" in verse 5 is from a Greek term phortion which signifies a soldier's pack-a burden which the soldier must individually bear. Therefore, in the final analysis, each child of God will stand before God and be judged and the eternal destiny of his soul be determined on the basis of how he has individually responded to the perfect will of God in the light of his ability and opportunities so to respond. Paul warned, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done. whether it be good or bad." (2 Cor. 5:10.) And, "So then every one of us shall give account of himself to God." (Rom. 14:12.)

The Lesson

This being true, let not the relatively strong—even "spiritual" men— assume their acceptability with God on the ground of their comparative superiority over the weak. An omniscient God, who knows perfectly the capabilities and opportunities of his creatures, will require more of the "strong" than he does of the "weak," hence the boasted superiority of the strong, tested in the crucible of God's perfect standard and his own ability and opportunities, may, in the final judgement, be exceedingly weak!

EDITORIAL, Train Up____(Continued from page two)

For the following reasons this writer is unable to subscribe to the idea that always there is fault with the parents when a child later departs from his parental training:

- 1. Brethren have no difficulty in understanding 1 John 3:9 which declares of a faithful believer: "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." This verse clearly and emphatically declares "he cannot sin" just so long as he walks faithfully according to the gospel. It does not declare that under no circumstances can a Christian sin. On the contrary, see 1 John 2:1. Just so with reference to Proverbs 22:6, "he will not depart from it." That is, he will not depart from the right way just so long as he remembers and respects the good teaching of his parents. Whether he can forget or ignore that teaching is another question.
- 2. Baptists teach "once saved, always saved." When Baptists are confronted with an instance of actual apostasy from the Lord they retort, "he never was saved to begin with." So it is with some brethren, when they observe a

person who later departs from the truth, they retort, "Somewhere along the line the parents failed to teach him as they should." Such is true in many cases but is not true in all cases. If true, that if a person is taught properly as a child he will never depart from the thruth, that is committing oneself to the doctrine of "once saved, always saved." For having been once trained in the gospel way under no circumstances can he depart from it. Actually such a position would imply that parental teaching is more effective than gospel teaching because a person may depart from the faith but according to the theory a a child can never depart from proper parental teaching.

- 3. If true, L. L. Dukes claims, the Jews on Pentecost, who had been trained up previously in the Mosaic law should have refused the gospel because it constituted a departure from that in which they had been trained.
- 4. It would deny the exercise of the free-will of the person. To do good or to do evil is within the power of every responsible person. Even God does not exert irresistible power in influencing people for good. Why then should it be thought that though a person has been properly taught in childhood and youth, he may not through temptation succumb to that which is wrong. When a person wills to do wrong there is no power but himself which can hinder him in his choice of disobedience.
- 5. Consider the reverse of the situation. If a person is not brought up properly does that early influence for evil deny the possibility of his ever doing what is right? Certainly not. Neither does the fact that one is brought up properly forbid he may turn from the right way.

The truth of Proverbs 22:6 is general in its nature. It affirms a rule that when children are brought up in the proper way, they will remain faithful to such training. The importance of this cannot be over-estimated. The passage leaves undiscussed the possibility of whether or not in the nature of things a negative condition might develop which condition observation often confirms.

WORD STUDIES_____(Continued from page Three)

liar" (indeed! Yet God cannot be made a liar for such he is not and cannot be. But when we say we have not sinned we attempt to make a liar of God who has testified that we have sinned). 1 John 2:26: "These things have I written concerning them that deceive you" (i.e., that attempt to deceive you). There are a number of such passages in the scripture but these will suffice to illustrate the point.

In our next study we will extend this sudy of active verbs and deal with the well known passage that speaks of God hardening Pharaoh's heart and at the same time tells us that Pharaoh hardened his own heart. Both statements are true and involve yet another Hebraism which we will examine in the further observation of their use of active verbs.

PREACHER NEEDED

The Church of Christ ,meeting at 393 Cowan Rd., Miss. City, Gulfport, Miss. needs a full time preacher. We are a small congregation, about 35 in number. Support is available. Anyone interested please contact Leroy Henry, P. O. Box 1821, Gulfport, Miss. 39501.



Build a Reference Library

The PRECEPTOR has selected these volumes as worthy additions to your religious library. Their practical and lasting value make them good investments. Just circle the code number of your choice on the order form below for prompt service.

- Commentary on Romans Moses E. Lard. The eloquence and crvstal clear logic of the author of Lard's Quarterly combine to produce probably the best and fullest commentary on Romans
- 40. Kingdom of Promise and Prophecy - By R. L. Whiteside. Sets forth Jesus the Christ and His spiritual kingdom, the church as the fulfillment of God's plan of promise and prophecy. \$2.50
- 41. The Final Week By R. C. Foster. Portrayal of the great scenes of the final week of Jesus' ministry, accompanied by an analysis of the background and movement, and by discussion of ancient and modern interpretation. \$4.50
- 42. More Than Conquerors By William Hendriksen. This commentary on the book of Revelation is written on definite and sane principles of interpretation, clearly stated in the introductory pages and consistently applied throughout. This approach guarantees safety from the many fantastic and incongruous explanations that have long confused students..... \$3.95
- 43. Worthy is the Lamb By Ray Summers. A clearly outlined and thoroughly documented interpretation of Revelation, giving special attention to historical background. Helpful to all preachers and teachers and advanced students........
- 44. The Church, the Falling Away, and the Restoration (20 0320) - By J. W. Shepherd. What the New Testament church was when it came into the world through the preaching of inspired men; how it was led into apostasy; and an account of some of the many attempts to restore it to its original purity and simplicity. Well adapted to home study and class use, this book is being used in many colleges as a textbook or for parallel reading. \$3.00

- 45. Church History John D. Cox. An authoritative and concise account of church history needed in every library. Especially designed for class
- 46. Ecclesiastical History Eusebius. Embraces the events of the first three centuries of the Christian Church to the time of Constantine. Ranks in significance for the field of Church History with the works of Josephus.
- 47. The Apostolic Fathers J. B. Lightfoot. A complete unabridged edition of the best translation of the writings of the Apostolic Fathers in one volume. 228 pages. Paper.... \$2.69
- 48. Memoirs of Alexander Campbell -By Robert Richardson. The events and personalities of the Restoration Movement live again in this richly detailed authoritative biography-widely used as the definitive work on the life of the great Restoration leader. The author has shown great skill in selecting Campbell's most characteristic utterances. 1225 pages. \$9.00
- 49. The Life and Times of David Lips-bell, the early pioneer preachers, this book W. Claude Hall says: "... II, 1866-1906, carries on from the Civil thrills my soul because of the lifelike War period to "Horizons of Destiny." this giant of Christian spirits. It is in- Vol. II \$5.00

deed marvelous to follow the exigencies of Brother Lipscomb through the troublous scenes of his career, as a staunch shield to the forces of Righteousness."

50. The Eternal Kingdom - By F. W. Mattox. A general history of the church written to help the reader understand undenominational Christianity.

Used as a textbook at Harding College

for several years. \$4.00

51. The Life and Times of Martin Luther (Revised) - By J. H. Merle D'Aubigne. This is the first in the Tyndale Series of Great Biographies. The knowledge of the change that took place in Luther's heart alone can furnish the key to the reformation of the church.

\$4.95

52. The Search for the Ancient Order -By Earl Irvin West. This two-volume work on the search for the landmarks of primitive Christianity covers the Restoration Movement from 1849-1906. Volume I, 1849-1865, traces the history from the early beginnings through the movements of Stone, Campcomb - By Earl Irvin West. Of Lard, McGarvey, and others. Volume

To: The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 Send me the books whose numbers I have circled below. [] Send free Catalog. Payment enclosed - \$													
39	40	41	42	43	44	45	46	47	48	49	50	51	52
Name	e												
Addr	Address												
City_													
State									. Zip	Cod	e		

dren, giving to them your time and attention, during their childhood and youth.

"The hearing ear and the seeing eye, the Lord hath made even both of them." (Proverbs 20:12) God declared relative to all of His creation, "It is good." Since God is good, we know that His purpose in making the eye and the ear was for good, not bad, learning. Guard carefully this God-given potential for learning. Use intellectual care, with prayer. Remember: "The hearing ear is always found close to the speaking tongue."

The human being is a child for a short time in which he is to be made "fit for the Master's use." Let us make it "as sure as we can."

MYSTERY_ (Continued from page five)

all needed facts or evidence upon which we can base our faith.

The gospel of Christ contains comands to be obeyed, in order for us to receive the remission of our past sins. These commands were initially given on the Day of Pentecost, when Peter utilized the keys of the kingdom, and the Lord's church was established. Prior to this time, all the commands of the gospel had not been revealed.

The gospel of Christ contains promises to be enjoyed by the faithful. A description of these joys and the beauties of heaven were not all revealed until the Book of Revelation was finished.

Many expressions in the early books of the New Testament lacked complete explanation which was later supplied in subsequent books of the New Testament. Such statements as "And I have other sheep, which are not of this fold; I must bring them also, and they shall hear my voice; and they shall become one flock with one Shepherd." (John 10:16.) If the Jews had been permitted to know the import of this statement at the time it was made, they would have probably acted with pre-mature violence in relation to Christ. The wisdom of God's plan and His planning become even more awe-inspiring, as we learn more of His word from the Bible.

Today, the Gospel of Christ is completely and totally revealed. It is no longer a secret or un-revealed mystery. So let us not at any time agree with those who sagely nod their heads and say "... the Bible is a mysterious book." Of course, I must hasten to explain, that the Gospel containing God's plan of salvation is completely revealed. But, there are vet un-revealed things to which the Bible makes reference. For example, concerning the end of time, Christ taught: "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone." (Matt. 24:36). So, there are things, such as the end of time, which are not revealed to man. But the Bible is a book that God designed to be read and understood by those studying it. We simply need to apply ourselves: "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth." (2 Tim. 2:15.)

death on Good Friday." Question no. 292: "How can we know the days appointed for fast or abstinence? Answer: "We can know the days appointed for fast or abstinence from the instructions of our bishops and priests." Notice, if you please, the authority for abstaining from meats comes from the "instruction of our bishops and priests" and not from the Word of God. Does the Bible say anything about abstaining from meats? It certainly does, but what does it say? Let us read: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. 4:1-3). These passages are too plain to misunderstand. It is wrong to forbid people to marry and to command them to abstain from meats.

We read from the catechisms that abstaining from meat on Friday was to remind us of Our Lord's death on Good Friday. When does the Bible say we are to remember Christ's death and on what day? Turn with me to 1 Cor. 11:23:26. Paul wrote to the church at Corinth and reminded them of the Lord's Supper that Christ had instituted for His church. Paul says: "And when he (Christ) had given thanks, he broke it (the bread), and said, Take eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." It is crystal clear that the early church ate the unleavened bread and drank the cup of the fruit of the vine to remember the Lord's death. Remembering Christ's death was not done by abstaining from meats. New Testament Christians still partake of the Lord's Supper each week on the Lord's Day to remember His death. In Acts 20:7 we have a Bible example of where the church at Troas met upon the first day of the week to break bread and Paul preached to them. We are striving to be a New Testament church, hence we practice this each Sunday.

We shall continue our study of the question: Does the Religion of Christ Change? Tune in next week as we show further how the creeds and catechisms of men contradict plain Bible teaching, thus causing division in religion.

If you have any question, please write to me and I will try to answer it by the Bible. I am only interested in the Truth that makes man free from sin and death. I affirm this is found only in the Bible and the ideas and opinions of men cannot be a criterion of measurment in religious matters. One's most precious possession is his soul. Jesus says it is worth more than all the world. May we urge our viewers to think seriously about saving yours.

Remember friends, it doesn't make any difference who you are, why not come out our way and learn of God's Way? Thank you and good day. Continued

Order your books from The Preceptor Company

Directory

\$3.00 Per Entry

MERCED, CALIFORNIA	AKRON, OHIO
Church of Christ	Church of Christ
61 W. 20th Street	640 Thayer Street
Bible Study10:00 A.M.	(Two blocks east of intersection
Morning Worship11:00 A.M.	of routes 5, 8, and 18)
Evening Worship 6:00 P.M.	Morning Worship10:45 A.M.
Wed. Bible Study	Evening Worship 6:30 P.M.
Phones: 722-9127; 722-7967	Phone 376-2818 or 535-4626
1 Holles. 122-9121, 122-1901	James Lovell, Jr., Evangelist
VENICE, CALIFORNIA	STILLWATER, OKLAHOMA
(Los Angeles area)	Central Church of Christ
Church of Christ	320 South Husband Street
1503 Venice Blvd.	Bible Study 9:45 A.M.
Bible Study 9:45 A.M.	Morning Worship10:45 A.M.
Morning Worship	Evening Worship 6:00 P.M.
Evening Worship 6:30 P.M.	Wednesday Evening 7:30 P.M.
Thursday, Bible Study 7:30 P.M.	Evangelist: Howard E. Miller
James W. Hester, Preacher	Phone: Off. 377-3161; Res. 377-4892
Phone 391-5703	
MIAMI, FLORIDA	ALVIN, TEXAS Church of Christ
Miami Shores Church of Christ	
10275 N E. 2nd Avenue	Westhouse and Lee Streets (5 Blocks west of Hwy 35)
Sunday Bible Study10:00 A.M.	
Morning Worship11:00 A.M.	Bible Study 10:00 A.M.
Evening Worship 6:00 P.M.	Morning Worship
Wed. Bible Study 7:45 P.M.	Wed. Bible Study 7:30 P.M.
Roland A. Warren, Preacher	wed. Bible Study 7.30 1.M.
Phone: Off. 758-3036; Res. 758-9845	AUSTIN, TEXAS
PASCAGOULA, MISSISSIPPI	Church of Christ
Church of Christ	2000 South Fifth at Brodie
Corner of Chico Road & Scovel Road	Bible Study 9:45 A.M.
Bible Study 10:00 A.M.	Morning Worship10:30 A.M.
Morning Worship 11:00 A.M.	Evening Worship 6:30 P.M.
Evening Worship 6:30 P.M.	Wed. Bible Classes 7:30 P.M.
Wed. Bible Stury 7:00 P.M.	Phone 442-7714
Evangelist, Ronald V. Lehde Phones: 762-9692; 762-2030	
Phones: 762-9692, 762-2630	AUSTIN, TEXAS
FAIR LAWN, NEW JERSEY	Church of Christ
Church of Christ	507 Wonsley Drive
Plaza Road and Marlot Avenue	Bible Classes 9:30 A.M.
(The building is located 9 miles West	Morning Worship10:30 A.M.
of the George Washington Bridge.)	Evening Worship 6:00 P.M.
Fair Lawn, N. J., 796-4497	Wed. Bible Study 7:30 P.M.
HOBBS, NEW MEXICO	Robert H. Farish, preacher
Southside Church of Christ	
1720 S. Turner	BEAUMONT, TEXAS
Bible Classes 9:00 A.M.	Church of Christ
Morning Worship	720 Major Drive
Evening Worship 7:00 P.M.	Bible Study 9:00 A.M.
Wed. Bible Classes 7:00 P.M.	morning worship10:00 A.M.
C. R. Scroggins, Preacher	Evening Worship 6:00 P.M. Wed. Bible Study 7:30 P.M.
Phone: 393-4325 or 393-3726	
LAC ORDER MEN MEVICA	Evangelist: Danny Brown
LAS CRUCES, NEW MEXICO	CORPUS CHRISTI, TEXAS
Panlener Church of Christ	Church of Christ
1325 Panlener Sunday Bible Study10:00 A.M.	Trans. O. at. Tassimustass
Morning Worship 10:45 A.M.	Bible Study 9:30 A.M.
Evening Worship 6:00 P.M.	Worship 10:30 A.M.
Wed. Bible Study 7:30 P.M.	Worship 7:00 P.M.
R. B. Rankin, Sr., Preacher	R. D. Simmons Sr., Evangelist
Ph : Off 526-5101: Res. 523-4344	Phones: 852-3095: 884-5045

Ph.: Off. 526-5101; Res. 523-4344

DALLAS, TEXAS Church of Christ 8350 Forest Lane

Bible Study	9:45	A.M.
Morning Worship1	0:45	A.M.
Evening Worship	6:00	P.M.
Wednesday Evening	7:30	P.M.

HARKER HEIGHTS, TEXAS Church of Christ

Forest Hills (Fort Hood Area) ible Study10:00 A.M. forning Worship 10:50 A.M. vening Worship 6:00 P.M. Ved. Bible Study 7:30 P.M.

ne mile south of Hwy, 190-Amy Ln.

HOUSTON, TEXAS Norhill Church of Christ

Cottage	at R	egan	(Near	Downt	own)
Bible S	tudy			10:00	A.M.
Morning	Wors	ship		10:45	A.M.
Evening	Wor	ship		6:00	P.M.
Ū	861-7	235 o	r 864-3	R55	

KERRVILLE, TEXAS

Junction Hwy. Church of Christ alfway between Kerrville & Ingram ible Classes 9:45 A.M. forning Worship 10:45 A.M. vening Worship 6:00 P.M.

Phone: 257-6345 O. Box 1594

LUBBOCK, TEXAS Church of Christ 62nd and Indiana Ave.

ible Classes 9:30 A.M. forning Worship 10:30 A.M. vening Worship 6:00 P.M. Vednesday Evening 7:30 P.M.

Evangelist: Harold Fite Phones: 795-9731; 792-4155

SAN ANTONIO, TEXAS Church of Christ

1226 Highland Blvd.

ible Study 9:30 A.M. Jorning Worship 10:30 A.M. vening Worship 6:00 P.M. Vednesday Evening 7:30 P.M.

Evangelists: tanley J. Lovett—W. L. Wharton, Jr. John Witt

-See Next Page For More Listings-

Worship 7:00 P.M. R. D. Simmons, Sr., Evangelist Phones: 852-3095; 884-5045

Directory

Continued from preceding page

VIDOR, TEXAS North Main Church of Christ 1460 North Main (Hwy. 105 North) Radio KLVI (560 kc) 8:00 A.M.10:00 A.M. Bible Classes 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

TOT I Duchanan	
Bible Classes 9:45	
Worship10:45	A.M.
Worship 6:00	P.M.
Wednesday (Ladies)10:00	A.M.
Wednesday 7:30	
Donald Willis, Evangelist	
Phones: 322-1650: 723-1296	

ANNANDALE, VA. (Washington, D. C. area) Church of Christ 4709 Ravensworth Road

10:00	A.M.
	10:00 11:00 6:00 7:30 list

Phones: 560-7909: 256-5543

THEOLOGICAL LIBERALS

(Continued from page 7)

liberals" and "liberalism"? He has told us what he did not mean. The next logical step would be to tell us now what he did mean. It is true, of course, that the word "liberal" can be used in a more general sense, meaning, negatively, "less conservative," the exact meaning to be determined from the context in which it is used. Now the question is, in the context of ACC, what does "liberal" mean? It would have to mean "less conservative" than the positions occupied by those in places of authority and influence at the college.

Some things generally accepted at ACC are church centralization, in the form of the so-called "sponsoring church," church contributions to benevolent corporations, church financial support of liberal arts colleges, a general "social gospel" concept of the work of the church, churches providing entertainment, operating kindergartens, hospitals, clinics, nursing homes (all of which charge for services), churches operating farms for profit, etc.

Some of us brethren deem this to be "liberal" and "less conservative" than men ought to be in handling the Scriptures. But when a person is a "liberal" among those who generally accept these things, what does he believe, disbelieve, and teach? What does he accept that these people reject, or reject that they accept? What does he allow that they forbid? And does it, in fact, fit the basic definition of "theological liberalism" or modernism?

- (5) In what way are the "liberals" Clevenger named "less conservative" than the men he distinguished from them?
- (6) Does "liberalism," as he defines it, still "prevail" in the Bible Department at ACC?
- (7) What is it about Everett Ferguson, Tony Ash, and J. W. Roberts which forbids Eugene to work with them in writing Bible instruction for the same company but allows him to work with them in speaking Bible instruction for the same school?
- (8) If Dr. Clevenger could not make himself clear in his first statment, why should we assume he has done so in the second one? If he used the terms in his first statement with a private definition different from that commonly accepted, how do we know he did not do the same this time? If Dr. Clevenger cannot express himself without an interpreter, he should keep silent in the church.

If "theological liberals" did not mean what it commonly

means, how can we be sure that "inspiration" and "deity" do in this second statement? This is not an accusation. But it is a statement of fact that true modernists typically have continued to use the same terms as believers have always used, but with a different meaning. Anyone may read the history of how modernism took over many of the larger Protestant churches and their seminaries in this country, and find that a basic part of their strategy was invariably the equivocal use of familiar words.

(9) Is professor Clevenger's unwillingness to expose the liberalism (however he defines it) at ACC caused by a lack of courage because he wants to keep his job, or a lack of faith because he has accepted liberalism himself in the past three years?

GOSPEL PREACHER

(Continued from page eight)

of worldiness, yet, he was not embarrassed to say, "My speech and my preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power."

He Preached With A Purpose (1 Cor. 2:5)

Too much of today's preaching finds its place in some sort of hazy, nebulous and general application. People need to see the object of the lesson. Thus, the purpose of the kind of preaching in 1 Cor. 2:1-5 is revealed. First, Paul says, "that your faith should not stand in the wisdom of men." See 2 Cor. 5:7; Jer. 10:23 and Rom. 10:17. Then. he affirms that faith should stand "in the power of God" (1 Cor. 2:5).

Friend, the megatons of a nuclear age cannot describe this power! The forces of hell cannot destroy it, but in it-you can stand! The teeming millions of the world can go against you, but you and God are a majority! For your faith can stand in the power of God.

The Psalmist said, "Yet, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psa. 23:4).

What should a gospel preacher preach? Beloved, preach what Paul preached for one cannot improve upon the apostles teaching. End

— Subscribe to the Preceptor for a Friend —

5 DAY - VACATION BIBLE SCHOOL

A WONDERFUL SAVIOUR

by Irene S. Fov

PRESCHOOL - Our Wonderful Father
GRADE 1 - Our Good God
GRADE 2 - A Wonderful Gift
GRADE 3 - A Wonderful Boy
GRADE 4 - In Favor With God
GRADE 5 - Wonderful Works
GRADE 6 - A Wonderful Teacher
GRADE 7 - 9 - Following Jesus

GRADE 10 - 12 - The Wonderful Way

Student Workbooks

Teacher Manuals

40 d

60 d

NURSERY (Ages 2 - 3)
PRESCHOOL (Ages 4 - 5)
PRIMARY
JUNIOR
INTERMEDIATE
TEENAGE (Visual Aids Not Available)

Student Workbooks

Teacher Manuals

Visual Aids

45 d

95 d

\$3.50

GOD'S
WONDERFUL
WORLD

THE CHURCH JESUS BUILT

NURSERY (Ages 2 - 3)
PRESCHOOL (Ages 4 - 5)
PRIMARY
JUNIOR
INTERMEDIATE
TEENAGE (No visual aids)

Student Workbooks

Teacher Manuals

Visual Aids

40 ¢

95 d

\$2.95

SAMPLE KITS AND SUPPLEMENTARY MATERIAL AVAILABLE

THE PRECEPTOR MAGAZINE
Post Office Box 187
Beaumont, Texas 77704
Return Postage Guaranteed



Living Moments with the Living Word



James W. Adams

Reciprocal Responsibility

"Let him that is taught in the word communicate unto him that teacheth in all good things." (Galatians 6:6)

The student of Galatians 6:1-10 will observe that there are two parties involved in the commandments and admonitions of the passage (see article No. 1, May issue of The



Preceptor), the "spiritual" and those "overtaken in a fault," the restorer and those needing restoration, the correcter and the corrected, the mender and the mended, the teacher and the taught (vs. 6). It will also be observed that each of these parties has responsibilities in the work contemplated; namely the restoration of the erring. In law, the teacher (restorer)

would be called "the party of the first part," and the taught (the restored) "the party of the second part." "Spiritual" men are charged with the responsibility of initiating the action whereas those "overtaken in a fault" are charged with the reciprocal responsibility of responding affirmatively and favorably to the efforts put forth in their behalf. This is the point of verse 6.

Reference was made to this fact in article No. 2, June issue of The Preceptor. I said, "Viewing the other side of the coin, we note that sinners often arrogantly disdain the consecrated efforts of spiritual men to help them and summarily and angrily reject them." Our text for this article (Galatians 6:6) has to do with the reciprocal responsibility of "the party of the second part"—the individual in need of restoration.

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

What Our Text Does Not Teach

It is always advisable to advance with caution when one's exegesis of a passage of Scripture is at variance with what the majority of faith brethren through the years and a considerable number of scholars of learning and ability among denominational religious groups have understood it to mean. However, in this instance, it is my firm conviction that these people have been wrong about the significance of our text. The popular view has been, and yet is, that Paul here refers to the monetary support of the preacher or teacher by the taught.

It is my conviction that the teaching of the verse has nothing whatever to do with the monetary support of "spiritual" men. (1) I consider such to be contextually impossible. The verses both before and after verse 6 deal with a spiritual matter, the problem of sin among the people of God and the consequent responsibility to "restore" the guilty ones. The idea of monetary support of a teacher is as foreign to the context of verse 6 as a polar bear would be to the Sahara desert. (2) The introduction of such a subject by Paul into the instruction of the passage would be arbitrary, prejudicial to the truth he was See Reciprocal, page eleven

VOLUME 19	AUGUST, 1970	NUMBER	10
	In This Issue		
It Does Make A	Lovett	Page	2
	rton, Jr		3
R. D. Simm	a and Corpus Christi ions, Sr		3
	l Foy	Page	4
The Religion Of Does Not Chang Bob Franks	e, No. IV,	Page	5
Harold Fite	n Evil Generation,	Page	6
Tom Wheele	o Go To Heaven?,	Page	7
	Clair	Page	8
	Oonald	Page	9
	The Resurrection, Brown	Page	10

The Precentor Magazine

Stanley J. Levett
Editor
4123 Valleyfield Drive
San Antonio, Texas 78222

TERMS OF SUBSCRIPTION

In the United States and possessions; 1 year—\$3.00; 2 years—\$5.50; 3 years \$8.00; 4 years—\$10.50; 5 years—\$13.00; per year in advance.

In clubs of five or more at one time (new or renewal), \$2.60 per year each in the United States.

Thirty issues per month sent to persons of your choice for \$7.50 per

Address all communications concerning subscriptions and changes of address to The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 or telephone Area Code 713, Number 866-2961.

YOUR ADDRESS

We cannot be responsible for delivery of your paper unless you keep us informed as to your correct address with zip code number. When changing address be sure to send both you old and new address.

SECOND CLASS ENTRY

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

OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas 77704. Published monthly at Beaumont, Texas. Printed by The Preceptor Company.

ARVERTISING RATES

Display advertisements: \$3.00 per column inch; ¼ page-\$12.00; ½ page-\$20.00 and full page - \$35.00.

SUBSCRIPTION BLANK

Yes, enter my subscription to THE PRECEPTOR

Name ———	
Address	
Save On Long T	erm Subscriptions
□ 1 yr. —3.00	☐ 4 yrs.—10.50
☐ 2 yrs.—5.50	□ 5 yrs.—13.00
☐ 3 yrs.—8.00	

THE PRECEPTOR
P. O. Box 187 Beaumont, Texas 77704

□ New

□ Renewal



2

What Is Saved?

Recently we were listening to the local Alan Dale talk-program on clear channel radio station WOAI in San Antonio, Texas, which has a tremendous listening audience being one of only two such clear channel stations in the nation.

Our particular interest in the program was the person being interviewed, Roy F. Osborne of the San Francisco Bay area. Osborne preaches for one of the liberal California churches and at that time was in a gospel meeting at one of the San Antonio churches. At some length he described a youth activity in which some brethren in California were active which centered around a 160-acre wooded and mountainous area of land which had been acquired and was administered by a board. Among others was a seventeen year old youth who had been appointed to the board to help get youth involved in the project.

The interview was going rather well for Roy (whom we have known, but not intimately, for almost twenty-five years) until an elderly woman called in to the program to ask a question of Osborne. She had heard, she said, the church of Christ believed it was the only church going to be saved and she wanted to know if that were true.

Following the old lady's question the formerly loquacious Roy became almost speechless. Although moments before he had been able with ease and apparent pleasure to discuss the California youth program, suddenly he found it difficult to be forthright in his utterances respecting her question. In fact it was so painfully apparent the moderator of the program was forced to chide his reluctance with, "Come on now Roy, and tell her!" After hedging for a while he finally admitted that although some members held that position he was not one of them! He did not further elaborate.

We grant her question was prejudicial and did place Osborne in a difficult position. Many others have been placed in a like position. To answer in the affirmative leaves the questioned in a bigoted light by the untaught; to reply in the negative leads to denying the truth.

If the questioner had in mind a local congregation, no one would or could affirm that all in any local congregation shall be saved. Only God realiy knows who is saved in a given or in all local congregations. We do not think she had the church universal in mind. The question was the kind (Continued on page eleven)



It Does Make A Difference What You Believe

In regard to the truths of the physical economy of the globe, does it make any difference what a man believes? Would it make any difference to a machinist whether he



thought lead was as good for tools as steel? Would it make any difference to a man in respect to the industries of life if he thought that a triangular was as good as a circular wheel in machinery? In all material things, the more sincere you are if you are right, the better: but the more sincere you are, if you are wrong, the worse. In either case sincerity is the

mallet that drives home the excellence or the mischief.

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

It is only when we come to moral grounds that men begin to argue and urge with any considerable degree of confidence the superiority of sincerity to correctness of belief. It is not until men come to religious truth that men begin to say, "It does not make any difference what a man believes, if only he believes it sincerely."

In the material and physical economy it is rather evident that one deals with fixed laws and absolute matter, so that he is indeed foolish who declares there is nothing fixed with dogmatic certainty. In this realm none would dare inject the thought that the ideas of the operator enter into the physical matter which he utilizes. It is what it is regardless of what he thinks. It is only when we come to the spiritual and moral that a latitude begins to develop in human thinking. This is simply because men are not willing to accept the proposition that there is, or can be, dogmatic truth in such realms. It is more pleasant to think that truth and morals are whatever one may wish to choose, that each person is his own standard. That is, until we come to consider that society itself begins to draw up certain rules and regulations and to punish those who do not conform. Here, one is not asked what he thinks but only whether or not the law has been observed. Admittedly, human rules are as imperfect as those who make them, and we are accustomed to seeing laws changed, modified and even rescinded as notions of society change. This has convinced some that what is true in human law See It Does Make, page thirteen

Concerning Celia and Corpus Christi

Dear Sirs & Brothers: The following report so that our brethren might know.

The storm Celia that did much damage in and around Corpus Christi, Texas on August 3rd, has left the church in Hwy 9 in this city with the following losses. We are thankful to report that we had no deaths or injuries among our members. However, with about 60 members representing 24 families we had two home owners to suffer complete loss of their property, and able to salvage only a small part of their furniture and personal possessions. Three families suffered a complete loss of their Mobile homes and furniture. They did save a few personal items. Two other families, renting their homes, had at least one half loss of their furniture and personal belongings. All such families have found places to live even though under crowded conditions. We have been able to provide, with the help of others, food, clothing and shelter at this time.

So many have contacted us directly and indirectly and asking what they can do. We are grateful for so many thoughtful brethren and friends. In the near future we will need some financial assistance over and above what our government, Insurance, and Red Cross can provide. If any individual or a congregation would like to help us you could send money to the Elders for them to distribute as each family has need. Address your correspondance to: Elders, Hwy 9 church of Christ, P. O. Box 3328, Corpus Christi, Texas 78404. You may address all personal mail to me at the same address. Our elders will acknowledge all such monetary gifts and give an accounting of disposal of such funds to all concerned.

My wife and I live in a duplex apartment and

suffered very little damage to our place. Almost all families in the church were hit with various dedegrees of property and personal losses. We are most thankful to our Lord for those who came to our immediate aid. Our members have practiced mutual aid and sharing, and shall continue to so do.

We are in the process of purchasing a nice comfortable worship building from a Lutheran church. We did have some damage to the building, but our Insurance policy is taking care of that. We held services there last Lord's day, and shall continue to do so on a limited basis until repairs are made. Broken glass and the rain caused damage to our class rooms.

The church at Parkway here had no great property damage, and just slight to their worship building. At this point they have been able to care for their own where losses were sustained. The Spanish speaking church that meets in Meadow Park had considerable loss in property and personal things. Working together we hope to supply all those in need. There is enough food and clothing at our disposal to provide for all those in need of such things.

Some may want to contact the preacher at one of these congregations. We give their names and addresses.

R. D. Simmons, P. O. Box 3328, C. C., Texas 78404, Preacher at Hwy 9

Elden Givens, 4230 Sherwood, C. C., Texas, Preacher at Parkway.

Salvador Magana, 5341 Bowie St., C. C., Texas Preacher at Meadow Park.

Again we wish to thank all of you everywhere for your prayers and concern. In behalf of the membership at Hwy 9 and Lexington, we remain,

Faithfully,

s/R. D. Simmons Sr.



Know God

Paul, by inspiration, wrote in Romans 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of

the Scrpitures might have hope."



One important lesson we can learn from Old Testament Scriptures is the importance of knowing the Lord. Our Lord made a law of cause and effect, showing that distress and trouble come to His people as a result of their own failure to know and to obey Him. God used that means to help His people to see the error

of their way and to encourage them to return to Him.

The book of Ezekiel demonstrates that law. God's people were in captivity because of their sins. Ezekiel is said to have been a prophet of the captivity. He was carried as a part of the Babylonian captivity, after Daniel had been in Babylon for nine years. Two great preachers of the Lord were Ezekiel in Babylon and Jeremiah in Jerusalem. Ezekiel helped the people to see why they were in captivity. It was a result of their disrespect for the Word of God and for their "abominations." God thus, through the preaching of Ezekiel, extended His mercy to them that they might "know that Jehovah, He is God" and might repent and turn to Him.

In our Lord's commission to Ezekiel, He said, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the Word at my mouth, and give them warning for me." Ezekiel, in preparation for his task, was to "eat up the roll," God's Word, "and thou shalt say unto them, 'Thus saith the Lord God.'" The Lord told him further: "I will do unto them after their way, and according to their deserts, will I judge them; and thay shall know that I am the Lord." Again He said, "And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you." In these words the Lord showed His compassion for His people and encouraged repentance: "Therefore say unto the house of Israel, Thus saith the Lord God; repent and turn yourselves from your idols; and turn away your faces from all your abominations. For everyone of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord

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, Tenneessee 37204.

will answer him by myself: and I will set my face against that man, and will make him a sign and a proverb, and I will cast him off from the midst of my people; and ye shall know that I am the Lord." From the frequent repetitions of the statement, "They shall know that I am the Lord," we may be assured of the fact that in order to continue "in the way" designed for His people today, it is necessary that we know the Lord.

How may we know the Lord. His great attributes? Romans 12:18-20 helps us: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: because that which may be known of God is manifest in them; for God hath showed it unto them. For the visible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.' We are surrounded by evidences of His omnipotence, His mercy, and by His protective care in providing all our needs, both physical and spiritual. In His Word we read of His great attribute, LOVE, in giving His only begotten Son that we might have eternal life. He provides the means by which His children may "grow in grace and knowledge of our Lord and Saviour Jesus Christ."

The Great Need Today

What is the cause of the many ills that distress mankind today? There is only one answer, They do not know God.

Men are distraught, so they debate and hold conferences and appoint committees trying to find answers to their many difficult problems. All of these talks seem to avail nothing, so, the situation grows worse. Many continues his "inhumanity to man."

In many, many homes parents are seeking "professional help" to solve problems with their children. Today's youth who rebel against constituted authority never were taught, as little children, to "know God" and that His plan is for children to obey their parents in the Lord. Many, never having been taught to honour, respect, and obey their parents, are today reaping the harvest of rebellion against all authority, not knowing that it is not in man to direct his steps. They do not know God and His way for them.

See Know God, page fifteen

CLASSIFIED Advertising Section

Advertising in this section 25c per line. Designed to advertise the location of moeting places, congregations seeking preachers, preachers seeking locations, items for sale, items wanted, also other acceptable matter.

GOSPEL PREACHER NEEDED. We have a 3 bed room house and can pay about \$150.00 a week. Utilities are not furnished. Attendance on Sunday morning about 120. We prefer a man with some experience and willing to work with a cottage meeting program. Contact AI Hale, 30 Elm St., Marked Tree, Ark. 72365. Phone: Bus. 358-2833; Res. 358-2707.



Does The Religion Of Christ Change?

Number Four

Bob Franks

We shall continue our study of the question: Does the religion of Christ Change? I want to keep before you the passages of Scripture we have used as our text in the



previous lessons. In Heb. 13:8-9 we read: "Jesus Christ the same yesterday, and today, and forever. Be not carried about with divers and strange doctrines...." This passage affirms plainly that Jesus Christ does not change. After our Lord died on the cross, His new will and testament went into affect and will be unchangable until He comes again. The Word

of God to the lost is the same now as it was then. Man's spiritual needs today are the same as those in the first century. Man was lost then; he is lost now and James tells us that we must "receive with meekness the engrafted word which is able to save our souls" (Jas. 1:21).

I have affirmed that Christ's law has not changed but man-made religions change from time to time. One does not have to read much of the New Testament to know that modern religions are not forty-second cousins to the church that Jesus built. The organization, work and worship of the church has been changed so much that the beautiful simplicity of the gospel is lost in the traditions of men. Peter says: "If any man speak, let him speak as the oracles of God .. " (1 Pet. 4:11). Paul wrote to the Corinthians and said: "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written.." (1 Cor. 4:6). Here is the reason for division in the religious world. All of us are not speaking as the "oracles of God" and many are going "beyond the things which are written." When any man goes beyond the word of God and teaches anything which God has not authorized, he is a perpetuator of division. Listen to what the apostles John says about such a man. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (2 Jno. 9).

The reason we have so many different creeds and catechisms today is because these books are written to supplement God's Word and to teach a peculiar doctrine which unholds denominational theories. I want to say again that I am thankful to God that I do not have to read and study a church creed or catechism to find out what I must believe and preach. The only creed I have is the Bible and it is the only one I want.

As we promised, I am going to notice further some

Bob Franks — Minister for the S. College St. church; 306 Marilyn Drive, Laffayette, Louisiana 70501.

quotations from the creeds of men and show how they contradict plain Bible passages, thus causing division in the religious world. Before I do this however, I want to note briefly a statement that I heard recently. One religious leader in our city said: "The religion of Christ is not taught; it is caught." Isn't it strange that Christ didn't know this little cliche? He plainly contradicts this thinking. Listen to Him: "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (Jno. 6:45). Here is just another example of man versus Christ. Man says religion is not taught but caught; Jesus says in order to come to Him we must hear and learn of the Father. Which one is right? I perfer to believe what the Savior said. How about you?

Now I want to turn to page 101 of the Baltimore Catechism No. 2. Here is question number 216: "How can we honor the saints?" Answer: "We can honor the saints: first, by imitating their holy lives; second, by praying to them; third, by showing respect to their relics and images." Question No. 217: "When we pray to the saints, what do we ask them to do?" Answer: "When we pray to the saints, we ask them to offer their prayers to God for us." Notice if you please, these two questions and their answers from this catechism, reveals that people are to pray to the saints and in turn the saints will offer prayers to God for them. This is so completely foreign to anything that is taught in the Bible that it is absolutely amazing. For many, many years people have been honestly praying to so-called saints and believing that they could in turn ask God for favors on their behalf. Only recently, we learned through the news media, that some of these venerated saints are fakes and have never even existed? I just wonder what happened to all the prayers that have been prayed to St. Christropher and these non-existent saints? The truth of the matter is that praying to saints is a man-made law and did not come by the authority of heaven.

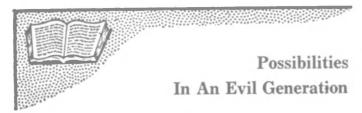
Did you know that any person who has obeyed the Gospel and has become a Christian is a saint? If one is a Christian, he is a saint while he lives and does not have to wait until he dies. Do not take my word for it. Please listen to the apostle Paul as he writes in 1 Cor. 1:2: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ cur Lord, both theirs and ours." It is very plain to see that the Christians in the city of Corinth were saints while they lived. Paul also wrote the epistle to the Philippians and here is what he said in verse one of chapter two:

See Religion of Christ, page thirteen

Information Requested

Homer Hailey

Florida College is interested in providing Correspondance Courses in Bible on a College level, for credit, if there is sufficient interest. If any should be interested in such, please write a card to Louis Garreth, Dean, Florida College, Temple Terrace, Florida 33617.



Harold Fite

This evil generation—with its spectrum of crime, free love, indecent exposure, vile and vulgar speech, dignifying of shame, disrespectful children, greed, rebellion and

unbelief-serves as food for the pessimist.



Women have been heard to say, "I'll not bring children into this kind of world. It would be a crime against them." Others have been so overwhelmed by surrounding evil as to despair of living. Defilements of this generation have prolifically produced despondency among nominal Chris-

tians.. If you are among this number-stop and think!

Is this generation basically different from other generations? Is it worse than the generation in which Christ was born and walked, and to which the apostles preached? I think not. I doubt it's as bad!

God was displeased with Moses' generation. He said, "Wherefore I was displeased with this generation, and said, They do always err in their heart..." (Heb. 3:10). Their multiplied transgressions vexed, grieved, and disgusted Jehovah God.

Solomon pointed out four great evils prevailing in his generation: "There is a generation that curse their father, and bless not their mother. There is a generation that are pure in their own eyes, and yet are not washed from their filthiness. There is a generation, oh how lofty are their eyes! And their eyelids are lifted up. There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, And the needy from among men" (Prov. 30:11-14).

The writer scornfully points out the sin of those who, (1) Failed to honor parents, and treated them shamefully, (2) were conceited and self-righteous—supposing themselves pure, and were not, (3) were full of vanity and pride—thinking to make themselves illustrious, they made themselves ridiculous, (4) were greedy, cruel, and oppressive to the poor. Their cruelty stemmed from coveteousness, and they cared not who suffered as long as they satisfied their own selfish desires. It wasn't a very desirable generation, was it?

Jesus described His generation as "sinful," "evil and adulterous" (Matt. 12:39; Mk. 8:38).

Things which characterize our present generation, Jude described among BRETHREN over 1900 years ago. The character of their apostasy was, "Turning the grace of God into lasciviousness, and denying our only Master and Lord, Jesus Christ" (v. 4).

Harold Fite - 5438-33rd Street, Lubbock, Texas 79407.

They were using the grace of God to justify their evil practice—making license out of liberty. They thought themselves exempt from ordinary laws governing man's conduct. For them sin did not exist. They were the advanced thinkers of their age; old moral standards were narrow, old fashioned, out of date. They were the ones who "did their own thing," and were practitioners of the "New Morality." Their conduct was governed by their desires. They were "mockers," "sensual," "... walking after their own ungodly lust" (vs. 16, 19). "Murmurers, complainers... rail(ing) at whatsoever things they know not: and what they understand naturally, like the creatures without reason..." They proclaim their rebellion against authority.

Peter describes them as "Having eyes full of adultery, and that cannot cease from sin; enticing unsteadfast souls; having a heart exercises in coveteousness; children of cursing" (2 Pet. 2:14); who "Despise dominion, daring, self-willed, they tremble not to rail at dignities..." (v. 10).

These accursed people posed a threat to the faithful. Some might be persuaded to accept the fashionable philosophy that one may engage in sin without suffering disastrous consequences. Therefore, Jude cites as examples the Jews, Angels, Sodom and Gomorrah, Cain, Balaam, and Korah—who were guilty of unbelief, rebellion, fornication, self-righteousness, greed, and presumption, respectively—as those who were "destroyed...kept in everlasting bonds under darkness unto the judgment of the great day... suffering the punishment of eternal fire," etc. (vs. 5-11). Sinners will not escape the wrath of God. One reaps what one sows. "The wages of sin is death..." (Rom 6:23).

Now, our generation is not vastly different from the first century generation—is it? Yet it was in this same kind of "crooked world" Jesus was born, the gospel introduced and preached, and from which Peter said "save yourselves..." (Acts 2:40).

Regardless how wicked the world becomes, he who wants to be saved, can be saved, "... because greater is he that is in you, than he that is in the world" (1 John 4:4).

See Possibilities, page fifteen

CENTRALIZED CONTROL OF CHURCH RESOURCES

By Cecil B. Douthitt

- A 52 page booklet on issues that have disturbed churches in recent years. This booklet discusses the following topics:
- 1. Origin and growth of centralized control.
- 2. How churches may do their evangelistic and benevolent work.
- 3. How a church may obtain funds for its work.
- 4. Conditions under which one local church may send funds to another church.
- 5. When an example is binding.
- Questions answered regarding benevolent work, and many other church related subjects.

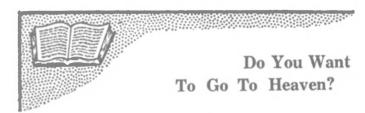
Price per copy 30¢

Four or more, per copy 25¢

ORDER FROM

DOUTHITT PUBLISHERS

P. O. Box 752 Fort Smith, Arkansas72901



Tom Wheeler

This question should be a foolish one, but is it? Everyone should show by their actions that they desire to go to heaven, but do they? What action of mine prove that I want to go to heaven? Paul said, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7-8). Paul said that he was expecting a crown and gave three reasons for his expectations.

1. "I have fought a good fight"

Paul is not speaking of some battle to conquer lands or seas. He does not speak of a battle directed by some earthly emperor. Paul was a soldier of Christ (2 Tim. 2:3). Paul was not lacking for battle scars; in fact he described a few of them when writing to the Corinthians (2 Cor. 11:16-33). His battle scars would scare the most of us to death.

He received these scars, both physical and mental, in a spiritual battle. God provided Paul with the armor (as he does all of his soldiers, Eph. 6:10-20), and Paul wisely used it. Paul fought according to God's battle plan and, without taking a life, caused souls to be saved; without conquering an earthly kingdom, looked forward to great personal riches in the after awhile.

Do you want to go to heaven? What kind of soldier are you? Dear brother and sister, if you are not swinging the sword, how do you expect others to know of your desire to go to heaven unless they ask?

2. "I have finished my course"

The word "course" here has to do with the whole span of life. We cannot finish our course without completing what God placed us here to do. We must go all the way around the track; we can't stop half way around and say we have done enough. We must cross the finish line. Jesus expressed the same thing when he said, "My meat is to do the will of him that sent me, and finish his work" (John 4:34).

It is not enough just to begin. It is not enough to work almost until life's end. We were created for a purpose and do not complete that purpose as long as we are still living. We are created unto good works (Eph. 2:10). We are to always abound in the work of the Lord (1 Cor. 15:58). If we are to finish our course we can't unhitch till quitting time (death).

Tom Wheeler—Preacher for the Paden City church; 217 South 1sh Ave. Paden City, West Virginia 26159.

Do you want to go to heaven? What are you sitting down for? The finish line is up ahead. You better hurry before the bridegroom comes and you are locked out with the foolish virgins.

3. "I have kept the faith"

I am fully persuaded that Paul is not referring to some teaching of man. There is no denominational philosophy even hinted at in this statement or any other statement by inspired men, (except to condemn it).

He speaks of the faith that is made perfect or complete by works (action) (James 2:14-26). This faith was made real by Christ as he came to this earth, taught, proved his authority by signs, rose from the dead, and sent further instructions to the apostles. The gospel (these instructions), which was certified (Gal. 1:11) forms a pattern for us to follow. If we have faith in its author, we, as did Paul, willingly follow this pattern, or instructions whichever we choose to call them. It is referred to as "the faith" in Jude 3. It was once delivered and we are comanded to earnestly contend for it (the faith).

Are you keeping "the faith"? If we never hear you earnestly contend for it, do not see your actions based on See Do you want, page fifteen

TO THE TOTAL POST OF THE TOTAL

FREE MATERIAL ON EIS ("For" in Acts 2:38)

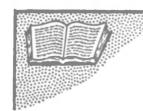
Edward Fudge

Many readers of this paper know of the long-standing dispute with certain denominational friends over the use of the Greek preposition ais, translated "for" or "unto" in Acts 2:38. Some may not be aware of a brief exchange which took place on the subject between two scholars of repute during 1951-1952 in the prestigious Journal of Biblical Literature.

That discussion involved the disputed "causal" (denoting causa) use of eis, a usage which, if established, would lend credence to the translation "because of" in Acts 2:38. Dr. J. R. Mantley of Northern Baptist Theological Seminary and co-author of the Dana and Mantley Greek grammar affirmed in two articles that eis should be translated in certain New Testament passages as "causal," and called on classical and other extra-Biblical Greek authors for illustrations of this usage. Dr. Ralph Marcus of the University of Chicago responded in two articles, examining these illustrations one by one, and charging Dr. Mantley with allowing scholarly judgment to be colored by theological convictions.

This material is copyrighted, and requests for permission to duplicate it are understandably denied. I have made a short summary of the material, however, along with details on obtaining the complete pertinent issues of the Journal of Biblical Literature. I will be happy to send this material free upon request as a public service, on receipt of a self-addressed, stamped, business-size (No. 10) envelope. Please mention this paper when you write.

Edward Fudge-944 South Geyer Road, Kirkwood, Mo. 63122



The Way We Walk

Garreth L. Clair

It is indeed a serious matter in the church today how some, so called church members conduct themselves before



those of the world. We are all prepared to raise objection to all the departures from the truth that are prevalent in the Lord's one church as far as organization and work is concerned. But we sometimes wonder if we are not neglecting the area that is referred to in the Bible as our conversation (way of life before all men). We will try to bring the reader what the

scriptures teach in this respect.

- 1. Our conduct must be such as becometh the gospel, so says the Apostle Paul (2 Cor. 1:12; Gal. 1:13; Eph. 4:1; Phil. 1:27). Let us now take the case of Paul's exhortation to the Philippian Church, "Let your conversation be as it becometh the Gospel of Christ," that is, you are now Christians, members of Christ's body. As such you are to live according to the dictates of the holy scriptures. All that is needed for the child of God is contained therein, as is revealed by the apostle Peter (2 Pet. 1:3), "According as His divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue."
- 2. We must all reject any and all things in this life that might tend to be detrimental to the soul of anyone. Let us always keep in mind the statement of Paul in Romans 14:15. He says, "But if thy brother be grieved with thy meat - destroy not him with thy meat." In the previous verses Paul says that we must not become a stumbling-block unto one who might be in some way offended by our acts of liberty. By acts of liberty, we mean those things which neither add anything to our conversation, but on the other hand if engaged in, takes nothing from us as acceptable Christians. We might call them expedients. If we present our liberties before those who object for conscience sake, we are guilty of placing a stumbling-block before them. Romans 14 will condemn us on this count just as other scriptures will condemn us in other areas. Keeping in mind though, there are those who are simply contrary, who walk around with a chip on their shoulder, daring someone to knock it off. We are to be possessed with good judgment when dealing with brethren in this area.
- 3. Jesus says of Christians that they are a light in the world (Matt. 5:14-16). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." In view of this statement by Christ is would be impossible to keep a secret of the fact that we are Christians. By this we mean that if one is living a Christian life in the world he is known to all his

friends and casual acquaintances as a member of Christ's church. If you are able to conceal this fact from your friends, then you must examine yourself to see whether you are walking according to your calling. According to verse 15 of this same chapter Jesus says that we are unable to conceal that light. Are you able to conceal it?

- 4. Are you ready to give an answer to everyone who asks of you a reason of the hope that lies within you? According to Peter we must be ready (1 Peter 3:15), in order that our obligation in this area might be met. Paul states in 2 Tim. 2:15, to study in order to show ourselves approved before God. Study will lead us into knowledge, that we might be able to give an immediate answer to those who inquire of our hope. Paul goes further to state in this same book that the scriptures are all we need to be perfectly furnished unto all good works (2 Tim. 3:16).
- 5. And last we must give no one occasion to speak evil of our conversation, according to Paul's exhortation to Titus (Titus 2). He gives to Titus many rules by which to live. In verse 8 he says "that he that is of the contrary part may be ashamed, having no evil thing to say of you." Living the right way before the world must be a constant task. We must live as a Christian every day of every week of every year of our existence upon this globe. If we will do this we will have our reward (Rev. 2:10).

In view of the five points that have been presented, won't you take inventory of your conversation, your conduct, to see that you are not numbered in that group unable to meet the exhortations of plain New Testament teaching. We have far from exhausted this important subject. We believe of late there has not been enough presented on these important subjects.

BIBLE ANSWERS

Volume I

(A Preceptor Publication)

A book to be treasured for its practical value and help in answering questions that daily present themselves.

Contains 52 questions of common interest. All questions were submitted by readers of the newspaper articles, and appear as originally penned. The Answers are direct, brief, comprehensive, thought provoking and true to the Bible.

Stiff Back Binding _____\$2.25

Paper Back Binding _____\$1.50

Order From:

THE PRECEPTOR COMPANY

P. O. Box 187

Beaumont, Texas 77704





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 in late June at the Westside church in Irving, Tx.— One was baptized during July at the Manslick Rd. church in Louisville. Ky.— One was recently baptized in a meeting in Lewisville, Ohio-Three were baptized during July at the Huffman church in Birmingham, Ala. -Two were baptized in a July meeting in Pekin, Ill.—Three were baptized in July at the W. 6th Ave. church in Pine Bluff, Ark — One was baptized in July at the Fairview, Ind. church — One was baptized in July at the Cedar Ave. church in Moundsville, W. Va. — One was baptized in late June at the Paris Ave. church in Peoria, 111. - One was baptized in July at the Milbridge, Ma. church - One was baptized in July at the Ellettsville, Ind. church - Four were baptized in a July meeting in Cardwell, Mo. — Two were baptized in a July meeting in Cookeville, Tenn. at the Samaria congregation - One was baptized in mid-August at Union Road in Lufkin, Tx. — One was baptized in August at the Loop church in Lufkin, Tx. - One was baptized in a July meeting at the Front St. church in Poteau, Okla. - One was baptized in July at the Central church in Stillwater, Okla - One was baptized and identified with the Winchester Rd. church in Memphis, Tn. in June — One was baptized in Aug. at the Second and Walnut church in Paragould, Ark.

Dave Bradford held a July meeting for the Belview Heights church in Birmingham, Ala. - Hollis Creel was with the East Main church in Paragould, Ark. in an August meeting -Joe Corley held a mid-July meeting for the Caraway, Ark. brethren -The Bartlett church in Memphis, Tn. also had a July meeting with Don Bassett preaching — Paul Keller held a July-Aug, meeting for the Ligon Springs church near Russellville, Ala. - J. L. Nichlas held a late July meeting for the Huntington Avenue church in Morgantow, W. Va.-James P. Miller held a late August meeting for the East Memphis, Tenn. church -J. F. Dancer was with the brethren in Manton, Ill. in an August- Sept. meeting — A. C. Grider was with brethren in Truman, Ark. in early Sept. - Johnie Edwards held a late June meeting for the North End church in Ashland. Ohio and a late July meeting for the Port William,

Ind. church — Aude McKee held a July meeting for the Petway church near Ashland City, Tenn. — Robert Turner held a July meeting for the Clay Street church in Paducah, Ky.

Homer Hailey held an early August meeting for the Fairway church in Garden Grove, Calif. - Hugh Davis held a June meeting for the Persimmon Grove church in Cullman County Alabama — James Cope held a June-July meeting for the Huffman church in Birmingham - Robert Turner was with the Eastland church in Louisville, Ky. in a July meeting — Homer Hailey held a late June meeting for the Forest Lane church in Dallas. Texas - Ferrell Jenkins held a July meeting at the Haynes Street church in Dayton, Ohio — Kelly Ellis was with brethren at Lebanon, Ohio in a July-August meeting - James E. Cooper held an early August meeting for brethren at Gulfport (Miss. City). Miss. — Arthur Atkinson held a mid-August meeting at Kettering, Ohio Roy E. Cogdill held a late August meeting for brethren in Evendale, Ohio — Bill Hall holds an early Sept. meeting for brethren at Lockland, Ohio - Doug Matlock held a July meeting for the Calimesa church in Yucaipa, Calif. - Jim Yope held a July-August meeting for the Harrison St. church in Kennett, Mo. - Ed Dye held a late July meeting for the Cardwell, Mo. brethren - Frank Pucklett held an early August meeting for the 13th and Main Street church in Blytheville, Ark. - Donald Willis held a July-August meeting for the Parkway church in Corpus Christi, Texas - Jack Holt held a July-August meeting for the Main Street church in Steele, Mo. - Ed Harrell held a July-August meeting for the 77th Street church in Birmingham-James W. Adams held a mid-August meeting for the Kiger Rd. church in Independence, Mo. - Billy W. Moore held a mid-August meeting for the brethren in Locust Grove, Okla. - John Iverson held an early August meeting for the Twin Oaks church in Huntingdon, Tenn.-Guy McDanield held an early August meeting for the Union City, Tenn. church

John Clark held an early August meeting for the Fulton Street church in Butler, Mo. — Alvin O. Raney held an early August meeting for the brethren in Cooper, Texas — Colly

Caldwell held a July meeting for brethren at Mt. Zion near Mt. Pleasant, Tenn. — Guy Roberson held a recent meeting for brethren at Mooresville Pike in Columbia, Tenn.-Colly Caldwell held a recent meeting for brethren meeting on Ewing Lane in Nashville, Tenn - Lowell Blasingame held an August meeting for the Rivervale, Ark. church - M. F. Manchester held an August meeting for the Light, Ark. brethren - Frank Puckett held an August meeting for brethren in Cash, Ark. - R. J. Stevens held a mid-August meeting for the Garden Valley Rd. church in Tyler, Tex. - Cecil Jones of Stanley, La. held an August meeting for the brethren in Pineland, Texas - Robert Turner held an August meeting for the Dam B church near Woodville, Tx. — Jimmy Tuten held an August meeting for the Timberland Drive church in Lufkin, Tx. — Bobby Owen held a mid-August meeting for the Snapfinger Rd. church in Decatur, Ga. - Yater Tant was in a late Aug. meeting at Embry Hills in Atlanta, Ga. - Byron Conley holds a Sept. meeting for the Covington, Ga. church - David Tant held a late July meeting for the Nelson St. church in Garden Grove, Calif. - Ford Carpenter held a July meeting for brethren in Fallbrook, Calif. - J. B. Grinstead held a July-August meeting for brethren in Buffalo, W. Va. - W. R. Jones held an early August meeting for the 62nd and Indiana Ave. church in Lubbock, Tx. — Eugene Britnell held a mid-August meeting for the Waco. Ala. church — Mike King held a late July meeting for brethren in Fair, Edwin Williams was with Ind. brethren in Kansas, Ind in July — Claude Davis held an early July meeting in Pinhook, Ind. - Billy T. Jones held a late August meeting for the Northshore church in Houston. Texas — Al Payne held an August meeting for the Pruett and Lobit church in Baytown, Texas.

Gordon Wilson began work in early August with the Spring and Blaine church in St. Louis, Mo. - Robert E. Speer has moved to Wisconsin Rapids. Wis. to help establish a new work in that city — The Clay Street church in Paducah,, Ky. have purchased property at 5th and Jackson and soon will move to that location-B. J. Thomas has moved to Bossier City, La. to work with the church in that city — John McAvoy has moved to Auburn, Ky. where he is laboring with brethren there — Ed Bragwell will move to Fultondale, Ala. to begin work with brethren there. - Jerry Hale is the new preacher for the Grandview church in Tompkinsville, Ky. — Brethren at W. 6th Ave. in Pine Bluff, Ark are swarming to begin a new work on West 28th Ave. Ed Dye will go with these brethren when the church begins in late August

THE RESURRECTION

IF NO RESURRECTION?

- 1. Faith Vain 1 Cor. 15:13-14
- 2. No Salvation 1 Cor. 15:16-17
- 3. Why Baptized for Dead 1 Cor. 15:29
- 4. Why Suffer 1 Cor. 15:31-32

CERTAIN!!

- 1. Ps. 17:15; Isa. 26:19; Dan. 12:2
- 2. John 5:28-29

UNCONDITIONAL!!

- 1. In Adam All Die 1 Cor. 15:21-22; Rom. 5:12
- 2. In Christ All Resurrected 1 Cor. 15:22

FACTS

John 8:21 - Rev. 21:27 2 Thess. 1:7-9 - Matt. 7:21 John 14:6 - Gal. 3:27

ALL - SAME TIME!!

- 1. Second Coming of Christ 1 Thess. 4:16; 2 Thess. 1:7-9
- 2. Last Day John 6:40, 44; John 12:48
- 3. Every Eve Rev. 1:7
- 4. Same Hour John 5:28-29

BODILY RESURRECTION

- 1. Clear Statements Phil. 3:21; John 5:28-29; 1 Cor. 15:44
- 2. Body Only Thing That Dies
- 3. Resurrection of Jesus Acts 2:23-23; Luke 24:39

BE LIKE?

- 1. Christ Phil, 3:21; 1 Jno. 3:2
- 2. Incorruptible 1 Cor. 15:42
- 3. Glorious 1 Cor. 15:43
- 4. Powerful 1 Cor. 15:44
- 5. Spiritual 1 Cor. 15:44

(tentative dates) - Vestal Chaffin has moved to Marietta, Ga. to work with brethren there — Claude Wilsford is now preaching in St. Petersburg, Fla. — Billy James is the new preacher at Second and Walnut in Paragould, Ark. — Charles Cheatham is preaching for the Vanduser and Blodgett, Mo. churches - Al Payne has moved to Richardson, Texas to work with a new congregation that has recently began meeting in that city — Owen J. Calvert has moved from Pleasant Grove, Ala. to work with the Saraland, Ala. church -Marlowe E. Strouss writes to inform us that he has left secular work to preach the gospel. His family includes four children and he is now working with the brethren meeting at Pritchard Ave. in Lisbon, Ohio. He may be addressed at: 425 E. Washington Street, Lisbon, Ohio 44432

Elvis Bozarth will be with the Erie, Penn., church August 24-30, 1970, in an effort to encourage the brethren and to convert the lost. Presently the church consists of brother and sister Arnold A. Granke, 1201 W. 28th, Erie, Penn. 16508. Those planning on being in that vacinity please take note.

James L. Dennison. 3402 Henderson Blvd. Tampa. Fla. "On May 6. H. E. Phillips of Tampa closed a four day meeting with us. The theme of the meeting was 'Duties and Responsibilities of Membership.' During the meet-

ing there was one confession of sin. In the twelve weeks since the meeting we have had a total of ten additional responses—three baptisms, four restorations, and three to place membership. On April 26, I closed a meeting with the Marietta congregation of Jacksonville, Fla. During the meeting there were three confessions of sin. On Wednesday night after the meeting closed a man and his wife were baptized as a result of the meeting. On July 11, I closed a meeting with the Greenhaw congregation of New Port, Ark., with two baptisms."

Michael A. Tanner, Box 1276, Tus-caloosa, Alabama: "We Chistians who constitute the Oakdale church of the Lord in Tuscaloosa, Alabama, wish to make it known to our brethren throughout the country and especially in the southern states that there is in this city a congregation of the Lord's people who have taken a stand against all unscriptural doctrines and practices ... We ask all who know of Christians coming to this area to encourage them to seek us out and to inform us of their presence in our community. We meet on U.S. Highway 11 South immediately across from the B. F. Goodrich plant. For further information call Michael Tanner at 205-345-6213."

Richard W. Terry, Box 164, Rt. 1, Steens, Miss. "As of this writing we are in the midst of a gospel meeting with brother H. L. Bruce of Colorado

Springs, Colo. and have already had two responses to the gospel call. I have been with the Woodlawn, Miss. church for eight months now and things have just begun to pick up, we presently have a weekly radio program and good already seems to be coming from this endeavor. After our evening services at Woodlawn, I drive 50 miles and preach for the Mt. Olive church where they have just completed a meeting with brother Oliver Murray of Lufkin, Texas. At the close of their meeting they had 7 baptisms and one restoration. If you would please also announce that I am in need of additional support and any congregation interested in supporting one of only nine full-time preachers in the entire state of Mississippi to contact me at the above address.

Luther W. Martin 707 Salem Aye., Rolla, Mo. 65401: "August 2nd thru 7th, I was privileged to preach in a meeting for the Spring Branch church in Houston, Texas. Due to excellent work by the young people of that congregation, and efficient work on the part of the local evangelist. brother Herbert Thornton, and others, there were five baptisms and three restorations. My next meeting will be with the Parkview congregation in Unionville, Mo. September 20th thru the 27th. This is my second meeting with this church during this calendar year."

-Subscribe for a Friend-

seeking to impart, and subversive to the end he desired to accomplish. The Judaizers in Galatia would have capitalized on Paul's "mercenary motivation" to effectively block the restoration of those whom they had subverted and in whose interest Paul admonished the "spiritual" men of Galatia.

Whence Came The "Monetary Support" View?

The idea that Paul here refers to "the monetary support of the teacher" has been assumed by reason of one of the meanings and uses of the word "communicate" in the New Testament. The taught of the text is admonished to "communciate unto him that teacheth in all good things." The term communicate in the text is derived originally from the Greek word koinoneito which in turn is derived from koinonia and koinos. These terms or their derivatives are used a number of times in the New Testament to refer to monetary contributions made by Christians for the support of gospel preachers or the relief of indigent saints. By reason of this fact, it is assumed that such is the meaning of koinoneito ("communicate") in our text.

Grounds For The "Monetary View" Inadequate

Though it is freely acknowledged that koinoneito -"communicate"—might, in some texts, be used to refer to monetary contributions, this by no means establishes the fact that is is so used in Galatians 6:6. The fact of the matter is that koinos, koinonia and their derivatives have many other uses in the New Testament. They are by no means limited in their application to monetary contributions. In fact, this is not their primary or ordinary usage.

The word koinos means "common or communal." The word "koinonia" means "association, communion, fellowship, close relationship, participation, joint participation, a collection, a benefaction jointly contributed, aid, relief, sharing, generosity, partnership." (Arndt and Gingrich, Thayer, Bagster.)

The basic idea inherent in these terms as used in the New Testament is mutual sharing, joint participation, partnership in the blessings and work of Christ. Monetary contributions to support the teacher or to relieve the destitute are indeed described by these terms, but this is only one of many of their uses. The general idea of joint participation or partnership in the Lord and his work is inherent in all uses of the terms as applied to Christians. When the word is used, however, to describe some particular manifestation of this partnership in Christ, the context always indicates its nature hence governs the meaning which may be ascribed to the term in question. Unless the context demands a specific application of the term, it must be recognized as having its general signification. It is my contention that the context of Galatians 6:6 has nothing in it to demand or even suggest the monetary support of the spiritual men (teachers) of the text, hence that such an understanding of the term koinoneito ("communicate") in this connection is precluded and excluded.

Since the subject of our text is the restoration of the erring by spiritual men through teaching the word and admonition, the particular partnership into which the erring (the man "taught in the word") enters with the restorer (the man who "teacheth"—the "spiritual") has to do with the activity under consideration; namely, the work of restoration. This is where the reciprocal responsibility on the part of "the party of the second part"the erring-enters into the matter. The taught individual is to respond favorably to the overtures of the teacher; that is, he is to repent and make right his wrongs and thus enter into a state of joint participation with his teacher in "all good"—the practice of all things morally and spiritually good along with the enjoyment of the blessings of the Lord which attach thereto.

Do Recognized Scholars Support This Viaw?

The question above is probably in the minds of many of our readers. The answer is, "Yes, indeed!" H. A. W. Meyer, styled by many as "the prince of New Testament exergetes," in his commentary on Galatians, pages 327-331, repudiates the idea that the reference in our text is to monetary contributions. He recognizes the "fellowship" as being that of joint participation in the morally and spiritually good. Meyer was one of the older scholars. A modern scholar, R. C. H. Lenski, author of one of today's most popular and scholarly commentaries on the New Testament also takes this position. (Galatians, pp. 302-304.) It is my conviction that there can be no reasonable doubt, therefore, in any student's mind as to the linguistic soundness of the position.

Conclusion

Our position relative to Galatians 6:6 and the meaning of the word "communicate" is linguistically sound and contextually demanded. The support of the teacher in material matters is not under consideration and would constitute, if introduced, a violent invasion of the text contrary to reason. The mending, correcting, restoring of the erring (the brother "overtaken in a fault") thus bringing him back into fellowship with the Lord and the faithful, and into the practice and enjoyment of all that is morally and spiritually good, is the subject under consideration. It is into this fellowship that the "taught" is to enter with him who "teacheth."

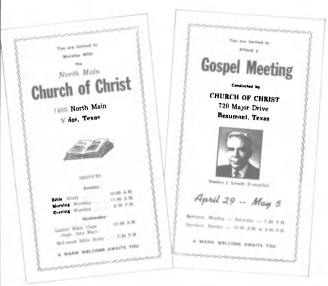
EDITORIAL, What Is Saved?___ (From page two)

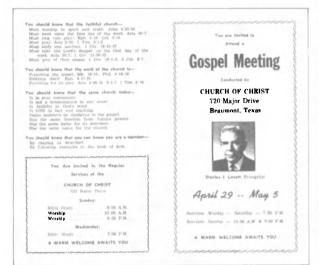
that cannot be answered "yes" or "no" without first describing the character and nature of the Lord's church. This, we think, Osborne should have taken the time to do.

Church-membership in the universal sense is exactly equal to salvation. None but the saved people are in the church (Matthew 16:18) in this sense. From this point of view only members of the Lord's church are saved. Ideally a local congregation would be constituted of only saved persons. But, actually, the character of a local congregation varies from time to time with respect to the question of individual salvation. (turn page, please)

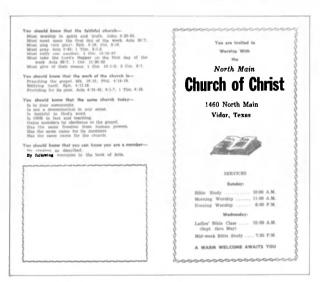
Inexpensive Personalized Folder

For Churches





Actual size - 4 inches by 7 inches



Some Things You Should Know You should know that the church weekBuilt and paid for by Joses Christ. Matt. 18:13.12. Built on Christ as the long bundedints. 1 Cor 311. Not built up the long bundedints. 1 Cor 311. Not built up the long bundedints. 1 Cor 311. Not built upon Paul. Aprilin. Opphas, or any other man. Pully established on the first Persistent after Christ areas from the dead. Into 2 10, Atu 2 3, Mt. 2 1, Who had chapter. You should know that in the new restament, the church area from the first Persistent April 12. The bungle of God 1, Cor 2, 16. The church, Eth. 2, 18. The church Eth. 2, 18. The church Eth. 2, 18. The church of the Lord. Atus 2, 22. The church of the Lord. Atus 2, 23. The church Eth. 2, 18. The c

-LET THIS PAMPHLET WORK FOR YOU -

Personalized four page pamphlet

Suggested uses, among many others:

Personal work

Meeting Announcements

As a tract

For members to use

FACTS ABOUT THE CHURCH AND OBEDIENCE TO THE GOSPEL

Write for sample copy today!

250 — \$12.00 750 — \$28.00 500 — 22.00 1000 — 35.00

THE PRECEPTOR CO.

P. O. Box 187

Beaumont, Texas 77704

We think is wise, when such a prejudicial question is asked to take the time to show the New Testament teaching respecting who is saved and consequently his relationship to the church. When an individual obeys the gospel, he then becomes a part of the universal saved body until such time as sins interrupts his relationship to God.

Near the end of the program a woman called from Oklahoma and asked Osborne, "Why didn't you answer the woman's question?" Obviously, she wanted Roy to say only the church of Christ would be saved. What did she have in mind by "the church" as implied in her question? A local congregation? All local congregations? The church universal? A "church of Christ" denomination?

The answer must be determined by what the quesist had in mind when the question was asked.

IT DOES MAKE (Continued from page three)

is also true in the divine area. Seeing that society says it is wrong today and right tomorrow who can really say what is absolutely right and absolutely wrong? The difference is between men and God. Once we accept the proposition that God is, then we are compelled to agree that his will is as absolute and finite as he himself. Understanding this simple truth is the key to understanding that any attack upon the veracity or finality of God's word is a direct movement into the camp of infidelity and even atheism.

If human judgement be the standard of appeal to what is final in morals or ethics, then there is no standard. But, long ago the prophet of God declared, "The way of man is not in himself, it is not in man that walketh to direct his own steps" (Jer. 10:23). Again: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. 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" (Isa. 55:7-9). The reverent heart finds great comfort in the surrender of his own will and human notions to that which is divine and absolue. While a thing may be past our understanding it is not, on that account, past accepting or being so. There are many things in this life which we do not understand but which we non-the-less use and benefit by. You may not understand the functioning of the automatic transmission in your automobile but it functions, in harmony with the law governing it, and you benefit from it though you may be unable to explan it. Your inability to understand or explain does not on the one hand nullify the laws governing its operation or its benefit to you, on the other.

Only that assurance that is founded upon God's word (Heb. 11:1; Rom. 10:17) is reliable and profitable. Be sure that what you believe is founded upon the reality of God's revelation. "We walk by faith and not by sight" (2 Cor. 5:7). It does make a difference what you believe.

Let Us Supply Your Class Needs
Order your books from The Preceptor Company

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Phiippi, with the bishops and deacons." Many more simple passages could be given to show that every Christian is a saint but these will suffice.

The catechism also affirms that we can pray to dead saints and they will pray to God for us or intercede on our behalf. Nothing could be farther from the Truth. What does the Bible teach about reaching God in prayer? It is impossible to reach God in any way except through Christ. In John 14:6 Jesus says: "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Now listen to what the apostle Paul has to say about prayer. "I exhort therefore, that, first of all, supplications, prayers intercessions, and giving of thanks be made for all men... For there is one God and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:1, 5). There is only one mediator between God and men-Christ Jesus. A mediator is defined by W. E. Vine in his Greek Expository Dictionary of New Testament Words as "a go-between" or as "one who mediates between two parties with a view to producing peace." Webster aso gives the same definition of this word, hence this means that Christ is the only one that can intercede to God on our behalf. This Bible truth would also rule out the possibility of confessing our sins to some man, instead of coming to God through Christ. In Heb. 4:16 the Bible says: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy. and find grace to help in time of need." A Christian has the blessed and exalted privilege of approaching the throne of God through the Lord Jesus Christ in humble and sincere prayer. We have no need of saints to pray to. Our Savior Jesus Christ is our only Advocate and Mediator and we need no other.

In conclusion, I want to boldly affirm once again that the creeds and catechisms of men are responsible for division in the religious world. The so-called ecumenical movement is a farce. How is it possible to unite in religion when we have not all recognized the same standard of authority? How can we know that an object is three feet long until we all agree upon the yard stick as our final authority? We must have a common standard of measurement to settle religious questions. The creeds and catechisms of men cannot produce unity; they only cause division. We believe that if all creeds were laid aside and all of us strive to "speak where the Bible speaks and remain silent where it is silent," there could be unity among us. Most religious people will agree the Bible is the inspired Word of God, yet they are not satisfied to do exactly what it teaches and to refrain from acting where it is silent.

We can understand the Bible and obey it. Paul said: "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). Seriously, friends, would the esteemed apostle Paul command us to understand the Bible if it were impossible to do so? The trouble is not understanding what the Bible says, but being willing to do what it commands.

Directory

	\$3.00 Par Entry	
MERCED, CALIFORNIA Church of Christ 61 W. 20th Street Bible Study	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 6:30 P.M. Phone 376-2818 or 535-4626 James Lovell, Jr., Evangelist STILLWATER, OKLAHOMA Central Church of Christ 320 South Husband Street Bible Study 9:45 A.M. Morning Worship 6:00 P.M. Evening Worship 6:00 P.M. Evangelist: Howard E. Miller Phone: Off. 377-3161; Res. 377-4892 ALVIN, TEXAS Church of Christ Westhouse and Lee Streets (5 Blocks west of Hwy 35) Bible Study 10:00 A.M. Morning Worship 10:50 A.M. Evening Worship 6:00 P.M. Wed. Bible Study 7:30 P.M. AUSTIN, TEXAS Church of Christ 2000 South Fifth at Brodie Bible Study 9:45 A.M. Morning Worship 10:30 A.M. Evening Worship 10:00 A.M.	DALLAS, TEXAS Church of Christ 8350 Forest Lane Bible Study 9:45 A.M. Morning Worship 10:45 A.M. Evening Worship Phone: 341-0125; 329-6143 HARKER HEIGHTS, TEXAS Church of Christ Forest Hills (Fort Hood Area) Bible Study 10:00 A.M. Morning Worship 10:50 A.M. Evening Worship 10:00 A.M. Morning Worship 10:00 A.M. Morning Worship 10:00 A.M. Morning Worship 10:45 A.M. Evening Worship 10:45 A.M. Evening Worship 6:00 P.M. 861-7235 or 864-3855 KERRVILLE, TEXAS Junction Hwy. Church of Christ Halfway between Kerrville & Ingram Bible Classes 9:45 A.M. Morning Worship 10:45 A.M. Evening Worship 10:45 A.M. Evening Worship 6:00 P.M. Wednesday Evening Filmer Moore, Preacher P. O. Box 1594 Phone: 257-6345 LUBBOCK, TEXAS Church of Christ 62nd and Indiana Ave. Bible Classes 9:30 A.M. Morning Worship 6:00 P.M. Evangelist: Harold Fite Phones: 795-9731; 792-4155 SAN ANTONIO, TEXAS Church of Christ 1226 Highland Blvd. Bible Study 9:30 A.M. Evening Worship 10:30 A.M. Evening Worship 10:30 A.M. Evening Worship 10:30 A.M. Evening Worship 10:30 A.M. Evangelist: Stanley J. Lovett; W. L. Wharton, Jr.; John Witt. TEMPLE, TEXAS
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	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	Sunset Church of Christ 2003 South 5th St. Bible Classes 10:00 A.M. Morning Worship 11:00 A.M. Evening Worship 6:00 P.M. Wed. Bible Study 7:30 P.M. Bill Hayes, Preacher Phone: 773-1461

Directory

Continued from preceding page

VIDOR, TEXAS North Main Church of Christ 1460 North Main (Hwy. 105 North) Radio KLVI (560 kc) 8:00 A.M. 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	
Donald Willis, Eva	ingelist
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, Evange		
Phones: 560-7909; 256	5-5543	

KNOW GOD.

(Continued from page four)

Why are moral standards and our sense of values being so rapidly lowered? Mothers and fathers are not taking the time to help their children to know the Lord. They are not bringing them up in the nurture and admonition of the Lord. Many of our children are spiriutall mal-nourished, being robbed of the "bread of life." Many people manifest concern when they hear of children starving for physical food, and they should be concerned for they are to use their bodies in the Lord's service. However, we should all be concerned about the thousands of children who know not the Lord and should exert ourselves more to help direct the in THE WAY OF LIFE, to know and respect the Lord and His Word.

Knowledge of God will cause one to maintain high moral and spiritual standards. One will love God when he knows Him and is aware of His mercy, His goodness, His power, His great love for us. When one begins to know God, he will want to become more and more like that One whom he loves. "But as He which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:15).

POSSIBILITIES_

(Continued from page six)

Read carefully and meditate on the following: "... and this is the victory that hath overcome the world, even our faith" (1 John 5:4).

"There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation make also the way of escape, that ye may be able to endure it" (1 Cor. 10:13).

What then shall we say to these things? If God is for us, who is against us.... Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:31, 37)

We CAN "save yourselves (ourselves) from this crooked generation." HOW? By "...building up yourselves on your most holy faith and praying in the Holy Spirit.... looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21). As long as we "build," "pray," and "look," just that long will we keep ourselves "in the love of God," (i.e. saved state).

But, not only do we have a responsibility to save ourselves from a rebellious age, but to try to save others. Jude admonished, "And on some have mercy, who are in doubt..." (v. 22). There are those who are hesitating, wavering, flirting with the permissive philosophy of our generation, but have not taken the final step. Young people may be arguing for it—testing, probing, as to its benefits. We must try to teach them the right way and prevent them from making a fatal mistake.

"...and some save, snatching them out of the fire" (v. 23). There are those who have taken the step across the threshold of God's truth into the darkness of despair, and have been blackened and diminished by the burning of sin. We must try to recover them. But we must "...have mercy with fear; hating the garment spotted by the flesh" (v. 23). Garments containing evidence of a "fretting leprosy" were burned to protect the health of the Israelite (Lev. 13:47). One who would rescue another from sin must respect its deceptive appeal. "There is always a danger to the rescuer. He who would cure an infectious disease runs the risk of an infection. Those who rescue from sin must themselves have the strong antiseptic of a healthy faith."

We must not allow the world to control our attitude, nor to dictate our practice. The Lord never intended for the Christian to cringe before the world, and allow it to intimidate him as to cause him to shrink from his responsibilities to himself and others. As the "salt of the earth," we must make our contribution toward the preservation of our generation. We can be pure in the midst of impurity; high-minded in the midst of low circumstances. By saving ourselves we can also save others.

DO YOU WANT___

(Continued from page seven)

faith, and you do not carry a sign; how do we know that you want to go to heaven, unless we ask? Jesus said we would know you by your fruit; brother, you had better add some color because your fruit is not showing. Paul spoke of a race in talking about the Christian life; sister, how many stakes do we have to drive to see if you are even moving?

Help Teach The Truth

- Subscribe to the Preceptor for a Friend -

NOTEWORTHY

NEW TESTAMENT COMMENTARY by R. C. H. Lenski

Interprets the New Testament on the basis of superior research and compares other commentaries. Forcefully presents the spiritual content of the New Testament.

The Interpretation of St. Matthew's Gospel. 1,181 pages. \$6.25

The Interpretation of St. Mark's Gospel. 755 pages. \$6.25

The Interpretation of St. Luke's Gospel. 1,212 pages. \$7.25

The Interpretation of St. John's Gospel. 1,444 pages. \$7.25

The Interpretation of the Acts of the Apostles. 1,134 pages.

The Interpretation of Paul's Epistle to the Romans. 933 pages.

The Interpretation of I and II Corinthians, 1,341 pages.

The Interpretation of St. Paul's Epistles to the Galatians, Ephesians and Philippians. 901 pages. \$5.50

The Interpretation of St. Paul's Epistle to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon. 974 pages.

The Interpretation of the Epistle to the Hebrews and the Epistle of James. 673 pages. \$5.00

The Interpretation of the I and II Epistles of Peter, the Three Epistles of John and the Epistle of Jude. 651 pages.
\$5.00

The Interpretation of St. John's Revelation. 675 pages.

Complete set of 12 volumes

\$65.00

Order From

\$6.25

\$5.50

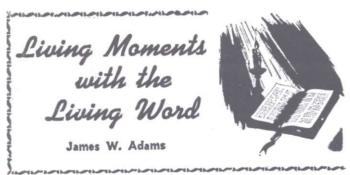
\$7.25

\$5.00

THE PRECEPTOR COMPANY
P. O. Box 187
Beaumont, Texas 77704

THE PRECEPTOR MAGAZINE
Post Office Box 187
Beaumont, Texas 77704
Return Postage Guaranteed





Purely Personal

Paul in writing to the churches of the New Testament era often gave accounts of his work among those churches. He quite evidently believed that such contributed to the

edification of the saints where those letters might be read. This article is written by reason of a move which will have been made by this writer before its publication.

The Work In Nacogdoches

The Mound and Starr congregation in Nacogdoches with which I presently labor

is one of the best. Though not a large church—probably two hundred fifty members—it is a good church, devoted to the truth, and active in the Lord's service. I have labored twice with this congregation—the first time in 1957-58 and this time since September 1st, 1965, about seven years in all. I sincerely believe that our relationship has been as good as will be found anywhere, and I leave with nothing but love and respect for all and by my own choice based on reasons purely personal.

The church presently has five elders and eight deacons—three elders and five deacons having been chosen during the past two years with no significant problems connected with their installation. The attendance and membership levels have been consistently maintained despite great activity on the part of two comparatively new "liberal" congregations in the city and a growing and comparatively

new faithful congregation on Lenwood Drive in the south part of the city. There is a warm spirit of brotherly love and interest existing between Mound and Starr and Lenwood. Brother Oliver Murray has recently become the evangelist of the Lenwood congregation.

Nacogdoches is a college town, the home of Stephen F. Austin State University. In answer to the challenge of some 9500 students on the campus this year (a growth of some two thousand in the past five years) and years past, the Mound and Starr church supports a full time preacherteacher in addition to the regular evangelist. Brother Harold Tabor is presently that man and has been for the past three years. He is doing an excellent work among the college students and with the congregation. He teaches Bible classes in our building which are recognized for college credit by the university, directs the singing for the congregation, counsels students in spiritual matters, teaches classes in our regular program for other members of the congregation, and preaches when the evangelist for the congregation is away in meetings. Brother Tabor and I have had a most pleasant and mutually profitable relationship without a single unpleasant incident for three years. Harold,

Dorothy, and their children are a wonderful family. We love them and respect them for their works sake. Harold

See Personal, page eleven

VOLUME 19 SEPTEMBER, 1970 NUMBER	11
In This Issue	
Editorial, A Problem,	
Stanley J. Lovett	2
Faith, W. L. Wharton	3
A Concentrated Weekend Series,	5
James R. CopePage	3
"Woman's Liberation,"	4
Irene Sowell Foy Page Does The Religion of Christ Change?, No. 5,	4
Bob Franks Page	5
Departures From The Faith,	
John L. Nosker Page	6
Fellowship, O. B. ProcterPage	7
Hate Our Faith,	,
Ron Halbrook -Page	8
Hither Thither Yon, Jim C. McDonald Page Chart Sorres Simplicity Of The County	9
Chart Sermon, Simplicity Of The Gospel, Danny A. Brown	10

The Precentor Magazine

Stanley J. Lovett
Editor
4123 Valleyfield Drive
San Antonio, Texas 78222

TERMS OF SUBSCRIPTION

In the United States and possessions; 1 year—\$3.00; 2 years—\$5.50; 3 years \$8.00; 4 years—\$10.50; 5 years—\$13.00; per year in advance.

In clubs of five or more at one time (new or renewal). \$2.60 per year each in the United States.

Thirty issues per month sent to persons of your choice for \$7.50 per month.

Address all communications concerning subscriptions and changes of address to The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 or telephone Area Code 713, Number 866-2961.

YOUR ADDRESS

We cannot be responsible for delivery of your paper unless you keep us informed as to your correct address with zip code number. When changing address be sure to send both you old and new address.

SECOND CLASS ENTRY

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

OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publication and Business Office of Publisher, P. O. Box 187, Beaumont, Texas 77704. Published monthly at Beaumont, Texas. Printed by The Preceptor Company.

Display advertisements: \$3.00 per column inch; V^* page-\$12.00; % page-\$20.00 and full page - \$35.00.

SUBSCRIPTION BLANK

Yes, enter my subscription to THE PRECEPTOR

Name Address

Save On Long Term Subscriptions

- 1 yr. —3.00 4 yrs.—10.50
- 2 yrs.—5.50 5 yrs.—13.00
- 3 yrs.—8.00
 - New
- Renewal

THE PRECEPTOR

P. O. Box 187 Beaumont, Texas 77704



0

A Problem

For about a score of years we have been engaged in what has been called "The Institutional Controversy." As the dispute passed through polemic, apologetic and, regrettably at times, eristic phases congregations began to divide. This heart-breaking process continued until lines of division became static and it appears they shall continue in the future about as they now are.

In instances, for conscience sake, it became necessary for brethren to withdraw and form other congregations. They could not remain with a church which supported from its treasury works they held to be without Biblical authority. The results was much heartache and sorrow on the part of brethren who were forced to separate from those with whom they had worked and worshipped but who could no longer do so for truth's sake. The division is now and for some time been complete.

Generally, brethren who were forced out have fared well in the forming of other congregations. They have grown in grace and in numbers. This has been accomplished through much labor and sacrifice. The future appears bright and encouraging.

Many of the new congregations thus formed were small compared to the churches from whom they separated. Some are still small in numbers by any standard by which one might wish to compare it.

It is well-known by informed persons churches which practice local autonomy experience more divisions than those which are controlled by centralized power. Freedom under God is more precious than uniformitarianism. The former is of God. The latter is of man.

We view as a distinct evil the present tendency of some small congregations to proliferate and in some instances, for the proliferation to proliferate.

It is this writer's opinion that much of the discord in some of the smaller churches comes as a result of some persons suddenly being projected into positions of both prominence and responsibility who formerly had little or no responsibility in such matters. Tragically enough some of these brethren lack sufficient knowledge and judgement to lead a congregation into both righteousness and peace. Likewise there are some who apparently lack the necessary experience or the will to steer brethren into paths of rectitude. Some, as a result of this sudden elevation to prominence and significant place have become puffed up (Continued on page 11)



Faith

Now faith is assurance of things hoped for, a conviction of things not seen" (Heb. 11:6). "Now faith cometh of bearing and hearing of the word of God" (Rom. 10:17).



"For we walk by faith and not by sight" (2 Cor. 5:7). These are not disjointed ideas. They constitute a part of the many affirmations and assurances in the scriptures as to what faith is and what it does.

Sometimes men say that faith requires us to lay aside our reason. I beg your pardon, it never does. It is about faith and reason as it with birds that both run and

fly. A turkey that runs around in the woods never rises suddenly. It first runs on the ground until it gets sufficient momentum to enable it to rise and fly. Reason is like the legs that run on the ground, and as soon as you come to the end of the earth, if you need more, and you have faith, lift your wings and you can fly. But one follows the other so that faith can never be said to be coincident with reason. Reason is that faculty which knows things so far as they can be known, and up to the point to which they can be found out, you are free to use it, and, when you get to the end of knowing if you have faith, then fly. All beyond is the region of faith and that rests not upon reason but upon the divine assurances. Faith takes cognizance of things that are not within the realm of knowing. Whence came man? What is he and whence is he bound? These are all matters to be accepted not upon knowledge but divine testimony. Can we be sure?

Once, as a boy, I stood upon a mountain and saw a thunderstorm enter the valley. Before, it was all bright; centerwise it was black as midnight, and I could see the fiery streaks of lightning striking down through it; but behind the cloud-for- I could see the rear-it was light again. In front of me was that mighty storm hurtling through the sky; before it I saw the sunlight, and behind it I saw the sunlight; but to those that were under the center of it there was no brightness before or after it. They saw only the thunderstorm and felt the pelting rain, and they were enveloped in darkness and heard the mighty rush of winds, while I, who stood afar off, could see that God was watering the earth and washing the leaves and preparing the birds for a new outcome of jublice, and giving to men refreshment and health. So I conceive that our human life here with its sorrows and tears, as compared with the eternity that we are going into, is not more than the breath of a summer thunderstorm; and if God sees that our experience in this world is to work out

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

an exceeding great reward in the world to come, there is no mystery in it to him.

Ten thousand experiences in this life seem to us to be as rudely dealt with as an apple tree when all the blossoms are stripped from it; and yet, after the blossom is gone the germ it left and all the season is before it. The old farmer does not care much about blossoms, not being sentimental, but he says, "Boys, I am going to have apples." He has sense enough to live, not by sight but by faith; not by what is but by what he believes is coming.

A Concentrated Weekend Series

James R. Cope

After almost 15 years of Lord's day and mid-week teaching and preaching with two different churches plus numerous full week gospel meetings over the country, I have resolved to change the nature of my gospel work schedule beginning late this summer. In addition to holding some 10 or 12 protracted meetings annually, I am planning to move into what may well be described as "A Concentrated Weekend Series," in which I have worked with considerable success. I have had many favorable comments regarding the desirability of such a "change of pace" differing somewhat from the usual two times on Sunday appointment and the regular protracted meeting.

This particular type arrangement is designed basically for the edification of the church. Under ordinary circumstances it calls for two or three meetings on Saturday morning, afternoon and night (either morning or afternoon could be eliminated if local circumstances suggest such). Sunday's lessons would involve a combination of classes from junior high level through adults plus the two regular Sunday services and a mid-Sunday afternoon service also. Under some circumstances where there is not an unusual amount of conflict between the Friday night service and local school programs, the series might even be introduced with a Friday night meeting. Circumstances would necessarily govern this. These arrangements would allow for six, seven or eight lessons within a maximum 48 hour period, or a little over 30 hours if the Friday evening period is disregarded. In the ordinary protacted meeting without day time meetings, this arrangement allows approximately the same total number of services as would ordinarily be held. (A covered dish dinner on either or both days at a park or some similar place might be desirable.)

This particular arrangement can be of real benefit to a congregation if planning is made well in advance of the scheduled dates. The usual activities peculiar to a weekend, such as shopping, lawn work, golfing, fishing, etc. would need to be eliminated or provided for at other times. Thus, the undivided attention of members of an entire local church can then be centered upon the particular studies under consideration. The time schedule makes desirable a basic theme throughout such meetings. The lessons, of course, can be varied according to local needs. For example, a series on "Evidences of Christianity"; "The Nature of the Church — Its Government, Organization, Work and

See Weekend Series, page fifteen



"Woman's Liberation"

The "signs of the times" among women should be the cause for the concern of all faithful Christians. The "signs" point to a desire on the part of women of the world and

of Christians who are of the world to be free from all restraints God has given them. Yes, this is one of the signs of worldliness in the church, freedom from a life that might be called "feminine," either in work or in appearance.

What Is Meant By "Woman's Liberation"?

Generally speaking, it is a desire on the part of woman to break away from the bounds and limitations of the area of service, of opportunity, of privilege, and even of dress for women as designed by the Creator. She has become sufficiently bold to assume that she can devise her own way of life. This trend has not come up overnight. For the last few years it has been increasingly difficult to get young women to attend weekly Bible classes for them taught by the older women, as designed by God. Their usual excuse is, "I work," meaning by that, "My husband cannot supply all our wants so we have the "two pay-check system." This is a growing trend among members of the church so should concern all Christians. This is prevalent, in homes even where there are young children or babies. As women increasingly enjoy this freedom from home duties and responsibilities they are demanding equal job opportunities and equal pay with men. To make this possible, they are demanding twentyhour round-the-clock child-care centers. Such trends bespeak gross ignorance of the God-given purpose for women, or gross disrespect for the Word of God. This shows too that it is not in women to direct her steps, as was recorded by Jeremiah with respect to mankind: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

What Is The Solution To The Problem?

The only answer to the problem lies in our unchangeable Creator's original design for woman. "The Lord God said, It is not good that the man should be alone, I will make him an help meet for him." To meet man's need, God took a rib from man and "made he a woman, and brought her unto the man." What a cheapening it is of that lofty God-given privilege and responsibility to help man when woman puts herself in the market with man to vie with him in work and in salary!

Irene Sowell Foy — Former long time public and private school teacher. Teacher of women's Bible classes and Staff Writer for The Preceptor Magazine, 1104 Caldwell Lane, Nashville, Tennessee 37204.

In what respects is she to "help man"? The answer is: She is to help him in all that, is good. That only is good which is authorized by God for God only is good and all good is from Him. In Titus 2:4, 5 the aged women are told to teach the young women: "to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." How can a young woman express her love for her husband by selling her skills and abilities on the money market? How can she help her husband to "grow in grace and knowledge of our Lord and Saviour Jesus Christ" when she is not taking time to feed herself on the bread of life and grow thereby. How can she say she loves her children when her mind is filled with business transactions in which she is engaged with no time to study her children's needs, no time to hear her children's problems, and no time to study the Book to find answers to their problems.

God, in His wisdom, did not duplicate man when He made woman. He made her to complement man. In so doing He made possible the union that should characterize the marriage relationship. She is to supply that which he lacks, thus complement him. When woman showed her weakness to be deceived, God said, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Under the direction of the Holy Spirit, Paul wrote in 1 Corinthians 11:3, "And the head of the woman is the man." In Ephesians 5:22, 23, one finds God's plan for woman in relation to man, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is head of the wife, even as Christ is head of the church." As to Christ's headship of the church we read in Colossians 1:18, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all thing! he might have the preeminence." In writing to Timothy, Paul said, "But I suffer not a woman to teach, nor to usury authority over the man, but to be in silence. For Adam was first formed then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

Since God's original design for woman was that she be a "help meet for man," we know that help is to be for man's good. God only is good so goodness emanates only from Him. He planned then that woman help man to be good and to do good. Did she help him to do good when See Liberation, page eleven

(Reprinted In Three Volumes — —

MACKNIGHT ON THE EPISTLES

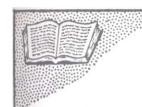
This is a literal translation of all the New Testament Epistles from the Original Greek, accompanied by the author's commentary in a parallel column. Copious notes gives the conclusions of MacKnight's thirty years of diligent study and research.

Three Volumes — \$29.95 NOW AVAILABLE FROM

THE PRECEPTOR COMPANY

P. O. Box 187

Beaumont, Texas 77704



Does The Religion Of Christ Change?

Number Five

Bob Franks

Our discussion continues with the question: Does the Religion of Christ Change? I have tried to make it clear in this series of studies thus far, that the cause of division



in the religious world today is man changing God's law. The Truth is absolute: it does not change. Man has left the Truth and established laws of his own. The majority of people in the world have followed in the footsteps of ancient Israel. Isaiah said of them: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath

laid on him the iniquity of us all" (Isa. 53:6). This is the trouble today; man has turned to his own way and is not willing to follow God's Way. We do not have the wisdom to devise our own plan of salvation. In the long ago Jeremiah the prophet said: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). Solomon warns us about the futility of following man's way when he said: "There is a way which seemeth right unto a man: but the end thereof are the ways of death" (Pro. 14:12). We have heard the statement many times that one can join the church of his choice. Friends, we need to be interested in what God chooses and be willing to submit completely to His will in all things. We are trying to lead all men back to the Bible and show them that the Bible way is the only safe course we can follow.

Once again I want you to notice our text which we have used in all of our lessons on this subject. In Heb. 13:8-9 we read: "Jesus Christ the same yesterday, and today, and forever. Be not carried about with divers and strange doctrines ..." We shall continue to affirm that because Christ does not change, His religion does not change. If any change is made in the religion of Christ, man makes it and not God.

I want to show how man has changed the law of God concerning baptism. Our discussion will involve only what is called the "mode" of baptism. We are told in the religious world that either sprinkling, pouring or immersion is acceptable to God. I want to say at this point without hesitation that immersion is the only form of baptism acceptable to God. Actually immersion is not a mode of baptism, immersion is the only thing that is truly Bible baptism authorized by God. Sprinkling and pouring were introduced by man as substitutes for what the Lord has commanded in His Word. First, I want to show that immersion is the only form of baptism that the

Bible authorizes. In Romans 6:3-4 Paul says: "Know ve not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Also in Col. 2:12 Paul said: "Buried with him by baptism, wherein also ve are risen with him through the faith of the operation of God, who hath raised him from the dead." In both these passages, Paul says that baptism is a burial. If you were to look up the word burial in the dictionary, you would find such synonyms as conceal, cover, entomb, hide, inter and etc. to express its meaning. Sprinkling cannot possibly cover a person and therefore he must be immersed in order to be buried. The noun form of the word baptize, which is baptism, was translated from the Greek word "baptisma" which according to Greek scholars means immersion, submersion or emergence. The verb form "baptize" means to dip as the Greeks dipped a garment. in dye to color it. All reputable Greek lexicons and dictionaries give this meaning. There is not one Bible scholar in the world who will deny that the original meaning of baptism was immersion. In practically all Bible commentaries written by men of different denominations, they say that the "ancient mode of baptism was immersion." The pictures we sometimes see of Christ standing in the Jordan river with John pouring water on His head comes from the imagination of men and not from God.

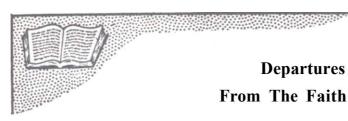
All of the Bible examples we have of people being baptized indicate that, they were immersed. For example, we read in Acts 8:26-39, the account of Philip the evangelist baptizing the Ethiopian eunuch. After the eunuch had confessed that Jesus Christ was the Son of God, the record says that "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more and he went on his way rejoicing." Both the preacher and the candidate for baptism went down into the water. This does not fit the description of one being sprinkled.

There is no example or even a hint of one being sprinkled for baptism in the New Testament. We have to turn to secular history to learn of its origin. The following quote is from the "Edinburgh Cyclopaedia" or Encyclopaedia as we call it today, and I have taken it from the "History of Reformation Movements" by Rome.

"The first law of sprinkling was obtained in the following manner: Pope Stephen II, being driven from Rome by Adolphus, King of Lombarda, in 763, fled to Pepin, who, a short time before had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Britany, consulted him whether, in case of necessity, baptism poured on the head of an infant would be lawful. Stephen replied that it would. But though the truth of this fact be allowed—which, however, some deny—yet pouring or sprinkling was admitted only in cases of necessity. It was not until the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however sprinkling was never practiced in ordinary cases till after the Reformation (about the middle of the sixteenth century). From Scotland it made its way

See Religion, page twelve

Bob Franks — Preacher for the West Side congregation: 6110 White Settlement Road; Fort. Worth, Texas 76114.



John L. Nosker

Contents of a bulletin of a "First Christian Church" in an Ohio Valley city only a few miles from Bethany, West Virginia, home of Alexander Campbell, one of the leaders of the Restoration Movement, reflect clearly and definitely just how far those who once espoused New Testament Christianity may drift when they depart from the scripture as the only rule of faith and practice.

The order of worship for the date of the publication included such items as: The Prelude, Choral Introit, The Responsive Reading, Gloria Patri, Choral Response, Violin Solo, The Offering of Gifts, Pastoral Prayer, Words of Institution, Congregational Response, The Postlude, Toccato Pontificale. Coming events advertised included an Official Board Meeting, Choir Rehearsal, and meetings of Groups No. 3 and No. 4. Also to come were such important (?) affairs as the Annual Bazaar and Soup and Sandwich Day, sponsored by Christian Woman's Fellowship featuring homemade candy, baked goods, craft items, etc.; something for everybody. An astounding announcement informed the membership that the Thanksgiving Union Service would be held at the Temple Beth El. The Padre's Corner seemed to be a letter from the preacher who signed himself, "The Padre." (Wonder if he ever read the words of Jesus, "And call no man your father upon the earth: for one is your Father, which is in heaven"? Matthew 23:9.)

While the exact history of this Christian Church is not known, it is safe to assume that at one time it was a church of Christ, worshipping after the New Testament order, and engaging only in those works authorized by Holy Writ. To find the group now engaging in activities so obviously of human origin suggests the question: "How could this happen?" The answer is simple: At some point in time, the brethren comprising the congregation failed to respect the authority of the scripture, false doctrine was preached, the church permitted it and as a result of spurious teaching, unauthorized practices were inaugurated. The first departure in such instances usually took the form of a subscription from the treasury to a missionary society, next followed the introduction of instrumental music, and both were quickly followed by many activities — both in worship and work — borrowed from the denominations. Thus, the candle of New Testament churches, one after another, flickered, faltered and died.

The attitude of brethren throughout this past century or more, during which the fruits of heresy have been so obvious, should serve as a lesson for us today. These postures may be classified in this way: (1) indifference, a little (?) thing like an instrument in worship or a contribution to an organization other than the only one named

in the New Testament could do no harm; (2) belligerent sponsorship of the schemes of men without regard for teaching of the Bible, or the silence thereof, concerning the innovative practices; and (3) the attitude of the faithful, humbly satisfied with that which is written and willing to stand for the eternal truth. Those comprising the first-named group, the indifferent, were by far the greater in number, and it was this group which didn't care whose failure to stand for the truth gave the advocates of "new" things the support to debauch the right ways of Jehovah.

For the past twenty years or more the church has been passing through another period in which the same attitudes have been prevalent. The remnant left after the great digression of the nineteenth century succeeded in restoring, and congregations by the hundreds worked and worshipped according to the divine pattern. Then again came the forces interested in borrowing from the sectarian world, more concerned about great programs than the authority of the word of God, intent upon promoting brotherhood projects and institutions sponsored and financed from the storehouse of the Lord.

The same results have ensued: strife, digression, and division. Once again the indifferent, who fail to see the need for taking a stand, made the decision, the wrong decision. The divisive few took over in one church after another, and those who were determined to hold the line against innovations have had to stand alone or in small numbers in many cases.

If present day practices of a "Christian" church don't serve to impress faithful souls with the results of departing from the New Testament as the only rule of faith and practice, what will? From the New Testament one learns that he worships and serves the Lord in the church nothing more, nothing less, and nothing else. That excludes a union service with all the sects in a town and with the Jewish rabbi conducting part of the service. (The rabbi, of course, denies the divinity of our blessed Saviour.) That excludes the annual bazaar and soup and sandwich day. See Departures, page fifteen

CENTRALIZED CONTROL OF CHURCH RESOURCES By Cecil B. Douthitt

NO CONTROL DE LA CONTROL D

A 52 page booklet on issues that have disturbed churches in recent years. This booklet discusses the following topics:

- 1. Origin and growth of centralized control.
- 2. How churches may do their evangelistic and benevolent work.
- 3. How a church may obtain funds for its work.
- 4. Conditions under which one local church may send funds to another church.
- 5. When an example is binding.
- 6. Questions answered regarding benevolent work, and many other church related subjects.

Price per copy 300

Four or more, per copy 250 ORDER FROM

DOUTHITT PUBLISHERS

P. O. Box 752

Fort Smith, Arkansas72901 Variore a compression de la compressión de la co

John L. Nosker—1207 Peachtree Blvd., Richmond Va. 23226



Fellowship

O. B. Proctor

"Brother Proctor: would you send us some scripture about not having kitchens and or "fellowship halls" in the church building or supported by the church. Would sure appreciate it if you could send them to us this week. As you well know many congregations are leaning this way."

First, we should remember that purely social functions are no part of 'church work." Such are the responsibility of the home and individuals. "Fellowship halls" are really nothing more than a place to entertain and to eat. We should keep the issue clear. There is nothing wrong with Christians eating together. No one so far as I know objects to this.

The issue is: "Is it scriptural to take money from the church treasury to provide recreational facilities for the purpose of entertaining young and old? Many churches today are practicing this today for at least two reasons: (1) The homes, generally speaking are not willing to assume the responsibility and, (2) churches are putting forth desperate efforts to compete with denominational bodies and to "hold" their young people.

We should remember that it is the responsibility of those who are contending for these things to furnish scriptural authority or proof for their practice. I object to them on the same grounds that I object to the Missionary Society and the use of instrumental music in praising God and many other things that are being practiced today. THERE IS NO SCRIPTURAL AUTHORITY FOR THEM. If they who are contending for them should say, "The Bible says nothing against kitchens and fellowship halls in the church building." I would reply, "The Bible says nothing directly against instrumental music in worship." But we are guided by what the Bible says, not by what it doesn't say. Think about the term "fellowship" as it is used in the New Testament. The word means: "Communion, joint participation; the share which one has in any thing; used of the intimate bond of fellowship which unites Christians" (Thayer) The church of our Lord is spiritual in nature and is designed for the spiritual needs of man. New Testament fellowship has to do with the relationship of Christians with one another and with God, Christ and the Holy Spirit This fellowship manifests itself in about three ways: (1) In preaching the gospel; (2) in the edification of the saints; (3) in the benevolent work of the church. Read Acts 2:42; 1 Cor. 1:9; 2 Cor. 8:4; Gal. 2:9; Phil. 1:5; Phil. 2:1; 1 John 1:3, 6,7.

We are not to fellowship: (1) Demons, 1 Cor. 10:20; (2) Iniquity, 2 Cor. 6:14; (3) Works of darkness, Eph. 5:11.

Note:

(1) Fellowship in the gospel: Phil. 1:5; Phil. 4:15, 16.

- (2) Fellowship in edification (Teaching, worship): Acts 2:42; Matthew 28:19, 20.
- (3) Fellowship in benevolence: 2 Cor. 8:4; Romans 15: 25, 26.

As we study these passages on fellowship we learn that it is limited in scope and in the manner in which it manifests itself.

The church has a responsibility to young people:

(1) To teach them the truth in reference to the Bible, See Fellowship, page fifteen

New Church In Orlando, Fla.

James P. Needham

After seven and a half years with the Expressway church in Louisville, Ky., I have moved to Orlando, Florida for the purpose of beginning a new work in Altamonte Springs which lies just North of the city of Orlando. This work is the long-range planning on the part of the Par Ave. church.

I had a rather heavy schedule of meetings to finish for the year, so we made plans to begin our new work on December 14, 1969. At our first meeting we had 65 present, and a contribution of \$467.00. We have now been meeting about two months, and our average attendance on Sunday morning is about 70, with contributions averaging about \$400 per week. We have been self-supporting from the beginning and plan to be so even after we enter our new building, even though the Par Avenue church has agreed to underwrite the preacher's salary, if needed

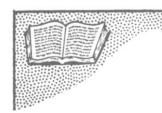
The Par Avenue church has made long-range plans for this new work. They bought and paid for a \$23,000 lot, and transferred about \$54,000 to the building fund when we began. We have just received our plans for our new building, and hope to have it under construction within the next few weeks. The auditorium will seat 270, with 10 class rooms, preacher's study and work room. Cost is roughly estimated at \$80,000.

The new building will be located at 600 Palm Springs Dr. in Altamonte Springs. We will be located just North of Highway 436 which is very busy outer belt to the east of Orlando. We will be just East of where Highway 436 intersects Interstate 4, North of Orlando. We feel that this is a splendid location. Already large development programs are under way in our area, both commercial and residential.

We are presently meeting in the Woman's Club of Casselberry, which is about 3 miles East of our lot.

The Palm Springs Drive church is made up of a wonderful group of people. We have a fine spirit of enthusiasm and cooperation, and we are determined to develop this into one of the finest works to be found anywhere. We hope you will visit us when you come our way, and pray for our prosperity in the work of the Lord.

James P. Needham, 1600 Oneco Av., Winter Park, Fla. 35789



Hate Our Faith?

Ron Halbrook

When a soldier is taught, to hate his enemy, he will seek to destroy him. A person who hates sin will eliminate it from his life. The housewife who hates mice in the home

may seek to starve the rodents out by storing food in tightly sealed containers.



That which we hate, we often desire to destroy. Since the communists claim to hate "capitalism," they have openly declared to the free world, "We will bury you!" Judging by daily attitudes and actions, it appears that many of us who wear the name "Christian" are bent on

destroying, eliminating, or starving our faith in God Almighty. For this reason, I raise the question, "Do we hate our faith?"

Is this really a senseless question? We all recognize that faith is not planted by the direct operation of the Holy Spirit: we quickly remind our religious friends that "faith cometh by hearing . . . the word of God" (Romans 10:17). Why then do we hear "Christians" (?) arguing over worship service and Bible study attendance? "You can not tell me I will be lost in hell for not attending Sunday evening worship or Wednesday night Bible study and prayer meeting!" Some of us who do attend Bible study classes never make a comment, seldom ask a question, and easily soothe our conscience by thinking, "I work hard all week and need some recreation time; I do good just to get here at all; I can not study my Bible lesson at home!"

Parents are taught by the inspiration of God to raise their children "in the nurture and admonition of the Lord" (Ephesians 6:4). Thus, the seeds of faith may be planted in growing children. Some parents seem to hate even their children's faith! "The sincere milk of the word" (1 Peter 22:2) is needed for a growing faith. Some parents put spiritual food completely in the background of daily life, thus strangling and starving their children's faith. Then when a child gets in serious trouble or grows up and deserts the Lord, the alarmed parents mutter, "I just do not understand why John would do a thing like that! He is such a 'good' boy, and I always took him to Sunday morning worship service." But, how many spiritual meals were prepared and served IN THE HOME?

Many young people seem to have lost their sense of values; many abandon all hope in life at an early age. A recent magazine article which discussed the upcoming generation was entitled, "The Twisted Age." Newsweek (March 22, 1965) interviewed college students and found that "Forty-one per cent called themselves agnostics or atheists... today's college freshman learns he can do without... his old ideas about God." The article quotes a

Ron Halbrook — 4708 61st Street, Kenosha, Wisconsin.

typical student who said, "Premarital sex is accepted"; it is no longer condemned as sinful, not even by "many contemporary chaplains." On page 58 we read, "Nearly two-thirds of all college students interviewed in the NEWS-WEEK survey said either they or their friends have cheated." The son of the renown actor Charlie Chaplin recently said on his nineteenth birthday, "I have never found any one thing in life that matters more than any other thing." How many young people today carefully search the scriptures daily with prayer and thanksgiving? Let us who are yet young recognize that without a concrete faith in the living God, "The substance of things hoped for (and) the evidence of things not seen" will fade from our view. The habits of Bible study we are now developing may soon make the difference between forsaking the Lord as Demas or being "kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5). Let us begin to drink fully of the wisdom and knowledge of God from day unto day, lest we com? to treat our faith as though we hated it! "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Peter 1:11).

FILL OUT THE FOLLOWING FOR A LISTING ON THE

Directory Page

Three Dollars Per Month

City & State

Church

Address

Bible Study Time:

Morning Worship Time:

Evening Worship Time:

Wed. Bible Study Time:

Evangelist

Other Information:

Signe

An entry will help those who are traveling or moving to know of the church in your area.

SEND TO:

THE PRECEPTOR COMPANY

P. O. Box 187

Beaumont, Texas 77704

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.

Two were baptized during September at the Locust Grove church in Oklahoma — Two were baptized at the Mt. Olive church near Williams. Indiana in late August-One was baptized in early July at the Ellettsville. Indiana church — One was baptized in early August at the Cedar Ave. church in Moundsville. W. Va. — One was baptized in Austin, Indiana recently — One was baptized during July at Fountain Run, Kentucky —
One was baptized during August at the Spring and Blain church in St. Louis, Missouri — Three were bap-tized in July at Floral Heights in Wichita Falls, Texas — One was baptized in late July at Piketon, Ohio -Two were baptized recently near Murray, Kentucky — Two were baptized in August at the church in Steele, Missouri — Three were baptized at Stone Street church in Jonesboro, Ark. — Two were baptized in late June at the Main Street, church in Tustin, California — One was baptized in Milbridge, Main in July — One was baptized in a recent meeting at Poteau, Okla. with the Front Street church-One was baptized during July at the Manslick Road church in Louisville, Kentucky — Three were baptized in July at the Huffman Street church in Birmingham. Ala. One was baptized in July at the Arch Street church in Little Rock, Ark. — One was baptized during late July at the Mt. View church in San Bernardino, Calif. — Six were baptized during July at the Embry Hills church in Atlanta, Ga. — Two were baptized during August at the Preston Highway church in Louisville, Kentucky — Two were baptized during August at the Expressway church in Louisville, Kentucky.

The Willow Glen church near Central City, Kentucky held a late Aug. meeting with Richard Pentecost doing the preaching — Guy McDaniel held an August meeting for the Hueytown church in Birmingham, Alabama — Pete McKee at the Summiton, Ala. church; Granville Tyler held an Aug. meeting at Mt. Olive, Ala. and Curtis Flatt was with brethren at. Shannon, Alabama also in an August meeting— Vestal Chaffin held an August meeting for the Powers Ferry Rd. church in Atlanta, Ga. — Byron Conpey held a September meeting for the Covington, Georgia church and E. C. Owen holds an October meeting for the

Jonesboro, Georgia church - Eugene Britnell held a September-October meeting for brethren at Deer Park, Texas — Ward Hogland held an Aug. meeting for the Douglass Hills church in Louisville, Ky. — F. O. White held a meeting in August for the Fountain Run, Kentucky church — Johnie Edwards held a September meeting at. New Castle, Ind. - Bill Crews held a September meeting for the brethren at Herty, Lufkin, Texas — Billy Moore holds a late September meeting for the St. Joseph, Missouri brethren — Aude McKee held a September meeting for the Ky Lake Road church near Murray, Kentucky — a late September meeting for the Clay Street church in Paducah, Kentucky; and has an early October meeting with brethren at Johnson City, Tenn.— Herbert Knight held an August meeting for the Griffith. Indiana brethren - Hoyt H. Houchen held a late August meeting for the Woodland Heights church in Brownwood, Texas.

Rov Cogdill held an August meeting for the Inglenook church in Birmingham - Harold Sharp was with brethren at 9th Street in Bessemer, Ala. also in August — Bill Hall held an August meeting for brethren at Ave. E. and Quintard in Anniston, Ala. -Ed. Harrell held an August meeting for the Riverside Drive church in Nashville, Tenn - Homer Hailey held an August meeting for the Fairview church in Garden Grove, Calif.— Colly Caldwell held a late July meeting for the Mt. Zion church near Mt. Pleasant, Tenn. — Guy Roberson held a recent meeting for the Mooresville Pike church in Columbia, Tenn — Colly Caldwell held a recent meeting for the Ewing Lane church in Nash-ville — J. B. Grinstead held a Sept. meeting for the Knob Fork, W. Va. brethren — Johnie Edwards held an August-September meeting for the Meadowbrook Drive church in Seymour, Indiana - Ed Harrell held a September meeting at Spring and Blain in St. Louis — James P. Miller

held an early October meeting for the Sixth Ave. church in Pine Bluff, Arkansas — Bill McCuistion held a Sept.-Oct.. meeting for the Imhoff church in Pt. Arthur, Texas — James P. Miller held a September meeting for the Valley Station church in Louisville — Harold Fite held a meeting in late September at the Bellaire, Houston, Texas church — W. R. Jones was with the brethren at Twin-City in Bryan, Texas in early September.

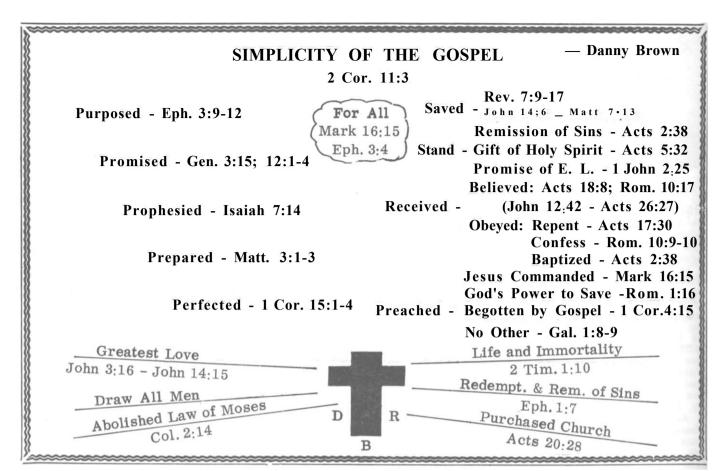
Paul Casebolt held an early Sept. meeting for the Wellsburg, W. Va. brethren — R. J. Stevens held an August meeting for brethren at Rosenburg, Texas — The Venice Blvd. church in, Venice, Calif was in a Sept. meeting with Osby Weaver — Floyd Thompson held a late September meeting for the Sparks, Nevada church — Jack Holt held an early August meeting for the church in Lindale, Texas — W. R. Wharton held a late August meeting for the Teneha Highway church in Center, Texas — Frank Puckett held an August meeting at Cash, Arkansas—Wayne Earnest held an August meeting for the brethren in Weiner, Arkansas—Jim Yopp held a late August meeting for the Nimmons, Arkansas church — J. F. Dancer held a late August meeting for the Mattoon, Ill. church — A. C. Grider held an early August meeting for the Trumann, Arkansas church.

A new congregation is now meeting in San Pedro, California, meeting at the Seventh Day Adventist Bldg., 1536 S. Cabrillo — Jack Gilliland is moving to Corrigan, Texas to labor with brethren there — Dennis Shaver began working with the Rochelle, Ill. church in September — Fred Stacey has moved to Pine Bluff, Arkansas to work with the W. 6th Ave. church — Les Richardson has moved to Granbury, Texas to work with the Lake Grandbury congregation. — A new congregation now meets at the old 3rd Street. Road in Kenwood Elementary School in Louisville, Kentucky — Bob Franks has moved to Ft. Worth to work with the Westside church in that city — George Eldridge has moved to Lafayette, La. to work with the College Street church there.

H. R. Payne, Route 1, Box 120, Comanche, Texas: "The church of Christ, which meets at 605 North Austin Street, in Comanche, Texas, is in need of a preacher. This is a small congregation and can supply only partial support. Call C. W. Godfred, (915) 356-2740 or write church of Christ, 605 North Austin Street, Comanche, Texas 76442."

Sam Binkley, Jr.: "Circumstances which have arisen in connection with the illness of my son-in-law in Athens, Alabama have caused me to believe it wise to cut my stay in Australia short. My wife left three weeks ago to be with them. It is now certain that the period of recovery will be a lengthy one and that our daughter will need our help for quite some time. My plans are indefinite at this time, but I can be reached by mail at 1409 7th Avenue, Athens, Alabama 35611. All correspondents please observe."

Watch for Subscription Special
—Details in November Issue—



The Philippian Work (No. 2)

Wallace H. Little

In the Philippines a few faithful preachers, natives, have for several years opposed the evils of the Philippine Bible College and the so-called American "missionaries" who run it. These humble men individually learned God's truth in the institutional issues by personal study. Each took his stand, most believing they were alone in this. They suffered because of their decisions, but they preferred the praise of God even if this meant that they were thrown out of the synagogue. Today thirteen of these men are fully supported and three more partially so. The remainder still need our help badly. I spent two years in that nation privileged to observe their work and suffering first-hand.

Many churches in that country can still be saved if men are made available to fill invitations to go teach them. Since most of the faithful preachers there must hold secular jobs to provide for their own, they have little time remaining for teaching and less for travelling any distance to visit other churches than the one where they are worshipping. Unless support for these men is forthcoming soon, we are in danger of letting the church in the Philippine Islands go to the liberals by default. Many of these needing preachers can be supported for a month on the money spent on cigarettes in the same period of time by ten pack-a-day Christians. Is your cigarette worth a soul?

Some have asked why Philippine churches cannot support their own preachers, why do these men seek US help? In

the PI there are a few thousand very rich individuals and many millions of very poor. The economic situation is such that it will be many years before these churches can become self-supporting. Contributions today run about six to ten pesos each Lord's Day—it takes four pesos to make a dollar.

Living standards there are low almost beyond description. Houses are "nepa huts"—a small three room building on stilts with a bamboo frame, split bamboo floors and walls with a roof of corregated steel or shocked nepa grass. They are small, have no water or sanitary facilities, no cook stove, no doors or screens. Often they house fifteen or more adults plus children. Pallets are used for beds, there are usually no chairs, tables or eating utensils and only a few cooking implements to be used with the charcoal brazier brought in for cooking. Some few homes have electricity. Rice, the staple is usually eaten with the fingers. Occasionally they'll have a piece of meat or fish. With no refrigeration, children seldom have milk. The death rate is high. It is from this environment that contributions to local churches there must come, and today the money simply is not available to increase current contributions.

The preachers seek financial support from conservative churches and individuals in the US because ours is the only country on God's earth today where the church is strong enough numerically and financially to bear this load—if we give Scripturally. Some will consider this an imposition and a burden—others an opportunity.

Wallace H. Little — Preacher for the church in Marshall, Texas, P. O. Box 1306, Marshall, Texas 75670.

has consistently had from 75 to more than a 100 students enrolled in the college-credit Bible classes. In our regular classes for college students in church services, there is an average of about forty.

During the past five years contributions have grown from about \$400 per Lord's day to \$700 per Lord's day. During the past two years our building has been completely renovated, a new air-conditioning system installed, a new public address system installed, our parking area around our building paved, and a new parking lot purchased and almost paid for. This has been done at an expenditure of about 535,000 dollars and the congregation presently owes less than \$3000.

Mound and Starr is presently helping with the support of three other preachers: Kent Ellis, Bryan, Texas; Robert L. Craig, Austin, Texas; and Bruce James, Alto, Texas. Two meetings are conducted each year plus some special efforts with different speakers each night. Brother Bob Owen, Florida College, Temple Terrace, Florida has been the featured speaker during Religious Emphasis Week activities at Stephen F. Austin State University during my stay here, and did a marvelous job with great credit to the church.

Since spring, we have had eleven or twelve baptisms, five or six restorations, and about six to be identified. Our college students ordinarily do not formally "place membership" (some do) so are not counted as "additions" to the congregation even though they are a very appreciated and valuable asset to our work. We love them dearly and get much inspiration from their presence. Conservative brethren throughout the nation are more and more sending their children to the university here because of the Mound and Starr congregation and its program of work. Of course, we are much interested in seeing this increased. Incidentally, our building is adjacent to the college campus—about four blocks from the administration in the heart of the campus.

Moving To Baytown

I have previously alluded to my leaving Nacogdoches. This will take place on September 14, 1970. We move to Baytown, Texas to begin work with the Pruett and Lobit congregation of that city—a church widely known for its faith and works. My address there will be 600 W. Lobit, Baytown, Texas 77520; telephones: (Church building) Area 713-422-5926; (House) 422-7928. Correspondents will please take notice. I look forward to following such men at

Pruett and Lobit as Bud Irvine, A. Hugh Clark, W. R. Jones, and most recently Hubert Moss.

As I write this, September 3rd, no preacher has been selected to succeed me in the work at Mound and Starr, but I am sure this will soon be done and appropriate announcement made. Whoever he may be, let him be assured there is no reason why any faithful preacher of ability cannot do an outstanding work with the Mound and Star congregation of Nacogdoches, Texas. Though we leave, we have and shall continue to have a fervent interest in the progress of the Lord's work here, hence shall con-

stantly remember the church and its labors in our prayers. We could hardly love people more than we do the people who constitute this church.

Watch for Subscription Special — Details in November Issue

EDITORIAL, A Problem (Continued from page two)

and heady in their new found position. They have never before had this sort of responsibility and lack not only the proper knowledge of God's word to serve and lead as they ought but are also lacking in personal ability to effectively lead. Some exemplify the spirit of Diotrephes rather than of Christ.

Often in connection with such an attitude is the disposition for some brethren to be extra "quick on the draw" in withdrawing fellowship from others in a congregation. That the New Testament clearly teaches the withdrawal of fellowship from those who walk disorderly and will not repent admits of no denial. But some apparently are unwilling to attempt every possible means to restore the overtaken. It is almost a personal matter with some. Love for the souls of those in error appears to be lacking. Longsuffering and patience are unknown.

The disciplinary procedure is the final measure. It's purpose is to save the soul of the offender.

Watch for Subscription Special — Details in November Issue

LIBERATION_____(Continued from page four)

she, being deceived, took of the forbidden fruit," and did eat, and gave also unto her husband with her; and he did eat"? When she departs from God's plan for her she does not help man as God would have her to do.

The Bible is replete with teachings about how woman's behavior, even her dress, may influence man for better or for worse. This idea is given in brief in 1 Peter 3:1-6: "Likewise ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let is not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

We see, in God's plan for the man-woman relationship, the nucleus for home and family life, for He planned that

Why not enter a listing on the Directory Page? The address and time of services of the congregation where you worship may be listed for \$3.00 per entry.

How May A Mother Express Love For Her Children?

Is a mother showing love for her child when she places him in a 24 hour-a-day child-care center as she may go and sell her skills and talents for a few dollars? Is motherhood no more than giving birth to a child? If so she is on a level with lower animal life. Motherhood should mean sacrifice, love, care, protection, direction and security. It means "training up a child in the way he should go." It means standing by the father to help him bring up their child in "the nurture and admonition of the Lord." It may mean suffering for the good of her child. It was mother-love that Mary showed when she was last at the cross and first at the tomb. Mother-love knows no bounds when prompted by love for her child's welfare.

Parents, "While man slept his enemy came and sowed tares." The enemy has sowed in our country influences that are detrimental to home and family life as designed by God. We need to be alerted to the danger and encourage our girls to look to motherhood as a goal rather than thinking so much as a business career. More and more young women are taking over the work traditionally done by men. This they seem to like and are pushing more and more into those areas which will mean robbing the home. Homes of Christians are basic to the life of a Christian for it is in homes that respect for authority is learned as well as unity of family life. It is there they can learn that GOD IS and that His Word is our Way of Life. Some one has designated woman as the "heart of the home." What happens when the heart ceases to function? God in His mercy reached down to woman and lifted her to high honor when He sent His angel to speak these words to Mary: "Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." In Galatians 4:4, 5, we read: "But when the fulness of time was come, God sent forth His son, made of a woman made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Mary, in her submission to God's will, said, "Be it unto me according to thy will." The Record shows that the child "grew in wisdom, in stature, and in favour with God and man."

Departure from God's plan has always and will always bring disorder, trouble, sorrow, and chaos. To this end will "woman's liberation," her so-called "freedom," the "feminist movement," lead. There is only one worthy use for the word "free." This was spoken by Jesus Himself in these words: "Ye shall know the truth, and the truth shall make you free" (John 8:32). This is freedom from the dominion of Satan and the accompanying sorrow, suffering and death. End

Watch for Subscription Special — Details in November Issue RELIGION (Continued from page five)

into England in the Reign of Elizabeth, but was not authorized in the Established Church."

It is apparent from this quote from the pages of history that sprinkling was not generally accepted until the council of Revenna in 1311. We have already shown from the Bible that the early church in the first, century practiced immersion as the New Testament teaches. Who made the change? Was it God? No, my friends, man is the one guilty of changing God's law. Now, division exists over the form of baptism. Those who sprinkle for baptism will admit that immersion is alright and we could all be united on this truth. But they insist on continuing their practice of sprinkling even to the dividing of believers.

The propagation and practice of sprinkling for baptism no doubt continues today because many believe that babies are subjects for baptism. Nothing could be further from the truth. You will not read of a baby being baptized in any way in the New Testament. There is a reason. Only those who believe are proper subjects for baptism. To prove this, please notice the words of Jesus. In Mark 16:16 Christ declared: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Again in Acts 18:8 we find Paul preaching in the city of Corinth. We learn that "many of the Corinthians hearing believed, and were baptized." Other passages could be given to show that the proper subjects for baptism are believers and a baby can not believe. Not only must people believe to be baptized but they must be taught and understand before they believe. In Jno. 6:45 Jesus said: "It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Now, this is too plain to miss. First, Jesus says that one must, be taught of God. In doing so he hears and learns of the Father and comes to Him. Can you imagine a baby hearing and learning of God?

Some passages in the Bible have been perverted to make people believe that a child is born into this world with the original sin of Adam and Eve on his soul. This is the excuse for baptizing babies. I do not have time to go into a thorough study of the original sin now. I want to say, however, that a little child is as innocent and pure and clean as the driven snow when he is born into this world. If he dies before he reaches the age of accountability, he will be saved. We may inherit the consequences of the sins of our parents, but we do not inherit the sin itself. In order for one to be guilty of sin he must transgress the law of God himself. In 1 John 3:4 we read: "Whosoever committeth sin transgresseth the law: for sin is the transgression of the law." Sin is a transgression of the law! Can you imagine a baby transgressing the

law of God? If he cannot transgress the law, he is not a sinner. A baby cannot do this, therefore he is not a sinner. Ezekiel makes it clear that we do not inherit the sins of our fathers. He affirms: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son ... " (Ezek .18:20).

Watch for Subscription Special — Details in November Issue

WOMAN

Her Blessings and Responsibilities

by Irene S. Foy

A Thirteen Lesson Study For Women

CONTENTS

- 1. Blessings and Responsibilities
- 2. Blessings of Wifehood
- 3. The Responsibilities of Wifehood
- 4. Blessings of Motherhood
- 5. Responsibilities of Motherhood
- 6. Responsibilities of Motherhood, continued
- 7. Responsibility To Teach Children That God Is and His Word Is Truth
- 8. Blessings in Christ
- 9. Responsibilities of the Bride of Christ
- 10. Responsibilities of the Bride of Christ, continued
- 11. Responsibility To Share the Truth with Others
- 12. Woman's Responsibility To Help Maintain Unity in the Spiritual Family
- 13. The Setting of the Sun

75c per Copy



With the Beauty of Holiness

LOTTIE BETH HOBBS Gift binding: \$2.00 Flexible binding: \$1.00

> Order From

The Preceptor Company



Out of This

World

Вv

LOTTIE BETH HOBBS

13 Chapters 136 Pages

Gift binding: \$2.00 Flexible binding: \$1.00



of Eve

By

LOTTIE BETH HOBBS

235 Pages 25 Chapters

Gift binding: \$2.95 Flexible binding: \$1.95



Bv

LOTTIE BETH HOBBS

13 Chapters 134 Pages Gift binding: \$2.50

Flexible binding: \$1.00



By

LOTTIE BETH HOBBS

13 Chapters 136 Pages

> Gift binding: \$2.00 Flexible binding: \$1.00

Beaumont, Texas 77704

P. O. Box 187

More

Th

Directory

\$3.00 Par Entry

MERCED, CALIFORNIA	LAS CRUCES, NEW MEXICO	CORPUS CHRISTI, TEXAS
Church of Christ	Panlener Church of Christ	Church of Christ
61 W. 20th Street	1325 Panlener	Hwy. 9 at Lexington
Bible Study	Sunday Bible Study 10:00 A.M.	Bible Study 9:30 A.M.
Evening Worship	Morning Worship	Worship
Wed. Bible Study. 7:30 P.M.	Wed. Bible Study. 7:30 P.M.	Worship
Evangelist: Charles Bailey	R. B. Rankin, Sr., Preacher	Phones: 852-3095; 884-5045
Phones: 722-9127; 722-7967	Ph.: Off. 526-5101; Res. 523-4344	1 10 100 00 2 2000, 00 1 20 10
SANTA BARBARA, CALIFORNIA	AKRON, OHIO	DALLAS, TEXAS
Church of Christ	Church of Christ	Church of Christ
2310 Chapala	640 Thayer Street	8350 Forest Lane
Bible Study	(Two blocks east of intersection	Bible Study
Morning Worship	of routes 5, 8, and 18)	Morning Worship 10:45 A.M.
Evening Worship	Morning Worship 10:45 A.M.	Evening Worship
Phone 965-6646	Evening Worship	Phone: 341-0125; 329-6143
Evangelist: Frank Thompson; 962-0532	James Lovell, Jr., Evangelist	
VENICE, CALIFORNIA	STILLWATER. OKLAHOMA	HARKER HEIGHTS, TEXAS
(Los Angeles area)	Central Church of Christ	Church of Christ
Church of Christ	320 South Husband Street	Forest Hills (Fort Hood Area)
1503 Venice Blvd.	Bible Study. 9:45 A.M.	Bible Study
Bible Study9:45 A.M.	Morning Worship	Evening Worship 6:00 P.M.
Morning Worship 10:45 A.M.	Evening Worship 6:00 P.M.	Wed. Bible Study7:30 P.M.
Evening Worship 6:30 P.M. Thursday, Bible Study 7:30 P.M.	Wednesday Evening 7:30 P.M.	One mile south of Hwy. 190—Amy Ln.
James W. Hester, Preacher	Evangelist: Howard E. Miller Phone: Off. 377-3161; Res. 377-4892	HOUSTON TEVAS
Phone 391-5703		HOUSTON, TEXAS Norhill Church of Christ
MIAMI, FLORIDA	ALVIN, TEXAS	Cottage at Regan (Near Downtown)
Miami Shores Church of Christ	Church of Christ	Bible Study
10275 N E. 2nd Avenue	Westhouse and Lee Streets (5 Blocks west of Hwy 35)	Morning Worship 10:45 A.M.
Sunday Bible Study10:00 A.M.	Bible Study10:00 A.M.	Evening Worship 6:00 P.M.
Morning Worship	Morning Worship 10:50 A.M.	861-7235 or 864-3855
Evening Worship	Evening Worship 6:00 P.M.	KERRVILLE, TEXAS
Roland A. Warren, Preacher	Wed. Bible Study7:30 P.M.	Junction Hwy. Church of Christ
Phone: Off. 758-3036; Res. 758-9845 [^]	AUSTIN, TEXAS	Halfway between Kerrville & Ingram
PASCAGOULA, MISSISSIPPI	Church of Christ	Bible Classes. 9:45 A.M.
Church of Christ	2000 South Fifth at Brodie	Morning Worship
Corner of Chico Road & Scovel Road	Bible Study	Wednesday Evening. 7:30 P.M.
Bible Study	Morning Worship 10:30 A.M.	Elmer Moore, Preacher
Morning Worship 11:00 A.M.	Evening Worship. 6:30 P.M.	P. O. Box 1594 Phone: 257-6345
Evening Worship6:30 P.M. Wed. Bible Study7:00 P.M.	Wed. Bible Classes	LUBBOCK, TEXAS
Evangelist. Ronald V. Lehde	1110110 112 //11	Church of Christ
Phones: 762-9692; 762-2030	AUSTIN, TEXAS	62nd and Indiana Ave.
FAIR LAWN, NEW JERSEY	Church of Christ	Bible Classes 9:30 A.M.
Church of Christ	507 Wonsley Drive	Morning Worship
Plaza Road and Marlot Avenue	Bible Classes	Evening Worship 6:00 P.M.
(The building is located 9 miles West	Morning Worship	Wednesday Evening7:30 P.M. Evangelist: Harold Fite
of the George Washington Bridge.)	Wed. Bible Study. 7:30 P.M.	Phones: 795-9731; 792-4155
<u>Fair Lawn, N. J 796-4497</u>	Robert H. Farish, preacher	
HOBBS, NEW MEXICO	, , , , , , , , , , , , , , , , , , ,	SAN ANTONIO, TEXAS
Southside Church of Christ	BEAUMONT, TEXAS	Church of Christ 1226 Highland Blvd.
1720 S. Turner Bible Classes9:00 A.M.	Church of Christ	Bible Study9:30 A.M.
Morning Worship	720 Major Drive Bible Study9:00 A.M.	Morning Worship
Evening Worship 7:00 P.M.	Morning Worship	Evening Worship 6:00 P.M.
Wed. Bible Classes7:00 P.M.	Evening Worship 6:00 P.M.	Wednesday Evening 7:30 P.M.
C. R. Scroggins, Preacher	Wed. Bible Study7:30 P.M. Evangelist: Danny Brown	Evangelists: Stanley J. Lovett;
Phone: 393-4325 or 393-3726		W. L. Wharton, Jr.; John Witt.
	14—(174)	

Directory

Continued from preceding page

TEMPLE, TEXAS Sunset Church of Christ 2003 South 5th St.

Bible Classes 10:00	A.M
Morning Worship11:00	A.M
Evening Worship 6:00	P.M
Wed. Bible Study7:30	

Bill Hayes, Preacher Phone: 773-1461

WICHITA FALLS, TEXAS
Floral Heights Church of Christ
1814 Buchanan
Bible Classes 9:45 A.M
Worship 10:45 A.M
Worship
Wednesday (Ladies) 10:00 A.M
Wednesday7:30 P.M
Donald Willis, Evangelist
Phones: 322-1650; 723-1296

A.M.
A.M.
P.M.
P.M.

WEEKEND SERIES_____(Continued from page seven)

Life"; "First Principles"; "Prayer"; "The Christian in the Home"; "Daily Living with Christ" and other similar themes. Generally speaking, lessons that pertain to Christians are much more suitable to this arrangement than to non-Christians.

I realize that this is going to be a very rigorous "mankiller" but if I can be of service to my brethren, I shall be glad to help them in any way possible.

Several brethren have said that they wanted to have such a series but since these appointments must, be worked out well in advance I would be glad to hear from churches interested in such with several optional dates as soon as possible. I shall be glad to answer calls for Sunday appointments where brethren feel that I might be of service when not engaged in these weekend arrangements or the usual protracted meetings.

I am somewhat flattered that many brethren have felt I should endeavor to do more of this type work. This arrangement necessarily disrupts Lord's day worship with members of my family yet they are glad that I may this serve if it will benefit the Cause of Christ.

James R. Cope-Florida College, Temple Terrace, Fla. 33617

Watch for Subscription Special — Details in November Issue

DEPARTURES (Continued from page six)

That excludes the choir (even the chorus from one of "our" colleges), the violin solo and the organ. That also excludes a contribution of the Lord's money to a college, doing good work through benevolent societies and missionary organizations (whether called by that real name or by a deceptive term such as some sort of "Herald"). In brief, it excludes everything God left out of the New Testament for the work and worship of the church.

Once the line is crossed and any practice (in work or worship) not authorized in the Word is engaged in, the flood gates are open. There is no stemming the tide. The brethren who compromised with error a century ago encouraged the establishment of an unauthorized sect. The same course in our day is doing the same things again, if it hasn't already done so.

Remember the word of our Lord Jesus who said, "WATCH"! (Mark 13:37).

Forget not that Paul cautions that "the Spirit speaketh expressly that in the latter days some shall depart, from the faith ..." (1 Timothy 4:1).

Watch for Subscription Special — Details in November Issue

FELLOWSHIP (Continued from page seven)

Jesus Christ, origin of man, the church, the work and worship of the church.

- (2) To teach them that the spiritual is more important than the material things.
- (3) To teach them that the salvation of the soul is the most important thing in the world.
- (4) To teach them by precept and example to "fear God and keep his commandments."
- (5) To teach them the true meaning of marriage and the home.
- (6) To see that they have the opportunity to worship God in spirit and in truth.

Watch for Subscription Special — Details in November Issue

PRECEPTOR BOUND VOLUMES

Each volume bound in black cloth with gold imprint. A treasury of good reading.

Now Available

Volume 7- 8 (Nov. 1957 — Oct. 1959)

Volume 9-10 (Nov. 1959 — Oct. 1961)

Volume 11-12 (Nov. 1961 — Oct. 1963)

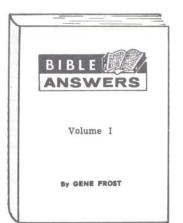
Volume 13-14 (Nov. 1963 — Oct. 1965)

\$5.95 per Volume

There will be no more when

these are gone.

P. O. Box 18T Plece PKING EPT GRATIGION, Texas 77704



Bible Answers

Contains 52 questions of common interest. All questions were submitted by readers of the newspaper articles, and appear as originally penned. The answers are direct, brief, comprehensive, thought provoking, and true to the Bible.

Stiff Back Binding \$2.25

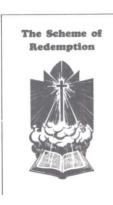
Paper Back Binding____\$1.50

Scheme of Redemption

Written by Danny A. Brown

A booklet of 36 pages setting forth God's Scheme of {Redemption. Suitable to be used as contact or study guide.

1— 50 Copies — 350 each 50—100 Copies — 300 each 100— up Copies — 250 each





Watch for Subscription Special

Details in November Issue

THE PRECEPTOR MAGAZINE Post Office Box 187 Beaumont, Texas 77704

Return Postage Guaranteed



Living Moments with the Living Word



Jamss W. Adams

"Church of Christ Tradition"

We live in a changing world. It is very likely that in the last century more changes have taken place in the world than in the rest of recorded history combined. This



being true, religion could hardly be exexpected to escape significant alterations. The term, "relevancy," has become one of the most popular of theological terms in our time. Almost everything more than a decade or so old in religion is by many regarded as obsolete and irrelevant.

Churches of Christ have not escaped this trend—not even so-called "conserva-

tive churches." From the lips of many professed conservatives we hear the contemptuous retort, "Oh, that is just some more Church of Christ tradition," hence our title.

Ancestor Worship

Most people regard ancestor worship as an all but dead pagan relic of antiquity. Yet millions are what they are in religion solely because it was the practice of their fathers, hence are truly guilty of ancestor worship in the literal sense of that expression. This type of ancestor worship is as old as the human race. Not only did it characterize ancient pagans, but it was one of the errors of backsliding Israel in the days of her decline and fall. A prophet of decadent Israel wrote, "But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgements, nor defile

James W. Adams — Evangelist for the Pruett and Lobit church, 600 W. Lobit, Baytown, Texas 77520.

yourself with their idols: I am the Lord your God; walk in my statutes, and keep my judgements, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." (Ezekiel 20:18-20.)

Nothing is right simply because it is old, nor is it right solely because it was an accepted practice among our pious fathers. In religion the rightness of any teaching or practice is determined by whether or not it is in harmony with the revealed will of God. Paul says, "Whatsoever is not of faith is sin." (Romans 14:23.) In this passage, Paul refers to the subjective faith of the individual. He, therefore, enjoins upon each Christian the responsibility of having personal faith in the rightness of his practice. The faith of father, mother, wife, friend, or church dignitary will not suffice.

Faith, however, is based upon evidence, therefore, one's subjective faith in the rightness of a practice is commensurate in value with the evidence which produces it. In religion, acceptable faith comes only from the word of God. "Faith cometh of hearing, and hearing by the word of God." (Romans 10:17.) It becomes the duty of each Christian, therefore in each generation, to be fully per
See Tradition, page twelve

VOLUME 19 OCTOBER, 1970 **NUMBER 12** In This Issue Editorial, Who Am 1?. Stanley J. Lovett _____Page 2 Blessed Are The Meek, W. L. Wharton, Jr. .____Page 3 Worthy Woman. Irene Sowell Foy __ Page 4 The Religion of Christ Does Not Change, No. VI, Bob Franks Principles of Fellowship, Leo Rogol ... Paul's Prayer for the Saints in Ephesus, Larry Dickins Page 7 Kinds of Apostasy, William C. Sexton Page 8 The Philippian Work. Wallace H. Little _____Page 9 Hither . . Thither . . Yon. Jim C. McDonald _____Page 10 Chart Sermon, "Contribution," Danny A. Brown _____Page 11

The Precentor Magazine

Stanley J. Lovett
Editor
4123 Valleyfield Drive
San Antonio, Texas 78222

TERMS OF SUBSCRIPTION

In the United States and possessions; 1 year—\$3.00; 2 years—\$5.50; 3 years \$8.00; 4 years—\$10.50; 5 years—\$13.00; per year in advance.

In clubs of five or more at one time (new or renewal), \$2.60 per year each in the United States.

Thirty issues per month sent to persons of your choice for \$7.50 per month.

Address all communications concerning subscriptions and changes of address to The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704 or telephone Area Code 713, Number 866-2961.

YOUR ADDRESS

We cannot be responsible for delivery of your paper unless you keep us informed as to your correct address with zip code number. When changing address be sure to send both you old and new address.

SECOND CLASS ENTRY

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

OWNER AND PUBLISHER

Stanley J. Lovett; Office of Publication, 4123 Valleyfield Dr., San Antonio, Bexar County, Texas 78222. Business Office of Publisher, 7720 Wickersham Dr., Beaumont, Jefferson County, Tx. Ave. no. copies each issue, during preceding 12 months, 1,958; Ave. paid circulation, 1,609; Ave. no. copies free distribution each issue, 139; no. copies in single issue nearest filing date, 2100

ARVERTISING RATES

Display advertisements: \$3.00 per column inch; ½ page-\$12.00; ½ page-\$20.00 and full page - \$35.00.

Save On Long T	erm Sub	scriptions	
□ 1 yr. —3.00	☐ 4 y	rs.—10.50	
☐ 2 yrs.—5.50	□ 5 yı	rs.—13.00	
☐ 3 yrs.—8.00			
□ New	☐ Rer	iewal	
THE PRECEPTOR			

P. O. Box 187 Beaumont, Texas 77704

Watch for Subscription Special
—Details in November Issue—





Who Am I?

Much is heard these days about a person's trying to "find himself" or "discover" who he is.

An individual does need to know who he is. The right answer will give necessary motivation and direction to his life. Since man travels this way but once it is imperative that he both knows who he is and also the proper direction to travel.

But on the other hand we think much of the talk about one's "knowing himself" is nothing less than chronic and morbid introspection. It is merely self-centeredness. Such persons ever look into themselves with nothing more than personal curiosity as the motive. It becomes, in fact, a most deleterious situation as they ever peer inwardly. What is especially tragic is the multiplied scores of youth who ever play this game of ever centering their thoughts upon themselves. Its effects upon their lives are noxious. Having no absolute standard by which to properly evaluate themselves, they compare themselves with themselves or with one another. They have no proper rule by which to accurately evaluate themselves. With them there is no absolute criterion.

Thus without star or compass they only can drift without purpose or meaning to their lives.

The only proper and authoritative moral and spiritual yardstick known to man is the word of God.

The Bible gives answer to three basic questions, which, like Banqo's ghost, will not down:

Whence came I?

Whither go I?

How best spend my earthly life?

Inspiration authoritatively declares (1) that man was created by the plastic hand of God; (2) that he is headed for an eternal destiny of either (a) weal or (b) woe; and, (3) that he here and now should prepare for eternity.

Human existence is infinitely ennoble when a person realizes he is the product of the immeasurable wisdom and love of God, his Creator. For he was made in the moral likeness of God. The lofty origin of man gives dignity to the human being and dramatically marks him off different, separate and apart from any other being on this terrestrial globe. Thus, man is a noble being by reason of his origin. (Continued on page 11)



Blessed Are The Meek

"Blessed are the meek: for they shall inherit the earth" (Matthew 5:5). The scriptural use of this term signifies "an inward grace of the soul; and the exercizes of it are

first and chiefly towards God. It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting; it is closely linked with the word humility, and follows directly upon it, Ephesians 4:2; Col. 3: 12..." (W. E. Vine, page 56).

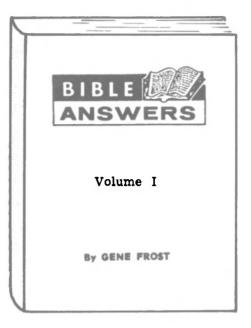
Our English word "meekness" actually does not do complete justice to the Greek term because it suggest something of weakness, mildness, etc., which the Greek does not. Bear in mind it gives emphasis to the attitude of heart rather than to some outward act. Of course the actions are controlled by the heart but it would be possible for a hypocrite to perform an act and lack the quality of heart the act suggests.

Meekness does not imply a quietude of mind in the presence of injuries on account of insensibility; nor from lanquid and weak disposition; nor upon any selfish calculation of advantage, as a politician suppresses his righteous indignation in the hope of more votes, or as a merchant suppresses his disgust at a mean man on the other side of the counter in expectations of bargains: that is not meekness; that is the calculation of selfishness. Meekness is the suppression of all anger, and all cruelty, in the soul itself, on account of one's benevolent desire for the good of another. There is no place in life where a man can so test the force of divine love in himself as to be able to bear with another who is thrusting poisoned darts at his very life. That is meekness; and it is divine.

In the crowd of deceits, meekness in its true colors and dignity towers high toward the heavens in an unclouded sky, white as the snow on Mt. Blanc—but not, like it, unfruitful, frigid and lonely in its dangerous solitude. For, white as snow, it is as warm as a summer shower. It is not bloodless; it is not useless, though it is calm; it is not torpid, though it is peaceful; it is not without power, though it is at rest. It shall not strive, nor cry, neither shall its voice be heard in the street...that was said of our Lord, and of him because he was the prince of meekness.

Meekness is not simply unprovokableness; for then they that had the stupidest brains would be the most meek. There is no discord possible on the bass-viol to a string See Meek, page twelve

ORDER YOUR COPY TODAY



Some of the Questions Answered in BIBLE ANSWERS

How can I understand the Bible?

Are there books missing from the Bible?

Is birth-control sinful?

Is one church as good as another?

Is cremation sinful?

Is it all right for women to cut their hair?

What will we look like in heaven?

What is the sin against the Holy Spirit?

Is it all right to have kitchens in the church building?

Is there a difference between being married by a Justice of the Peace and a gospel preacher?

Is it wrong to drink liquor?

Is nudism sinful?

Is it sinful to eat pork?

How did Christ preach to the spirits in prison?

Is it proper to call a preacher "Reverend"?

What is a saint?

When is it permissable to miss services of the church?

Is it right for adults and young people who are Christians, to wear shorts in public?

Is it true that one may as well do what he thinks?

Stiff Back Binding \$2.25
Paper Back Binding \$1.50

THE PRECEPTOR COMPANY
P. O. Box 187

Beaumont, Texas 77704

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



Worthy Woman

An interesting and profitable study for women today is that of the graphic portrayals of worthy women in the New Testament.



"In the days of Herod, the king of Judea," there were as many and varied problems as confront people today. As we must today, so women in that day had to control the lust of the flesh, the lust of the eye, and the pride of life. Those worthy women who successfully stood the tests of life may serve as a challenge to us.

There was the ideal marriage of Elisabeth and Zacharias. In harmony with God's will for His people, they were one in their respect for His Word. Both were of priestly connection, "a certain priest named Zacharias, and his wife was one of the daughters of Aaron." They were faithful to that responsibility as the wonderful Record is given of their manner of life: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." What greater epitaph could one desire?

Zacharias showed his human weakness in his lack of faith in the angel's announcement that, "Thy wife Elisabeth shall bear thee a son, and thou shalt call his name John" (Luke 1:13).

Elisabeth anticipated with joy the prospect of the fulfilment of her God-given role in life, that of becoming a mother. She had the attitude of Rachel of old who said at the birth of Joseph, "God hath taken away my reproach" (Genesis 30:23). Elisabeth said: "Thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach among men" (Luke 1:25).

Elisabeth showed respect for God's plan that the wife be subject to her husband. The angel promised Zacharias that his prayer would be answered and "thy wife Elisabeth shall bear a son, and thou shalt call his name John." When her baby was born and had come to the age to be given a name, the suggestion was made that he be named Zacharias for his father. Elisabeth answered: "Not so, but he shall be called John."

One is not surprised to read what is said of a child with such parents as Zacharias and Elisabeth. "The child grew, and waxed strong in spirit" (Luke 1:80).

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, Tenneessee 37204.

Friends of Jesus

The portraits of two women hang side by side in the Biblical Hall of Fame. They are sisters yet they are unlike in disposition and attitude. They are alike in their love for a good friend, Jesus of Nazareth. Yet they were unlike in manifesting their love for Him. Those sisters lived in "a house by the side of the road," beside the Jericho Road, a relatively short distance over the Mount of Olives from Jerusalem.

One day Martha had the privilege of showing hospitality when she received Jesus of Nazareth into her house. Her sister, Mary, showed her hospitality by sitting at the feet of their honored guest, listening to His precious words. Martha kept busy with much serving. She seemed to feel that the most important thing for the Guest whom she loved was to have the material things all in readiness. Mary was more active spiritually while Martha's activity related to the material.

Certainly a woman's house must be kept in order and meals must be well and suitably chosen and properly prepared. This is essential to one's keeping her family physically fit for the Master's use, a suitable place as "the temple of the Holy Spirit which is in you." Woman's work to that end should be a joy to her but in Luke 10:40 we learn that "Martha was cumbered about much serving, and came to Him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." Jesus rebuked her in these words: "Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42). Martha was showing hospitality in a material way. If the goal of such hospitality is to encourage the spiritual development of the recipient then one should be happy in the work involved and not "careful and troubled."

Careful of our physical bodies and the things contributing thereto is well and good. However, one should consider that not an end in itself but a means to a higher goal, namely; to present one's body "a living sacrifice, holy and acceptable unto God."

A woman has the responsibility to do many "things" relating to satisfactory home life. In order to be able to make a choice as to the expenditure of time and energy, she must cultivate a sense of values. Is this thing which I am doing conducive to the spiritual help and development of members of my family? In the buying and preparation of foods for the family her care must be as to the wise expenditure of both time and money which are the Lord's. She should ask herself, "Is my choice conducive to the physical fitness of my family with the goal of giving their bodies in the service of the Lord, or, is it an appeal to the lust of the flesh. If her goal be right, then she will not feel "cumbered about much serving." Problems will arise but rather than consider our work a hardship let us conside it a challenge to learn to do the necessary things with the least expenditure of time, money, and energy. In the physical necessary activities, let us ever strive to "shew forth the excellencies of our Lord."

"Every wise woman buildeth her house: but the foolish plucketh it down with her hands" (Proverbs 14:1). End



Does The Religion Of Christ Change?

Number Six

Bob Franks

We shall continue our study of the question: "Does the Religion of Christ Change?" We have been affirming for several issues that the religion of Christ has not and does



not change. Men are responsible for changes in the religion of Christ and not God. Men have altered, amended, and substracted from God's law so much that one can barely recognize what the will of God really is. One only becomes confused as he looks at all the conflicting doctrines in the religious world and becomes even more perplexed when he hears all these

preachers claiming to be led by the Spirit of God.

Please read with me the text we have used in this series of lessons. In Hebrews 13:8-9 the Bible says: "Jesus Christ the same yesterday, and today, and forever. Be not carried about with divers and strange doctrines..." To believe that Christ has changed and that His Word has changed is mere folly if we can understand this simple, plain language of the Hebrew writer. At the same time, to deny that the religion of Christ is the same in practice in denominations now as it was almost 2000 years ago, is to be utterly naive. Again I propose this question: Who changed? You know as well as I that it is not Christ and therefore, the guilty party is man.

Today, we want to continue to show how the teachings and commandments of men contradict plain Bible instruction. The only way we can do this is to quote from the creeds, manuals, disciplines, and catechisms of men and compare what they say with the Bible. I assure you that my motive is to preach only the Truth because Jesus tells us in John 8:32 that "Ye shall know the truth and the truth shall make you free." I sincerely believe I am preaching the Truth. I believe this so strongly that I am willing to defend it either publicly or privately. Do you believe I could be more fair than to offer this invitation to anyone? We realize that many do not agree with what is taught and may feel that I have an axe to grind. It is true, that I am opposed to any religious system which I believe teaches error and will to the best of my ability try to expose these errors. I could not live with myself if I did not preach what I believe is the Truth of God. We realize that we are human and can be wrong and one would be my friend if he pointed out my errors.

I promised in a previous lesson that we would discuss the original sin. This is the sin which Adam and Eve committed in the Garden of Eden. The popular belief among many denominations is that this sin was passed on from

Bob Franks — Preacher for the West Side congregation: 6110 White Settlement Road; Fort Worth, Texas 76114.

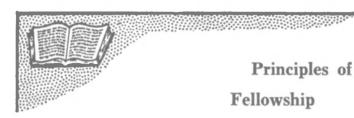
generation to generation and that when we are born, we have the guilt of this sin on our souls. In other words we are born sinners. This is the reason babies are sprinkled. I want to quote from several creed books of different denominations that you will understand what is taught on this subject. On page 46, article III of a popular church manual we read: "We believe that man was created in holiness under the law of the Maker; but by voluntary trangression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; without defense or excuse." Some of this quote is true. Man was created in holiness and by choice he did sin and was condemned to die both spiritually and physically by God. But the conclusion reached is absolutely untrue and is the doctrine of men. The conclusion is the same among all those who believe that we are born condemned because of the original sin. On page 65 of a popular book which gives an explanation of a catechism, it states: "Original sin is the depravity which is born in us; it is the inclination to evil which we and all men have inherited from our parents. Ever since the fall of Adam, all men who are naturally begotten are conceived and born in sin. By their transgression our first parents, not only burdened themselves with guilt but they also brought corruption upon all their descendants." I want to quote now from page 11 of the Revised Edition of the Baltimore Catechism No. 2, Question No. 60: "What are the chief punishments of Adam which we inherit through original sin?" Answer: "The chief punishments of Adam which we inherit through the original sin are: death, suffering, ignorance, and a strong inclination to sin." On page 62, question no. 316 we read: "What sins does baptism take away?" Answer: "Baptism takes away original sin; and also actual sins and all punishment due to them, if the person baptized be guilty of any actual sins and is truly sorry for them."

When we add together what is taught in these creeds we find:

- 1. All are born into this world with the sin of Adam on their souls.
 - 2. They are born condemned or lost in the sight of God.
- 3. The catechism teaches that sprinkling of a child erases the original sin.

Now let us see what the Bible teaches on this subject. First I want to affirm that we are born into a world of sin, but this is a far cry from being born with sin on our souls. Some passages which teach that we are born into a world of sin are as follows: Psa. 51:5, David said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." David was conceived by sinful parents but this does not come close to teaching that he was born guilty of sin himself. Another passage is Rom. 5:19. Paul said: "For by one man's disobedience many were made sinners..." It is true that because of Adam's sin, we have sin today but this still does not teach we are born with it on our souls. Time will not permit me to quote many more passages which affirm the fact that all of us are born into a world of sin, but I challenge anyone to show

See Religion of Christ, page twelve



Leo Rogol

Introduction

There is a need for serious study of this matter of fellowship. I believe there are brethren who engage in unscriptural fellowship but are sincere in doing so. They simply



have not considered this matter and therefore have been led into some unscriptural practices. I believe there are others, such as Ketcherside and Garrett, who are thoroughly familiar with scriptural teachings on this matter and yet deliberately violate what they clearly understand. Inconsistency breeds inconsistency. As they disfellowshipped everyone that did not

espouse their particular views, they now fellowship practically everyone despite how unscriptural his practice may be. As I shall point out in later articles, the very practice of sponsoring churches exists by reason of a wrong understanding of this matter of fellowship.

Right here let me say that I do not believe the problem lies in knowing the meaning or definition of the word fellowship and its equivalent; I believe the problem lies in the application or practice of it.

Definitions

There are three Greek words from which the word fellowship is generally translated. One is KOINONIA, and means: "communion, fellowship, sharing in common." The other is KOINONOS, which means: "partner, or partaker; communion." The third one is METOCHE, which is "participation, partnership." (Expository Dictionary of New Testament Words, W. E. Vine)

Of and within itself, there is nothing holy or sacred about this word. For example, in the marriage relation, the husband and wife maintain "joint-participation" in things involved in that "relationship"; there is a "sharing in common"; there is "partnership," they are "partakers," etc. Again, in a business relationship there is the same principle in application. This also is true of any social or charitable organization. Hence, in a general usage or application of the inherent meaning of fellowship it can apply to anything pertaining to a union or organization in which two or more work for the same purpose and share the same benefits and responsibilities.

And right here let me say that when brethren refer to "coffee and donut fellowship," they may be correct in the usage of the term, fellowship. They may all "share in common" in that social gathering, for whatever reason they are assembled. They may all "partake," "share," in the pot of coffee; they may all "partake" of the bag of conuts.

Leo Rogol — Rt. 4. Box 12-D; Greensburg, Kentucky 42743

They all "jointly participate" in that festivity. Technically, therefore, they are not incorrect in calling it fellowship—in the broad, general usage of the word. The problem is not what it is called, but where it is exercised. Since eating and drinking is not a function of the church, it has no place in the work, then they simply have the wrong type of fellowship in the church. They make an unscriptural application of the word fellowship in connection with the function of the church. They confuse secular functions with spiritual, and this is where the fault lies.

Another thought about the meaning of fellowship. There may be a "partnership," or "joint-participation" in the marriage or business relationship. Yet one partner may be a Christian and the other an unbeliever. Hence there may be a relationship in the secular realm while there is none whatsoever in the spiritual.

To illustrate this, Paul dealt with the matter of a believer living with the unbelieving partner in marriage. "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband" (1 Cor. 7:13-14). Hence, while she maintains a relationship, or fellowship, with other believers she does not maintain the same with her unbelieving husband. I simply brought this out to show that the definition of fellowship can be applied in several directions, yet wholly unrelated to one another. But let me add, both partners (husband and wife) may be Christians, there may be a relationship in the secular and the spiritual realm, yet they are two separate and distinct relationships.

Basis For Scriptural Fellowship

Again, here let me point out first that the application of the word, fellowship, found in one passage may be unrelated to that found in another passage. As an illustration I will refer to two words in the Bible.

The first word is baptism. There are three different types of baptism referred to in the scriptures. There is See Fellowship, page fifteen

CENTRALIZED CONTROL OF CHURCH RESOURCES

By Cecil B. Douthitt

A 52 page booklet on issues that have disturbed churches in recent years. This booklet discusses the following topics:

1. Origin and growth of centralized control.

- How churches may do their evangelistic and benevolent work.
- 3. How a church may obtain funds for its work.
- Conditions under which one local church may send funds to another church.

5. When an example is binding.

6. Questions answered regarding benevolent work, and many other church related subjects.

Price per copy 30¢

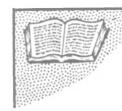
Four or more, per copy 25¢

ORDER FROM

DOUTHITT PUBLISHERS

P. O. Box 752

Fort Smith, Arkansas72901



Paul's Prayer for the Saints at Ephesus

Larry Dickins

One of the surest discriminators between those who seek first the kingdom of God and his righteousness and the ones who only call him "Lord, Lord" is the diligence, sincerity, love and concern reflected in our prayers. Surely, while many remember in prayer to thank God for both our spiritual and physical blessings; our petitions often times are limited to prayer for the sick and the bereaved, those who are away (at war, travel, etc.), and for "this day our daily bread." About the only petition of a spiritual nature which is heard consistently is our request for the forgiveness of our sins. I am made to wonder if we would do less sinning and therefore need less forgiving if we would make more effort to supplicate the Father in behalf of our own spiritual growth.

In the Ephesian letter, the apostle does just that on behalf of the saints which were at Ephesus. Eph. 3:14-15 "For this Cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." With this beginning, we find the following five petitions:

- 1. "That ye may be strengthened with power through his Spirit in the inward man." Paul does not pray that they will be physically strengthened, but that the strength will reach the inward man. 2 Cor. 4:16 reveals that "though our outward man perish, yet the inward man is renewed day by day." Certainly it is the inward man that needs renewing and strengthening. The outward man may be afflicted by various thorns in the flesh, but if the inward man is strong; the child of God is not hindered in the Cause by the infirmities of the flesh. The inward man needs to be strengthened with power through his Spirit. The power of God unto salvation is the word which came by the Spirit (Rom. 1:16, Jn. 16:1). The spiritual strength of our inward man is a direct function of our relationship to God's law. Rom. 7:22 "For I delight in the law of God after the inward man.
- 2. 'That Christ may dwell in your hearts through faith.' If we have the word, Gcd's power by the Spirit, faith is the result. (Rom. 10:17) Through faith, Christ may dwell in our hearts. Many cannot get Christ in their lives because they do not have him dwelling in their hearts. Efforts are made by preachers and elders to get people to do the will of God; but unless they can get the person's heart involved, all effort is in vain. Eph. 6:6 "... but as the servants of Christ, doing the will of God from the heart." So many are willing for the Lord to visit on occasion (like on Sunday morning) but for Him to dwell (to abide as a resident) is another matter. Let us pray with Paul that Christ will dwell in our hearts. He will if we will let him. If we do the result will be "I live, yet not I, but Christ liveth in me." (Gal. 2:20)

- 3. "That ye, being rooted and grounded in love." If Christ dwells in us, if we are rooted and built up in him (Col. 2:7), if we continue in the faith grounded and settled (Col. 1:23), we will be knit together in love (Col. 2:2). Far too many are unstable and unsure, tossed to and fro and carried about by every wind of doctrine (Eph. 4:4) because they are not firmly rooted and grounded in love. Some go astray because they are rooted and grounded in traditionalism, in their philosophies, in the doctrines of their brethren, in something other than love. If we are strengthened with power through his Spirit, if we let Christ dwell in our hearts through faith, and if we are rooted and grounded in love, we will speak the truth in love and grow up into him in all things (Eph. 4:15).
- 4. "May be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." In the learning process, the disciple has not fully succeeded until he comprehends the concept to be mastered. Whenever a child of God is able to grasp the meaning of and to embrace in some feeble way all the dimensions of the love of Christ, he is progressing toward spiritual maturity. If we are rcoted and grounded in love and we seek to comprehend with all the saints the scope of his love, there should be little difficulty in the body "making increase of the body unto the edifying of itself in love" (Eph. 4:16).
- 5 "That ye might be filled with all the fulness of God." We can attain unto the measure of the fulness of Christ, unto a perfect man (one that is full-grown in Christ) (Eph. 4:13) if we pray for it and work toward that end.

While we, with sympathetic ears, listen to the whining of those who think they cannot successfully live the life of a Christian, and murmur at the hardships in this materialistic society, and snivel about our own shortcomings and weaknesses, and whimper about the problems in the Church; we ought to be bowing our knees before the Almighty and using our lips to beseech our Father for these spiritual blessings as Paul did. If at first it seems like to much to ask, too great an imposition, that God cannot or will not provide, read verses 20-21: "Now unto him that is able to do exceeding abundantly above all that we ask or think. (God is able) according to the power that worketh in us. (We have work to do) unto him be glory in the church by Christ Jesus throughout all ages, world without end." Let all the children of God pray often that God will grant unto us these spiritual blessings "according to the riches of his glory" (v. 16). End

Reprinted In Three Volumes - -

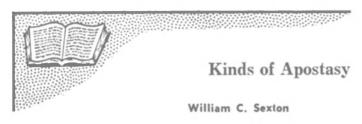
MACKNIGHT ON THE EPISTLES

This is a literal translation of all the New Testament Epistles from the Original Greek, accompanied by the author's commentary in a parallel column. Copious notes gives the conclusions of MacKnight's thirty years of diligent study and research.

Three Volumes — \$29.95 NOW AVAILABLE FROM

THE PRECEPTOR COMPANY
P. O. Box 187

Beaumont, Texas 77704



Apostasy, falling away from God, is a danger facing every child of God. The danger is spoken of frequently in the scriptures, being pointed to by the saviour as well



as by most of the apostles. Scriptural examples are many: (Matt. 24:4; Jas. 5:19-20; 2 Pet. 2:20-22; 1 Jn. 2:19; Jude 3-4). The fact of it is exemplified before our eyes often in the lives of some of our brethren: every Christian who has been thus for any length of time, to speak of, knows of at least one person who has fallen from the Lord's grace, and he prob-

ably knows of several.

There are two kinds or types of apostasy to which I would draw our attention at this time:

1. The first I call personal. This is where an individual acts and involves himself only. The danger is great and the appeals are many. The danger of falling away from God and His saving grace by losing faith in Him is spoken of by the Hebrew writer, (Heb. 3:12). When one has an unbelieving heart, he departs from God. Faith is essential to abiding in God's favor. Awareness that one can fall is needed to successfully combat the pressures. Paul says "Take heed . . . least ye fall" (1 Cor. 10:12). This is particularly addressed to the person who "thinketh he standeth." Like Demas, many turn from God to gratify the flesh; they go back into the world from whence they came (2 Tim. 4:10: Heb. 11:15). All are tempted, nevertheless, only to the extent and in the ways that are common to man, for God will not allow us to be tempted above that which we are able to bear (1 Cor. 10:13).

In as much as there are so many warnings spelled out in the scriptures, we need to take heed that we are not destroyed by this manner. Looking around us at those who at one time did serve God but who are now strayed away after the devil, our consciousness of the problem should be increased.

2. The second type of apostasy I call collective. This involves the individual, however, it is not limited to him It involves many; it concerns a group accepting a false doctrine. The dangers of this type are many, too. Paul speaks of this kind in Acts 20:28. Some were to enter who were not moved by the love of God, instead they desired to manipulate. So, as wolves, they work! From within, also, some would aspire to be leaders and to accomplish their goal, they would rise speaking perverse things to gain a following. This process has been at work down through the ages. Such apostasies have occurred over and over in history, and they are still occurring. Paul warned of such in 1 Tim. 4:1--. He points to men departing from the

FAITH, meaning the gospel teachings. They adopt doctrines that restrict where God has not restricted; they require where God has not required; then in other areas, they allow that which the Lord did not allow. Such powers are delegated to the apostles only (Matt. 16:18-19). The very things of which Paul forewarned Timothy, are basic teachings in some religious bodies today.

We need to look closely at the apostasies that have occurred in the Old Testament as well as those that have occurred in the last 1900 years of Christianity. They have been many. However, there is a pattern developed by them. I believe. The results are so that it is very difficult for those who are born in the midst of religious disunity to come to the knowledge of the saving truth; that pure gospel teachings which are necessary to salvation (John 8:32; 2 Thess. 2:10-12). We need, therefore, to be very careful that we do not depart personally, by giving in to the impulses of the flesh. Additionally we need to guard with equal energy and awareness, that we do not allow ourselves to become involved with a group movement that is turning away from God. His way is clear and permanent; it has been revealed and it will not be altered. If we leave it, it will remain to crush us in the end. We can know and act assuredly; yet we can be activist in marches that attract a lot of attention and be lost in the end. Where are we? Where are we going?

SUBSCRIBE TO

Truth Magazine

16 pages weekly

Editor

Cecil Willis

Associate Editors

Connie W. Adams; James W. Adams; O. C. Birdwell Luther Blackmon; Roy E. Cogdill; Ferrell Jenkins James P. Needham; Earl Robertson

> Subscription Rate: \$5.00 Per Year Single Copies — 35¢ each Foreign Subscriptions — \$6.00

> > 15 subscriptions for \$5.00 per month!

Send subscriptions to:

Box 7598

Orlando, Florida 32804

Why not enter a listing on the Directory Page? The address and time of services of the congregation where you worship may be listed for \$3.00 per entry.

Tell a friend about The Preceptor

Wallace H. Little

How have conservative preachers in the Philippine Islands fared in the present controversy? It has been difficult for them. Most of them took their stand for truth individually. They did so without knowing others had done the same thing. Believing they were alone required a high degree of moral courage and trust in God. To make such a decision was to know beforehand that the man himself, his wife, their children and any other dependant upon them would often go hungry, be without adequate clothing, shelter and medical assistance, without the bare necessities of this life. The Philippine Bible College took care to insure this by having their support from liberal US churches shut off at the first sign of their opposition to the PBC and the evils it pushed.

What is impressive testimony to the faith of God's true children in that country is that these faithful men made the decision to stand and continue to stand, sometimes for years, without any outside help or encouragement. What is equally impressive is the fact that they did this with the active support and agreement of their wives and older children who themselves were aware of the consequences of such a decision. How many of us in the United Sta'es have this kind of faith?

What does it take to provide full support for a native Philippino preacher? The answer varies according to several factors. First—where does he live and labor? If he is in Manila or close to one of the several large US military installations, his support will be high due to the high cost of living in these areas. Second—single men need less than married ones. Third—those with children require more than those without. Fourth—in the outlying provinces, particularly among the minor tribes in the mountains, a man needs least of all.

There is one man, married and with eleven children including nine at home, living in Manila and preaching for several churches who is receiving \$300.00 per month. It is not enough to provide any luxuries but it is enough to sustain him. The least I know of one getting is \$50.00 a month. He is unmarried, working among the mountain tribes. Again, it is enough. The average preacher can be supported for between \$75.00 and \$115.00 per month. The exact amount in each case would have to be determined by direct correspondence between the individual preacher and the church interested in undertaking his support.

Won't you let me provide you with the name and address, and my recommendation of a worthy preacher in the Philippines and consider having fellowship in this work?

Wallace H. Little — Preacher for the church in Marshall. Texas, P. O. Box 1306, Marshall, Texas 75670.

The Philippian Work (No. 4)

How much good is done by supporting conservative Philippine preachers? Is it worth the cost when compared with other works? Firstly, consider that you cannot put an American preacher on the ground in the PI for less than \$600.00 per month, plus travel expenses to and from that nation. If he has a family, the cost will be much higher. The same amount will support from four to six native preachers.

One man, fully supported since January 1968 has in the time since personally taught and baptized more than one hundred aliens into Christ. In addition, he has converted a congregation from the Missionary Alliance group, intact, baptizing all forty-six of its members. Still more, he has converted two liberal preachers to the truth on the institutional issues so that they renounced their ties with the Philippine Bible College and refused further support from liberal churches in the United States. Another preacher, also fully supported, has in addition to his other labors, converted virtually the entire membership of two congregations of the First Christian Church. It is not likely that all conservative preachers, even if fully supported, will have this kind of numerical success. But they would preach God's precious saving faith as these two did and God will give the increase.

How do you know that these men will remain faithful? I don't. But I do know that they are faithful now, and that they have remained so under the severest kind of persecution from our liberal brethren over an extended period of time. By their fruits we are to know them (Mt. 7:20) and their fruits indicate that they are worthy of support.

What could an American preacher personally do in the FI? As a preacher, probably not too much good. Due to the lasting impressions created by the liberals in running everything, dominating everything, treating the native preachers as subordinates rather than as equals, there is a built-in reaction against American preachers today. Also, without living at or near the level of the Philippino people, the American would hardly be accepted by them as a preacher. And it is doubtful that one American in a See Philippian, page eleven

New Booklet

THE PROPERTY OF THE PROPERTY O

God's Scheme Of Redemption

Written by Danny A. Brown

1— 50 Copies — 35¢ each 50—100 Copies — 30¢ each 100— up Copies — 25¢ each

Order From
THE PRECEPTOR COMPANY
P. O.Box 187 Beaumont, Texas 77704





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 in late Sept. at the Arch St. church in Little Rock, Ark.—One was baptized in Sept. at the West side church in Aurora, 111 .-One was baptized during Sept. at the Loop congregation in Lufkin, Tex. -Two were baptized in Sept. and Oct. at the Herty church in Lufkin - One was beptized in Oct. at Front and Second Sts. in Berea, Ohio — One was recently baptized in Orange, Tex. at the Ninth and Burton church - Three were baptized in recent weeks at the Spring and Blain church in St. Louis, Mo. - Five were baptized during Aug. at the Embry Hills church in Atlanta, Ga. - One was recently baptized in Tyler, Tex. at the Garden Valley Rd. church - One was baptized in Sept. at the Mount Olive church near Williams, Ind. — One was baptized in Sept. at the Southside church in Pasadena. Tex. - One was baptized during Sept. at the Expressway church in Louisville, Ky. - Three were baptized in Sept. at the Manslick Rd. church in Louisville, Ky. — One was baptized in August at Mt. View Ave. church in San Bernardino, Calif. - Two were baptized in August at 77th St. church in Birmingham, Ala.-Four have been recertly baptized at the Paden City, W. Virginia church - One was baptized in Sept. at the Cedar Avenue church in Moundsville, W. Va.

James P. Miller held a late Sept. meeting for the Valley Station, Ky. church — Harry Pickup, Jr. was with the Sound End. Louisville, Ky. church in late Sept. - Cecil Willis held an early Oct. meeting at Haldeman Ave. in Louisville - Wayne Earnest held an early Oct. meeting for Preston Hwy in Louisville - Don Basset held a mid-Oct. meeting for the Shively congregation in Louisville - Gardiner Lane was in an Oct. meeting with Harry Pickup, Jr. - Robert Turner holds a late Oct. meeting for the Loop church in Lufkin, Tex. - Billy James held a late Oct. meeting for the brethren in Alto, Tex. — Harold Turner held a late Oct. meeting for the Fourth and Groesbeck church in Lufkin - David Tant held an Oct. meeting for the Greggton church in Longview, Tex. - Harold Comer held a late Sept. meeting for brethren in Brownsburg, Ind. - R. E. Henson held an early Sept. meeting for the Westside church in Warner Robins, Ga. — Ferrell Jenkins was with the Snapfinger Rd. church in a series of lessons on Evidences and Evolution-James R. Cope held a Sept.-Oct. meeting for the Glenwood Hills church in Atlanta, Ga. - Earl West and Charles Maples held a 9 day meeting at Rossville, Ga. - E. C. Owen held an Oct. meeting for brethren in Jonesboro. Ga. - Stanley Lovett was with brethren at the Mound and Starr church in Nacogdoches, Tex. - Ronald Mc-Rae held an Oct. meeting for the Woden, Tex. church - Ed Harrell held a Sept meeting for the Spring and Blain church in St. Louis, Mo. -Jimmy Tuten held a late September meeting in Benton, Ill. - Gordon Wilson held a mid-Oct, meeting for the Westside church in Aurora, 111, -Roy Foutz holds a late Oct.-November meeting for the Arch St. church in Little Rock, Ark. - Ward Hogland held an Oct. meeting in Conway. Ark. - Guthrie Dean held an October meeting for the Central church in Searcy, Ark. - Roy E. Cogdill held an Oct. meeting for the Huffman church in Birmingham, Ala. - Luther Blackmon held a late August meeting for the Morgan St. church in Spencer, Ind. — Tom Wheelers he'd a late Aug. meeting for Dale, W. Va. brethren - Bro. Wheeler holds an early Nov. meeting for the Narrow Run, Ohio, church -Claud Davis held a recent meeting at Union Chapel near Paden City, W. Va. — Bob Love held a late Sept. meeting at Eastside in Baytown, Tex. - Dean Bullock held a late Sept. meeting at Humble. Tex.

C. D. Plum held a Sept. meeting for the Silver Park church in Alli-ance, Ohio — The Thayer St. church in Akron, Ohio held a late September meeting - The Southeast church in Akron, Ohio had a Sept Oct. meeting with Austin Mobley preaching Morris D. Norman held an October meeting for the Talmadge, Ohio congregation - Jimmy Tuten was with brethren at Barberton, Ohio in a late October meeting — Oliver Murray held a Sept. meeting for the West Orange, Tex. church — Donald Givens held a late Sept. meeting at Osborne Rd. in Bridge City, Tex. - James P. Needham held a Sept. meeting for the Glen Park church in Hammond (?) Indiana - Roy Cogdill was with the Hobart, Ind. church in an early Oct. meeting - Irvin Lee holds an early November meeting for the Cedar Ave.

church in Moundsville, W. Va. - Paul C. Keller is to be with the Lewisville. Ohio brethren in a late Oct. meeting-Weldon Warnock held an October meeting for the Paden City, W. Va. church — Osby Weaver held a Sept. meeting for the Venice Blvd. church in Venice, Calif. — Milton Anderson held a Sept, meeting for the N. 15th St. E. church in Lancaster, Calif. -Luther G. Roberts held a Sept. meeting for the Canoga Park, Calif. congregation - Paul Keller held two recent meetings in North Dakota, one at Jamestown and the other at Grand Forks - Jack Howard held an October meeting for brethren at Caddo St. in Cleburne. Tex. - Jesse Jenkins held an early Oct. meeting for the Broadway church in LaPorte, Texas — Henry Edwards held an early October meeting for the Cloverleaf church in Houston, Tex. - Robert Turner held an early October meeting for brethren at Red Bluff in Pasadena, Tex. - The College Park church in Deer Park was in a Sept.-Oct. meeting with Eugene Britnell - Brethren at Alta Loma, Texas heard different speakers in their late September meeting- James Trigg held a Sept. meeting for the Kiestview church in Dallas, Texas — Bill James held a late Sept. meeting in Ritchie. Ill. and holds an early Nov. meeting in Shepherdsville, Ky. Bill McCuistion held an early October meeting for the Imhoff church in Pt. Arthur, Texas — Don Givens held an Oct. meeting for the church in Port Acres, Texas — Lectureships were held in early Oct. at the Pinecrest and Major Drive churches in Beaumont. Texas. - James Adams held a late Oct. meeting at Central in Beaumont. — W. R. Jones held an early Oct. meeting for the Fredericktown, Ohio congregation - Bill Cavender held an early Oct. meeting for the Westvue church in Murfreesboro, Tn. Arnold Hardin held Oct. meetings in Sepulveda, Calif. and at Oak Forrest in Houston, Texas.

New Congregation in Kansas City Area: A new congregation as been formed and is now meeting in Mission. Kansas, which is in the greater Kansas City area. The meeting place is 5924 Outlook, Mission, Kansas. Their service schedule is Bible Study 10:00 A.M. and worship at 10:50 A.M. and 6:00 P.M. Sunday, Bible study at 7:30 P.M. Wednesday, G. Randy Dickson is now working with this congregation as local evangelist, having moved from Andover, Mass. Information regarding the work can be obtained from brother Dickson at his home address: 9515 W. 54th St., Mission, Kansas. Phone: (913) 262-4636. If you know of persons living in the Overland Park, Mission, Shawnee Mission, Roeland Park, Merriam or Olathe, Kansas areas that would be interested in a sound congregation please get in touch with these brethren. -Ardie P. Brown

CONTRIBUTION

Give Self First

1 Cor. 16:1-2

- 1. God gave Christ John 3:16
- 2. Christ gave Himself Gal. 1:4; 2 Cor. 8:9
- 3. Apostles John 6:69
- 4. Early Disciples 2 Cor. 8:4; 1 Cor. 6:19-20
- 5. No Substitute for This

Periodic - (Who?)

- 1. Upon 1st Day of Week
- 2. No Weekday Solicitations

Personal - (Who?)

- 1. Each One of You
- 2. Not Non-Members
- 3. Not Other Congregations
- 4. Not Business or Begging

Provident - (What?)

- 1. Lay by in Store
- 2. At Apostles Feet -Acts 4:35, 37; Matt. 19:28

-- Danny Brown

Proportionate - (How?)

- 1. As Prospered
- 2. Not Tithe Col. 2:14; Gal. 5:4
- 3. Acceptable as Hath 2 Cor. 8:12
- 4. Liberal Rom. 12:8; 2 Cor. 9:6, 11; 8:7
- 5. Widow's Mite Mark 12:41-44
- 6. Purpose in Heart 2 Cor. 9:7
- 7. Not Grudgingly Necessity -Cheerful - 2 Cor. 9:7

Preventive - (Why?)

- 1. No Collection
- 2. Submit Self to God
- 3. Peculiarly Pleasing to God -2 Cor. 9:7; Acts 10:4
- 4. So Not to Rob God Mal. 3:8-10
- 5. Lay up Treasures in Heaven -Matt. 6:19; 1 Tim. 6:7
- 6. Nothing Less Like Christ Than Covetousness

EDITORIAL, Who Am I?____ (Continued from page 2)

The distinguishing mark of the human being is freedom of choice. Man does not have to obey God here if he chooses not, but he will have to suffer the eternal consequences. He is promised eternal life in the world to come if he obeys God in the here and now. What he chooses here will determine where he lives forever. It will be either eternal suffering or eternal happiness. In this respect he is master of his own destiny.

Man was created to glorify his Maker by doing the latter's will. He cannot advance beyond the divine fiat to "Fear God and keep his commandments for this is the whole duty of man." With consciousness and conviction of man's lofty origin, the nobility of his earthly life, and the anticipation of the happiness of the world to come, he indeed can find fulfillment, challenge and purpose in his life.

Let us view ourselves through the Word of God and therein shall we find who we are, where we are going and what should we best do here and now.

PHILIPPIAN____ (Continued from page nine)

thousand could accommodate to the necessary cultural, hygenic and economic adjustments which would be necessary. And if he could do so, there is still the problem of his family. However, several American preacehrs could go there, live at a level between what they are used to in the US and that of the PI native and teach Philippino Christians to be preachers. It would be difficult, hard on health and require that the Philippino brethren be treated as equals but much good could be accomplished.

I pray these articles have informed Christians in the United States of the situation of God's church in the Philippine Islands, and further outlined the need to support the few faithful preachers in that nation that Christianity might spread. Along with this, I have tried to provide enough information so that any fair-minded individual, even though he might believe that support of the Philippino Bible College out of the treasuries of local churches is Scripturally acceptable to cease doing so in the light of what this money has been used for. It is difficult to imagine how brethren could have acted more ungodly toward brethren had they deliberately set out to do so. My brother, if the church where you worship has supported that school or those connected with it, won't you reconsider? Even if you believe such organizations are acceptable before God supported by local congregations, surely you cannot accept the condect of the brethren running that school today. What Christian can support another who has been guilty of innunendo, false statement and oppression of a brother simply because of a disagreement over the institutional, or any issues?

Faithful men need to be supported in that nation. The school needs to be opposed. And brethren need to be informed of the conditions and need of our brethren who are standing for God's truth in the PI. Won't you write me and let me recommend a faithful preacher for your consideration, that you might have fellowship in this need even though it is 8000 miles from our own country? God will bless you in such.

suaded in his own mind on the basis of the teaching of Divine truth that his religious practice is authorized by the word of God rather than simply by the practice of his

Contempt for the Traditional

On the other hand, in our changing and often vacillating world of "permissiveness," there are those, to whom reference has already been made, who hold in utter contempt the "traditional belief and practice of the brethren." A thing is not wrong because it is the traditional practice of the brethren. The great majority of the teaching and practice of the brethren for the past 150 years, (i.e. the traditional practice of the brethren) has been and is right, solidly rooted in Divine truth. The Israelites, God's people of bygone days, were solemnly warned, "Remove not the ancient landmark, which thy fathers have set." (Proverbs 22:28.) Jeremiah plead with decadent Israel, "Thus saith the Lord, Stand ve in the ways, and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls." (Jeremiah 6:16.) Observe too the reaction of the people to this exhortation, "But they said, We will not walk therein." They, too, held in contempt the traditional practice of the brethren.

In the New Testament, we likewise find emphasis being given to the value of walking in the ways of the faithful of the past. Timothy is described as possessing an "unfeigned faith which dwelt first in thy grandmother Lois, and thy mother Eunice." (2 Timothy 1:5.) Paul exhorted the Thessalonian Christians to, "Stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." (2 Thess. 2:15.) He also commanded them, "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3:6.) The word "tradition" in these passages is from the same original word as the "tradition of the elders, the tradition of the fathers, and the tradition of men" (Matt. 15: 2; 7:8, 9; Col. 2:8.) which are condemned. The word is paradosis and means simply "a handing down." The nature of the thing handed down is not determined by the word, the mere fact of its being "handed down." Its character is determined by whether or not it is in harmony with the will of God.

Conclusion

Let us not be ancestor worshippers by being governed in our faith and practice solely by what our fathers have believed and done. Let us not say, "But this is what churches of Christ have been doing for fifty years." On the other hand, "Let us not contemptuously reject teaching or practice solely on the ground that such has been traditionally held and practiced among churches of Christ." Let us rather build our spiritual lives upon the solid rock of Divine truth, upon "a thus saith the Lord." Watch for Subscription Special — Details in November Issue

Let Us Supply Your Class Needs Order your books from The Preceptor Company

where any of these passages teach that one is born with the original sin on his soul. My friends, the Bible teaches that sin is not inherited. Listen to the plain words of Eze. 18:20 and notice the contradiction between man's teachings and God's. Man says we inherit sin; God says: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the Father, neither shall the father bear the iniquity of the son..." This passage is too plain to miss the point. The son shall not bear the iniquity of the father for the simple reason that the soul that sinneth is the one to die. A baby cannot sin, hence it is not a sinner. John tells us in 1 John 3:4 that sin is a trangression of the law." What law has a baby trangressed to become a sinner?

If a baby is a sinner when he is born into the world. Christ must not have known about it. One time the disciples came to Him and asked: "Who is the greatest in the kingdom of heaven?" Jesus answered their question by calling a little child unto him, and set him in the midst of them and said: "Verily, I say unto you, Except ye be converted, and become as little children, ve shall not inherit the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Would Christ want people to become as little children if children were sinners? Remember, Jesus tells us the one who is greatest in the kingdom of heaven is one who is like a little child.

As we have already pointed out from 1 John 3:4, "sin is a transgression of the law." When a child reaches an age where he knows right from wrong and disobeys God's law, he becomes a sinner. This is in perfect harmony with other passages which relate to the judgment of Christ at the last day. Everyone will give an individual account of his deeds and no one else's. Not one of us will stand before God and be judged because of what Adam did, nor what our father, mother, brother or sister have done, but what we have individually done. Listen to the Word of God. Paul says: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it he good or bad" (2 Cor. 5:10).

We urge you to study your Bible and not be carried away by the teachings and doctrines of men. We can understand the Bible and the apostles James tells us to receive it with meekness that our souls will be saved.

Watch for Subscription Special — Details in November Issue

MEEK_ (Continued from page three)

that has not been brought to any tension. And it is very easy for a man to be patient where he is not hurt and can't be hurt, because there is no nerve struck. The whitefaced men that go through life as if they were enameled, are not meek, by any means. It is where a man is fully equipped; it is where he is sensitive; it is where he discerns between right and wrong, pure and impure-between things that ought to be, and things that ought not to be: it is there that meekness has its sovereign field. It is gentleness and kindness of heart and hand when strong natures are subject to great provocation. End



Build a Reference Library

The PRECEPTOR has selected these volumes as worthy additions to your religious library. Their practical and lasting value make them good investments. Just circle the code number of your choice on the order form below for prompt service.

New Testament Commentaries - Based on the American Revised Version for dependable reference and rewarding study.

In these books, able and widely known Bible teachers throw the light of sound, reverent scholarship and deep spiritual insight upon the riches of God's Word.

Each of the fourteen volumes of New Testament Commentaries is clear and non-technical, easy to understand and easy to use. Each volume provides detailed verse - by - verse explanation and sound, practical interpretation of the Biblical book or books it covers.

New Testament Commentaries are books of lasting usefulness for every reader, student, and preacher who wants to know his Bible better and develop greater skill in "handling aright the word of truth."

arig	in the word of truth.	
53.	Matthew, by H. Leo Boles	\$5 . 00
54.	Mark, by C.E.W. Dorris	5.00
55 .	Luke, by H. Leo Boles	5.00
56 .	John, by C.E.W. Dorris	5.00
57.	Acts, by H. Leo Boles	5.00
5 8.	Romans, by David Lipscom	b
	and J.W. Shepherd	5.00
59.	1 Corinthians, By D. Lipsed	mb
	and J.W. Shepherd	5.00
6 0.	2 Corinthians and Galatians,	
	by Lipscomb and Shepherd	5.00
61.	Ephesians, Philippians, and	
	Colossians, by J. W.	
	Shepherd	5.00
62.	1 and 2 Thessalonians,	
	1 and 2 Timothy, Titus, and	
	Dhilaman by I W Shanbard	5 00

	rintellion, by v. w. bhepherd	0.00
63.	Hebrews, by Robert	
	Milligan	5 . 00
64 .	James, by Guy N. Woods	5 . 00
65.	1 and 2 Peter; 1, 2, and 3 Joh	n;

Jude, by Guy N. Woods 5.00

66. Revelation, by John Hinds 5.00 65.00 67. The Set of 14 Volumes

Clarke's Commentary on the Entire Bible - by Adam Clarke. For over 134 years men and women have turned to Clarke's Commentary with confidence. A brilliant scholar, Adam Clarke spent most of his life on this monumental work, written not only for the scholar but for all who love and seek the great truths of the Scriptures. Printed in clear type on excellent paper, bound in durable buckram to last a lifetime. 4.800 pages.

6 8.	Vol. 1 - Genesis to Deuter-	
	onomy	\$5.75
69.	Vol. 2 - Joshua to Esther	5.75
70.	Vol. 3 - Job to Solomon's	
	Song	5.75
71.	Vol. 4 - Isaiah to Malachi	5.75
72.	Vol. 5 - Matthew to the Acts	5.75
73.	Vol. 6 - Romans to the	
	Revelation	5. 7 5
74.	Complete 6 Vol. Set	32.50

Keil and Delitzsch Old Testament Commentaries - Keil, C. F. and Delitzsch, F. Conservative, evangelical, reliable references for students, pastors and advanced scholars. Available in book sets and single volumes only as listed.

75. The Pentateuch (Keil and

	Delitzsch) 3 Vols	\$12.75
76 .	Joshua, Judges, Ruth	
	(Keil and Delitzsch)	4.25
77.	I and II Samuel (Keil)	4.25
78.	I and II Kings (Keil)	4.25
79.	I and II Chronicles (Keil).	4.25
80.	Ezra, Nehemiah, Esther.	

(Keil) 81. Job (Delitzsch) 2 Vols. . . 8.50 82. Psalms (Delitzsch) 3 Vols. 12.75

83. Proverbs (Delitzsch) 2 Vols. 8.50

84. Ecclesiastes, Song of Solomon (Delitzsch) 4.25 85. Isaiah (Delitzsch) 2 Vols. 8.50 86. Jeremiah (Keil) 2 Vols. 8.50 87. Ezekiel (Keil) 2 Vols. . . . 8.50 88. Daniel (Keil) 4.25 89. Minor Prophets (Keil) 8.50 2 Vols. 90. The Complete Set, 25 Vol. 100.00

91. Barnes Notes on the New Testament One Volume Edition - The eleven volume edition of Barnes notes now printed all in one binding. This complete and unabridged edition saves \$20.00 when bought in one volume. 1760 pages plus some Bible maps in black. Cloth with dust jacket. \$14.95

92. Commentary on the Whole Bible in One Volume - By Matthew Henry; edited and abridged by Dr. Leslie F. Church. The great commentary now available in one large volume, retaining the most valuable parts in the same words. Beautifully bound in red library buckram \$10.95

93. Commentary on the Whole Bible -By Jamieson, Fausset and Brown. Critical and explanatory comments on every verse in the Bible. One of the most popular of all verse by verse commentaries. A valuable aid for ministers. Sunday school teachers, Christian workers, and Bible stu-

														-
To:	The Pr	ecept	or C	ompa	ny,	P. O	. Box	187	', Ве	aum	ont,	Texas	777	04
Send me	the bo	oks wh	iose nu	mbers	I have	circle	d belo	w .	[] Sen	d free	Catalo	g.	
Payment	enclose	d – \$												
53	54	55	56	57	5 8	59	6 0	61	62	63	64	65	66	67
68	69	70	71	72	73	74	75	76	77	78	79	80	81	82
83	84	85	86	87	88	89	90	91	92	93				
lame														
iaiiic .														
Addres	s													
Jity_														
State								71	n Co	do				



\$3.00 Par Entry

MERCED, CALIFORNIA Church of Christ 61 W. 20th Street 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: Charles Bailey Phones: 722-9127; 722-7967	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
SANTA BARBARA, CALIFORNIA Church of Christ 2310 Chapala Bible Study 10:00 A.M. Morning Worship 10:45 A.M. Evening Worship 6:30 P.M. Wednesday Evening 7:30 P.M. Phone 965-6646 Evangelist: Frank Thompson; 962-0532	AKRON, OHIO Church of Christ 640 Thayer Street (Two blocks east of intersection of routes 5, 8, and 18) Morning Worship
VENICE, CALIFORNIA (Los Angeles area) Church of Christ 1503 Venice Blvd. Bible Study 9:45 A.M. Morning Worship 10:45 A.M. Evening Worship 6:30 P.M. Thursday, Bible Study 7:30 P.M. John Collins, Preacher Phone 397-4268	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 ALVIN, TEXAS
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	Church of Christ Westhouse and Lee Streets (5 Blocks west of Hwy 35) Bible Study 10:00 A.M. Morning Worship 10:50 A.M. Evening Worship 6:00 P.M. Wed. Bible Study 7:30 P.M. AUSTIN, TEXAS
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 Stury 7:00 P.M. Evangelist, Ronald V. Lehde Phones: 762-9692; 762-2030	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
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	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

Southside Church of Christ

1720 S. Turner

Bible Classes 9:00 A.M.

Morning Worship 10:00 A.M. Evening Worship 7:00 P.M. Wed. Bible Classes 7:00 P.M.

C. R. Scroggins, Preacher Phone: 393-4325 or 393-3726

Twin City Church of Christ
3610 Plainsman Lane
Bible Classes 9:30 A.M.
Morning Worship 10:30 P.M. Evening Worship 6:00 P.M. Wed. Evening 7:30 P.M.
Evening Worship 6:00 P.M.
Wed. Evening 7:30 P.M.
Kent Ellis, Evangelist Phones: 846-4515, 823-0877, 846-4987
CORPUS CHRISTI, TEXAS Church of Christ
Hwy. 9 at Lexington
Bible Study 9:30 A.M.
Worship
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.
Wednesday Evening 7:30 P.M.
Phone: 341-0125; 329-6143
FORT WORTH, TEXAS
West Side Church of Christ
6110 White Settlement Road
Bible Study 9:30 A M
Morning Worship 10:30 A.M.
Morning Worship 10:30 A.M. Evening Worship 6:00 P.M.
Wed. Bible Study 7:30 P.M.
Bob Franks, Preacher
HARKER HEIGHTS, TEXAS Church of Christ
Forest Hills (Fort Hood Area)
Bible Study10:00 A.M.
Morning Worship10:50 A.M.
Evening Worship 6:00 P.M.
Wed. Bible Study7:30 P.M.
One mile south of Hwy. 190—Amy Ln.
HOUSTON, TEXAS Norhill Church of Christ
Cottage at Regan (Near Downtown)
Bible Study
Morning Worship 10:45 A.W.

Morning Worship 10:45 A.M. Evening Worship 6:00 P.M. 861-7235 or 864-3855 KERRVILLE, TEXAS

Junction Hwy. Church of Christ Halfway between Kerrville & Ingram

Bible Classes 9:45 A.M.

Morning Worship 10:45 A.M. Evening Worship 6:00 P.M.

Wednesday Evening 7:30 P.M.

Elmer Moore, Preacher

Phone: 257-6345

P. O. Box 1594

BRYAN, TEXAS

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.

Directory

Continued from preceding page

LUBBOCK, TEXAS Church of Christ

62nd and Indiana Ave.

Bible Classes	9:30	A.M.
Morning Worship	10:30	$\mathbf{A}.\mathbf{M}.$
Evening Worship	6:00	P.M.
Wednesday Evening	7:30	P.M.
Evangelist: Harold	Fite	

Evangelist: Harold Fite Phones: 795-9731; 792-4155

SAN ANTONIO, TEXAS Church of Christ 1226 Highland Blvd.

 Bible
 Study
 9:30 A.M.

 Morning
 Worship
 10:30 A.M.

 Evening
 Worship
 6:00 P.M.

 Wednesday
 Evening
 7:30 P.M.

Evangelists: Stanley J. Lovett; W. L. Wharton, Jr.; John Witt.

TEMPLE, TEXAS Sunset Church of Christ 2003 South 5th St.

Bible Classes 10:00 A.M.

Morning Worship 11:00 A.M.

Evening Worship 6:00 P.M.

Wed. Bible Study 7:30 P.M.

Bill Hayes, Preacher Phone: 773-1461

VIDOR, TEXAS North Main Church of Christ 1460 North Main (Hwy. 105 North)

Radio KLVI (560 kc) 8:00 A.M.
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
 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

1.00 Italemontal Ita	~~	
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

FELLOWSHIP_

(Continued from page six)

the baptism "with fire"; there is the baptism of "the Holy Spirit"; and of course, baptism in water for the remission of sins. Though the word baptize, or baptism, literally means to plunge under, immerse, overwhelm, yet the application in each instance is unrelated to the other.

Again, the word, church. In Matt. 16:18 Jesus said, "I will build my church." This is the new testament church. In Acts 7:38, we find, "church in the wilderness," and in Acts 19:32, "the assembly was confused." The "assembly" is from the Greek, "eklessia," as are also the others. Therefore, as I will point out later, the same is true about the application of the word fellowship.

And now to what constitutes the basis of fellowship in the Bible sense. In 1 John 1:3 we read: "that which we have seen and heard DECLARE we unto you, THAT YE ALSO MAY HAVE FELLOWSHIP WITH US." Hence, truth is the basis of fellowship. To bear this point our John further said: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light even as he is in the light, we have fellowship one with another" (1 John 1:6-7).

Notice this distinction between "we" and "you." First, it was John's intention to have fellowship between "us" and "you." He then proceeds to show the process by which this is done.

- 1. Notice what involved "we" or the apostles: "we have heard," "we have looked upon," "our hands have handled the word of life" (vs. 1): "was manifested unto us" (vs. 2).
- 2. Now the "you." What the apostles have received they now "show it unto you" (vs. 2); they "declare unto you" (vs. 3).
 - 3. The purposes: 'That YE may have fellowship with US."
- 4. The ultimate result is, "and truly OUR fellowship is with the Father, and with his Son" (vs. 3).

Thus we see that fellowship exists upon the basis of truth. Scriptural fellowship cannot be established on any other principle. Hence, when truth is violated, fellowship is severed. To walk in darkness is to maintain no fellowship with those in the light. While in verse seven the "fellowship one with another" primarily refers to our fellowship with God, yet in that fellowship with God we simultaneously have fellowship with each and every believer by virtue of "sharing," being "partakers," or "partners" with each of the TRUTH. John brought this out in verse three.

Again, Paul wrote: "God is faithful by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (1 Cor. 1:9). That the means of this "calling" is the gospel no one can deny. Paul wrote: "he called you by our gospel" (2 Thess. 2:14). Hence, again, we see that the TRUTH the GOSPEL is the basis of this fellowship. As we are called by the gospel, by virtue of this calling we are called into fellowship of Christ. It is impossible, scripturally, to fellowship light and darkness together.

Conversely, when one departs from the truth, he severs his relationship or fellowship from God and from those who continue their fellowship with God in the light. Paul said "some shall DEPART from the faith" (1 Tim. 4:1); "they will not endure sound doctrine...and shall TURN AWAY...FROM THE TRUTH" (2 Tim. 4:3-4). Thus, as fellowship is established upon the basis of truth, then a "departing" or "turning away" from truth constitutes a severence of fellowship with those who remain in the doctrine of Christ. Paul wrote to the Philippians concerning their "fellowship in the gospel" (1:5). They shared, were partners in, partook of the gospel. Thus we see that the gospel is the basis of unity among believers.

"A Useful Booklet"

INVESTIGATE THE CHURCH OF CHRIST

20¢ each — \$15.00 per hundred

The Preceptor Co., Box 187, Beaumont, Texas 77704

Helps to the Study of Romans

Edward Fudge



This new book fills a real need. It gives the Bible student help from the original Greek, from historical background, from other scriptures, and above all from the text of the Roman letter itself.

The book is written for the average Christian (not in scholarly language). The King James text is used. The reader will understand and appreciate the book of Romans and the great Author (God) of the book as he has never done before. This book will help the student of Romans.

This little book does not propose to be a commentary on Romans, in the usual sense of that word. A commentary on Romans should be more exhaustive by far than this, and necessarily larger in size. An attempt is made, however, to follow Paul's thinking as he unfolds the Good News — sometimes precisely and with care, sometimes with more haste than clarity — but always in words taught by the Spirit of God. The aim here is more positive than negative, more to see what Paul says than what others have erroneously concluded from that. (From the Author's Preface).

Eighty pages. Heavy paper cover. \$1.50 per copy. \$1.25 each in lots of twelve or more.



Watch for Subscription Special

THE PRECEPTOR MAGAZINE
Post Office Box 187
Beaumont, Texas 77704
Return Postage Guaranteed