

The PRECEPTOR

"Through thy precepts I get understanding.."



Living Moments with the Living Word

James W. Adams



"A Donkey At The Wheel"

Editor's Note: James W. Adams, due to pre-occupation with his recent move from Nacogdoches, Texas to Baytown, Texas, temporarily dropped his series on Galatians 6. But he will resume it next issue. —Stanley J. Lovett

Enco Service Stations advertise their gasoline with the slogan, "A tiger in the tank." Tom Fraser, British Minister of Transport, is quoted as saying, "A tiger in the tank is of no value if there is a donkey at the wheel." A comparison of our automobile accident statistics and the Humble Oil and Refining Company financial statement suggests that Mr. Fraser was eminently correct in his observation. The Enco tiger must certainly be in numerous tanks where there is a donkey at the wheel.



As interesting and thought-provoking as this is in the area of highway safety, this is not what caught my attention when I read Mr. Fraser's statement. Rather, it was the fact that it so well describes a condition which obtains among professed churches of Christ.

Much attention has been given in the past decade or so to stimulating the zeal of said churches. As a result there has been created a super-abundance of zeal (motivating power), but with the passage of time, there has been an almost commensurate decline in the knowledge of and respect for the Divine will revealed in the Bible. Too many of the plans and projects of our time have been born in

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the minds of and guided by men governed solely by human wisdom.

We think it not unkind nor even undignified to characterize such guides in religion as "donkey's at the wheel." It is my sincere conviction that in many quarters these days among the churches, we do, indeed, have "a tiger in the tank" but "a donkey at the wheel." Paul encountered a like situation in his time, hence wrote, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal for God but not according to knowledge." For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." (Romans 10:1-3.) Israel undoubtedly had a tiger in the tank but donkeys at the wheel, and by reason of this fact were lost, in need of salvation.

Paul also prayed for the Philippian Christians, "That your love may abound yet more and more in knowledge and in all judgement; that ye may approve things that are excellent; that ye may be sincere and void of offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Philippians 1:9-11.) Love in these verses suggests

See Donkey, page eleven

VOLUME 20 NOVEMBER, 1970 NUMBER 1

In This Issue

Editorial, Carl McIntire, Stanley J. Lovett	Page 2
Some Thoughts About Being Happy, W. L. Wharton, Jr.	Page 3
"What Is Your Life?," Irene Sowell Foy	Page 4
The Religion of Christ Does Not Change, No. VII, Bob Franks	Page 5
Degrees Of Fellowship—II, Leo Rogol	Page 6
Campus Unrest And The Young Christian, Michael E. Grushon	Page 7
Should Christians Keep The Sabbath?, Jack H. Kirby	Page 8
Hither.. Thither.. Yen, Jim C. McDonald	Page 9
Chart Sermon, "Walls Of Jericho," Danny A. Brown	Page 10

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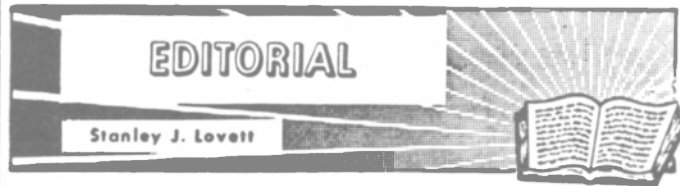
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New Renewal

THE PRECEPTOR

P. O. Box 187 Beaumont, Texas 77704



Carl McIntire

By the time these lines are read the October 3 "March for Victory" war rally at Washington will be history. Nguyen Cao Ky, Vice-President of South Viet Nam invited by Carl McIntire and others to be present at the rally at first gladly accepted the invitation. Many, including government officials in Washington, feared his appearance there would help set the stage for a confrontation between violent anti-war protesters and pro-war advocates with all the potential for riots, injury and death. Shortly before the rally Ky announced he would not attend.

It is a curious fact that this most outspoken advocate of the Viet Nam war is a preacher. He is Carl McIntire, a denominational fundamentalist minister. "Pastor" of the Bible Presbyterian Church in Collingswood, N. J., he conducts the "20th Century Reformation Hour," Monday through Friday, over a 600-station network, edits *The Christian Beacon* and is President of Beacon College. He apparently spent much time and money (somebody's) in getting about pushing the pro-war rally. He flew to South Viet Nam to attempt to personally insure Ky's attendance at the rally after Administration pressure had been exerted to cancel's Ky's trip to the United States, for fear of violence. Personally we are not particularly interested in McIntire except for this pushing the war rally to help keep the Viet Nam struggle going.

This writer considers himself a law-abiding American citizen. He loves this great nation and is grateful for the blessings and advantages it has afforded him. With all of its faults it is still the greatest nation on the face of the earth.

McIntire's conduct in this matter is so different from anything the New Testament contains respecting the work of an evangelist. He is not a New Testament preacher but only a denominational minister. About the only thing we can say for him is that, so different from so many denominational preachers today, he is a Conservative respecting his views of the inspiration of the Scriptures, the deity of Christ, etc.

As far as this war rally is concerned he is "away out."

Centuries ago, Paul wrote to a New Testament preacher: "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest to all" (1 Timothy 4:15-16). We cannot possibly imagine Timothy pushing a pro-war rally in Rome or leaving his work in Ephesus to make a trip to a remote province where the citizens were engaged in war, to insure a high official's attendance at a rally to whip up enthusiasm for

(Continued on page 11)

PATTERN OF SOUND WORDS

W. L. WHARTON, JR.



Some Thoughts About Being Happy

Read again the fifth chapter of Matthew beginning with verse one and reading through verse ten. This beginning of the "Sermon on the Mount" properly begins with the happy character of the citizens of the kingdom of heaven. If there is one thing that all men desire it is happiness; and if there is one person who knows the secret of obtaining it that person is our Lord. Yet, what he has to say on the subject seems to completely miss the past and present concepts of how to be happy.



When men set out to gain happiness, they are like boys that chase after butterflies. When you run after a butterfly, that very wind you create shoves him farther from you, and the faster you run the stronger is that wind. However, if you are going after something else, and a butterfly passes near you, with a sudden turn and a downstroke you can catch him. Now, if a man sets out to be happy, he may as well say, "Goodbye, satisfaction"; but if he sets out to be a Christian, and what a man ought to be and do the things that are noble and just, and right, and true, everywhere and under all circumstances, butterflies will follow him, and light on his head, and back, and all over him! He will be happy that does not care about being happy.

A child may put its hand on a harp or piano that has been tuned, and music will come out of it; but a giant may smite a tree, and there would be no sound of music. There is no music in it. It is the quality of the thing struck that determines whether it is musical or not. The chords are in us, or nowhere. If you have not the nature in you which tends to the production of happiness, all the influences which you can bring to bear will not make you happy; pleasure will bring no melody; riches will bring no deep-seated joy; and honors and aspirations will yield no happiness. Here is the secret of Christianity. The changes wrought are those of the individual so that fundamental changes in our very being make possible corresponding joy. It is impossible to have happiness without the things wrought in us that make happiness possible. That individual who seeks for happiness outside of things basic in himself is doomed to disappointment. Too, only by a love for those things necessary in ourselves to please God do we come to have the happiness for which we yearn.

The power to be happy does not consist in what you have of "things." A man's life consisteth not in the abundance of the things which he possesseth."

It depends upon how many chords there are in a man's heart which vibrate to the touch of joy; and a man who

is obese in a lower prosperous life is all the time covering up those noblest chords from which the highest happiness resounds; while a man who lives for a noble end and by noble motives, and keeps his conscience clear and clean in the light of God's will, has touched in him, by airy hands, chords that give forth music such as is never known to the lower nature.

"The Greatest Of These Is Love"

It is with these words that Paul closes what we designate as the 13th chapter of first Corinthians. **Love** is a frequently occurring term in the New Testament and the great difficulty is that the English reader is often unaware that our term **love** is supplied as the translation of two very different words in the original language. The word "agape," translated "charity" (A.V.) and "love" (ASV) is to be understood as stressing intelligent comprehension of the object "loved" and proper action directed toward that object for its good.

It is no wonder that of all the spiritual gifts contrasted, no gift was as great as that of love. Properly understood, if the believer in God and Christ takes care of that he will be taking care of it all. Of course there are other feelings and attributes of the soul that are essential, but these necessarily exist and act where there is love. As in a watch there is a spring which, if you coil it up, will of itself keep all of the wheels in motion, so there is in the human soul a spring which, if you coil it up, will uncoil itself, and carry forward everything related to your duties and conduct in this world both toward God and man. That spring is love.

Some seek to be right by the force of conscience and that man is never so happy as he who is right by force of love; for conscience is a hard master, and carries a straight rule. The more acute your conscience is to inspire you to duty, the more it torments you when you violate your duty. Conscience is a despot. It almost never smiles; it sits and scowls; and its business is to flagellate rather than reward. But love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. When all that is now in material existence shall have passed from sight; when local congregations and governments, along with all human enterprise, shall have ceased—then love, even in that hour, shall abide and be seen as higher than all else of human motivation, even as the spire of a cathedral is high above its foundation. For God is love; and is yet to be God over all, blessed—because blessing— forever and forever.

Since the commanded love is one filled with activity and calls forth dedicated perception and unceasing response, there is a grave danger that one may become a worshipper of self for all that he is conscious of having done. Fill the world full of all the effects of your wisdom, your zeal, your goodness, your activity, your: but do not worship yourself in the meager line of your past deeds. If it is a mean thing for a man to think too much of himself when he is at the very citadel and center of his affairs, how much baser it is for him to sit down and worship his own shadow! Never count what you have done for your friends, your enemies or the Lord!

End

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“What Is Your Life?”

The life of a Christian must conform to The Way of Life as designed by our Lord, if he would reach his goal, heaven.



WHAT IS YOUR LIFE? IT IS A LIFE PLANNED BY DIVINITY

Jesus said: “Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matthew 7:13, 14).

Again He said: “I am the way, the truth and the life: no man cometh unto the Father but by me” (John 14:6). Jesus Christ is the head of the body, His church, as we read in Acts 2:36: “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.” We learn in Hebrews 10:20 that He has arranged “a new and living way which He has consecrated for us.” This “new and living way” is overruled by God Himself. We learn in James 4:14, 15: “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.”

WHAT IS YOUR LIFE? IT IS AN EXTENDED LIFE

“Lead me to the Rock that is higher than I,” said the Psalmist.

One has been bought with the price of our Lord and Saviour. He should then maintain high standards of mind. We are admonished: “Keep thy heart with all diligence; for out of it are the issues of life” (Proverbs 4:23). Such one will say, “I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me” (Psalm 101:3). That one will also lay aside “all malice, and all guile and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word that ye may grow thereby” (1 Peter 2:1, 2). Woman’s mind, if she be a faithful Christian, can help her to “be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be known unto God” (Philippians 4:6). In order to maintain high standards of mind, one should be able to answer the adversary as did Jesus, recorded in Matthew 4. When the

devil tried to tempt Him to do wrong, His answer was, “It is written.” The Psalmist (119:11) tells how this may be done: “Thy word have I hid in my heart, that I might not sin against thee.” Further help is given in James 3:7, 8: “Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God and He will draw nigh to you.”

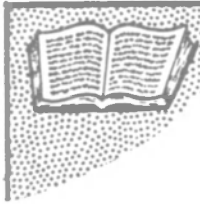
As a result of maintaining a high standard of mentality there will be **high standards of conduct**. “But as He which hath called you is holy, so be ye holy in all manner of conversation: Because it is written, Be ye holy; for I am holy” (1 Peter 1:15, 16). Again the same writer recorded: “Seeing ye 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.” James wrote, “Speak not evil one of another.” Paul to the Philippians wrote: “And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”

Always one must keep in mind that she is of the “royal priesthood, an holy nation,” so, “Set your affection on things above, not on things on the earth, For ye are dead, and your life is hid with Christ in God” (Col. 2:2,3). Feed on the Word of God so that the senses may be exercised to discern both good and evil and that your will may be developed so as to choose the good and discard the evil.

A woman who is a faithful Christian should at all times so dress, so speak, and so conduct herself as to “shew forth the excellencies of our Lord.”

In addition to high mental standards and high standards of conduct, a faithful Christian must see that her work is of the highest standard; that which will tend to spread the gospel of our Lord and Saviour. “But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” In Holy Writ one finds the listing of work for a Christian: “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” In the “work of the ministry; a good woman can ever be busy “distributing to the necessity of saints; given to hospitality, and, who knows but that she may entertain strangers unawares.” Her warmth of heart can cause her to, “Rejoice with them that do rejoice, and weep with them that weep.” A godly woman can always be, as was Tabitha, “full of good works and almsdeeds which she did” by making coats and garments “for needy widows.” She can extend her activities beyond the care of her own little ones “to visit the fatherless in their affliction,” giving them the love of a mother heart without committing them to an institution. She is never slothful in business but “fervent in spirit; serving the Lord.” “She stretcheth out her hand to the poor; yea she reacheth forth her hands to the needy.” Best of all, she “openeth her mouth with wisdom, and in her tongue is the law of kindness.” Having been designed by God to be a “help” to her husband, she will cooperate with him in bringing up their children in “the nurture and admonition of the Lord.” She will be a “servant of the church” and a “succourer
See **Your Life**, page eleven

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Does The Religion Of Christ Change?

Number Seven

Bob Franks

We continue our study of the question: Does the Religion of Christ Change? This question is answered by the word of God in plain simple language. We have affirmed repeatedly in this study that Christ and His religion does not change but man is the one who has altered and amended God's law.



Notice please, our text again. The Bible says: "Jesus Christ the same yesterday, and today, and forever. Be not carried about with divers and strange doctrines." The law of Christ under which we live today is not changable. Jesus affirms that the New Testament will be used as a criterion of judgment in the last day. In John 12:48, He 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." These words that shall judge us are recorded upon the pages of the New Testament. This is why we plead with all men to return to the Bible.

In our previous lessons, we have been quoting from various creed books of popular denominations and showing how their teachings contradict plain Bible passages. We have already discussed what is commonly called the "mode" of baptism and showed that sprinkling and pouring are not authorized by the Scriptures but is entirely an invention of man. Today, I want to study another aspect of baptism and show how man has changed God's Law.

We ask the question: Is baptism essential to our salvation? A resounding "NO" comes from the lips of most people. They believe this because of being taught that one is saved before he is baptized. I quote now from a popular church manual to show what is required of the sinner in order to be justified before God. On page 48 under the article entitled "Of Justification" we read: "We believe that the great Gospel blessing which Christ secures to such as believe in him is Justification: that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith, his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity." The word "solely" means "by itself or alone." This would exclude baptism or anything else. People who believe this doctrine think that if one is baptized, he would be saved by his own works

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and this would automatically nullify the blood of Christ. In a moment we will show that baptism is not a work of man. First, let me quote from one more creed book of another denomination. On page 29 under article nine on the "Justification of Man" we read: "We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by **faith only** is a most wholesome doctrine, and very full of comfort." This quotation plainly says that man is justified by "faith only."

Look and see the contradiction between man's creeds and the Word of God. Man says we are justified "solely through faith" or by "faith only." The Bible says: "Ye see then how that by works a man is justified and **not by faith only**" (James 2:24). We agree with the statement in the creeds that one cannot be justified by his own works. But the question is: Is baptism a work of man? We know that man has to submit himself to baptism but does this make it his work? Jesus asked the chief priests, scribes and elders of the Jews who had rejected the baptism of John: "Was is from heaven or of man?" (Luke 20:4). They knew it was not from man but from God, so they kept silent. I ask the same question today. Jesus said in Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Is this a command of God or man? I think one can see that it comes directly from the lips of the Son of God.

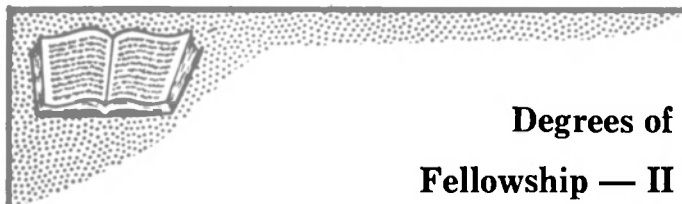
The creeds I have read from teach that faith is a pre-requisite to salvation. We all know it is true that one must believe before he is saved. But did you know that the Bible speaks of faith as being a work? In John 6:29 Jesus said to his listeners: "This is the **work of God**, that ye believe on him whom he hath sent." Man is the one who must believe but it is called a work of God in the Bible. Man is also the one who submits himself to baptism and it is not his work even as faith is not his work, but a work of God. Why? Because God has commanded baptism in His Word. Anytime we obey a command of Christ, we are not engaging in our own work, but the work of God.

I want to present some passages which plainly show that baptism is necessary in order to be saved. Please keep in mind that it does not make any difference how many times a person is baptized, it will do him no good unless he first believes that Jesus Christ is the Son of God. After one believes and repents of his sins, he is baptized for the following reasons:

1. For the Remission of Sins. In reply to the question asked by the Jews on the day of Pentecost as to what they needed to do in order to be saved, Peter replied: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). The word "for" in this passage does not mean "because of" and I am prepared to prove this from the original language anytime. It means they were commanded by Peter to repent and be baptized for or in order to obtain the remission of sins.

See **Religion of Christ**, page eleven

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Degrees of Fellowship — II

Leo Rogol

A wrong idea exists among brethren about this matter of fellowship with those in error. I do not believe it is because they do not understand the meaning or definition of fellowship but it is because they make the wrong application of it. There are men like Ketcherside, Garrett, and many others, who maintain they can fellowship all who believe on Christ and are immersed. Hence, it matters not in which denomination one is found, **what** one believes—as long as he believes in Christ and is baptized.



They totally ignore the very meaning of "faith," or "believe." Paul wrote: "As ye have therefore received Christ Jesus the Lord, so WALK YE IN HIM: Rooted and built up IN HIM, and established in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:6-7). No one is a believer, a child of God unless he will "WALK . . . IN HIM" and is "built up IN HIM." To do this, one must be "established IN THE FAITH" and that faith is what is "taught." If one walks contrary to the faith, he has been taught the wrong doctrine and therefore cannot walk in Christ. WALKING IN CHRIST IS CONDITIONAL UPON THE BASIS OF THE FAITH TAUGHT BY THE WORD OF GOD. THE WORD OF GOD IS "THE FAITH ONCE DELIVERED." One cannot "receive Christ Jesus" by a false Gospel, and consequently he cannot walk in Him. Therefore such is not in fellowship with Christ.

It must be remembered that those who "departed" from "the faith" were immersed believers! Many of them held to the deity of Christ; many held some of the basic teachings of the gospel. John wrote: "whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son" (2 John 9). The words, "abideth not" denotes one who was in, but transgressed. Hence, one who was a "baptized believer" but departed. Does this mean one who renounced belief in Christ as the Son of the Living God? It may include such a one, but I believe we can see it also includes one who still believed in Christ as God's Son but rejected his teachings, or "doctrine." Hence to transgress does not simply involve a denial of Christ, but a denial of the doctrine in which one is to abide. TO ABIDE IN THE DOCTRINE IS TO ABIDE IN THE FATHER AND THE SON. THEREFORE, WHEN ONE ABIDES NOT IN THE DOCTRINE HE IS NOT IN FELLOWSHIP WITH GOD. John said that walking "in the light" is to "have fellowship with another" (1 John 1:7). The parallel sense is brought out in 2 John 9, i.e., to abide in the doctrine is to have both, the Father and the Son.

So to be in, or have God, is the same as to have "fellowship one with another." Hence to "abide in the doctrine" is to "walk in the light." Again, it is impossible to separate fellowship from the "light" or the "doctrine of Christ" by which it is established and by which it is maintained. Let these brethren show how they can maintain fellowship "in the light" with those who "abide not in the doctrine of Christ" and still maintain SCRIPTURAL fellowship! How can those who "abide not in the doctrine of Christ" simultaneously "walk in the light," since these two principles are integral features of fellowship? If fellowship is communion, partnership, partaker, then how can one who "abideth not . . ." and "hath not God" have "fellowship" with him "in the light?" Such a position is an absurdity, indeed. If one "hath not God" by virtue of abiding not in the doctrine, then he has no communion, is no partaker, sharer, with God. Yet these brethren claim that one who "hath not God" has fellowship with God in the light in which he no longer walks by virtue of "transgression" and "abiding not." Truly, they establish a basis of fellowship contrary to the gospel.

The absurdity of such a position is that, while they who hold such views (Ketcherside, Garrett, etc.) do not believe the doctrines of the men they fellowship are scriptural, yet they seek to maintain fellowship despite their doctrine. You simply cannot have two contradictory doctrines—running opposite to each other—and at the same time have unity of faith, the essential of fellowship! Hence, they seek to maintain fellowship apart from that which establishes it in the first place. They are like the evolutionist who tries to argue that everything exists upon the basis of evolution without giving evidence of origin. How can anything evolve from something that did not exist in the first place? How can fellowship be maintained without something to establish it? How can scriptural (not denominational) fellowship exist in the absence of truth that establishes it?

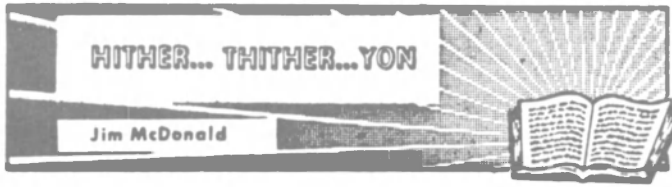
For example, take the Christian Church, or Disciples of Christ. Bro. Ketcherside tries to maintain fellowship with these folks while at the same time he cannot endorse their practice of being scriptural. Now, if instrumental music, missionary societies are unscriptural, they are things not found in the "doctrine of Christ," and fellowship is based upon truth, maintained "in the light," then how can he have fellowship with them in Christ, and the light, when by virtue of their abiding not in the doctrine he cannot agree with their practices? Fellowship is between individuals, but individuals who share, partake, are partners of the SAME TRUTH. Truth is not fellowship, but truth is the basis of fellowship between two or more individuals. Fellowship is not only with one who believes, but upon the basis of his belief. Hence this matter of fellowship involves a relationship between individuals upon a set of doctrine they mutually share.

Right here we must consider the question, How long do
See Fellowship, page eleven

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Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for *The Preceptor Magazine*, 1401 Epeley Street, Lufkin, Texas 75901.

One was baptized during November at the Westside church in Ft. Worth, Texas — Two were baptized in Sept. in Johannesburg, S. Africa — Two were baptized during October at the Southside church in Pasadena, Texas — One was baptized during October at the Huffman church in Birmingham, Ala. — Reports from along the border give six baptisms that occurred in Aug. and Sept. — One was baptized in Aug. at the Dexter, Maine church — One was baptized during September at the Floral Heights church in Wichita Falls, Texas — One was baptized in October at the Loop 287 church in Lufkin, Texas — Two were baptized in October at the Second and Walnut church in Paragould, Arkansas — One was baptized in October at the Silver Street church in New Albany, Indiana — One was baptized during October at the Fairview church in Garden Grove, California — One was baptized in September at the West Pleasant Run church in Lancaster, Texas — Two were baptized during October at the Cedar Ave. church in Moundsville, W. Va. — Two were baptized during October at the 77th Street church in Birmingham, Ala. — One was recently baptized at Ontario, Calif. — One was baptized during October at the Mt. View Ave. church in San Bernardino, Calif. — One was baptized in an October meeting at Sepulveda, Calif. — One was baptized recently at Cordele, Ga. — Three were baptized in an October meeting in Glasgow, Kentucky.

Connie Adams was in a late Oct. meeting at the Knollwood church in Dayton, Ohio — **Frank Jamerson** held a recent meeting at Belli, Florida — **Arnold Hardin** held a mid-November meeting for brethren meeting at Littlefield, Texas — A number of October meetings were conducted in California: The Tustin church in Santa Ana had a mid-October meeting with **Harold Turner** preaching — The Del Rosa church in San Bernardino was in a late October meeting with **Floyd Thompson** — **Jady Copeland** held a mid-October meeting for the Spring and Delta church in Long Beach; **Max Bradford** held a late October meeting in Montclair at San Jose St., **David Harkrider** held a late October meeting at East Long Beach; **R. J. Stevens** was with the Home Gardens church at Corona in a late October meeting —

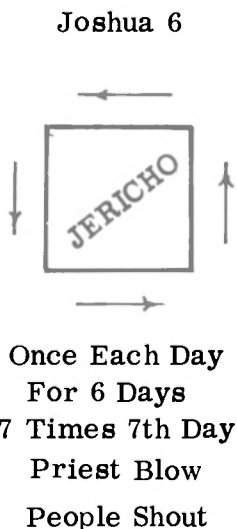
Warren Cheatham held an October meeting at Gardena; **Brent Lewis** held an October meeting at the Studebaker Road church in Long Beach and **Robert Turner** held a November meeting for the Mt. View church in San Bernardino, California.

Ward Hogland held a late October meeting for the Josey Lane church in Carrollton, Texas — The Westview church in Hamilton, Ohio held a late October lectureship with **Edgar Walker**, **Richard Pentecost**, **Earl Robertson**, **Wright Randolph**, **Clyde Peck**, **James Cooper**, **Forest Hurst** and **Gary L. Fiscall** speaking — **Leslie Diestelkamp** held a late October meeting in St. James, Mo. — **Stanley Lovett** held an early November meeting for the Kirkwood, Mo. brethren — **Frank Puckett** held a September meeting for the Belmont Ave. church in Indianapolis, Ind. — **Robert McDonald** held a mid-October meeting for the Lang Road church in Houston — **A. C. Grider** held an Oct. Nov. meeting at the Manslick Road church in Louisville, Kentucky — **Harry Pickup** was with the Gardiner Lane church in Louisville in late October — **Jimmy Tuten** held a late October meeting at Barberton, Ohio — **C. D. Plum** held a late October meeting for the North Ridgeville, Ohio church — **Ardie P. Brown** held an early November meeting at the Parkway church in Corpus Christi, Texas — **Ardie** was also with the Ridgecrest church the following week in Orange, Texas — **Tom Baker** held a mid-October meeting for the Floral Heights church in Wichita, Falls, Texas — **Ralph Williams** holds an early December meeting for the Central church in Stillwater, Texas — **Harvy Theford** held a late October meeting for the West Second Street church in Bloomington, Indiana — **Ferrell Jenkins** held an October meeting for the Huffman church in Birmingham, Ala. — **Earl Fly** was with the brethren in Huntsville, Ala. (Stevens Ave.) in a November meeting — **Derrel Starling** held an early Nov. meeting for the Southside church in Hobbs, New Mexico — The Thae St. church in Akron, Ohio held a lectureship in late September with four brethren who spoke three times each, and six who spoke once each. These brethren included **Connie Adams**, **Austin Mobley**, **Billy Murrell**, **P. E. Butler**, **James Cooper**, **Ronald Chaffin**, **Morris**

Norman, **Charles Campbell**, **Earl Robertson**, **Sewell Hall** and **Jim Nicholson**.

A. C. Grider held a meeting at Hayes Street in Dayton, Ohio — **Hiram Hutton** held an early October meeting in Franklin, Ohio — **Paul Andrews** was at Hillsboro, Ohio in an October meeting — **Irvin Lee** was at Pisgah, Ohio in an October meeting, **James Cooper** was at Mill Street in Leitchfield, Ky. in October — **James Needham** was at Hilliard, Ohio in an October meeting — The church in Owenboro, Ky. held a late November lectureship — **Connie Adams** held an October meeting for the Halburton, Ontario church — **Bill Crews** held a November meeting for the Baker, La. brethren — North Main in Vidor, Tex. had a recent lectureship with **Bill Crews**, **Danny Brown**, **James DeVoll**, **Bill Cavender** and **Don Givens** preaching — **Don Bassett** held an October meeting for the Shively church in Louisville, Ky. — **Bob Ownes** held an October meeting for the Vestavia church in Birmingham — The South Park church, Alameda Genoa Road in Houston held a five night lectureship with **Oscar Smith**, **W. R. Jones**, **Ralph Williams**, **Dean Bullock** and **Ernest Finley** all speaking — **Elmer Moore** held a recent meeting for the brethren in Alvin, Texas — **James Wilson** held a recent meeting for the Wallisville Road church in Highland, Texas — **W. R. Jones** held an October meeting for the Greens Bayou church in Houston, Texas — **J. T. Smith** held a mid-October meeting for the Hodgenville, Ky. church — **Bill Miller** held a mid-November meeting for the Dickson, Texas brethren — **Jerø Frost** held an early November meeting for the Fairview church in Birmingham — **Gene Frost** held an early November meeting for Ensely (B'ham); **Robert Crawley** was at Pinson, **Edwin Hayes** at Trussville and Pleasant Grove held a lectureship (all B'ham churches) — **Robert M. Cooper** held a late October meeting for the Barnesville, Ohio brethren — **O. C. Birdwell** was in a late October meeting at Wayesburg, Penn. — **Paul Keller** held a late Oct. meeting for Lewisville, Ohio — The Lowell, Indiana church held a mid-October lectureship with **Glen Shaver**, **Mike Grushon**, **Cecil Belcher** and **Walter Tucker** all preaching. — **Robert H. Farish** held an early October meeting for the Castleberry church in Fort Worth, Texas — **Glen Shaver** held an October meeting for the Hazelwood, Mo. brethren — **Gary Fiscus** was at Warrenton, Mo. also in an October meeting. — **Billy Moore** held an Oct. meeting for the Mulvane, Kansas church — **Homer Hailey** held a three night lectureship on Revelation at the Embury Hills church in Atlanta, Ga. — **E. C. Owen** held an October meeting at the Jonesville, Ga. church — **David Tant** held an October meeting for the Gregton church in Longview, Texas

WALLS OF JERICO



-- Danny Brown

I. God's Way Not Man's Way - Isa. 55:8-9

1. Other Ill.: Nadab & Abihu Lev. 10:1-2; Matt. 7:21-23; 15:9;
2. Salvation: (Man, Morally or F. O. — God, Faith + Obedience)
3. Unity: (Man, Compromise or Union — God, Eph. 4:1-6)

II. God's Way Plain and Understandable

1. John 7:17; Eph. 3:4; 5:17; 2 Cor. 11:3
2. Plan of Salvation: Believeth unto Righteousness Rom. 10:10
Repentance unto Life Acts 11:18
Confession unto Salvation Rom. 10:10
Baptized unto Remission of Sins Acts 2:38

III. Illustrates Faith

1. What it is - Fact - Testimony - Faith
2. How obtained - Rom. 10:17; Acts 18:8
3. When it avails - Heb. 11:30
 - a. Justified by Faith - Rom. 5:1; John 3:16
 - b. Obedience Necessary - Luke 6:46; Matt. 7:21; Heb. 5:8-9

IV. God's Gift Conditional

1. Salvation — Baptism Mark 16:16; Acts 2:38; 22:16; 1 Pet. 3:21
2. Spiritual Blessing — Being in Christ Eph. 1:3; 1 Tim. 2:1
3. Fellowship — Walking in Light 1 John 1:7
4. Crown of Life — Rev. 2:10; Gal. 6:7-8; 2 Tim. 4:7-8

— **Bill Millar** was with the Angleton, Texas brethren in a late October meeting — **Luther Blackmon** was at Glen Burnie, Maryland in an early Nov. meeting — The Main St. church in Chapel Hill, Tenn. held a five night lectureship with **Rufus Clifford**, **Harvy Ozment**, **Delton Porter**, **Ralph Autrey** and **Tom O'Neal** all speaking — **Dale Varnon** held a late October meeting for brethren meeting in the McLewis community in Orange Texas — **Robert P. Turner** held a late October meeting in Arlington, Texas — **James Trigg** held an early November for the West-side church in Irving, Texas — **J. F. Dancer** held a recent meeting for the Simpsonville, Ky. brethren — **James R. Cope** held an early October meeting at the Paris Ave church in Peoria, Ill — **Jack Howard** held a recent meeting for the Caddo St. church in Cleburne, Texas — **Olin Kern** held an early November meeting at Joliet, Ill. — **George Pennock** was in a November meeting at Indian Trail in Aurora, Ill. and the Racine, Wis. brethren held an early November lectureship.

Floyd Thompson held a late Sept. meeting for the Sparks, Nev. brethren — **Larry Hafley** held a late September meeting for the Parksville, Ky. brethren — **Ron Mosby** held a recent meeting for the McMinnville, Tenn. church — **James Cooper** held an Oct. meeting for the Leitchfield, Ky. church — **Arthur Odgen** held an early October meeting at Bear Wallow, Ky. — **J. F. Dancer** held an early October meeting at Simpsonville, Ky. — **H. L. Bruce, Box 9071, Colorado Springs, Colo.**: "We have just closed a good, but brief, lecture series here at the Northeast church of Christ featuring a different speaker at each service. Those participating were Fred Romano, Herbert Frqser, Hoyt Houchen and H. L. Bruce. Carl Allen, of Lufkin, Texas is to hold our next meeting. I also conducted a meeting with the church at Zion, Illinois, Oct. 4-11. The meeting was well attended. Dale Smelser is doing a fine job in preaching for this good church. There were three baptisms in the Steens, Miss. meeting. When in the south half of the state of Colorado, worship with us. If you would like a map showing exactly where we meet, write me."

A new congregation has begun meeting in downtown Louisville, Ky. meeting at the YMCA at 10th and Chessnut Sts. **Ralph Reese** will be preaching for these brethren — **Ed Rhodes** of Manslick Road will preach

for the West End church (where bro. Reece formerly preached) until another preacher is obtained — A new congregation began meeting October 18th in Murfreesboro, Tenn. The church will meet at the Central High School temporarily. **Thomas G. O'Neal** will be the preacher for the new congregation — **Max Bradford** is now preaching for the Montclair, Calif. church — **Norton Dye** is preaching at the Clovis, California church — **Brent Lewis** is now working with the Studebaker Road church in Long Beach, California.

O. B. Procter, 1410 Oak St., Abilene, Texas: "I enjoy reading the Preceptor very much. Three were baptized at 1410 Oak St. here in Abilene during the month of August."

Luther W. Martin, 707 Salem Ave. Rolla, Mo.: "In April 1970, I was privileged to preach in a Sunday through Sunday meeting with the Parkview church of Christ in Unionville, Mo. Two obeyed the gospel. These brethren then asked me to preach in another Sunday through Sunday meeting in September, 1970. Again, two obeyed the gospel. One was a man seventy years old who had been a Methodist since 1929. The other to be baptized was a young lady. My next scheduled meeting will be with the Hamilton congregation near Modean, Mo., Oct. 18th through the 25th."

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Campus Unrest And The Young Christian

Michael E. Grushon

In the tumult that often pervades today's college campuses the young Christian often finds himself confronted with the problem of "confrontation." What posture should the young Christian assume towards the problems and passions of a boiling campus situation? Since I am a young Christian myself, and safely on the youthful side of the infamous "generation gap"; I want to suggest a few thoughts concerning this contemporary question.



The young Christian's thinking upon the crisis of confrontation usually centers around two basic aspects of this problem. The young Christian is likely to ask (1) what is my responsibility concerning the problems which are troubling today's college students? and, (2) in dealing with these problems that usually involve confrontation what principles should govern my actions?

The basic responsibility of all Christians, young and old, is that of concern. The life of Christ was not lived in seclusion. Jesus lived in and among people. He was concerned and involved with his fellow man. The Christian ought to be concerned about the problems which are besetting his fellow man. The apostle John said, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" In Galatians 5:10, Paul said, "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith." Thus we can conclude that as Christians we need to be concerned about all men and especially those who are our brothers.

However the young Christians concern for his fellow man is not the only consideration involved in his decision to become involved in the solution of a problem. Our concern should be tempered by two principles before we even begin to formulate a plan of action. The most important consideration is God's word. It is important that we should be concerned about all of man's needs, but it is imperative that as Christians we realize that man is not profited if he gains the whole world only to lose his own soul. Therefore our primary consideration is what is necessary for us to remain in the proper relationship with God, and what action is the best for the spiritual benefit of mankind. The second principle that is involved is one of reason. Simply stated it is that we should not commit ourselves to any position until we have reached a personal decision on the matter. Before one becomes involved in a fight it is always good strategy to be sure whose side you are on. Men show an alarming tendency to demonstrate the "herd instinct." This is no less true of college students than it is of team-

Michael E. Grushon — 200 N. Liberty St. Hobart, Ind. 46342

sters. Provide a cause with a good leader, fluent with words and compelling with action, and the cause will have a backing. If before we commit ourselves to any movement or cause, we will take the time to research its background, consider its self-appointed objectives, and reflect about what God's word says concerning the principles that would be involved, we will be in a position to avoid committing ourselves to a movement which we could not actually wholehearted support. Not everything is as it appears on the surface, and the Christian can avoid heartache as well as pangs of conscience by taking the time to use these two simple prerequisites of searching the scriptures and searching out the problem.

After the problem is analyzed and the scriptures consulted the Christian has a basis upon which to make a decision. Should he act or not? Should he become involved or abstain? Certainly this decision must rest upon the conclusions of the investigation and the desires of the individual. But, if one makes the decision to become involved in a problem, he must then face the problem as to what principles involving behavior should govern his actions.

One of the primary concerns of the young Christian would have to be his relation to the law. Romans 13:1-7 instructs us of the purpose of government. God instituted government for the purpose of administering civil discipline which includes law enforcement. The Christian could not become involved in any movement which defies or refuses to recognize the government's ordained powers and responsibilities. Thus a Christian could not be involved in a movement founded upon the principles of civil disobedience, nor could he participate in the more tragic forms of mob violence and lawlessness which is being promoted at an ever alarming rate.

There are still other demonstrations that do not involve either violation of law or violence. Can a Christian engage in these forms of protest? Is there a principle that governs such activity? Paul instituted the principle that could be applied to this situation when he told Timothy, "Let not man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." Every young man who has ever tried to preach or any preacher who can remember his days as a "boy preacher" can most likely vouch for the wisdom of Paul's advice. A young man must prove that he deserves the audience of older and wiser men. Although Paul's advice to Timothy centered upon Timothy's actions in the church it could well serve as a life principle for the young. When the young Christian acts he must take care that his actions are such that they earn him the respect of others not their disdain. This requires self-control, humility, and a mature character. Not every thing that youth believes is wrong simply because it is the result of young minds. The older and wiser men in positions of power are undoubtedly aware of that fact, but many causes championed by student movements which could have played a constructive role in our society have failed simply because the student leaders have given the older generation a reason for despising their youth rather than respecting it.

See *Campus Unrest*, page thirteen

Tell a friend about The Preceptor



Should Christians Keep The Sabbath?

Jack H. Kirby

Recently there came to my home a neat, very attractive bulletin distributed by the Seventh-day Adventists of Texas, setting out the case for Sabbath keeping today. We want to examine the teaching of this tract in the light of the Scriptures. Let us study the Sabbath, who gave it, when it was given, to whom was it given, and why was it given. These questions shall form the basis of this lesson.



While the religious world in general accepts the first day of the week as the day of worship in this dispensation and covenant, yet most religious people confuse the Lord's day or first day of the week and the Sabbath. We hear such expressions as the "Christian Sabbath" — applying the name of the seventh day to the first day of the week. But we respectfully point out that the Sabbath and Christianity have never been compatible.

Sabbath means properly a cessation — a day of rest. In Gen. 2:2, 3 God rested on the seventh day, "And on the seventh day God finished his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." Our Sabbath keeping friends tell us that God made the Sabbath when he made the world, and base this argument on Gen. 2:2, 3. God did make the Sabbath, and it is true he rested on the seventh day after creation, but at what point in history did he command the Sabbath to be kept? Moses wrote this passage over 2500 years after creation, and he was looking backward in retrospect. In Neh. 9:13, 14 we read, "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments, and madest known unto them thy holy sabbath, and commandedest them commandments, and statutes, and a law, by Moses thy servant." So we see God commanded the Sabbath to be kept when He gave the ten commandment law on Mt. Sinai. There was no command to keep the Sabbath before the ten commandments were given, and this was 2500 years after God rested on the seventh day from his work of creation.

The little tract then affirms that since God gave the ten commandments of which "Remember the Sabbath day to keep it holy" is the fourth, they can never be changed. Our third aforementioned question now applies, "to whom was the law given?" In Deut. 5:1, "Moses called all Israel and said unto them" (verse 2) "The Lord our God made a covenant with us in Horeb." Us who? The Jews, Israel, verse 1. The law was never given to Gentiles, only to Jews. In Exo. 31:16, 17, the Lord said, "Wherefore the

children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed." It was given to Israel (the Jews) as a sign between them and God. What is a sign, and what is the significance of the passage? A boy gives a girl an engagement ring, it is a sign between them. If he gave every girl he knew a ring it would cease to be a sign. The Sabbath was a sign between God and Isarel. If it was for all nations it would not have been a sign.

Our fourth question now applies — "Why was it given?" In Deut. 5:15, God says, "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day." The Jew was commanded to keep the sabbath (v. 14) as a remembrance or memorial of God bringing the Jews out of Egypt. No Gentile was in bondage and brought out of Egypt — this was a memorial to Jews only. This is further set forth in Ezek. 20:10-12. Remember a memorial is observed only by those it affects. We observe the Fourth of July in this country, not the Mexican Independance Day — it is observed in Mexico. The Sabbath is not a memorial to Gentiles or those under the New Covenant.

But we stated this tract under discussion affirmed the ten commandment law could never be changed since it was given by God. They affirm that "Christ's death did not abolish nor change God's law or Sabbath," but even in prophecy God stated this law would cease. In Hosea 2:23 we read, "I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths." So we see the Sabbath will cease along with some other things. When then will this be? In verse 23 of this same chapter (Hos. 2) we see that it is to be when the Gentiles are brought in, these that were not God's people who would be his people. Also Rom. 9:24-26. The Gentiles were brought into the new covenant that we are under today, and the Sabbath worship was to cease at that time. The New Testament or covenant became in force on the first Pentecost following the resurrection of Jesus in A. D. 33, (Acts 2) and from that day Sabbath keeping was made null and void. In Col. 2:12 we read that Jesus took away the law of Moses, the ten commandments, nailing it to his cross. In Heb. 10:9, 10 it is affirmed that Jesus took away the first will (the ten commandments) that he might establish the second. And then in Col. 2:16, the apostle commands, "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day." We ask why? — Simply because the law was changed and these things of the Mosaic law were abrogated, done away.

This tract that advocates Sabbath keeping today then states people observed the Sabbath after Christ's resurrection. They state the women who buried Jesus kept the Sabbath, hence we should keep the Sabbath. It is true they did, but this was before Pentecost when the new law became effective. They state that the apostle Paul kept the Sabbath, hence we should. But there is no evidence of Paul keeping the Sabbath. He did enter into the synagogues

See **Sabbath**, page thirteen

Jack H. Kirby — 1908 Brooke Lane, Brownwood, Texas.

DONKEY _____ (Continued from page one)

the motive power while knowledge and judgement suggest direction and control, the operation of the wheel. Love with its consequent zeal are productive of beneficial results only when they are intelligently directed and applied by knowledge and judgement. Truly, a tiger in the tank with a donkey at the wheel can be disastrous whether it be an automobile or a church. **End**



EDITORIAL, Carl McIntire _____ (Continued from page 2)

prolonging the war for his particular side. No, Timothy was much too busy preaching the gospel, baptizing the lost and edifying the baptized to travel half-way around the world to push a purely political demonstration.

It would be a good thing for all of us who are engaged in the high and noble work of gospel preaching to sit down and do some hard thinking about the question of our dedication to the Lord and to the preaching of the gospel to a lost world. Sometime "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus to be dissolved, what manner of persons ought ye to be in all holy living and godliness."

Some of the things we now think so important and to which we give so much of our time, ability and resources will then pale into absolute insignificance. What then?



YOUR LIFE _____ (Continued from page four)

of many" as was Phoebe, and a wife like Priscilla, who, with her husband, Aquila, were Paul's helpers in Christ Jesus.

Indeed there is so much work for a woman to do that she has no time to waste and to spend in idle words.

WHAT IS YOUR LIFE?

- Your life as a faithful Christian is one of happiness:
- because of association and fellowship with the family of God (See Acts 2:42-47)
 - because of communion with God, the privilege to worship Him and to "pray without ceasing,"
 - because of a peace that passeth understanding for the Lord will bless His people with peace,"
 - because there are "given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

WHAT IS YOUR LIFE?

Your life is not your own. You are His by virtue of physical birth. "The spirit of God hath made me, and the

breath of the Almighty hath given me life" (Job 33:4). "And God said, Let us make man in our own image, after our likeness" (Genesis 1:26a). He then made a law of procreation. I am His also by virtue of spiritual birth. "Except a man be born again, he cannot see the kingdom of God."

Therefore, "sanctify the Lord in your hearts." "And the very God of peace will sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

Finally, your life on earth is brief, so, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2:11).



RELIGION OF CHRIST _____ (Continued from page five)

2. Washes Away Sins. In Acts 22:16, Saul was told to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." In Rev. 1:5, John tells us that Christ "loved us, and washed us from our sins in his own blood." I freely admit that the blood of Christ actually cleanses us from sin but at the same time am forced to conclude that we reach this blood by being baptized into his death. Paul said in Rom. 6:4 that "we are buried with him by baptism into his death..." We are told in John 19:33-34 that Jesus shed his blood in his death. Consequently, when we are baptized into his death, we reach the cleansing blood of Christ and our sins are washed away.

3. Baptism Saves Us. In 1 Peter 3:20-21 we are taught that Noah and his family were saved by water. "The like figure whereunto even baptism doth also now save us (not putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." In order to escape the force of this passage many say: "See, baptism is only an answer of a good conscience toward God." Therefore, they conclude it is not essential. Let me ask this question: Can one be saved without having a good conscience? James said: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Why not accept the plain teaching of the Bible instead of following the creeds of men? Don't you believe this would be the safe course?



FELLOWSHIP _____ (Continued from page five)

we continue fellowship with those in error? The Bible gives plain answers concerning our treatment of those in error. God himself is "longsuffering... not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Christians ought to manifest the same patience and "longsuffering" when dealing with the erring.

In dealing with the churches of Asia Minor (Rev. 1-3) God gave them time and opportunity to correct their spiritual ills. He gave them warnings and then gave them ample time to accept them and correct the situation among them. In Rev. 2:20-21, concerning "that woman Jezebel... I gave her space to repent." As terrible as were her deeds, God

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was patient and longsuffering toward her that she might repent.

James wrote: "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins" (Jas. 5:19-20). We see that the whole object or design in dealing with the erring is to save him that fellowship might continue. We see, then, that in this matter of fellowship, the desire to do everything possible to preserve fellowship must be manifested. How sad, indeed, when brethren are so hasty in their actions that they destroy this possibility rather than put forth efforts to save the erring brother from his sins. Paul wrote: "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). We must treat the erring as we would want them to treat us if we were guilty of sin. We must apply the "Golden Rule" in this matter of fellowship. Paul told Timothy to "reprove, rebuke with all **longsuffering and doctrine**" (2 Tim. 4:2). Thus, as God is "longsuffering" with those in error, he expects us to be also.

Sometimes brethren are very quick to disfellowship those in error. They do not manifest patience, tolerance and longsuffering as they should. I believe that if brethren would have been more patient in their teaching, many of the divisions that resulted in various places could have been avoided. Sometimes brethren need "**space to repent.**" They need time to "digest" admonition that points out their error. Some do not learn as quickly as others. At long as a brother is willing to listen to warning and teaching we must allow him the opportunity to prove his disposition toward truth that exposes his sins. But all this does prove that **teaching** is necessary. Sometimes brethren fail to teach against sin and will tolerate sin in the lives of the members. How often is it that some brethren are so concerned about being "sound on issues" but neglect to teach, exhort and admonish about worldliness and other important matters.

Time and opportunity must be given the erring to correct his faults. This is true in regard to current issues. There was a period of time when much teaching and patience was necessary before division came. Division did not come over-night, as we well remember. Since this is the case concerning "current issues," this is also true of any error found among our brethren.

But on the other hand, Paul speaks of those of "an evil heart of unbelief, in DEPARTING from the living God." He cautions "lest any of you be HARDENED through the deceitfulness of sin" (Heb. 3:12-13). There comes a time when all efforts, all teaching and patience become exhausted. The heart of the erring is so HARDENED that truth no longer makes an impression upon it to cause repentance. He despises the truth, rejects all evidence directed at his sin and **deliberately DEPARTS FROM THE LIVING GOD**. At this crucial point he severs his relationship with God and walks in darkness. Hence, when a brother is no longer willing to heed admonition there is no other alternative than to withdraw fellowship from him.

— — See Back Page for Special Offer! —

CAMPUS UNREST _____ (Continued from page seven)

With the principles set before us, and the media supplying us with a seemingly unending stream of documentation of the nature of the current campus unrest, the conclusion that I must make is that the young Christian and campus unrest are incompatible. They do not go together. This does not mean that the young Christian can not be concerned about the problems which are gripping this nation. Of all people in this campus community the young Christian should be the greatest force for reform. The Christian should have a better understanding of the meaning of life, his life should command respect of both his peers and his elders, and his life should influence his associates. Therefore the young Christian can lead the way to a more reasonable solution to whatever problem may be besieging his campus: Certainly a better solution than the riot, unrest, and outright lawlessness that is so prevalent in this country today. **End**

SABBATH _____ (Continued from page eight)

of the Jews on the sabbath to teach them the new law, but only because they were there assembled attempting to keep Moses law. Paul worshiped God on the first day of the week. In Acts 20:7, "Upon the first day of the keep, when the disciples came together to break bread (eat Lord's Supper) Paul preached unto them."

The tract tells us Christ intended his people keep the sabbath after his resurrection. They cite Mt. 24:20, "But pray that your flight be not in the winter, neither on the sabbath day." They admit this passage refers to the destruction of Jerusalem in A.D. 70, but erroneously infer the disciples were worshipping on the sabbath. The reason they were to pray that the city would not be attacked on the sabbath was that the gates of the city would be closed, and all people would be within the walls. Their escape would be more difficult. More would be killed. The whole event was to completely destroy the seat of the law of the Jews and things concerned with it, as well as the Jewish economy and society. This included the sabbath.

We are then told the Lord's Day is not Sunday but the Sabbath. This in spite of the fact that Christ arose from the dead on the first day of the week (Mk. 16:9); the Holy Spirit came on the first day of the week, the same day the church was established, (Acts 2); the Lord was crowned King and gave forth the new law on the first day of the week. It was also the day the disciples met to eat the Lord's Supper (Acts 20:7), and also the day they gave of their means to support the cause of Christ (1 Cor. 16:1, 2). Yes the first day of the week belongs to the Lord, and every thing peculiar to Christianity happened on the first day. The Sabbath is not Sunday but Saturday, and authorized sabbath keeping passed out of the picture with the advent of the new law, the gospel.

But someone says, if the ten commandments are done away, then men can cheat, steal, commit adultery, etc. No, these things are forbidden in the new law the New Testament. But it is a significant fact that all the ten commandments are restated in the New Testament except the fourth

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Continued from preceding page

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which says "Remember the Sabbath day to keep it holy." It is not restated, but rather purposely omitted because Sabbath day keeping is not and never was intended for the Christian.

Our Sabbath keeping friends say the ceremonial law was done away (the various laws of worship, conduct, etc.), but the moral law (the ten commandments) remained. They say the ceremonial law was from Moses and the moral law is from God, but the Bible makes no such distinction. In fact the two terms are often used interchangeably. In Luke 2:22, 23, "And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)" The law of Moses and the law of the Lord are used interchangeably here, they are the same. In 2 Chron. 34:14 "And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses." And again in Ezra 7:6, we read that Ezra was a scribe in the law of Moses, but in verse 12 the record says he was a scribe of the law of God. The two terms are synonymous referring to the same thing, the total law of God to the Jew, and this law is now fulfilled by the death of Christ.

A great deal of teaching and admonition is given today by most religious groups on keeping the ten commandments. Politicians have campaigned on the ten commandments as their platform, while others say their code is the ten commandments and the beatitudes of Matt. 5. Actually the ten commandments themselves are not even a good moral law. For example, the Jews were commanded not to take the Lord's name in vain, but nothing was stated about other profanity. They were to honor father and mother, but nothing was said of other relatives. They were prohibited from killing and committing adultery, but nothing is said about hate or sexual lust. It forbade bearing false witness against their neighbor, but not lying in general. Other examples could be given to show that the ten com-

mandments were not of themselves even a good moral law, not the least would be the many and sundry regulating laws stated in the Books of Exodus, Leviticus, and Deuteronomy.

Jesus spent much of his sermon on the mount in Mt. 5, 6 and 7 explaining the difference in the law and the gospel regarding morality. In the sermon on the mount he shows hate will condemn as well as murder, and that looking on a woman to lust after her condemns as well as the overt act of adultery.

But regardless of this, the New Testament clearly teaches the ten commandments as all the law of Moses has been abrogated. As we stated previously, Jesus took the law out of the way, nailing it to the cross, Col. 2:14. He took the first law away that he might establish the second (Heb. 10:9), by which will we are sanctified (v. 10).

Our Sabbath keeping friends tell us that while it is true the law was done away, the ten commandments were not. They remained. This is done to retain the fourth, "Remember the sabbath." But Jesus said in Mt. 5:17, 18 "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Jesus said all the law, including Sabbath keeping, would be fulfilled. It is Jesus versus modern Sabbath Keepers. It is the apostles versus modern men. It is the New Testament church versus man made organizations. Which will you my friend, believe? Which will you accept?

In conclusion, Christians are not to keep the Sabbath today because the law authorizing and commanding Sabbath keeping has been done away, it was not practiced before the giving of the law of Moses. Sabbath keeping was a sign between Jews and God under the law — not to christians under the gospel. And finally, the first day of the week is that day of significance and worship under the New Testament.

End

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Living Moments with the Living Word

James W. Adams



"A Fool's Paradise"

Most individuals feel quite secure regarding their spiritual condition. They think they are bound for heaven in the world to come. They have convinced themselves they are doing the best they can. Surely the ancient proverb is right which says, "Every way of man is right in his own eyes." (Proverbs 21:2.) But many are dwelling in "a fool's paradise."



Webster defines "a fool's paradise" as "any state of foolish pleasure or imaginary security." That a Christian may find himself in such a state is declared by our text

for this study; namely, **"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."** (Galatians 6:7, 8.)

These verses contemplate a refusal on the part of "the man overtaken in a fault" (verse 1) to "communicate" (i.e. enter into fellowship) with his "teacher" or "restorer" (verse 1 and 6) in the life of "good things." Hence, the apostle in the text under consideration warns him concerning the danger of dwelling in a fool's paradise. The text naturally divides itself into three parts: (1) A warning to heed; (2) a lesson to learn; (3) a fact to face.

A Warning to Heed

Paul warns, "Be not deceived." Obviously there is danger

James W. Adams — Evangelist for the Pruett and Lobit church, 600 W. Lobit, Baytown, Texas 77520.

of being deceived or the apostle would not have wasted his time issuing such a warning. Deception precedes from two sources: (1) other men; and (2) self. Many scriptures warn against being deceived by other men. "Let no man beguile you of your reward..." (Col. 2:18.) "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor extortioners, shall inherit the kingdom of God." (1 Cor. 6:9, 10.) "Let no man deceive you by any means..." (2 Thess. 2:3.) "Little children, let no man deceive you: he that doeth righteousness is righteous... he that committeth sin is of the devil..." (1 John 3:7, 8.) "Let no man deceive you with vain words..." (Eph. 5:5, 6.)

As real as is this danger, there is another source of deception which is far more potent; namely, self-deception. Shakespeare wrote: "To thine ownself be true, and it must follow as the night the day; thou canst not then be false to any man." (Hamlet) Someone has said that "self-preservation is the first law of nature." Self-justification appears to be the first law in the spiritual realm as far as men are concerned.

The Scriptures constantly warn against this danger also. "The pride of thine heart hath deceived thee." (Obadiah 3.) "If a man think himself to be something, when he is nothing, he deceiveth himself." (Gal. 6:3.) "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1

See Fool's Paradise, page ten

VOLUME 20 DECEMBER, 1970 NUMBER 2

In This Issue

Editorial, Jonis Joplin,	
Stanley J. Lovett	Page 2
Personal Work,	
Irene Sowell Foy	Page 3
What Is Good?	
Bryan Vinson	Page 4
Aphesis,	
Charles Boshart	Page 5
Extent Of Fellowship — III,	
Leo Rogol	Page 6
It Doesn't Make You Big,	
Ernest A. Finley	Page 7
Hither ... Thither ... Yon,	
Jim C. McDonald	Page 8
Chart Sermon, Does It Make A Difference?	
Danny A. Brown	Page 9



Stanley J. Lovett
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The pat explanation that young people who go wrong do so because they came from a broken home or were reared in poverty does not always satisfactorily provide the cause or causes. It is very convenient to blame failure on an unwholesome environment and thus absolve oneself, as well as them, from responsibility in such instances.

We are reluctant to face up to the fact that people, and sometimes the young also, go bad because they so choose in spite of a wholesome background. Even the prodigal son had a good home surrounding. He left home, not because he was forced to but because he deliberately so chose. Even the young knowingly embark upon tragic courses of action because they so desire being restive under the necessary restraints of home.

The case of the late young blue singer, Janis Joplin, is pertinent to the matter. The following appeared in an issue of The Beaumont Enterprise (Beaumont, Texas). The "Bill McQuiston, pastor of the Rosedale Church of Christ," is the faithful preacher for that church.

**JANIS HAD OPPORTUNITY TO CHOOSE
AND TURNED DOWN DIFFERENT ROAD**

BY LELA DAVIS
Amusements Editor

Individualist Janis Joplin, the blues singer who died from an overdose of drugs before she reached her prime years, was the subject of many hardtime stories. She evoked sympathy from old friends and new friends; she was a constant enigma.

Janis was not the product of a broken home or of a ghetto; she came from a middle class family who loved her. And the stories circulated about her unhappy early years are often exaggerated.

Good Friend

Bill McCuiston, pastor of the Rosedale Church of Christ, was a friend of hers in junior high and high school in Port Arthur. He said she was a talented young artist; a well-adjusted, happy person. She worked on the school paper with him and did a great deal of writing for the paper. She studied art and was good at it (won a prize for a cover contest), and she was a member of the Glee Club.

"She was as sweet and nice as any girl you would ever meet," he said.

(Continued on page ten)



“Personal Work”

There seems to be a growing “excitement” over having classes in “Personal Work” as though it were something new. If by “Personal Work” is meant the work done by an individual Christian then it is as old as the Record of the church. From the beginning of the church in Acts 2, one finds individuals busy in the service of the Lord, so, when one is baptized into Christ today he should then begin by devoting his life to work in the kingdom of our Lord.



It is the tendency of some such classes to develop into organizations, often with “zone leaders” to oversee the work in certain areas. Committees are formed and streets assigned for “door-knocking.” Some one, acting as overseer, holds conferences with members of his zone to instruct in proper procedures in doing “personal work,” such as: how to introduce himself, how to manifest an interest in the person being interviewed, what to say and how to say it. Thus that which should constitute the wholeness of one’s life as a Christian, that of saving souls, then becomes a form.

When one obeys the gospel and the Lord adds him to His church, he is then a member of the body and has a responsibility to keep “unspotted from the world” and to give his body “a living sacrifice, holy, acceptable unto God.” He is to study to “shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth” (2 Tim. 2:15). Every one born into the family of our Lord is to give his life in service to his Head, our Lord Jesus Christ. His whole life should be devoted to “shewing forth His excellencies.”

The New Testament is replete with precept and examples of work for the individual Christian and by so doing to give glory to God. One has studied to no profit when he says, “No one has told me anything to do,” or “Why don’t the elders plan a program of work?”, when the Lord has plainly set out the “program” of service for His people to do the will of our Father in heaven. When one understands the responsibility he assumes the day he is delivered “from the power of darkness,” and hath been translated “into the kingdom of his dear Son,” his life is then given in service to the Master. He will find the pattern in the New Testament so does not have to wait to be told. Paul, directed by the Holy Spirit, admonished the Colossians in these words: “For this cause we also, since

Irene Sowell Foy — Former long time public and private school teacher. Teacher of women’s Bible classes and Staff Writer for *The Preceptor Magazine*, 1104 Caldwell Lane, Nashville, Tennessee 37204.

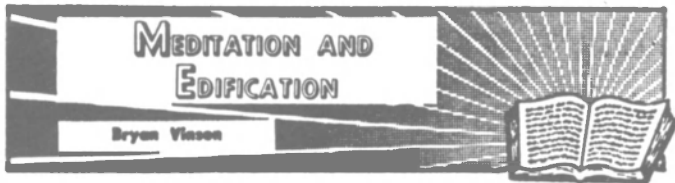
the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being **faithful in every good work**, and increasing in the knowledge of God” (Colossians 1:9, 10).

What Work is There For The Individual Christian To Do?

“When Jesus knew that his hour was come that he should depart out of this world unto the Father,” he admonished his apostles in these words: “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (John 15:8). In His commission to His apostles, recorded in Matthew 28:18-20, Jesus admonished them to teach those whom they had taught and baptized to “observe all things whatsoever I have commanded you.” So, Christians today will bear much fruit if they abide in Him for He said, “the same bringeth forth much fruit.” Paul wrote specifically of the “fruit of the Spirit” in Galatians 5: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” The fruits of the Spirit are distinct from the works of the flesh which so characterize the world, because “they that are Christ’s have crucified the flesh with affections and lusts.” As a faithful, humble member of our Lord’s body, one will love the Father because of the great gift of His Son. If one loves the Father then he will love His children. Jesus said in John 13:34, 35: “A new commandment I give unto you that you love one another, as I have loved you, that you also love one another. By this shall all men know that ye are my disciples, if you have love one to another.” If we bear this fruit, **LOVE**, bickering and strife will not be known in the Lord’s family and the world will be attracted by the beauty of brotherly love. An accompaniment of love for the Father and for His children is the fruit of **JOY**. Reconciliation with God will also produce the fruit of **PEACE** for which the world sighs. Paul to Timothy wrote that “all that will live godly in Christ Jesus shall suffer persecution,” by such persecution may bear the fruit of **LONG-SUFFERING** for “love suffereth long and is kind.” Other delightful fruits of the Spirit are **GENTLENESS** and **GOODNESS**, coming from a kind heart ready to “do good to all men, especially unto them who are of the household of faith.” Biblical examples of individual Christians bearing fruit are: Lyda, Phebe, Dorcas, Priscilla and Aquila in addition to such as Stephen, Paul, Silas, Timothy, his mother, and grandmother. Other fruits are **faith**, **meekness** and **temperance**. One who manifests these traits is “shewing forth the excellencies of our Lord.” Submission of each Christian to the Holy Spirit’s guidance through the Word will result in **peace** and **unity** of the Lord’s family. This will attract others to obedience to the gospel, the precious fruit of **bringing others** to walk in the footsteps of the Master.

It is our Master’s will that His children bear fruit, which demands responsibility and activity by each one who claims to be a child of God. Jesus, in Matthew 7:19-21, said: “Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

See **Personal Work**, page nine



What Is Good?

This question directed to different persons would bring forth a variety of responses. Webster tells us it is that which is sufficient or satisfactory for a given purpose;



hence, there is seen that it is always associated with design or purpose. Simply, then, anything is good when, and only when, it functions satisfactorily pursuant to the accomplishment of the purpose for which it exists. That which man creates is so made with respect to that which is to be wrought by the thing made; hence, since God made man, it should be

very apparent to anyone that any man is good only to the extent that he lives and functions in harmony with the purpose for which he was made. We read in Micah 6:6-8: "Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

There are many statements or pronouncements in the scriptures that are comprehensive utterances of great principles of Truth, but there are few, if any, more pronouncedly so than this passage before us here. There is placed in vivid contrast a series of proposed actions which, conceivably, may be esteemed as pleasing and acceptable to God — great sacrifices which would indicate deep and dramatic devotion to God. However, over against them, and as being the acceptable alternative to all such is "to do justly, love mercy, and walk humbly with thy God." These terms aptly depict the composite of goodness as esteemed by the infinite God and Creator. Let us examine each in relation to the others.

First, together they invoke one's attention to the combination of action, affection, and attribute of character, designed by the presence of all to form a being worthy of the divine pronouncement of good. The requirement to "do justly" is rendered dependent for its acceptability as a constituent element of goodness on the corresponding presence of loving mercy and walking humbly with God. Equally so do these depend on that, and on one another for the completeness enjoyed.

A life, then, of doing nothing would be a frustration of life's purpose; hence, no one who lives out his days in idleness is a person on whom God looks as being good.

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

This is true even in the absence of any overt actions of an unjust sort. Goodness is positive, and not the mere absence of evil. One needs to be doing. The pronouncement of "well done, thou good and faithful servant" denotes as true the servant being acclaimed good and faithful on the score of himself having done well, rather than one on whom good has been done. But what is the thought conveyed by the expression of "doing justly"? Certainly it means to so act and do, and thus live, that the things done are right or just. It, then, involves one's actions in relation to others. Verily, it is but the execution of the principle in one's life of the rule prescribed by Jesus that "whatsoever ye would that others do unto you, do you even unto them." As a moral creature man has an inborn sense of that which is basically right as distinguished from that which is wrong, and he who has access to the Word of God has the means of ascertaining, defining, and further refining the proper distinctions between the two. "For every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern good and evil" Heb. 5:13-14. An insensibility in discerning in any given instance that such is either good or evil, rests here on the lack of knowledge and corresponding practice of the instructions presented in the scriptures. For one to be good he must be just in his dealings with others; and in order to be so he must be able to discern good and evil.

Selfishness lies at the base of injustice in human relation.
See **Good**, page eleven

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Aphesis

Editor's Note: This inaugurates a new and regular feature of *The Preceptor Magazine* by Charles Boshart, Henderson, Texas. We anticipate it will find a ready reception among readers of the paper. —Stanley J. Lovett.

The word that is the object of study in this article is, in English translations of the New Testament, variously rendered "remission" and/or "forgiveness" depending on the translation or version and context being studied. The spiritual blessing involved may, perhaps, be better appreciated by a study of the word used to convey it.

I. Extra-Biblical Usage

The word, aphasis, was used in a variety of areas in the secular world. It was used in agricultural references. Moulton and Milligan give at least two examples of this. To refer to the "release" of the water from canals in irrigating the fields, "aphesis" is used. An example, taken from about B. C. 258-3, contains the following purpose clause: "in order that they (sc. bridges) may be finished before the letting loose (aphesis) of the water."

Another instance given by the same authorities is that use of the word in which reference is made to a governmental "release" of harvested crops after payment of taxes on them. The crops could then be used for the purposes of the growers. A statement illustrative of this is taken from the second century B. C. which says, "...where-upon the **release** of the wheat crop takes place."

"Aphesis" was also used in a legal sense. It was employed to denote **release** from office or from some public duty, from marriage, and other legal obligations. Though not in a religious sense, the word was utilized to denote "parōn" from debt or punishment.

In these examples of extra-Biblical usage, the predominant idea seems to be that of **release**.

II. Septuagint Usage

When the Hebrew scriptures were translated into Greek, there was furnished a number of opportunities for the use of "aphesis,"—especially in connection with the sabbatical years and the year of Jubilee.

Deuteronomy 15:1-3 uses the word "aphesis" three times and its verb cognate "aphiemi" two times in reference to the sabbatical year and the English term "release" is used as the term of translation each time. These verses state: "At the end of every seven years thou shalt make

Charles Boshart — Evangelist for the Highway 79 church, 306 East Main Apt. 2, Henderson, Texas 75652.

a **release** (aphesis): And this is the manner of the **release** (aphesis): every creditor shall **release** (verb form, aphiemi) that which he hath lent unto his neighbor; he shall not exact it of his neighbor and his brother; because Jehovah's **release** (aphesis) hath been proclaimed. Of a foreigner thou mayest exact it; but whatsoever of thine is with thy brother thy hand shall **release** (verb form, aphiemi)."

The word appears in Leviticus 25:10 where the text says, "And ye shall hallow the fiftieth year, and proclaim **liberty** (aphesis) throughout the land..." Hence, English terms are employed by the translators to express a causal idea, "release," and a resultant idea, "liberty."

In all these cases cited from the Septuagint, the exact See **Aphesis**, page thirteen

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Extent Of Fellowship — III

Leo Rogol

This is a matter that often presents many problems. Brethren sometimes are confused as to how for they can go in maintaining fellowship with erring members. Of course, as I pointed out earlier, we must be patient with those in error and make efforts to restore them. But this matter involves those who **deliberately** follow the wrong course of conduct. Some brethren set limitations on fellowship not intended by God. It is well known that some are very quick to disfellowship brethren over personal matters or opinions despite the fact that there is enough evidence in the Bible to condemn such a practice. For example, Paul and Barnabas had a dispute over personal matters, i.e., whether to take John Mark or Silas on their next missionary journey. Though they separated, this was not sufficient cause for severing fellowship, else the Holy Spirit would have revealed some TRUTH as to who was right and who was wrong. Though Paul and Barnabas went their separate ways, they still maintained "fellowship of the gospel," because the matter of **personal judgment** in the selection of a man was not a matter of faith. We have no scriptural right to disfellowship one another over **personal** opinions and rights so long as those things do not violate scriptural authority.

But there is another problem connected with the matter of fellowship. Some express greater laxity in this matter than authorized by scriptures. They do not stay within scriptural bounds in determining the EXTENT to which they maintain fellowship with some. Involved in this problem is the matter of fellowshiping liberals. I will deal with this later. It appears to some that despite **doctrinal** differences they can still maintain unity or fellowship. But if this is right, then why the existence of all these religious divisions?

It is needless to point out that the practices among digressive brethren are sinful and therefore they are the cause of division. Now, if we can admit to have fellowship with them, this is to say their practices are not sinful. Now, if they are not sinful, then why the division? But since division does exist, then it is because we cannot "share," "partake," "participate" with them in their unscriptural practices. And since these things are the essence of fellowship, then how can we claim to maintain fellowship and simultaneously deny IN PRACTICE the very things that **define** fellowship? Does the Bible say we can fellowship brethren in **certain areas** and not in others? If so, it is only because man maintains fellowship with God upon the **same basis**.

Again, how can we say that division exists among brethren

and at the same time claim to maintain some degree of fellowship? You cannot claim to maintain fellowship to some degree without claiming that division exists **ONLY** to some degree. When there is fellowship there is no division; when there is division there is no fellowship.

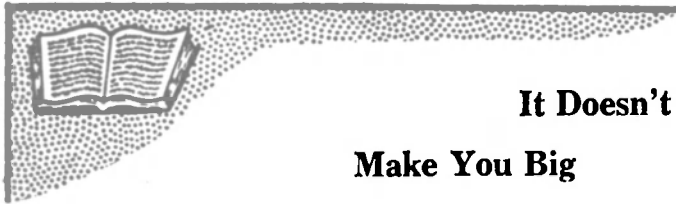
Are There Degrees of Basis of Fellowship

Whatever is the basis and extent of fellowship between God and man, the same must be between "one another." We cannot maintain any fellowship beyond the basis that is established in scriptures. We must restrict fellowship within the bounds wherein it is defined and established. There is no different standard of fellowship set up by which man is in fellowship with God from one by which man is in fellowship with another. Hence, if we can maintain **some degree** of fellowship, or in **some areas**, it is only so because God maintains the same.

There are several questions that must be considered in order to arrive at the proper solution of this matter. First, we know that fellowship is "in the light." To be in the light is to "abide in the doctrine of Christ." Just **how much doctrine** does one have to obey to come into "the light" or "doctrine"? Hence, how much doctrine does one have to obey to be "in Christ"? Now, most religious folks admit that one must believe, repent and confess. Are they "in the light" and do they have fellowship with God "in the light"? Simply because they believe or obey to a certain extent does God establish fellowship with them in those areas where they follow the "doctrine"? Are there "degrees" of fellowship with such? Certainly not! We all know they are not in fellowship because they refuse baptism for remission of sins. Hence, there is simply **NO** fellowship whatsoever with such, even though they obey a certain amount of truth. And thus, only he who obeys all the requirements of the gospel comes into fellowship with God. Paul wrote: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8). Notice that "ye are light **IN THE LORD**" and that by complete obedience. Next he says, "**WALK AS CHILDREN OF LIGHT.**" Hence to continue in the light they must **walk** accordingly. John wrote on this matter in the following: "But whoso **keepeth his word**, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also **SO TO WALK**, even as he walked" (1 John 2:5-6).

In connection with this, I ask, Does God maintain a **degree** of fellowship with man in **proportion** to the degree of truth or light in which he walks? In other words, how much truth must the child of God obey to maintain fellowship with God or, how much truth can he **reject** and still be in fellowship with God? If an alien sinner must obey **ALL** that truth requires of him to come into fellowship, then is it not also true that one must continue to obey all the truth to remain in fellowship with God?

Let us remember this rule: Whatever is the standard or quality of fellowship between God and man, the same must exist among Christians. If God fellowships those who obey all his commands, then Christians can fellowship one another only by that same rule. By this I mean, we cannot maintain fellowship in certain degrees with one God has disfellowshipped. (Next page, please)



It Doesn't Make You Big

Ernest A. Finley

Some students seem to delight in making a teacher look unqualified or ill-prepared for his task or just plain stupid. It matters not how diligently he prepares his lesson he can never anticipate the tangent that his detractors will take. No one is immune to this "challenge" from the oldest and most experienced and informed teacher to the struggling novice.



But what is to be gained by "probing" a teacher's mind for the spot he is least prepared or qualified to discuss? Why not rather follow his lead into the field of knowledge he has acquired—the area he is prepared in? No one knows **everything about anything**. Any teacher can be made to look bad by one or two "snipers." A relatively incompetent teacher may still accomplish some good if he has help from his class. Virtually any teacher may be frustrated and humiliated. Almost any teacher can be made to want to give up—quit trying. But it really doesn't make

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

Just a thought on "works of darkness" as found in Eph. 5:11. There are some who maintain this refers to the ungodly, unbelieving elements of the world; those who deny God entirely. However, I believe this includes, not only the worldly, devilish elements, but even those who "were once enlightened" but have abandoned, cast away, or rejected the truth. For example, John said: "He that hateth his BROTHER... walketh in darkness" (1 John 2:11). Again: "If WE say that we have fellowship with him, and WALK IN DARKNESS, we lie..." (1:6). Who is this "we"? Certainly not the aliens, for never does any writer of the New Testament include unbelievers in matters directed to believers. Hence, as Paul said "unfruitful works of darkness," John used the term, "walk (eth) in darkness." One who has "departed from the faith" is guilty of "works of darkness" by "walking in darkness," as well as the alien sinner.

Another thought on this matter of division I referred to a while ago. We must remember that those who practice unscriptural things rebel against the authority of Christ. He is "head over all things to the church" (Eph. 1:23): He has "pre-eminence in all things" (Col. 1:18). Therefore, when one separates from Christ by unlawful practices and teachings, he is divided or separated from Christ. Christ is no longer his head, and this being true, there is no longer any fellowship between Christ and the erring. Hence, **ONE WHO SEPARATES OR DIVIDES FROM CHRIST SEVERS HIS RELATIONSHIP, OR FELLOWSHIP WITH HIM**. This means, therefore, there can be no fellow-

ship when you belittle someone or entrap them or expose some area of weakness in their knowledge. In reality, it just shows that you aren't very "big" yourself.

Contending for the faith is imperative when it is assailed. But a bickering, contentious, argumentative disposition can kill a class (as far as a learning situation is concerned) as "dead as a dodo"—and you can't kill a thing much deader than that.

No student has the right to create an environment in which God's Will can not be taught. Class "pests" might be surprised to learn that the whole class very much wishes they would shut their "tater traps" so somebody could learn something. Students manifesting such attitudes may be trying to make an impression. They might be surprised to learn that they are making one — a bad impression and are not really appreciated by anyone.

Paul wrote, "let all things be done unto edifying" (1 Cor. 14:26). As a student, one may keep this desired end from being accomplished by bad attitudes and actions. Things must "be done decently and in order" (1 Cor. 14:34), if good is to come from a Bible class.

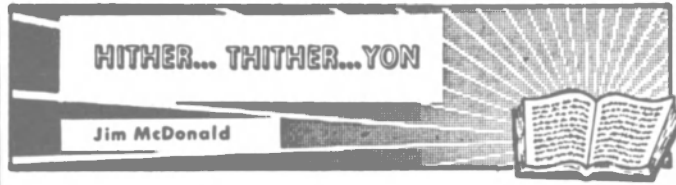
The purpose for which Bible classes are arranged (to learn more of God's Holy Word) demands that we show respect for one who is responsible for guiding our thoughts and for the class that is ostensibly assembled to the end of allowing God to communicate His Will to each member of that class. Do nothing that would impair or block attainment of such a worthy goal.

Remember, trying to make others look little doesn't make you "big." **End**

ship in division. The one who departs from Christ and his teaching is the one who is guilty of division, not the one who seeks to preserve union with Christ. How unfortunate when someone tries to warn, speak out against sinful practices and some brethren hinder him because he might "split- the church!" According to 1 Cor. 11:19, the heretic with his heretical practice has severed his relationship with Christ. The "approved" must be made "manifest" by a separation from the heretic in order to remain with Christ.

Yet it seems strange that some try to maintain fellowship with those from whom they stand divided! They readily admit to division but yet seek to maintain fellowship—an impossibility! Now, if division means that those who caused it by unscriptural practices are no longer in union with Christ, and therefore not in fellowship with Him, how can we scripturally maintain fellowship with those who caused this division? But if we seek to unite with those who stand divided from Christ, then this unity will result in our being divided from Christ as are those with whom we seek to unite. Therefore, the only way unity (scriptural) can be achieved is for those guilty of division to be united with Christ again by obedience to His authority whereby **all will be in unity upon the basis of truth**.

To admit to the division among brethren and yet claim to maintain fellowship is tantamount to saying we can "share," "participate," be "partners" in the very projects
See **Fellowship**, page fifteen



Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for **The Preceptor Magazine**, 1401 Epeley Street, Lufkin, Texas 75901.

Four have been baptized in past weeks at the West Side church in Ft. Worth, Texas — One was baptized in November at Krugersdrop, South Africa — Two were baptized in Nov. at the North Main church in Vidor, Texas — One was baptized during November at the Union Road church in Lufkin, Texas — Three were baptized during November at the North Main and Gay Ave. church in Glade-water, Texas — Three were added to the Southside church in Duncan, Okla. in November — Three were baptized in November at the Preston Highway church in Louisville, Ky. — Four were baptized during November at the Annadale church in Annadale, Virginia — Two were baptized in November at the Mt. View church in San Bernardino, California — Two were baptized during November at the Southside church in Kansas City, Mo. — Four were baptized in October at the Floral Heights church in Wichita Falls, Texas — One was baptized during October at the Johannesburg, S. African church — One was baptized during November at the Silver Street church in New Albany, Ind. — One was baptized during November at the Manslick Road church in Louisville, Ky. — Two were baptized during November at the Gardiner Lane church in Louisville, Ky. — Two were baptized in November at the Fairview church in Garden Grove, California — One was baptized in September at the Pleasant Run church in Lancaster, Texas — One was baptized in October at the Ellettsville, Indiana church.

Charles Limburg held a mid-Nov. meeting for the W. Anaheim, Calif. church — **Connie Adams** held a Nov.-Dec. meeting for the Bloomfield church in Macon, Georgia — Brother Adams held a recent meeting in Hali-burton, Ontario, Canada — **Pat Farish** held an early Dec. meeting for the Grandbury, Texas church — **Mel Rose** held an early December meeting for the Southside church in Pasadena, Tx — **Gordon J. Pennock** held a recent meeting for the Oak Grove church near Cuba, Mo. — **Ralph Williams** held an early December meeting for the Stillwater, Okla. church — **Howard E. Millar** held an early November meeting at Sioux City, Iowa — **Bob McDonald** held a mid-November meet-ing for the brethren in Denton, Tex — **Donald Willis** held an early November

meeting at Apache, Okla. — **Hayse Reneau** held a recent meeting at the Southside church in Duncan, Okla. — **Yater Tant** held a November-December meeting for the Inglenook church in Birmingham, Alabama —

Jady Copeland held a mid-November meeting for the Scyene Rd. church in Dallas, Texas — **Keith Burnett** held a November-December meeting for the Highland Street church in Ham-mond, Indiana — Spanish brethren held a meeting in November and December at the Southside church in Pasadena, Texas — South Houston, Texas brethren were engaged in a gospel meeting in early December — **Fred Stacey** held a November-December meeting for the Grady, Arkansas brethren — **W. L. Wharton** was with the brethren in Ft. Worth at West-side in a November-December meet-ing — **James R. Cope** held a special meeting for the Valley Station church in Louisville, Ky. in late November — **Grover Stevens** held a November-December meeting for the brethren at Beaver Dam, Kentucky — **Wavne Earnest** held a Dec. meeting for the Stone Street church in Jonesboro, Ark

Paul Casebold held November meet-ings at Creighton Ridge, Ohio and Middlebourne, W. Va. — **Guthrie Dean** held a November meeting for the Grand Ave. church in Chicago, Ill — **R. H. West** held an early November meeting for the Bashland, Mo. brethren — **Aude McKee** held a mid-Nov. meeting for brethren in Columbus, Indiana — **Morris D. Norman** held a mid-November meeting for the Uh-ricksville, Ohio brethren.

The Albrecht Ave. church in Akron, Ohio held a special lectureship in November with brethren **Jim Ward**, **Morris Norma**, **Billy Murrell**, **Bruce Taylor**, **L. J. Nicholas**, **Lloyd Barker**, **George LeMasters**, **Austin Mobley** and **James Lovell** all preaching — **Don Bassett** held a recent meeting for the South Oxford, Mississippi brethren — **Ron Lehde** held a late November meeting for the Lawrenceville, Ga. brethren — **Harold Dowdy** held an early December meeting at Marietta, Georgia — **David Tant** held a Nov.-Dec. meeting for the Isbell church near Russellville, Alabama — The Greens Bayou meeting (Houston, Tex) with **W. R. Jones** ended with one bap-tism — **W. R. Jones** held a late Nov. meeting for brethren in Dalhart, Tx. —

Robert Wayne LaCoste held a Nov. meeting for the 60th and LaMarr church in Glendale, Arizona.

The Union Road church in Lufkin, Texas soon will begin supporting **Amos Miles** in a new work in DeSota Parish of Louisiana. Recently a num-ber of Negro people were baptized in that area, and since the parish is 65% colored, brother Miles has been asked to come help these brethren form a congregation — January 1st, 1971, brethren in Annadale, Va. will become fully self-supported. These brethren have enjoyed growth through the years and averaged 90 in Bible study and 110 in worship during the month of October. Their contributions averaged \$558 per week — **Voyd Ballard**, Christian met **Lee Wright**, Mis-sionary Baptist, November 17-18 on the subject of premillennialism and baptism in the Memorial Building, 5th St. and Broadway, Atwater California — **Paul Hutcheson** began work with the Westvue church in Murfreesboro, Tenn. in December — **Tom Wheeler** began work the first of December for brethren in Poteau, Oklahoma — **Aude McKee** moves from West Murray, Ky. in March to Valley Station in Louis-ville, Ky. — The **Bill Halls** are settled in Melbourne, Australia working with the Keon Park church — **Arthur Olafsen** has determined to return to the States from Norway, **Tommy Thornhill** will also return to the states in May and there will then be no American preachers working with the Bergen brethren —

Don R. Taaffe, 3118 San Jose, Tampa, Florida: "Terry Sumerlin of Refugio Texas will conduct a meeting at the Dundee church of Christ, Dun-dee, Florida, January 20-26, 1971. Brother Sumerlin was the regular preacher at Dundee from October, 1969 to May, 1970. We recently had two baptisms at Dundee."

John D. Swatzell: "After 7½ years labor with the Needmore congrega-tion in Haleyville, Alabama, is moving to Russellville, Alabama to work with the Washington Avenue church, be-ginning January 1971.

Malcolm King, 300 West Dallas Ave: "After 4½ years with the church here in Cooper, Texas, I am planning on moving to work with the brethren in Crockett, Texas. The church here in Cooper is looking for a good man to work with them . . . I will move from here on or about December 28, so I can begin working with the brethren in Crockett the first of the year. Should anyone be interested in the work here contact: Joe C. Cregg, 500 E. Waco, Cooper, Texas 75432. Phone, Area Code 214; 395-2469."

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 3. **What We Practice** John 4:24; Matt. 15:9; 1 Cor. 4:6; 2 John 9
- Enter: Lord Adds Saved Acts 2:47**
1. Mark 16:16 - Acts 2:38
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3. **Is Kingdom of God** - Luke 22:29-30; 1 Cor. 11; Col. 1:13; John 3:3-5
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2. Human Names - Acts 4:12
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-- Danny Brown

PERSONAL WORK _____ (Continued from page three)

When one comes from the waters of baptism, he is a new creature pledged to give his body in service to the Master. He is now motivated by love to serve to the extent of his ability, to give his life as a living sacrifice, holy and acceptable. One will know how to fill her time if she will fill her mind with the Record of the Holy Spirit as to how individual Christians in the beginning of the church: "continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." They were given to hospitality, they shared what they had with those in need, when they "were scattered abroad they went everywhere preaching the Word," they presented in their everyday lives attitudes of love, sympathy, and interest in others, a pattern of the whole of the life of a faithful Christian.

Individual Christians work because they are motivated by the Word treasured up in their hearts. When one is properly motivated, he will not serve as a form titled "church work," or, "personal work." For an informed, faithful child of God service to glorify God will be his very life, every day and every hour. Paul wrote to Titus, chapter 3, verse 1: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be **READY TO EVERY GOOD WORK.**"

Work For Every Woman Who Loves The Lord

1. Attend the assemblings of the saints and interest others to attend.

2. Pray without ceasing. 1 Thess. 5:17.
3. Discern every opportunity to teach the truth to others and act upon it.
4. "Study to shew yourself approved unto God."
5. Give liberally to spread the gospel and to help those in physical need.
6. Visit and write those who are weak in the faith, to help and encourage.
7. Love one another as Christ loved, a sacrificial love.
8. Work to maintain unity of God's people, teaching the truth in love to those in error.
9. Maintain purity of heart and mind by filling the mind with the truth of the Word of God. Work to avoid pollution of the mind with evil words and thoughts that characterize the various means of communication today.
10. All women may be able to do more to help their husbands to be good and to do good in the Lord's service.
11. Help all women to see that their great area of service is with the home and family. Help them to see that there is much to do in this area, and that it can be most rewarding but there is a very brief time in which to do it. Children soon become men and women, so parents cannot delay the training of them. **End**

Tell a friend about The Preceptor

When he saw her at the class reunion in Port Arthur recently she said, "Bill, what're you doing now?"

I'm a minister, he answered, and she said "Oh, then you're on the other side."

She thought a minute and then added: "You're not really on the other side; you've got your thing and I've got mine. I'm just having more fun at it."

Tragic Figure

She was a tragic figure, he said, and she didn't convince anyone she was "having more fun at it." She appeared to have lost the tenacity to make it on her own. As a girl she was full of spunk, but she seemed to have lost that. She leaned on other people, and she was unhappy.

Looking in retrospect at Janis, who stood on the brink of infinite possibilities in school, it seems that as a human being she had all the attributes of humanity, and she had opportunity to use them. She choose what she became.

Perhaps the best illustration of the way Janis was as a junior high school student is expressed in the story she wrote (and illustrated) when she was in the eighth grade. It was printed in the "Driftwood," published by the English department of Woodrow Wilson Junior High School, in 1956.

"The Most Unusual Prayer"

"My family includes one brother, one sister, one father, one mother and me. We take turns saying the blessing at dinner each night.

"My sister Laura says it one night, I say it next. Michael, my little brother, has been listening to us for two years.

Laura's Blessing

"About three months ago Laura said the blessing: 'Thank you, God, for the birds and the flowers and the things we play with. Thank you, God for the lovely nights and the lovely days. Amen.'

"After she had finished, we all heard a wierd chant from Mike's end of the table: 'Birds, flafers (flowers), 'tatoes, peas, water, bubber (butter), plate.' It was Michael saying the blessing.

"Since then Michael has been joining in on all the blessings. The other night when we decided it was Mike's turn to say the blessing, he proceeded with a short but inclusive, 'Thank you for everything. Goodbye.'"

Dope Scene

So you see, Janis and the establishment were not always on different sides. It was not until she hit the dope scene in her mid teens that she became beligerent and then unfettered by ordinary rules of decency.

In her desire to be a free thing, she lost her way and became not only closed-in, but lonely. Some say this put the blues in her music; others think her music was an outlet for the self hurt she felt inside.

The music was always there. She added the pain and tears. **End**

John 1:8.) "Be ye doers of the word, and not hearers only, deceiving your own selves." (Jas. 1:22.) "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (Jas. 1:26.) "Let no man deceive himself..." (1 Cor. 3:18.) And what about the "foolish builder" of Matt 7:21-27?

A Lesson to Learn

Coupled with Paul's warning is a lesson to be learned; namely, "God is not mocked." The original Greek word from which we have the term "mocked" means: "To turn the nose up at, to sneer at, to deride a person or thing." To "mock God" would be to turn one's nose up at God. This is done if men sin with impunity. Some are living lives out of harmony with the will of God, yet they expect to be saved eternally. If they could do this, they would have turned their noses up at God. But God, according to Paul, is not mocked. Therefore, men cannot sin with impunity; they cannot live lives out of harmony with God's will and be saved eternally. This is exactly what all of the passages to which we have referred previously in this article are saying.

God is everywhere. He knows, sees, and hears all things. (Prov. 5:21; Num. 32:23; Psa. 44:21; Jer. 17:10.) Man, therefore, cannot conceal sin from God. (Psa. 90:8; Isa. 29:15.) Adam, Cain, Achan, Saul, and David tried it and failed. God is not only a God of mercy and love, but a God of infinite justice; He must therefore execute justice. (Psa. 89:14.) Otherwise the majesty of his sovereign power and law would be subverted.

A Fact to Face

Having warned the unrepentant child of God who had been "overtaken in a fault" of the danger of self-deception and having impressed upon his mind the lesson that God cannot and will not be "mocked," but will one day call the sinner into account, Paul calls upon him to face a fact in the realm of the spiritual based upon an invariable law in the realm of things physical and natural. The fact he would have him face is what we call, "The law of cause and effect." This law declares that every effect is produced by an adequate cause, or that like causes produce like effects. Paul in our text illustrates his point by the use of this law as it applies in the vegetable kingdom. In the vegetable realm, we call it the law of "sowing and reaping." God first declared the law in the creation when he ordained that each plant should have its seed within itself and produce "after its kind." (Gen. 1:11.)

The fact Paul would have the unrepentant sinner face is: "Whatsover a man soweth, that shall he also reap." Specifically, he points out that if one sows to the flesh (i.e. lives a life of sin), he will reap corruption in the world to come, but if he sows to the Spirit (i.e. lives his life in harmony with God's will), he will reap life everlasting. Paul would have the would be "restorer" and the "man overtaken in a fault" understand the seriousness of their mutual responsibilities. The "restorer" should recognize that his task is fraught with eternal consequences, and the "man overtaken in a fault" should recognize his

eternal peril and the inevitability of his fate if he does not yield to the overtures of the "restorer." In an acute consciousness of these facts, each will fulfill his respective responsibilities to the other, to God, and to His word.



GOOD _____ (Continued from page four)

tions, and thus the apostolic injunction to "look not every man on his own things, but also on the things of others," is designed to promote and further the proper exercise of justice in our relations with one another. But simply being just, in doing justly, is not enough to secure Divine approbation. Goodness embodies more than doing justly. One cannot be good without being just, but one may be just without being good in the proper acceptation of the latter. As evidence of this truth note the following language: "For scarcely for a righteous (just) man will one die; yet peradventure for a good man some would even dare to die" Rom. 5:7. From this it is quite apparent that a good man is one that embodies more than simply being just. God, then, in showing man what is good extends his requirement beyond the single demand of doing justly. This leads to a consideration of the second quality, that of loving mercy.

Mercy, in its exercise and expression always looks to an object in need or the victim of some misfortune. Essentially, all men are objects of pity because of our many weaknesses and failings. None are self-sufficient; we are all dependent and needy creatures subject to the compassion and help of one another. Hence, can be seen the fitness of the Divine assurance of mercy being tendered to those who show mercy. "Blessed are the merciful, for they shall obtain mercy." "For he shall have judgment without mercy, that hath showed no mercy, and mercy rejoiceth against judgment" Jas. 2:13. The opening language of Phillipians, second chapter, is movingly appropriate at this point as bearing on a study of this kind. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" verses 1-4. Numerous are the passages enjoining like attitudes and behaviour on the ones whom God calls His own. These two qualities of a good man relate to his affections and actions toward his fellowman, and the absence of either impeaches his acceptability with God; however, the presence of both alone doesn't accomplish in one's life the purpose of his being.

There is the primary and over-riding importance attaching to one's relation to God without which all else is futile and thus vain. It matters little or nothing what man is or does when he remains apart from God. He may in a measure be a benefactor to man, but his life is a failure. A beast of burden is an instrument of usefulness and thus a benefactor to man, but he isn't imbued with the nature and capability of glorifying God. Man is; therefore, he must glorify his maker, for so was he made. To do so he

must sustain a proper relation with God, and render due submission to Him; hence, to walk humbly with God. The proudest and most humbling of all human experiences is that of walking with God. Originally man enjoyed immediate association and communion with God. God talked with Adam. Enoch walked with God. Since man sinned, he has been enabled to walk with God mediately. To walk with involves agreement—"How can two walk together except they be agreed?" But agreement between God and man must be one resting on God's terms. Reconciliation with God has been mediated by Christ and on the condition of faith and obedience.

The expression, "walk humbly with thy God" involves factually walking, and conditionally the humility prescribed. I am persuaded that the walk is impossible apart from the qualifying condition of humility; I cannot believe God condescends to walk with the one whose heart is filled with human pride. A proud spirit goes before a fall! The admonition to humble ourselves under the mighty hand of God has linked with it the assurance that God, as responsive thereto, will in due time exalt us. Humility is an indispensable condition to entering the kingdom, and it is inconceivable that any condition as pertaining to the attributes of human character, would be required conditional to entering that would not with equal or greater force be requisite to maintaining citizenship in this kingdom.

To sustain and maintain the joyful and soul enriching relation of walking with God, of talking to Him, and in the



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1971 LECTURES

Florida College

January 25 - 28

	Monday	Tuesday	Wednesday	Thursday
9:00 to 9:45	Christianity and to Modern Needs:	Christianity and Recreation (Lindy McDaniel)	Christianity and Mental Peace (John Witt)	Christian Militancy in Our Modern World (Brent Lewis)
9:55 to 10:40	The Home:	Husband and Wife (Paul Andrews)	Parents and Children (Ray Coates)	Children and Parents (H. E. Phillips)
10:50 to 11:35	Ethics:	Christianity and Business (Bryan Vinson, Jr.)	Christianity and Society (Arvid McGuire)	Christianity and Government (Colin Williams)
11:45 to 12:30	World Evangelism to "Mission Work:"	Alaska and Phillipines (Cecil Willis)	Africa (Wayne Sullivan) Australia (Harold Comer)	Norway (Tom Bunting) Japan (W. C. Hinton)
N O O N				
2:30	Miscellaneous:	Play College Group	Round Table Discussion (Bob Owen)	Basketball Game
7:30 to 8:25	All-Sufficient to Christianity vs Heathen Religion (Melvin Curry)	All-Sufficient Saviour (Jere Frost)		President's Address (James R. Cope)
8:30 to 9:30	All-Sufficient to Revelation (Jim Rury)	All-Sufficient Relationship (the Church) (Ferrell Jenkins)	All-Sufficient Salvation (Connie Adams)	College Chorus Program

Every scheduled speaker on the 1970 Florida College Lecture Series except Homer Hailey and James R. Cope is a former student of the school. Hailey will conduct a class for women teachers and Cope will speak about the College.

This particular arrangement is one of several features of the 25th Anniversary Year's celebration.

The theme of this year's series is "All-Sufficient Christianity." One period will be given to open discussion of Biblical matters. In addition to the Biblical subjects to be discussed, the College Music Division will present "The Music Man" and the full College Chorus will close the week's activities. Other activities are the Alumni Association's annual salad luncheon for visitors, a tea for visiting women at the President's home, and the annual homecoming basketball game on Alumni Day.

Due to crowded dormitory conditions persons who have not already arranged for rooms should not expect to stay in a college dormitory. L. G. Copeland, College Librarian, will be glad to assist as far as possible in securing motel reservations in the Tampa area for visitors though he can guarantee nothing. Visitors should make every effort to make their own reservations direct and as soon as possible. Chain motels near the College are Holiday Inn, Ramada Inn, and Howard Johnson.

-- James R. Cope, President

study of His word listening to Him should impart needed strength to meet and cope with the multiple and varied problems and obligations of our daily lives. Conversely, to live apart from Him imparts such barrenness or emptiness, to the thoughtful that one's life is empty and meaningless. Unhappily, most of us fail to realize this soon enough to profit therefrom.

A life characterized by this divinely given directive and description fulfills its design and matures its purpose in promoting the good of man and the glory of God. Only with such ones is God pleased with here, and whose going is precious in His sight.



APHESIS _____ (Continued from page five)

character of the "release" or the "liberty" must be learned outside the word and from its use in a context along with the specific regulations describing it.

III. New Testament Usage

The highest use of the word "aphesis" is found in the New Testament where it states the most fundamental blessing revealed in the new dispensation. It does not, however, lose its fore-running significance of "release." Whether given "remission" or "forgiveness" the idea of "release" is still retained.

The word "aphesis" is used in reference to persons. In Luke 1:16-30 the inspired historian gives the account of Jesus reading the prophecy of Isaiah 61:1 with his application of it to himself along with some related matters. The portion germane to this study is that part of the prophecy given in Luke 4:18. "... He hath sent me to proclaim **release** (aphesis) to the captives, And recovering of sight to the blind, To set at **liberty** (aphesis) them that are bruised..." The sinner is pictured as a prisoner of war taken into captivity by his conqueror, Satan. Jesus has been sent to effect his "release" and subsequent "liberty." A word that can be used to express both these ideas is appropriate to use to express the work of Jesus.

The word "aphesis" is used in reference to sins. It is the standard word used in the New Testament for "**remission** of sins" or "**forgiveness** of sins" and still retains the idea of "release."

From the prophecy of Zacharias in Luke 1 we learn (v. 72) that one's "knowledge of salvation" is "in the remission (aphesis) of sins." One's salvation, then, is experienced when his sins are released or let go.

Jesus shed his "blood of the covenant" "for many unto remission (aphesis) of sins" (Matthew 26:28). Hence, sins may be released from the sinner and no longer associated with him through the blood of Jesus. Ephesians 1:7 points out the relation one must sustain to enjoy this blessing. The text states, referring to Jesus, "in whom we have our redemption through his blood, the forgiveness (aphesis) of our trespasses." Being "in" Jesus Christ, of course, follows the transition "into" him when one is "baptized into Christ" (Romans 6:3).

Speaking of Jesus Christ, Peter said in Acts 10:43, "To him bear all the prophets witness, that **through his name** everyone that believeth on him shall receive remission (aphesis) of sins." He who shall receive **release** of the sins identified with him is "everyone that believeth." But the sins are released "through his name" (i.e., the name of Jesus). Hence, Jesus is here represented as being the grantor as well as the instrument of the release. How "everyone that believeth" receives the remission or release of sins "through his name" may be ascertained from Acts 10:48 when Peter "commanded them to be **baptized in the name of Jesus Christ.**" It may also be learned from Acts 2:38 where "Peter said unto them, Repent ye and be baptized everyone of you in **the name of Jesus Christ** unto the remission (aphesis) of your sins..."

The release of sins effected, on Christ's part, "through his blood" and "through his name" and, on men's part, by their obedience, results in the existence of a body of people referred to as the church. For they are "the church" who have been "purchased with his own blood" (Acts 20:28). And they are "the church which is his body" (Ephesians 1:22, 23) who have been "baptized in the name of Jesus Christ" (Acts 10:48) for they have been "baptized into one body" (1 Corinthians 12:13).

This release of sins on the part of those making up the church is a complete separation of the sins from those with whom they were once associated. Psalm 103:112 states, "As far as the east is from the west, so far hath he removed our transgressions from us." The prophet Micah (7:20) states that, in pardoning iniquity, God will "cast all their sins into the depths of the sea." God speaks through Isaiah saying, "I, even I, am he that blotteth out transgression..." (43:25). He thus represents sins as writing blotted out. The sins, in their remission or forgiveness, have been divinely separated from the people completely, a blessing the magnitude of which will never, perhaps, be fully appreciated during this life.

The spiritual blessing conveyed by the word "aphesis" is that blessing wherein the sins are released, the person is set at liberty or set free from Satan's domination and control and is thus prepared for acceptable service and eternal life.

End

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FELLOWSHIP (Continued from page six)

we acknowledge as being the cause of division. You simply cannot claim to preserve fellowship and simultaneously deny the very things that define it. You cannot fellowship those in error without partaking of their evil deeds.

Carl Ketcherside, and others with him, claim to maintain fellowship with those in the Christian Church and yet will not accept (as being scriptural) their use of the instrument in worship and their missionary societies. Their action indicates they believe in "degrees of fellowship." But, as we have observed, there is no scriptural basis for fellowship IN SOME AREAS ONLY. Then one of two things must be true: (1) either Ketcherside must cease fellowshiping them because he does not accept their **unscriptural** practices, or, (2) he must admit he fellowships "works of darkness" and by fellowshiping them he is a "**PARTAKER** of their evil deeds."

But in addition, what about fellowshiping our liberal brethren? If we cannot fellowship those in the Christian church because of their unscriptural practices and projects, how can we maintain some sort of fellowship with liberal brethren when we often argue that their practices are **THE SAME IN PRINCIPLE** as those of the Christian Church? If they are the same, then why not fellowship those in the Christian Church? Can we have "degrees" of fellowship with those in the Christian Church in proportion to that which they hold is truth or in those areas where they do not conflict with Bible authority? If not, then upon what basis, or principle of reasoning, can we claim to hold fellowship with liberal brethren? If the liberal brethren caused division by their unscriptural practices, how can there be fellowship in division? Truth is absolute and definite. And since fellowship is established upon truth, it must be as definite as that truth upon which it stands.

Some seem to think that we have established a common ground in opposing modernism. Although many of our liberal brethren oppose modernism, this does not eliminate

the problems over which division arose in the first place. **MODERNISM IS ONLY ANOTHER STEP IN THE DIGRESSION WHICH HAS TAKEN HOLD OF LIBERAL BROTHERS.** Division arose over unscriptural projects and organizations. The very attitude that led many to endorse these unscriptural projects is the attitude which led others even further into apostasy—a disregard for the Bible as the authority of God. Since those among our liberal brethren who oppose modernism still hold to these unscriptural projects **which caused division**, how can we then ignore, or disregard these differences in order to combat modernism? I believe there are many in all denominations who fight modernism, but this does not constitute grounds for fellowship with them in this opposition to modernism. Our liberal brethren must forsake their unscriptural practices in order that unity may exist among us. Only then can we fellowship one another in our battle against modernism.

To be more specific, I believe some brethren sometimes confuse "fellowship" with the endeavor to keep "lines of communication" open with liberals. This is a good attitude to maintain—to seek to communicate with those in error. (By "communicate" I do not mean "fellowship." I simply mean to keep the lines open for discussions.) We should always seek to restore those who have fallen away. **BUT THIS DOES NOT MEAN WE SHOULD "FALL AWAY" TO RESTORE THE FALLEN AWAY!** When Paul said "that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us," yet he cautioned them to "count him not as an enemy, but **ADMONISH HIM AS A BROTHER**" (2 Thess. 3:5, 15). Even though we make attempts to **admonish him**, he is still **withdrawn** from and we are to "have no company with him" (vs. 14).

There is simply no scriptural basis for establishing some sort of fellowship with those we have withdrawn from with the hopes we can restore them. Never have the apostles re-established fellowship with the erring in hopes to save them. You cannot save your brother **from** sin (one who has been disfellowshipped) by fellowshiping him in error, in darkness. Such an idea is not found in the Bible.

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James W. Adams



The Certain Harvest

Perseverance is one of the noblest virtues of human character. Often men of mediocre ability accomplish greater things in life than men of genius wholly because of dogged persistence. It is the one ingredient which can make success of failure and victory of defeat. The many adages in our language on this theme emphasize our point. "If at first you don't succeed, try try again." "Constant dripping will wear away the stone."



In the spiritual realm, no grace of the Christian life is given greater emphasis or more strongly recommended in the New Testament than perseverance. For some time now, we have been studying in the front page articles of *The Preceptor* the sixth chapter of Galatians verses one to ten. We have come to verse nine:

"And let us not be weary in well doing for in due season we shall reap, if we faint not."

A casual reading of this passage demonstrates the truth that success in our efforts as Christians cannot be separated from perseverance.

An Exhortation

"Let us not be weary in well doing." Of first consideration is the question: What is meant by "well doing?" In view of the context, the expression "well doing" includes

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two things in its meaning: (1) "sowing to the spirit" (vs 8); (2) the "restoration of the man overtaken in a fault (vs 1)."

(1) Obviously, the man overtaken in a fault had grown "weary" of "sowing to the spirit." He had begun to "sow to the flesh." What had occasioned this we do not know. Its immediate cause had undoubtedly been the controversy with the Judaizers. This suggests that, in combating the Judaizers who sought to bind the keeping of the law of Moses on Gentiles, some may have swung to the extreme of contending that those in Christ are liberated from the necessity of law-keeping altogether, hence not amenable to moral law in their conduct. This is what is called "antinomianism," and was a prominent feature of the Gnostic sect of the Nicolaitanes in the Apostolic Period. Hence it was that Paul warned, "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. 5:13.)

(2) Also, a disposition had arisen as a result of their troubles "to bite and devour one another" rather than to seek earnestly the salvation of one another (Gal. 5:15). This could well result in the "spiritual" men growing "weary" in reference to the "restoration" of those persons "overtaken in faults."

See Harvest, page eleven

VOLUME 20	JANUARY, 1971	NUMBER 3
In This Issue		
Editorial, Good Literature, Stanley J. Lovett		Page 2
Jesus Christ the Same, W. L. Wharton, Jr.		Page 3
They Had No Root, Irene Sowell Foy		Page 4
The Fight of our Lives, Ron Halbrook		Page 5
Lou and Nipto, Charles Boshart		Page 6
Paul's Text on Mar's Hill, Edward Fudge		Page 7
Fellowship — A Different Application IV, Leo Rogol		Page 7
The Happiness of Duty, H. L. Bruce		Page 8
Chart Sermon, Lessons from Noah, Danny A. Brown		Page 9

The Preceptor Magazine

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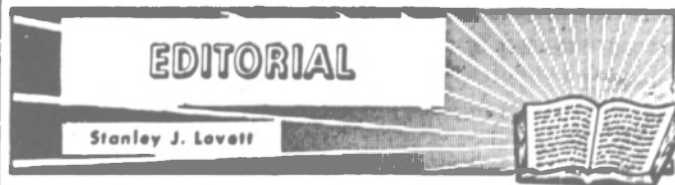
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New Renewal

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Good Literature

At this season of the year because of being indoors more due to colder weather the reading habits of many are resumed. It has been said that reading makes a full man. That is true to the extent the material is of the proper kind. The nation is literally deluged with printed matter of every sort and description. Some of it is very good while some is very harmful. Much is without content, empty, void of sense or signification and pointless. The nation would be infinitely better off if much of it never saw the light of print.

Apart, perhaps, from the terrific impact of television programming, no force so moulds and shapes man's thinking and, consequently, his actions as does his reading material.

It is a rather melancholy commentary upon our times that brethren will spend lavishly for every description of secular magazines and periodicals and yet do not have even one gospel paper delivered to their door. There are a number of fine religious papers, both weekly and monthly, published and edited by brethren which are available among us. But many, perhaps, most, brethren are not on the subscription list of even a single gospel paper.

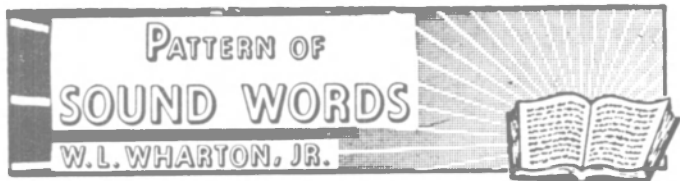
We have heard, we think, all of the excuses that some offer for not taking advantage of the wealth of good gospel papers available to them. Recurringly some say there is too much "fussing" going on in the papers. Without endorsing any ugly attitudes or any other such thing like that, sometimes (incidentally, which is seldom) such does appear in some of the papers, yet, the tremendous good they exert more than over balances such. We have seldom heard of brethren cancelling the daily papers because of "the fussing and fighting" in them.

It is one thing for brethren to discuss honest differences among themselves in order to elucidate truth, on the one hand; and, quite another, on the other, to degenerate to quarrelling among themselves. The former we endorse; the latter we do not.

We live in highly perilous times both morally and spiritually; hence, the pressing need for every good moral and spiritual influence possible to be exerted in our hearts and lives. Gospel papers are well suited to help blunt the appalling and negative influence of secularism with which we are presently being inundated.

About this time of the year we particularly think about our subscription lists to **The Preceptor Magazine**.

We wish it were possible to place, free of charge, **The Preceptor Magazine** in the mail box of every (Continued on page eleven)



“Jesus Christ the Same . . .”

“Jesus Christ the same yesterday, and today, and forever” (Heb. 13:8). This is the pertinent observation of the writer of this epistle upon which he based his exhortation to “be not carried away by divers and strange doctrines.” To say that Jesus Christ is the same is to say that the teaching of Christ does not change, even though men may represent it in a changing light. While men may change in their concepts of truth, truth itself does not change. Because this is true it ought to fill the reader with a sense of his own growth in thinking and study and cause him to reflect over present conclusions in the light of divine truth. Growth in one’s self will assure him of making many changes in conclusions as he grows in understanding.

The following excerpt, from an old issue of the **Gospel Advocate**, April issue of 1874, will doubtless cause the reader to consider how, in the light of modern understanding, he feels the unreality and inconclusiveness of the remarks from the pen of the great and devoted brother David Lipscomb.

Sister M. M. Roberts of Columbia, Tennessee, had asked: “Is it right for Christians to insure their lives; a life insurance agent says that members of the church of Christ were the last of the religious bodies to engage in it, but leading persons among them are now taking large policies on their lives. Is this so?”

“There is no doubt that numbers of leading men of all churches in the land have insured their lives, and our brethren among the rest. There are some things we cannot judge of as in themselves positively right or wrong . . . insurance is at best a species of chance. Those who invest have a feeling that it is lottery. But it is worse than this . . . The best and only insurance needed for a Christian is habits of industry and economy, and a trustful dependence upon God, instilled upon the habits and hearts of our families. We doubt if money brought into the family through any of these doubtful agencies ever benefits it.”

The truth of God bearing on this point is unchanged since the time of Christ . . . long before “insurance” was ever dreamed of. It is very doubtful that a gospel preacher or student of the Scriptures would today agree with brother Lipscomb’s remarks. It is quite certain that many agreed with him when he wrote these lines.

While we are as opposed to “lottery” and the implications of anything relating to gambling as was he, yet we do not

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relate “insurance” to that category. In failing to so relate it we accept it as both scriptural and prudent. While our conclusions differ from his we readily confess that the truth of God bearing upon this and all questions of morals and religion set forth in the Scriptures, have never changed. It is doubtful that even brother Lipscomb, if living in our present society would have concluded as he did about “insurance.”

All of this is to illustrate how easy it is to reach conclusions about the teaching of the scriptures that are not valid. Many things injected into the fellowship of saints as present day problems, will doubtless be of little or no consequence in coming years when this generation has passed from the earth. Particular reference is made to (1) having a Christmas (?) tree, (2) use of one container for the fruit of the vine on the Lord’s table, (3) teaching the Bible in “divided” (?) classes, etc., etc.

Of course, even though one’s conclusion in a matter of judgment be faulty, he is non-the-less bound by his
See **The Same**, page eleven

An Appeal

It has been almost 16 years since I moved from the state of Louisiana and came to live and preach in Texas. For more than 5½ years I preached in Lake Charles and Opelousas. Now my plans are to return in the **summer of 1971** to the state where churches of Christ are few and far between, and sound churches even more so. Baton Rouge, a city of more than 160,000 (275,000 in the parish), the state capitol and the home of Louisiana State University and Southern University, is my destination. For several months now a small band of faithful Christians (now about 20 in number) has been meeting in Baker, La., a suburb. These brethren have a nice corner lot, nearly paid for, in a growing subdivision of greater Baton Rouge. They plan to construct a building as soon as they are able to do so. Even though small and while doing this, they plan to furnish part of my support. Could I hear from some churches who would be willing to have fellowship with me in the furtherance of the gospel in a needed area? There is presently no sound church meeting in Baton Rouge — the one that did exist in years past has been lost to the truth. I would be happy to furnish more detailed information concerning this new work or make a personal visit to any churches that are interested. I have been in Texas since March of 1955 and have worked with the DeQueen Blvd. church in Port Arthur, the West Orange church in Orange, the West Side church in Fort Worth and the Central church in Beaumont.

Bill Crews
1363 Central Drive
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“They had no Root”

A good doctor when called upon to see a sick child does not treat the symptoms, such as giving aspirin to cool the fever. He goes to the root of the matter. He inquires as to the child's habits: what he has eaten, with what disease has he come in contact, and with what general health principles has he failed to comply. Having learned the facts as to what the child has done in violation of health rules, he may then intelligently diagnose the trouble and recommend the remedy.



Today a desperate spiritual illness is afflicting mankind so that people are distraught, restless, and fearful. Long ago Robert Burns gave a picture that is strikingly accurate of our condition:

“Man's inhumanity to man
Makes countless thousands mourn.”

Many of our youth are revolting from what they think is the selfishness and hypocrisy of the older generation so they manifest little or no respect for authority. On the other hand, parents seek to counter that attitude by permissiveness or by mistakenly thinking that the problem may be cured at the low level of materialism, so they give them **things**. They spare them from honest work and see that they have “a good time,” or, they arrange for them to get worldly wisdom with scientific achievement but without the wisdom that comes only from God whereby knowledge may be controlled and used to the glory of God. “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” (Revelation 4:11).

Our only recourse for the betterment of mankind is to go to the great Physician of the soul. He alone can go to the root of the trouble, not with guns and ammunition, but by treating the hearts of sin-sick individuals. “Keep thy heart with all diligence; for out of it are the issues of life” (Proverbs 4:23). Again, He prescribes: “Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding” (Proverbs 4:7). The Patient may ask: “But where may wisdom be found?” A warning answer is given: “Not by years but by disposition is wisdom acquired.” Again a question: “By what disposition is wisdom acquired? The great Physician has revealed that it is acquired by humble submission to divine guidance. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given

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him” (James 1:5). Solomon profited by taking such prescription. In I Kings 3:9, one finds his petition to our heavenly Father: “Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great people?” God was pleased with the king's prayer so he answered: “Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold I have done according to thy words: lo, I have given thee **a wise and an understanding heart.**”

The spiritually ill asks: “How may I today get wisdom?” The answer is written in The Book, as are the answers to all of our problems: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness” (II Timothy 2:15, 16).

Jesus made it clear to Nicodemus, in John 3, That there are two births, the physical and the spiritual. He taught: “Ye must be born again.” “For God so loved the world, that he gave His only begotten Son that whosoever be-
See **No Root**, page nine

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The Fight Of Our Lives

Ron Halbrook

....is not looming upon the horizon, but is upon us! Was there ever a time when Satan relented in the gruelling fray for souls?



Abraham Lincoln expressed his earnest hope that "government of the people, by the people, shall not perish from the earth." He felt such a resolve was justified in the light of the outcome of the fiery trial of carnal combat just concluded in 1865. The contest had entailed almost super-human sacrifices and privation on one side, suffering and agony beyond the scope of tongue or pen on both sides.

But quickly to our point. Shall the highway of holiness fall into decay, to be trod no more, on this our fair continent? Shall the Lord's army be strangled and squashed and finally obliterated from these United States of America? They shall! . . . unless God's people be vigilant on every side and sober-minded toward every threat (I Peter 5:8; II Cor. 10:4-5; 11:2, 3; 2:11; Eph. 6:13-20).

Urbanization, or the spread of cities and city-life, towers and menaces the existence of Christianity. It is not the buildings, the pavement, the freeways that threaten so much; it is the experiences, the attitudes, the anxieties which occur amongst that maze of concrete and iron.

Daniel P. Moynihan, in an article entitled "The Soulless City" (p. 5 ff, **American Heritage**, February, 1969). identifies "a half dozen persistent themes in the American urban experience which seem to evolve . . . in a process that some would call growth, and others decay . . ." He discusses 1. Violence, or group conflicts of all sorts and intensities. Here he notices that violence is more and more considered "ligitimate" for all levels of society, including those who have traditionally been orderly and stable. 2. The great Migration of many peoples to city-life has always included a host of "dispossessed peasantry moving . . . from other people's land in the country to other people's tenements in the city." Many of their children grow up "ignorant of moral principle" and "embittered at the wealth, and the luxuries, they never share." This boiler of envy and lack of principle spasmodically blows its top. 2. The Wealth of cities draws many people. The resulting density results in broad government regulation and individual reserve. 4. Mobility, or change of social position and financial condition, frequently upward, is another experience of city life. Advertising and television contribute to "a near frenzy of consumer emotion." "Even those who seem to be succeeding . . . feel they are not succeeding enough . . ." Mr. Moynihan adds that 5. many Educated

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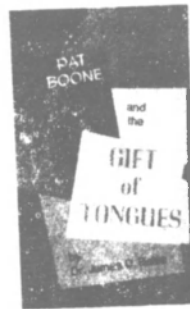
Americans Disdain City-Life and that cities are generally 6. Ugly due to lack of active concern. His conclusion is surprisingly refreshing (We usually get the more-money, more-money, more-money solution.). The problems science and technology have created, they cannot solve: problems of human behavior. Thus, our author suggests we attend to these quoted lines,

Sacred Heart o' Jesus, take away our hearts o' stone,
and give us hearts o' flesh!

Take away this murderin' hate, an' give us Thine
own eternal love!

In short, the city has been a symbol of security and
See **The Fight**, page eleven

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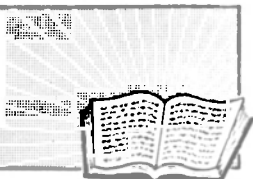
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Louo and Nipto

The two words which are, basically, the objects of study in this article are rendered, along with a third word, "pluno," as "wash" in our English translations. The distinctive characteristic of each word is, therefore, not as clear in all cases as might be desirable.



Predominantly, the word "pluno" is "used of things, esp, garments (Thayer, p. 383.)" To be more definitive, the use of this word "is always to wash inanimate things, as distinguished from living objects or persons..." (Trench, p. 160).

The two words that are being considered, "louo" and "nipto," both refer, in contradistinction to "pluno," to the washing of living objects, mainly persons. But there is a further distinction here. In the main, the word "nipto" is almost always used to refer to washing a **part of the body** while "louo" implies the washing of the **whole body**.

I. OLD TESTAMENT USAGE IN THE SEPTUAGINT

An example of the use of "nipto" in the Septuagint is found in Exodus 30:18-21. "Thou shalt also make a laver of brass, and the base thereof of brass, wherewith to wash (nipto). And thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein. And Aaron and his sons shall wash (nipto) their **hands** and their **feet** thereat: when they go into the tent of meeting, they shall wash (nipto) with water, that they die not; or when they come near to the altar to minister, to burn an offering made by fire unto Jehovah. So they shall wash (nipto) their **hands** and their **feet**, that they die not: and it shall be a statute forever to them, even to him and to his seed throughout their generations.

The foregoing scripture citation illustrates how "nipto" is used to refer to a washing of a part of the body.

All three of the terms mentioned in the introduction to this article are used in their characteristic import in Leviticus 15:11. "And whomsoever he be that hath the issue toucheth, without having rinsed (nipto) his **hands** in water, he shall wash (pluno) his clothes, and bathe (louo) **himself** in water, and be unclean until the even." So, "pluno" is used to refer to washing an inanimate object, "clothes," "nipto" is used to apply to washing a part of the body, "hands," and "louo" is used to mean washing the whole body, "himself."

II. NEW TESTAMENT USAGE

The distinction made in the Old Testament between these words is maintained in the New Testament.

Charles Boshart — Evangelist for the Highway 79 church, 306 East Main, Apt. 2, Henderson, Texas 75652.

The word "nipto" is used in the following passages:

Mark 7:3: "For the Pharisees, and all of the Jews, except they **wash** their **hands** diligently..."

Matthew 6:17: "But thou, when thou fastest, anoint thy head, and **wash** thy **face**..."

Matthew 15:12: "Why do thy disciples transgress the tradition of the elders? For they **wash** not their **hands**..."

John 9:15: "He put clay upon mine **eyes**, and I **washed**, and I see."

I Timothy 5:10: "...if she hath **washed** the saints **feet**..."

In all of these passages, "nipto" is used meaning washing a **part** of and not the whole body. So far as the writer has been able to determine, this use is consistent in the New Testament.

The word "louo" is used in the following scriptures:

Acts 9:37: "...and when they had **washed** her, they laid her in an upper chamber."

Revelation 1:5: "...and **loosed** us from our sins by his blood..."

II Peter 2:22: "...and the **sow** that had **washed** to wallowing..."

This last reference, while not referring to a person, does, evidently, refer to washing the whole body of the animal considered.

Acts 16:33: "...and **washed** their stripes..."

This passage would seem to be an elliptical statement. It is, literally, "washed from their stripes." "Stripes" is not the object of "washed." It is, rather, in the Greek text, the object of the preposition "apo" and is, regarding case construction, in the ablative genitive which emphasizes separation. Supplying the ellipsis which the Greek text seems to imply we have, "...and washed (them) from (the effects of) their stripes."

The distinction between "nipto" and "louo" is illustrated in John 13:8-14. "Peter saith unto him, Thou shalt never wash (nipto) my **feet**. Jesus answered him, If I wash (nipto) thee (i.e., 'feet,' as first part of verse. C.B.) not, thou hast no part with me. Simon Peter saith unto him, Lord, not my **feet** only, but also my **hands** and my **head**. Jesus saith to him, **He** that is bathed ('louo') needeth not save to wash (nipto) his **feet** but is clean every whit: and ye are clean, but not all. (The whole body was bathed before the meal but the feet had been soiled on the way to the meal. C.B.) ... So when he had washed (nipto) their **feet** ... If I then, the Lord and the Teacher, have washed (nipto) your **feet**, ye ought also to wash (nipto) one another's **feet**."

Hence, in the foregoing passage, "nipto" is used to refer to washing a part of the body while "louo" means washing the whole body.

The distinction to which attention is called here assumes a practical importance at least in the matter of the action

See **Greek Words**, page thirteen



Paul's Text on Mars Hill

Edward Fudge

Many fine sermons have been preached and articles written concerning Paul's sermon to the Athenians, recorded by Luke in Acts 17:22-31. In this article I wish to call attention to a few interesting particulars regarding these verses, in hopes of further enhancing our appreciation for the apostle's remarks, and perhaps suggesting something of value for our work today.

It has often been said that Paul did not use the Old Testament in this sermon. Some have blamed him for this, and pointed to a meagre response on this occasion as proof of his mistake. Others have praised him for it, said that he was being "relevant" in quoting Greek philosophers instead (which he does, quoting Pseudo-Epimenides and Aratus in verse 28), since he was speaking to Greek philosophers who did not know the Old Testament anyway. Still others have said that he is referring to the truth of Genesis 1:1ff, though he does not quote it specifically, and that while he does not give "credits" for his thoughts, the sermon is entirely "Scriptural" in its message. And that, of course, is exactly right—so far as it goes.

But let us take it a step farther. It is interesting to notice in the common Greek text edited by Nestle and Aland in a marginal reference at verses 24, 25 to Isaiah 42:5. Moreover, certain words in the text of Paul's speech are in bold type, indicating that they are words from the Greek Old Testament! Investigation shows this to be the case, indeed. The words: "God who made all things . . . of heaven and earth . . . and . . . giveth life" are exactly as found in the Septuagint at that passage.

This is especially interesting in the light of the context. Isaiah 42:6, 7 form the apparent Old Testament background for Paul's apostolic commission from Jesus Christ, recorded in Acts 26:18. Again, certain words in the Greek text are identical to those found in these verses of Isaiah in the Greek Old Testament.

To top it all, the larger context of Isaiah from which the remarks in Acts 17:24, 25 and 26:18 are taken (chapters 40-46) are particularly devoted to showing Jehovah as the true God of heaven and earth—a God who is creator, master of His creation, and therefore able to predict the future concerning it. These same chapters are full of challenges to the heather gods, calling on them to verify their existence. In other words, Jehovah is the only true God; idols are of no substance at all. And, the prophet says for God, one day the nations will recognize this and turn from their idols to serve the Living God.

This all being the case, several conclusions appear to be
See **Mars Hill**, page fifteen

Edward Fudge — 944 South Geyer Rd, Kirkwood, Mo. 63122



Fellowship — A Different Application—IV

Leo Rogol

Thus far I have dealt with fellowship as it is used in one sense of the word, a spiritual relationship. Now I would like to deal with a different application of the word, fellowship, and that is an **active** or **working** relationship. This deals primarily with the caring for physical needs. Many difficulties have arisen among brethren because of a lack of understanding of the differences between these **different types** of fellowship. I will deal with this later in a section about fellowship among churches.



To demonstrate this matter, I will deal with two passages of scriptures. The first is 2 Cor. 8:4, "Praying us with much intreaty that we would take upon us **the fellowship of the ministering to the saints.**"

Notice that this fellowship is qualified as "ministering" and hence denotes action, or a working relationship. I well realize there is "work" in obeying the gospel, in teaching and practicing the commandments of God. but yet I believe we can know the difference. Notice that **this fellowship is the result of a REQUEST.** "Praying us with much intreaty that we would . . . TAKE UPON" etc. The other is the result or consequence, of obedience to the gospel. As we considered this verse before, 1 Cor. 1:9 tells of "God by whom ye were **called** unto the fellowship of his Son Jesus Christ." This is by the gospel and is a
See **Fellowship**, page fifteen

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The Happiness of Duty

H. L. Bruce

The Bible reveals how that men of God went about doing God's service **gladly**. Those within the infant church did eat their meat with "gladness" and "singleness" of heart (Acts 2:46). In the midst of Paul's hardships, trials and persecutions he wrote to the Corinthians and said, "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (2 Cor. 12:15). His afflictions, hardships and services were born with "gladness." My brethren, this should be our attitude — we should serve God with **gladness**.



Christ taught his disciples to have a glad heart in anticipation of persecution. "Rejoice, and be exceeding glad," He said, "for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:12). Peter and John were happy in demonstrating this principal which Christ authorized when they "... departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41).

"I was glad," said David, "when they said unto me, Let us go into the house of the Lord" (Ps. 122:1. Some look upon duty as being repugnant, formal, hard and cold. Consequently, they are indifferent, slothful and even at times indignant in rendering service to God. The minimum amount of service is what is rendered — and that with reluctance. This is not a healthy attitude. It is not good for the ones who have it. It is not good for the congregation containing the ones who have it. Those who have that attitude need to alter it: they should be glad to do what God expects of them. As one writer put it, "Dwell on the Duty of Happiness as well as the Happiness of Duty" (**Apples of Gold**).

The writer expressed the thought as we should consider it: Duty should be a happiness. We should rejoice in doing what God expects of us. We should like to perform our responsibilities. We should obey God, from the heart (Rom .6:17-18). We should, like the slave of old, do the will of God from the heart (Eph. 6:6).

We preachers, should be happy that we have opportunity to preach Christ's gospel. We should all be glad to attend, study, give, sing, partake of the Lord's Supper and discharge our various responsibilities as a people of God.

What about it brother and sister, in Christ: Is there gladness in duty for you? Are you happy in doing God's biddings? Is it a source of joy for you to stand for the

truth? Do you really like Bible study? Is it considered a privilege for you to fight the good fight of faith? Is the good clean life — unspotted from the world — the kind in which you delight? Are you glad to go into the house of the Lord? Is it a joy for you to be among God's people?

May we all be strengthened in our disposition to want to please him from whom all blessings flow — from whom every good and perfect gift descends: our Maker, Sustainer and Perfecter; the one unto whom we must give an account at the last great day — is my fervant prayer **End**

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	Ark	Church
	God Gen. 6:15	One Designer God Eph. 3:10
	Noah Gen. 6:9	One Builder Christ Matt. 16:18
	Ark Gen. 6:14	One Built Church Eph. 4:4; 1 Cor. 12:20; John 10:17
	Gopher Gen. 6:14	One Material Disciples Matt. 28:18-20
	Door Gen. 6:16	One Entrance Christ John 10:7-9; John 14:1-6; Matt. 7:24-26; Eph. 1:3-7
	Window Gen. 6:16	One Light Bible Ps. 119:105, 130 Source John 6:63; Heb. 1:1, 2; 8:14; Jas. 1:25; 2 Pet. 1:3
Noah's	Ark Gen. 7:1	Saved Within Church Matt. 13:15; 1 Cor. 15:24; Acts 2:47; Eph. 5:25
Salvation		
Gen. 6:8	Grace	Tit. 2:11
Heb. 11:7	Faith	Heb. 11:6 Acts 15:9
Gen. 6:22	Obedience	Matt. 7:21-26 Heb. 5:8-9
1 Pet. 3:20	Water	1 Pet. 3:21; Matt. 28:19; Gal. 3:27; Rom. 6:3

NO ROOT _____ (Continued from page four)

lieth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." It is revealed further, as a remedy for spiritual illness, that: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set you affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Colossians 3:1-3). This remedy is repeated in I John 2:15-17: "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof: but he that doeth the will of God abideth forever."

It is futile, after having been tried repeatedly, to cure the spiritual ills of mankind without curing the **hearts of men**. The Physician of the soul would have us to get to the root of the matter, teach mankind to "be born again," then to live in harmony with the divine prescription for the children of God, "keep unspotted from the world."

The great Physician taught in Matthew 13 and Luke 8 the importance of the preparation of the soil, the heart of man, to receive the seed which is the Word of God. In this parable of the sower, He said that some fell upon stony places, where they had not much earth: "and forthwith they sprung up, because they had no deepness of earth:

and when the sun was up, they were scorched: and because they had no root, they withered away." Parents are responsible for keeping the soil of their child's heart free from "stony places," extraneous things, that rob the good seed of "deepness of earth" so that when the worldly temptations come he has no root and will succumb to the wiles of the evil one.

One may learn from 1 Peter 2:1, 2, that Christians may have their spiritual growth stunted because of no root depth so they must resort to a kind of surgery, getting rid of harmful things. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, As newborn babes desire the sincere milk of the Word, that ye may grow thereby."

In order that the next generation may wear the "whole armour of God" and "be able to withstand in the evil day," it is imperative that our children's hearts may be kept free from evil thoughts that will prevent growth of the good seed, the Word of God.

"Now therefore hearken unto me, O ye children: for blessed are they that keep my ways" (Proverbs 8:32). **End**

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A Promise

To encourage both parties under consideration not "to be weary in well doing," Paul made them a promise. He said, "We shall reap." This statement suggested the title for our study; namely, A CERTAIN HARVEST. The individual who sows the Spirit will reap both here and in the world to come. His life will be better and happier while he lives in the world and, in the end, he will enjoy everlasting life with God. The individual ("spiritual") who, despite heartbreaking failures and unappreciative and irritating experiences with those he seeks to help, continues to seek the restoration of the erring and the salvation of the lost alien is assured that no "sowing" which he may do in this regard is wasted. There will be a harvest. He may not see it while he lives, but God has promised and his promises fail not.

In this regard, there comes to mind a statement made by Isaiah the prophet in the days of decadent Israel, a time of great discouragement and disillusionment to God's faithful people. He said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:10, 11.) It is man's duty to sow. He sows in hope. The harvest is with God. He assures us that faithful sowing will not be wasted. There will be a harvest; "we shall reap." Believing this to be true, God's faithful people must continue to live in harmony with the Spirit's Revelation, preach and teach it to others, and exhort them to embrace it and live in harmony with it whether they can see visible results of their efforts or not. God's promise being sure, **the harvest is in indeed certain!**

A Condition

God's promise noted above is not unconditional. It is predicated as to its fulfillment on man's perseverance. Paul says, "If we faint not." All of God's promises are to the **faithful** (Rev. 2:10; 1 Pet. 2:9.), to those that **endure** (Matt. 24:13), to those that **overcome** (Rev. 3:5). We are to "continue in the faith" (Col. 1:21-23), "run with patience (i.e. perseverance) the race set before us" (Heb. 12:1, 2), "fight the good fight of faith" (1 Tim. 6:12). There is never a place or time in God's service when we can quit and please God. Too many people, preachers and others, are abdicating their responsibilities in the service of Christ. Generally such is excused by the guilty person on the ground that his efforts have been both unsuccessful and unappreciated. Brethren, be assured "we shall reap" only "if we faint not."

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THE SAME _____ (Continued from page three)

conscience to proceed accordingly. It does not follow, however, that because he so concludes that others must do as he does in order to be acceptable to God. Though our own conclusions in matters of judgment are precious to us, we must not strive to bind them upon others. These conclusions may change with the passage of time but the principles of divine truth that called them forth are as unchanging as the pole star and as eternal as God who gave them. We must ever strive to distinguish between our conclusions about a thing and the eternal truth of God and understand that they are not necessarily the same thing. **End**



THE FIGHT _____ (Continued from page five)

plenty (in spite of the pressures of density, friction, and failure frequently suffered by city folk). Suburbs make up for the some-time lack of security of the city proper, and sprawling malls offer these suburbs the same plenty traditionally associated with large cities. Science and technology have also enhanced man's opportunities and pandered to man's inclinations toward: immorality, impurity, enmity, strife, jealousy, anger, selfishness, envy, drunkenness, carousing and the like (Gal. 5:17-21, Amplified Bible). Science and technology, in the hands of avaricious men, are laboring to suit the fleshly desires of those who live outside the urban areas; those in the rural areas continue to move to urban areas where acquisition and consumption are more easily facilitated.

Urban and suburban areas are spreading, not just as a passing trend, but in an aggressive pattern. The adult generation knows the process by observation and largely by participation. Thus, the present adult generation is well qualified to understand that our young are by education and aspiration becoming part of the pattern of urbanization. These young people, including Christians, will become slaves of the flesh... the church will die a natural death... unless greater vigilance is shown to give them a deep, solid foundation. The job is not glamorous, but the tools are at hand. Souls are to be saved. The faith of Christians to be preserved! We need not hope to sidetrack urbanization. We must hope and can strike with success to the saving of precious souls through the mighty weapons provided in the gospel of Jesus Christ (II Cor. 10:3-5).

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Will some think to say, "Peace in my day"? In the face of a struggle not nearly so important as ours, Thomas Faine spoke well of such spineless sentiment. A Tory "after speaking his mind as freely as he thought was prudent, finished with this unfatherly expression, 'Well! give me peace in my day.' A generous parent ought to have said, 'If there **must** be trouble, let it be in my day, that my child may have peace.' ... The heart that feels not now is dead; the blood of his children will curse his cowardice, who shrinks back at a time when a little might have saved the whole. ... 'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death... There are cases which cannot be overdone by language, and this is one."

Others will perhaps resolve, "I must begin to fight ere long to save my children from hell." In a cause of lesser importance, Patrick Henry stirred such delaying souls. "But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs, and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak, if we make a proper use of the means which the God of nature hath placed in our power."

Ah, brethren, how truly the tools are in our hands. The enemy of our souls is laboring with obvious success. Just a part of his potential to destroy us and our children is outlined above. He who speaks with authority uproots our enemy and blasts into nothing Satan's weapons when He speaks. "He that hath ears to hear, let him hear." Measure not life by physical wealth (Luke 12:15, Matt. 16:26). Avoid murder; avoid hate (Matt. 5:21-24). Avoid adultery; avoid harboring lust for such (Matt. 5:28). "Love your enemies" (Matt. 5:43-48). Do not worship or do benevolence for a show to men; prostrate your heart before God (Matt. 6:1-18). "Seek ye first the kingdom of God" (Matt. 6:24-34). "Enter ye in at the strait gate... Because strait is the gate and narrow is the way which leadeth unto life" (Matt. 7:13-29). "Blessed are the poor in spirit." "Blessed are they that mourn." "Blessed are the meek:" "Blessed are they which do hunger and thirst after righteousness." "Blessed are the merciful." "Blessed are the pure in heart." "Blessed are the peacemakers." "Blessed are they which are persecuted for righteousness' sake" (Matt. 5:1-12). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:1-21). How truly he teaches with authority!

The Word of God is equipping us with all the weapons needed to save ourselves and our children **if we are using it**. Our children ought to curse us if we neglect that Word and those weapons. We deserve nothing less than to be reserved in chains of darkness unto judgment if we cry, "Peace in my day," or delay on **any** account!

The Holy Spirit of God Almighty is pleading with us, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." What is the future of

the highway of holiness and army of Christ on American soil? Shall Christianity perish from these United States? How the words fail to express the meaning when we say, "The answer is in our hands—**THE TASK IS OURS!**" The thought at once weighs upon us and thrills us. Continuing His thoughts, the Holy Spirit tells Timothy, and us, how to pass the faith on to another generation. We must "be strong... endure hardness... strive... labor... suffer trouble... strive not about words to no profit... study to show thyself approved unto God... depart from iniquity... follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Timothy 2:1-26).

Let us come humbly unto Him "that is able to do exceeding abundantly above all that we ask or think" (Eph. 2:14-21). The battle is on. The fight of our lives. Let us rally round the blood-stained banner of Christ. The glory is God's. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 2:21).



GREEK WORDS _____ (Continued from page six)

of baptism as stated in Hebrews 10:22. "...let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our **body washed** ('louo') with pure water..." The only washing of the "body" with "water" in the New Testament connected with the "conscience" is baptism. (Cf. I Peter 3:21). But the word "washed" in Hebrews 10:22 translates the word "louo," the word meaning washing the whole body, not the word "nipto," meaning washing a part of the body. In the action of sprinkling, the whole body is not "washed" "with" "water," only a part. In the action of pouring, the whole "body" is not "washed" "with" "water," only a part. Hence, neither the action of sprinkling nor pouring can be New Testament baptism. But in immersion, the whole body is "washed" "with" "water," Therefore, immersion is New Testament baptism.

The significance of the verb, "washed" ("louo"), is strengthened in this connection by the use of the noun receiving the action of the verb, viz., "body." If a **part** of the body had been intended to be baptized, it surely would have been important enough to have been pointed out. This was done in the cases illustrating the use of "nipto" in this article. As neither sprinkling nor pouring wet the **body**, only a part—face or head—, then neither sprinkling nor pouring are New Testament baptism.

Both the verb expressing the action of washing and the noun giving the name of that which is washed show clearly that the washing with pure water, baptism, is not sprinkling or pouring, but, rather, immersion.

Cognizance of word distinction here may be helpful in more nearly accurately giving an effective exposition of truth and making an effective disposition of error. **End**

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Continued from preceding page

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MARS HILL (Continued from page seven)

in order: (1) that Paul does use Old Testament Scripture in his Athens speech, even as a text; (2) that he selects a Scripture particularly meaningful in the light of his own special ministry as apostle to the Gentiles ("heathen" of the Old Testament); and that (3) he applies this Scripture to a context very similar to that in which Isaiah first wrote it.

Applications are evident. It is proper for us to use Scripture as a basis for teaching and preaching the things of God. It is proper to select Scriptures appropriate to the particular situation. It is proper to study the original setting of Scripture and use it legitimately in the light of its Spirit-intended meaning and usage.

These thoughts were interesting to me, and I hope they will be of similar interest and profit to others who read them here. End

FELLOWSHIP (Continued from page seven)

divine calling, whereas the fellowship of 2 Cor. 8:4 was by virtue of a **request made by people**. That fellowship of 1 Cor. 1:9, 1 John 1:3-7, etc. is established upon what was "declared" or divine truth. One does not have to **ask or request** another to "TAKE UPON" this fellowship as the churches of Macedonia asked Paul and his companions to "TAKE UPON THE FELLOWSHIP OF MINISTERING TO THE SAINTS."

Notice still further that those "called unto the fellowship of his Son..." are "them that are sanctified in Jesus, called to be saints, WITH ALL THAT IN EVERY PLACE CALL UPON THE NAME OF JESUS CHRIST OUR LORD" (1:2). Hence, it is by virtue of being "sanctified" or called to be saints" that they were "called unto the fellowship of his Son..." This fellowship was established, therefore, WHEN they were "called to be saints." In addition, this fellowship was among "all that in every place call..." etc. The fellowship of 2 Cor. 8:4 did not include, nor involve "ALL," but merely certain individuals.

Now I wish to consider the fellowship: Were not Paul and his companions ALREADY in fellowship (according to 1 Cor. 1:2, 9) with these Macedonian brethren before they made this request of fellowship, then did they HAVE

TO REQUEST PAUL to "TAKE UPON THE FELLOWSHIP" because no fellowship whatsoever existed among them? Now again, if there was no fellowship, then why did he refer to them as "CHURCHES" since the church is the body of the "called out" or those who are "called unto fellowship..."? When Paul wrote to the Corinthians, he addressed them as "the church of God... TO THEM... CALLED TO BE SAINTS." This proves that, while one type of fellowship existed among them by virtue of the divine calling, Paul was requested by brethren to take upon another kind of fellowship—YEARS LATER.

But supposing Paul was cast into prison before he could "take upon the fellowship of ministering to the saints," does this mean he would have NO FELLOWSHIP "in the light" with these brethren? Indeed he would! But now, after the needs of the indigent saints were satisfied, who were the objects of this fellowship of ministering, this fellowship ceased. In this sense he "disfellowshipped" the brethren of Macedonia. He no longer maintained THIS TYPE of fellowship with those brethren. We see, therefore, that as one type of fellowship existed before he was requested to "take upon" the other fellowship, the former type continued on after the latter ceased.

The other passage I refer to is Phil. 4:15: "No other church had fellowship with me in the matter of giving and receiving but ye only" (ASV). The KJV reads, "no church communicated with me..." Notice these things that are parallel between this verse and 2 Cor. 8:4. In one place churches requested Paul to "take upon the fellowship of ministering to the saints" and in Phil. 4:15 the Philippian church "took upon the fellowship of ministering"—unto Paul. As in the case of 2 Cor. 8:4 Paul was already in fellowship with "ye Philippians" before they took upon the fellowship in the matter of giving and receiving. Although "no other church had fellowship" with Paul in "giving and receiving," does this mean he was in fellowship with "YE ONLY" and with no one else? Hence, I need not to elaborate any further to prove that the word, FELLOWSHIP, has different applications. It is wrong, therefore, to take the word, fellowship, as found in one passage and apply it in the same sense, or manner, when it has a different meaning elsewhere.

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"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Galatians 6:10 KJV.)



This statement is a conclusion drawn from a series of admonitions set forth in verses 1 through 10. The word "therefore" (or "so then" in the American Standard Version and other translations) suggests as much. No interpretation, therefore, must be placed upon any of the expressions in our text (verse 10) which which are not in perfect accord with the subject under consideration in these verses. As has been noted in previous articles, the subject under consideration is the restoration to a state of wholeness spiritually of a child of God who has been caught in a moral or spiritual transgression. The work is to be done through the ministration of "spiritual" men in teaching the word of God. (Verses 1 and 6.)

A look at a literal translation of the verse under consideration will help the reader to understand it better. Attention is called to the rendering of the verse in *The Nestle Greek Text with a Literal Translation by Alfred Marshall*: "Then therefore as we have time, let us do good to all men, and most of all to the members of the family of the faith." As in verse 6, it is obvious to me that "the good" (agathon, agathois) to which reference is

James W. Adams — Evangelist for the Pruett and Lobit church, 600 W. Lobit, Baytown, Texas 77520.

made is the morally or spiritually good. All attempts to make the term "good" refer in verse 6 to the monetary support of the teacher and in verse 10 to monetary benevolence to "all Men" and "brethren" ignore the context and inject foreign elements into the discussion of the subject under consideration.

Brethren insist upon such an understanding of the passage in order to find scriptural sanction for their teaching and practice relative to general benevolence by the churches as such. In the use of the expression "each man," verse 4 makes it clear that the duties and responsibilities enjoined are to be discharged by individuals and not congregations as such. Both the immediate and remote contexts, beginning with verse 13 of chapter 5, make it crystal clear that the Holy Spirit has under consideration that which is morally and spiritually good as contrasted with what is sinful and carnal (fleshly).

The Christian, whenever and wherever he has the opportunity, is admonished to work that which is good (morally and spiritually) with reference to his neighbor whether he be in or out of the family of the faith. Yet, he is to remember that, even in this respect, his first and more pressing obligation is to those who are members

See **Unto All Men**, page eleven

VOLUME 20	FEBRUARY, 1971	NUMBER 3
In This Issue		
Editorial, Jerry C. Ray, Stanley J. Lovett		Page 2
What Do You Know About You?, W. L. Wharton, Jr		Page 3
Christianity and Miracles, Bryan Vinson		Page 4
Morality or "New Morality," Irene Sowell Foy		Page 5
Anomia, Charles Boshart		Page 6
Fellowship Among Churches—V, Leo Rogol		Page 7
The "en" in Galatians 6:6, Paul K. Williams		Page 7
Who Will Be Found In Hell?, Richard W. Terry		Page 8
Hither ... Thither ... Yon, Jim C McDonald		Page 9
Chart Sermon, "Will A Man Rob God?," Danny A. Brown		Page 10

The Preceptor Magazine

Stanley J. Lovett

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EDITORIAL

Stanley J. Lovett



Jerry C. Ray

The following brief but pointed statement by brother Jesse Jenkins relates the courageous but unsuccessful struggle of the late Jerry C. Ray against a fatal malignancy.

In Memory of Jerry C. Ray

The first part of August, 1970, Jerry C. Ray found that he had stomach cancer. He was operated on in Houston, and for about four months he did fairly well. He started preaching again about the middle of October, and preached up until about the middle of December. Then the doctor found that the cancer had spread to his liver, and told him that he had only about six weeks left on this old earth. However, he only lived about ten days instead of six weeks. Jerry was permitted to stay home until death took his body. There is a R. N. in the Gainesville, Fla. congregation, and she arranged to be relieved of her duties at the hospital and stayed with Jerry. As she was with him constantly, she was able to keep him from suffering as much as one usually does with a like condition.

Jerry passed from this life at 8:15 Saturday morning, January 2, 1971. He was only 36 years old. But he was one of the most knowledgeable, courageous, humble, and devout Christians that I have ever known. It was my privilege to visit with Jerry Wednesday to Friday before he died on Saturday. He knew he was going to die. He told me he was not afraid of dying, but that he hated to leave his family and friends.

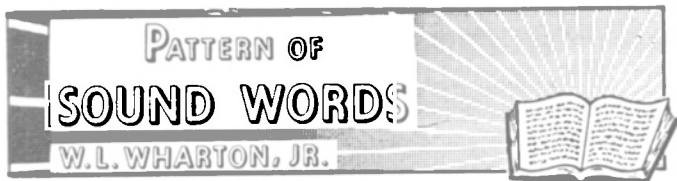
Our hearts are made sad at his passing, but our sorrow is for those who remain. There is no room for sorrow in Jerry's behalf. For if ever a man believed the truth, loved the truth, and lived the truth, Jerry did. Those who knew Jerry are firmly convinced that he "died in the Lord"; therefore, that he is "blessed" and that "his works do follow him." Thus, while we bemoan his passing because we no longer have the privilege of his company, teaching, and encouragement, we believe that for him, it is now "far better" (Phil. 1:23).

Jerry was buried at Brundidge, Alabama, the site of his boyhood days. Roy Foutz, Jerry's father in law, and I said the words at the memorial service for Jerry on Monday evening, January 4, 1971.

Indeed, a great man in Israel has fallen.

—1813 Carlton, Denton, Texas

Death generally is viewed as the chief of earthly calamities. It cruelly robs so many of precious loved ones. Often times it strikes down faithful and even exceptional workers in the gospel of Christ. Great hardships and inconveniences from _____ (Continued on page 11)



What Do You Know About You?

How seriously do you take your Christian calling? Are there any professing fidelity to Christ who will confess that it means little or nothing to them? But does it therefore follow that because one says he takes his religious obligations seriously and gladly that he is being completely and objectively truthful? Rather than considering another let each of us consider himself.



Considering that we profess to be Christians and that we believe our calling to be meaningful to us ought not that end the matter? Indeed not! Since the heart is deceitful about all things (Jer. 17:9) it may well be that we are deceiving ourselves about a matter that we dare not be mistaken about. Some practical tests are always in order so that we can be sure of ourselves. (2 Cor. 13:5.)

First, has being led to accept Christ made a real difference in the way you live? Does the fact of your discipleship enter in to decisions you make day by day? Are you conscious of refraining from some things and espousing others out of regard for the convictions concerning the teaching of Jesus?

Secondly, has the significance of the teaching of the scriptures made a more profound impression on your mind as time has passed? Are you aware of reflecting more and more upon the significance of passages you read or remember? Do you see application of this teaching in the world about you as you listen and observe? Do you see a practical application of what you read in the scriptures to the every-day life in this world in a personal way?

Thirdly, do you find your enjoyment of hearing discussed the teaching of the scriptures an increasing thing? Even when you disagree with what you hear are you able to well state the area in which you disagree and why? Do you ever change your mind about the teaching of the scriptures so that you are made to marvel at the beauty of truth and to place low value upon mere notions you may have or have had concerning truth? Does your attendance at public worship leave you with a sense of strength and well-being coupled with appreciation for fellow-christians with whom you may share your thoughts and energies in building up the cause of our Lord?

Fourthly, does the announcement of classes, gospel meetings, etc., etc., fill you with a sense of personal pleasure in anticipation of having part in it or do you think of it with a hope that it may help others even

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

though you do not plan to take part? Does it seem that such things impose undue strain on our time and talents? Do you think of these more as something for others than for you? Are you a mere well-wisher and yet think of yourself as a well-doer in respect of these matters?

Fifthly, do you actually have a better understanding of the scriptures and a stronger personal appreciation for the power of truth as it is evidenced in your own life than in past times? Is your feeling one of joy and deep-seated satisfaction concerning the christian calling and do you find yourself more and more seeking opportunity to share this with others? Do you actually believe that God has blessed your life and opened doors for you and supplies the daily strength necessary to serving Him?

While this is not presented as being exhaustive in its examination of our hearts, it is very revealing; especially to ourself since the world about us has been looking on all the while and already has reached some conclusions about of "christianity." What is far more important, God knows us better than we know ourselves and to Him we must make an account. It's good to know something about yourself that evidences to your own heart how strongly you do believe in the Lord. What do you know about you that is in need of change or improvement? What do you seriously propose to do about it? **End**

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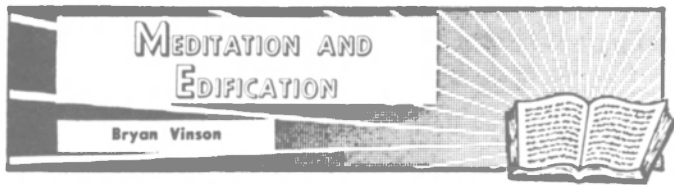
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Christianity and Miracles

There have been, and are, many religions extant. Some suspend their credibility on an identification with the miraculous, but not all. And of those which do, only the Jewish and Christian can or have sustained this contention. Why would any other feign such a pretension? First, any religion which makes no claim of Divine origin and authorship does not need this help, whereas all that do are under a severe necessity to establish this alliance. In the instance of any one of these being successful in the establishing of such claims, this success would impeach the credibility of all others. Consequently, there can be no plurality of religions existing at the same time bearing the stamp of divine attestation as afforded by the presence of miracles. This is obvious because no one can rationally believe that God is the author of competing and conflicting religions.



The very truth lies at the base of the necessity that the Jewish economy be abolished in order that the Christian economy be inaugurated and established. "He taketh away the first that he might establish the second." This is true even when both systems embody many identical fundamental truths. Both teach the same as touching the being of God, His work of creation the existence of sin and the need of redemption. The point of divergence arises when the issues of who shall be saved, and on what conditions this salvation shall be secured is brought to the fore. This very vital area of divergency renders impossible the acceptance of the position that both are presently divinely approved and directed. If the Jews today are in covenant relation with God as His people, as some so-called Christians are generously affirming, then Christianity is a false religion. The author of Christianity warned those with whom he talked and sought to teach that "if ye believe not that I am he ye shall die in your sins, and where I go you cannot come." Therefore, if the Jews are God's covenanted people today, Christ falsified in this statement. And if he was guilty in this statement, no reliance can be placed in his veracity in any other thing taught or claim made.

Antecedent to any belief in miracles occurring, or having occurred, is the belief in God, the Supreme Being. An atheist or a pantheist could not believe in the possibility or purpose of miracles. If there is no God, or if God is the universe as a whole, miracles are impossible. In the first instance, there is no power above nature and natural law, there being no God; everything is but the result of fortuity or chance apart from all intelligent design. In the second instance, God being but the sum total

of all things natural and material, there is no force above such, a miracle is impossible. Hence, in this and in that it is both impossible and meaningless.

From the posture that there is a Supreme Being, infinitely intelligent and the creator of all that exists, miracles are not only conceivable possibilities but necessarily expected; that is, on the assumption God has a will to reveal to man. But a being supremely intelligent could not make man without having a will concerning the creature man. With the advent of sin and the consequent separation of man from God, and subsequent necessity of a medium of communication from God to man, the absolute necessity of miracles arise from the nature of the case existing. No man professing to speak for God to man is to be credited apart from some demonstration of power which is above all powers man possesses. Man isn't endowed with supernatural power; God is, therefore, the working of a miracle attests that the one speaking, as revealing God's will to those addressed, is so speaking. Otherwise, he isn't, and therefore is not to be believed. The Saviour rebuked and severely censured the Jews for not believing him and crediting his pretensions on the ground, along with others, that the works he did testified of him. This is equal to saying that the miracles they witnessed as wrought by him were competent to convince them he was sent by the Father, and spoke his will.

Deism rejects the existence of miracles, because it denies any personal interest or action by God in the present existence of nature and man. If there be, thus, this total disinterestedness and influence by God there can be no miracles wrought, for such would constitute a Divine influence and reflect thereby a Divine interest.

But to those who believe that God not only does exist, but as existing He maintains an interest in His creature man there is not only a rational justification for miracles but a necessity for them; that is, if this interest involves a desire by God that man know the will of God. And certainly God would not have a will for man to do without revealing this will to man.

Has God revealed his will to man? If so, how may man know it to be God's will? It is impossible for man to know it to be, unless, in revealing it to man God accompanied it with such credentials of a Divine character as to afford indubitable assurance of its veracity. This is what miracles did, and the need for them was exactly coextensive with the giving of this revelation. If there had been no Divine revelation there would have been no need of a supernatural sign to such an end, and revelation being completed any further working of miracles would not only be superfluous but a nullifying of the force, effect and design of those anteriorly wrought.

The Old Testament scriptures are replete with language pointing to a future revelation, and, therefore, there is no impeachment of the genuineness of that past revelation wherein God spoke to the fathers by the prophets. But the New Testament revelation contains no prophetic pointers of a further revelation beyond this time wherein God has spoken unto us by His Son. Consequently, any claimed revelation beyond the canon of the New Testament scriptures, beyond the close of the book of Revelation, is, in

See **Miracles**, page eleven

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

THINKING WITH PARENTS AND TEACHERS

Irene Sowell Foy



Morality or "New Morality"?

The word, moral, is defined in Webster's **New Word Dictionary** as: "good or right in conduct or character; often specifically, virtuous in moral conduct." The word morality, derived from the word, moral, is defined as: "the character or being in accord with the principles or standards of right conduct; often specifically, virtue in sexual conduct."



What are the "standards of right conduct" and where may they be found? Do those standards change with the times and the seasons? If man sets our standards of right conduct, then they do change. Man is so far from perfect that change has become his constant. One learns from God's Word that man was created without knowledge of right or wrong, so, God instructed him in the beginning to do certain things, as, dress the garden of Eden and keep it; or not to do certain things, as, "of the tree of knowledge of good and evil, thou shalt not eat of it." From that divine Record, one learns that God's Word was to be obeyed. It was to be the standard for Adam's conduct. Has God given to "modern" man greater competence to design his way of life than He gave to man at creation? Jeremiah was inspired to write, "It is not in man that walketh to direct his steps." Many seem to think that "since times have changed" God's way for man is not relevant for today's world so they have created the expression "new morality." Morality for man was designed by God, so is a perfect standard of right conduct. Since God is perfect, hence changeless, there can be no such thing as "new morality." When perfection is changed there can be only imperfection, which characterizes the "new morality" of today. In Malachi 3:6, we read: "For I am the Lord, I change not." James wrote: "Every good gift and perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning."

How may one know what is right conduct according to God's standard? The Book answers that problem as it does all of our behaviour problems. The Psalmist wrote in 119:172: "My tongue shall speak of thy word: for all thy commandments are righteousness." To maintain moral conduct, and so be righteous, it is necessary to keep our Lord's commandments. For the Lord's people there can be no such thing as a "new morality," or, "situational ethics." They are but expressions to excuse man's misbehaviour. God's moral standards are good and adequate for yesterday, today, and forever, so long as time lasts.

Irene Sowell Foy — Former long time public and private school teacher. Teacher of women's Bible classes and Staff Writer for **The Preceptor Magazine**, 1104 Caldwell Lane, Nashville, Tennessee 37204.

HOW IS MAN TO KNOW GOD'S MORAL STANDARDS FOR HIM?

Paul wrote to Timothy: "Study to shew thyself approved unto God." The first Psalm is a safe guide: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Again, the Psalmist wrote: "Thy word have I hid in my heart, that I might not sin against thee" (Psalm 119:11). To Timothy 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 thoroughly furnished unto all good works" (2 Timothy 3:16, 17). For what more could one ask when he has been given all that will help him to measure up to the highest moral and ethical standard? The standard set by God himself needs no change.

WHY HAS MAN FALLEN TODAY SO FAR BELOW GOD'S STANDARD OF MORALITY?

Morals seem to be going "down the drain." This is due to one of two things: ignorance of God's Word has led man to devise his own imperfect way, and disrespect for the Word of God due to man's inflated evaluation of his own ability. Parents need to be warned and to study diligently and profitably the Book of Proverbs. Listen to the words of Solomon given him by Inspiration: "My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Job asks: "But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living." Here is the answer that is given: "The fear of the Lord, that is wisdom; and to depart from evil is understanding" (From Job 8). The Holy Spirit directed

See **New Morality**, page thirteen

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Anomia

The basic problem with which God deals in the Bible is sin. We are told what sin is, what its consequences are, and what its remedy it. In impressing these things upon man, sin is presented from a number of different viewpoints. This has been done by using significant comparisons, meaningful objects, familiar relationships, and graphic terms. One such term is the object of study in this article and that next month, the term anomia.



I. ETYMOLOGY OF THE WORD

The word anomia is classified as an adjective, is also used as a noun, and is compound in its form. It is from a noun, *nomos*, which means law and a prefix, "a" (Greek, alpha), which gives a negative sense to the word with which it is compounded, i.e., not, without lack of, opposite of. Hence this term views sin as an act that is not identified with law, without law, lacks law, and/or is opposite to law. Thus is seen the appropriateness of the definition of Thayer, "...the condition of one without law either because ignorant of it, or because violating it."

II. TRANSLATIONS OF THE WORD

The English word most often used to translate anomia in the New Testament is "iniquity." This word is also compound in form from *in-*, not, and *aequus*, even, equal. This root gave rise to Latin terms for uneven or unjust and then inequality and injustice. While the modern mind may associate morbid vice with the word iniquity, it is actually a term referring to a lack of justice or righteousness with, of course, the suggestion of law as a standard for these. For justice and righteousness cannot be known in their particulars apart from a legal standard.

Another word that is used to translate anomia is the word **lawlessness**. This word is also a compound form. **Law** is a general term signifying a rule laid down or established, whether by custom or as the expression of the will of a person or persons able to enforce its demands. The suffix **-less** means without, lacking, not capable of being. Examples given in the dictionaries include loveless, lawless, dauntless, etc. The second suffix is **-ness** which means condition, quality, or state of as in greatness, sadness, togetherness. From its etymology, then, the noun lawlessness may be defined from the Biblical standpoint as the condition of being without rules laid down or expressed by God. The condition, of course, is not the result of what God has **not** done but what the individual has

done. This word, lawlessness, seems to convey in the clearest possible fashion the sense of the substantive, anomia.

In giving the English equivalent of anomia, the majority of lexicons, dictionaries, and encyclopedias consulted by this writer give the word **lawlessness** featured prominence.

If one is in the condition of being without law, it may be due to the violation of an express injunction. In this case, the legal provision authorizes a given course of action but the offender has chosen a route that is outside that given course of action. If one is in the condition of one without law, it may be due to a chosen course of action for which there is no provision in the law. It was taken without consulting the law and without concern for what the law might provide. When challenged regarding it, the offender cannot point to a law he was carrying out. In both the foregoing instances, the offender, regarding his chosen course of action, was lawless and in the condition of one without law. This is the condition referred to by the word anomia.

III. USE OF THE WORD IN THE NEW TESTAMENT

Matthew 7:21-23. In this passage Jesus tells us who "shall enter into the kingdom of heaven." 7:21 states that it is "he that doeth the will of my father who is in heaven." Placed in contrast with these are those who will be told "in that day" "depart from me ye that work iniquity (anomia)." Then to "work iniquity (anomia)" is something other than doing "the will of" the "father." And when one works "iniquity (anomia)" he cannot point to a provision in the "will of" the "father" and say, "Here is what I am working." As a result, he will be among those who will hear Jesus "in that day" "profess unto them, I never knew you: depart from me..."

Matthew 23:28. Jesus is speaking to the Pharisees and Scribes and finishing a comparison and saying...ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity (anomia)."

A contrast is employed in this passage as well. The first part of the verse tells what "ye" "outwardly appear" while the latter part of the verse tells what "ye" "inwardly are." Their actual external appearance was deceptive for they were "full of hypocrisy." Furthermore, they were not "righteous" but were "full of" "iniquity." Thus "righteous" and "iniquity" stand in opposition to each other. The word righteous translates the Greek noun *diaikos* whose basal significance is "**observing divine and human laws**: one who is such as he ought to be (Thayer, p. 148)." While the Scribes and Pharisees are considered by many moderns to be especially law conscious, their disposition was characterized by iniquity (anomia) as it stood in opposition to a disposition to be "observing divine and human laws." Hence, they had the disposition of not observing divine and human laws, — the disposition of anomia.

Matthew 24:12. "And because iniquity (anomia) shall be multiplied the love of many shall wax cold.

Love is inversely proportional to the increase in iniquity (anomia) and, consequently, as iniquity (anomia) increases love decreases.



Fellowship Among Churches — V

Leo Rogol

PART I

Some brethren hold the idea that **churches** may fellowship other churches. Consequently, they believe churches can disfellowship a church, or churches, when the need arises. But such a position (fellowship among churches) is an unwarranted assumption without scriptural evidence. Such only leads to denominational trends to form combines of churches in some sort of organic union such as synods, dioceses, assemblies, etc. Such thinking has led to the many ills among brethren where churches join one another in "brotherhood" projects, sponsoring churches, Campaigns for Christ and a host of other unscriptural church unions. I shall set forth the following reasons to disprove this position of fellowship among churches.



1. Fellowship is **always** spoken of on an individual basis. Going back again to 1 John 1:3, notice: "that YE also may have fellowship with US: and truly OUR fellowship..." etc. The YE are not churches; the US are not churches; OUR is not a combine or collectivity of churches in some sort of diocesan arrangement. Hence John did not say "WE declare unto you THAT YE MAY HAVE FELLOWSHIP" to establish fellowship between churches.

Again I refer in 1 Cor. 1:2, 9, the "THEM SANCTIFIED" are not churches. "CALLED TO BE SAINTS" —saints are not churches. "CALLED UNTO THE FELLOWSHIP OF HIS SON" does not mean God called churches. God did not call out a church, but the church is the body of the called out. Since the **calling** is by the gospel by which one is called unto fellowship, THEN AS THE CALLING IS ON AN INDIVIDUAL BASIS, BY THE SAME TOKEN **THE FELLOWSHIP ONE IS "CALLED UNTO" BY THE GOSPEL IS ON AN INDIVIDUAL BASIS.** You cannot have the **calling** on an individual basis and then have the fellowship refer to the church.

Col. 1:13 bears this out plainly. As we are "called" on an individual basis "unto the fellowship" so in this passage Paul stated that we are "translated into the kingdom of his dear Son." God did not translate CHURCHES into the kingdom. Peter wrote: "YE as lively stones, are built up a spiritual house..." (1 Pet. 2:5). The YE are individuals as we well know. Hence in all these things we see that fellowship is always referred to as being on an individual basis. Since the "fellowship of his Son" is the result of the calling, then there is no scriptural evidence whatsoever that fellowship is maintained among
See **Fellowship**, page thirteen

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The "en" In Galatians 6:6

Paul K. Williams

Brother James W. Adams' provocative article on James 6:6 (**The Preceptor**, August, 1970) caused me to get out commentaries, translations and lexicons. I found an interesting variation in translations.

The King James and American Standard Versions say, "Let him that is taught in the word **communicate** unto him that teacheth **in** all good things." The word "communicate" coupled with the preposition "in" makes the verse very obscure. I know how to communicate "with" or "to," but "communicate in" doesn't make much sense to me, and the word "communicate" has a specialized meaning which does not convey the basic meaning of the Greek word anyway.

The Revised Standard and the New American Standard versions say, "And let the one who is taught the word **share** all good things with him who teaches." "Share" is a good, clear translation of the Greek word **koinoneo**, a much better translation than "communicate." But the translators have dropped the "in" (en).

Several translations clearly state that money should be given to the teacher (Conybeare, Weymouth, Phillips). The most unusual is the rendering by Hugh J. Schonfield, an unbelieving Jew, "But let him who has the Message imparted to him share credit with his instructor." (The Authentim New Testament.)

But I wonder why none of the newer translations render the "en" (in) of the passage? Berry's Interlinear Greek-English New Testament retains the "in" which is in the Greek text. His translation is: "Let him being taught in the word share with him that teaches in all good things." Or the phrase "in all good things" could be inserted this way: "Let him being taught in the word share in all good things with him that teaches."

I don't know how this strikes you, but with me it changes the emphasis. If the one taught **shares all good things** with the one teaching, it is natural to suppose that the taught one supplies some of his good things (probably material blessings) to the teacher. But if the taught one **shares in** all good things with the teacher, he partakes of what the **teacher** supplies. In this case, the student accepts the teaching of the teacher and becomes a joint-partaker of the blessings and life of the teacher. This is the view of the passage which Brother Adams takes.

What about that "en"? Can some Greek scholar help us here? Why have none of the later standard translations rendered it into English? I think a thorough treatise on this subject is in order.

End

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Who Will Be Found In Hell?

Richard W. Terry

Primary to a complete and vivid picture of those individuals who, when judgement is passed, will be found in hell, is a clear understanding of really what is HELL. Too often we read a verse of scripture and may make proper application without acquiring the full value of the text. We are simply licking the frosting and leaving the cake untouched.

HELL — HADES — TARTARUS

Unfortunately, many times in the translation of the Bible into the English language there were not adequate words to express a particular statement as expressed in the Greek language. Therefore in translating such words or phrases it was necessary to use the closest English equivalent. In so doing has led to misunderstanding or in some cases many never consider the implications of these words.

The word HELL is, unhappily, in many cases, misranslated when it should have been translated HADES. In HADES there are two realms, (1) The place of darkness, where the rich man was consigned and (2) Paradise, where Lazarus was enabled to dwell; in one of these two places in HADES all those who have gone on before await the day of judgement.

You will recall the account of the rich man and Lazarus (Lk. 16:23) where the rich man was consigned to **TORMENT** and Lazarus to **ABRAHAM'S BOSOM**. Here we see very clearly that even in Hades there existed two categories of individuals. Further testimony of this fact is the account of the Thief on the Cross (Lk. 23:29-43), where having by his actions confessed Jesus as the Son of God, Jesus stated, "Today shalt thou be with me in Paradise."

HELL — THE SECOND DEATH — GEHENNA

On the other hand, HELL is the final abode of the ungodly and unrighteous. The word properly translated HELL in the English language is derived from the Greek word **GEHENNA**. Originally Hinnon was a beautiful Valley with beautiful trees and glimmering pools of water in the midst of what might be called an Oasis. As time passed this area was used for Idol Worship. Children were offered as sacrifices to the god Moloch, who bore a striking resemblance to that of a bull. The stench blowing into Jerusalem from the south became overwhelming. When Josiah ascended to the throne he declared this area as a public dump where not only trash, but also the bodies of criminals, animals and the like were to be burned.

Because of the stench Josiah declared that a flame always burn in the Valley of Hinnon to retard the putred odor.

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Thus, when Hell (2nd death) was mentioned the people naturally thought of the Valley of Hinnon and all the undesirable elements surrounding it.

It was this picture that was so vividly painted in the minds of the Jews and Gentiles alike and it was this self-same picture that was likened to Eternal punishment of God after Judgement. With this picture in mind let us now consider WHO will be found in HELL.

REVELATION 21:8

1. FEARFUL— timid; afraid scared. Like the one talent man a fearful man is one who is ever afraid he will not be able to live up to those things that are or will be expected of him as a Christian. Not thinking himself equal to the task set before him hides as did the one talent man his one talent, and also as the one talent man will be "weighed in the balances and found wanting."

2. UNBELIEVING— Much to many people's surprise the unbeliever mentioned here is not simply restricted to those who as of yet have not believed, but in a broader sense this word depicts one who, having heard the "Good News," has refused to obey the Gospel Call. Such a one was epitomized in the person of the rich young man (Matt. 19:20-22) who, having inquired the means of entrance into eternal life, was told to sell all his possessions and follow Christ, went away sorrowful, having much goods. He, as many today, wanted Christ AND the world.

3. ABOMINABLE— defied; polluted; to turn one's self away from on account of the stench. There are two classes in this category. (1) Those who preached a gospel other than that of Christ, Matt. 15:7-9. (2) Those who have been members of the Lord's church and have, by their manner of life become so defiled as to be classified in this category. Indeed, nothing is more distasteful or disgusting than a person who having once obeyed the Truth, turns from it to worship another.

4. MURDERERS— Little explanation is needed here as that word is its own commentary.

5. WHOREMONGERS— One who commits fornication. Again we must consider this under two different headings. (1) Those who have committed physical fornication. (2) Those who have committed spiritual fornication.

To say one is of greater offense than the other would be questionable to say the very least. Both are acts of Sin against the Law of Christ and both are punishable through the second death. **Physical Fornication**, the illicit sexual relationship with someone other than your spouse is a sin of the flesh, while **Spiritual Fornication** is the act or acts of fellowship with the works or workers of darkness.

6. SORCERERS— One who uses potions, spells or enchantments. One could not mention this without including in the same breath the noted "Faith Healers," each passing out their own prayer cloths and each claiming great powers, each greater than the other. One could scarcely watch such an array of showmanship without realizing that those "modern divine healers" deal strictly in superstitions and not science. Perhaps the admonitions of Peter to
See **Found In Hell**, page nine



HITHER... THITHER... YON

Jim McDonald



Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for **The Preceptor Magazine**, 1401 Epeley Street, Lufkin, Texas 75901.

Two have been baptized in past months at the Embry Hills church in Atlanta, Ga. — Two were baptized in Dec. and Jan. at the Hobart, Ind. church — One was baptized in late December at the West Side church in Irving, Texas — One was baptized in late January at the Silver Street church in New Albany, Indiana — One was baptized at the West Murray, Kentucky church in January — Three were baptized in January at the Mt. View church in San Bernardino, Calif. One was baptized during January at the Shively church in Louisville, Ky. Three have been recently baptized at the Front Street church in Berea, Ohio — Two have been baptized in January and February at the Timberland Drive church in Lufkin, Texas — One was baptized in January at the Loop church in Lufkin, Texas — Two were baptized in January at the Southside church in Kansas City, Mo. Two were baptized in December and January at the Annandale church in Annandale, Virginia — Two were baptized in December in Bergen, Norway — One was baptized during Jan. at the Moundville, W. Va. church — One was baptized recently at the church in Auburn, Ala. — Two were baptized during January at the North Main church in Vidor, Texas — One was baptized in December at Krugersdorp, S. A. — One was baptized in January at the Spring and Blain church in St. Louis, Mo. — Two were baptized in past months at the church in Bangor, Maine — One was baptized in January at the Winchester Road church in Memphis, Tenn. — One was baptized in December at the Tustin, Calif. church.

Two were baptized in January at the 6th Ave. church in Pine Bluff, Arkansas — One was baptized in a meeting in Grady, Ark. in December Two were baptized during November and December at the Second and "B" Street church in Brawley, Calif. — One was baptized in December at the Scyene Road church in Dallas, Tex. — Two were baptized in November and December at the W. Pleasant Run Road church in Lancaster, Texas — Two were baptized in December at the Westside church in Aurora, Ill. — Two were baptized in November and December at the church in Butler, Missouri — One was baptized in Dec. at the Fairview church in Garden

Grove, Calif. — One was baptized in December at the Ellettsville, Indiana church — Two were baptized in Dec. and Jan. at the Manslick Road church in Louisville, Ky.

Eugene Britnell held a February meeting for the W. 8th Street church in Pine Bluff, Ark. — Brethren in Marked Tree, Ark. had a lectureship in January — **Tommy Davis** held a January meeting for the Old Saltillo Road church in Tupelo, Miss. — **James P. Needham** held a February meeting for the Imhoff church in Port Arthur, Texas — The Fairview church in Garden Grove, Calif. holds a mid-March lectureship — **Robert Turner** is spending 14 months in Australia conducting 13 meetings among Australian churches — The brethren at Blue Ash, near Cincinnati, Ohio had a January meeting — **Homer Hailey** held a February meeting for the S. 46th Street church in Ft. Smith, Ark. **James Trigg** is scheduled to hold a mid-March meeting for the Caddo Street church in Cleburne, Texas — Nine preachers spoke on a lectureship February 19-20 at the Hobart, Indiana church — The Pine Street church in Woodville, Texas had a Feb. meeting with Dale Varnon preaching — **Bill Cavender** held a February meeting for the West Columbia, Texas church — **Peter J. Wilson** held a January meeting for the Kettering, Ohio church — **Cecil Willis** is to hold an early March meeting for the Wilmington, Ohio church — **John Clark** holds an early April meeting for the Evendale congregation, near Cincinnati, Ohio — **James R. Cope** held a January lectureship for the Expressway church in Louisville, Ky. — The Huntington Beach church held a December lectureship with **Bill Fling, David Watts, Tom Baker, Floyd Thompson, Brent Lewis** and **Glen Lovelady** all speaking **Pat Farish** held a December meeting for the Melrose Drive church in Richardson, Texas — **Irvin Lee** held a December meeting for the Midfield church in Birmingham, Alabama — **Jack H. Kirby** held a late January meeting for the Southside church in Brady, Texas.

Gary Fiscus moved in January to work with the Southport church in Indianapolis, Indiana — **Fred Shewmaker** began work in January with the Evansville, Indiana brethren — **Earl Schultz** has begun work with the

Broadway church in LaPorte, Texas— **Joe Scarborough** is now preaching for the Wonsley Drive church in Austin, Texas.

A new church has begun meeting in Mayfield, Ky. The bulk of the congregation is made up of people who were once a part of the West Murray, Ky. church. The location of the new congregation is at 9022 N. 15th Street — A new congregation has begun meeting in Nederland, Texas— A church is now meeting in Notasulga, Ala, a rural community south of Auburn.

We are saddened by the news of the death of **Jerry Ray** and **Fred Weisman**, both gospel preachers. Jerry was preaching in Florida at the time of his death and bro. Weisman preached at the Oakgrove church from the Louisville, Ky. area. We extend our sympathies to the remaining families.

Roy L. Foutz, Texarkana, Arkansas: "After 20 months of most pleasant labor with the Franklin Drive church here in Texarkana, I will be moving to Gainesville, Florida near the end of March. Because of personal reasons involving my family, it is necessary that I move after this short stay here. I will be preaching for the Northeast congregation in Gainesville, where Jerry C. Ray preached for the last 18 months of his life. If you know of students in the University of Florida or of others living in that area, let me hear from you. My address will be: 1403 NE 12th Street, Gainesville 32601. Before my move, I will preach in meetings in Magnolia, Arkansas and Mount Pleasant, Tex."

Bill Crews, 1363 Central Dr., Beaumont, Texas: "But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Philip. 4:18) This Paul said when he received financial aid from his brethren in Philippi. This I can also say because adequate financial support for me has been promised by six churches to enable me to live and labor in Baton Rouge, La. The churches are: Myrtle Grove in Pensacola, Fla.; Gonzales, La.; Imhoff Ave. in Port Arthur, Texas; College Rd. in Lafayette, La.; West Side in Fort Worth, Texas; and the church with which I will be working (now meeting in Baker, La., but planning to build on their lot in the Park Forest subdivision of Baton Rouge). Some other churches have graciously consented to provide the moving expenses from Beaumont, Tex. to Baton Rouge. I am still planning to move the first of June. The Park Forest church is meeting at 12979 Wedgewood Dr. in Baker. Sunday Bible study is at 9:00 a.m.; morning worship at 10:00 and evening worship at 6:00. Wednesday Bible study is at 7:00 p.m."

WILL A MAN ROB GOD?

Malachi 3:8-10



I
GAVE
MY
LIFE
FOR
THEE



"But This Is
Mine"

1. Need to Know God's Will - Deut. 4:2; Eph. 5:17 - Concerning Giving - 2 Cor. 9:6-8; 1 Cor. 16:1-2; Rom. 12:8; Acts 2:42
2. How Men Rob - Not giving at all; Not giving liberally; By giving leftover
3. God Beholds Our Giving (Knew of Israel's Failure) - Psalm 137:7-10; Heb. 4:13
4. God Evaluates Giving - Cain & Abel, Gen. 4:1-5; Heb. 11:4; Nadab & Abihu, Lev. 10:1-2; Mal. 1-3; Widow, Mk. 12:41-44. (Motives - 2 Cor. 8:8) (Manner - 2 Cor. 9:7) (Measure - Romans 12:8)
5. Heaven Responds to Action on Earth - Mal. 3:10; Lk. 15:7; Eph. 4:30; 2 Cor. 9:7-10; Achan, Joshua 6; Ananias & Sapphira, Acts 5:1-6; 1 Tim. 6:9-10; Matt. 6:33

ANOMIA _____ (Continued from page six)

Love for God finds its expression in obeying his will. Jesus said in John 14:15, "If ye love me, ye will keep my commandments." John wrote in 1 John 5:3, "For this is the love of God that we keep his commandments..." John also wrote in 1 John 5:2, "Hereby we know that we love the children of God, when we love God and do his commandments."

Since love for God and his children finds its expression in keeping the commandments of God, as this love decreases keeping the commandments of God must also decrease. An effective cause of this decrease is iniquity (anomia). If iniquity (anoma) is lawlessness, its increase will necessarily decrease keeping the commandments of God and love for those who keep them. Lawlessness (anomia) cherishes neither the law of God nor those who obey it.

If one does iniquity (anomia), he does something other than the commandments of God. **To be continued**



FOUND IN HELL _____ (Continued from page eight)

Simon, the sorcerer, might fit the occasion, however I doubt it, realizing that these "Houdinis of the Bible Belt" are far from being a Christian and further from ever hoping to be one, as the Bible plainly stated "Whose God is their Bellies..."

7. **IDOLATERS**— One who turns from God to worship

another. This of course is not restricted to the worship of Graven Images, but goes much deeper into the taproots of our society. Man has set up for himself a new set of standards and also new innovations and people and things to worship: money, power, status, recreation and the always popular television. Anything that stands between one and his proper worship to God Almighty has become a God to him and has come so far as to replace God in many homes in America today.

8. **LIARS**— False Witnesses. One of the easiest things to become is a liar, and, many times, a person unknowingly will relate a "juicy bit of gossip" that has been told them as fact and you are simply relating this same information as "fact." However, honest and upright your intentions may or may not have been you have still told a lie. I guess like the old philosopher said the best way to get any information is "Straight from the horses mouth." If one is going to pass along certain information and there is a question as to its truthfulness, do as Paul did, state where you heard your information (1 Cor. 1:11).

When one contrasts Heaven and Hell it will not be difficult to decide where that individual would desire to dwell eternally after this life is over. If you perchance find your likeness in the reflectory mirror of sin then you need to do something about it; and, if you know of a friend who might be in that picture tell of His transgression and "Save a soul from death and cover a multitude of sins" (Jas. 5:20). **End**

—Teach your neighbor the Truth.—

of the family of the faith (brothers vs. 1). As we have noted in a previous article, H. A. W. Meyer and R. C. H. Lenski, among the better known scholars, defend with much ability the view taken with reference to the meaning of "the good" which is under consideration in our text.

Elsewhere in this issue of *The Preceptor*, our good friend and brother, Paul K. Williams of Johannesburg, Republic of South Africa, has some comments on this point of view. Brother Williams wonders why scholars in translating verse 6 in most of our more modern translations do not translate the Greek word "en" in the Greek phrase "en pasin agathois" and asks for a thorough treatise from some "Greek scholar" dealing with this matter. I, too, should like to see such a treatise.

Until some Greek scholar does this, however, I should like to observe that it is not a matter of variant readings in the manuscripts. The better Greek texts retain the "en." It is, therefore, unquestionably a matter of translation. The King James Version and American Standard Version translate the Greek phrase "in all good things." It could be that our more modern translations do not translate the Greek "en" of the text because of a tendency on the part of modern translators to indulge themselves in much interpretation of the text rather than in translation of it. I recognize the fact that in translating from one language into another a certain amount of interpretation is unavoidable, yet it is my conviction that entirely too much liberty is taken with the sacred text in this regard, particularly by those who produce Modern Speech Translations of the Bible. *The Nestle Greek Text and Literal Translation by Alfred Marshall* recognizes and translates the Greek "en" of verse 6.

I agree with Brother Williams that "share with the teacher in all good things" lends support to my point of view relative to verses 6 and 10 of the text. However, I do not believe this alone settles the matter. It is my conviction that the character of the good things under consideration is determined by the context, and that the context demands moral or spiritual good and not good in the sense of one's material substance. End



EDITORIAL, Jerry C. Ray _____ (Continued from page two)

so many directions follow in its wake. Perhaps, most, if not all these, follow the untimely passing of the late brother Jerry C. Ray.

Under such circumstances the heart is tempted to cry out why one so young, able and of such promises for the future should have to go so early ere his full maturity and potential for good had reached their zenith. One wonders why should not an older one, with most of his life's work behind him, go instead of one, with such favorable prospects before him, suddenly be stricken down.

This writer does not know the answers so such queries nor does he know of anyone who does. But he does believe God rules in the affairs of men and works all things according to his own purposes.

But let us be glad we were permitted to know and

appreciate such a one as Jerry C. Ray with his deep devotion to God through Jesus Christ and the good he accomplished during his brief sojourn here.

He was an able preacher of the gospel and student of the word. Through the years we have been pleased to print some of his material on the pages of *The Preceptor Magazine*. His writings were of high caliber. Whether or not one always agreed with what he wrote, it challenged the reader and made him think. This editor was always glad to publish his material. An article by him will appear in the next issue of *The Preceptor*.

There is something particularly sad about a young person's untimely demise and especially so when of the splendid ability and promise of brother Ray. When an older preacher, who has faithfully served in the gospel so long, passes on, there is a feeling of satisfaction that one who thus faithfully has served in the gospel through the years, although sad, fittingly deserves rest. But when the young so die, one feels it is altogether too soon.

We extend our sympathy to his wife, children and others of the family connections as they anticipate a fond reunion in the sweet bye and bye.



MIRACLES _____ (Continued from page four)


effect, a denial of the New Testament scriptures. The more prominent cults are all founded on the claim of later revelations from God, and hence the professed working of miracles by them. This is consistent, because additional revelation requires additional displays of supernatural power in attestation thereof. But for people who make no claim of any revelation subsequent to that given through the apostles by Christ through the agency of the Holy Spirit there can be no purpose for the working of miracles. Should, then, miracles be wrought now they would without purpose; and no one can believe that God acts, or enables others to act without purpose.

Current events embrace a developing claim in many quarters of charismatic gifts, as noticed in the news media. The Dallas News carries an article in the December 19th issue headed "Renewal Seen in Pentecost." It states: "The phenomenal rise in the belief and practice of the charismatic gifts-glossolalia (tongues), spiritual healing, prophecy now claims at least 11 per cent of the membership of the Episcopalian, Baptist and Presbyterians, and untold numbers of Lutherans and Roman Catholics." The lengthy article closes with these words: "Whether it be reformation, renewal or revolution, the Pentecostal movement is seen as dynamic growing and involving persons from practically all denominations and every walk and station in life."

What is the explanation for all this? I can conceive of but one—a dissatisfaction with the teaching of the scriptures, or with that which is being practiced as reflecting the popular conception of their teaching. In either instance, it rests on a dissatisfaction which basically permeates religious society today. This condition exists within the membership of the Lord's church, and with some is reflecting the same reaction by them as among those above noted. It is astonishing to me that a young man could live his early life in Nashville, Tennessee, attend for years

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Ladies' Bible Class
(Sept thru May) 10:00 A.M.
Mid-week Bible Study 7:30 P.M.

A WARM WELCOME AWAITS YOU

You are invited to
Attend a
Gospel Meeting
Conducted by
CHURCH OF CHRIST
720 Major Drive
Beaumont, Texas



Stanley J. Lovett, Evangelist

April 29 -- May 5

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

A WARM WELCOME AWAITS YOU

You should know that the faithful church—
Must worship in spirit and truth. John 4:23-24.
Must sing (not play). Eph. 5:19; Col. 3:16.
Must pray. Acts 2:42; 1 Tim. 2:13.
Must carry one another. 1 Cor. 14:15-27.
Must give of their means. 1 Cor. 16:1-2; 2 Cor. 9:7.

You should know that the work of the church is—
Preaching the gospel. Mk. 16:15; Phil. 4:14-18.
Edifying itself. Eph. 4:11-12.
Providing for its poor. Acts 4:34-35; 6:1-7; 1 Tim. 6:18.

You should know that the same church today—
is your community.
Is faithful to God's word.
Is ONE in fact and teaching.
Claims members by obedience to the gospel.
Has the same name for its members.
Has the same name for the church.

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


You Are Invited to the Regular
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CHURCH OF CHRIST
720 Major Drive

Sunday:
Bible Study 9:00 A.M.
Worship 10:00 A.M.
Worship 6:00 P.M.

Wednesday:
Bible Study 7:00 P.M.

A WARM WELCOME AWAITS YOU

You are invited to
Attend a
Gospel Meeting
Conducted by
CHURCH OF CHRIST
720 Major Drive
Beaumont, Texas



Stanley J. Lovett, Evangelist

April 29 -- May 5

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

A WARM WELCOME AWAITS YOU

Actual size — 4 inches by 7 inches


You should know that the faithful church—
Must worship in spirit and truth. John 4:23-24.
Must sing (not play). Eph. 5:19; Col. 3:16.
Must pray. Acts 2:42; 1 Tim. 2:13.
Must carry one another. 1 Cor. 14:15-27.
Must take the Lord's Supper on the first day of the week. Acts 20:7; 1 Cor. 11:20-32.
Must give of their means. 1 Cor. 16:1-2; 2 Cor. 9:7.

You should know that the work of the church is—
Preaching the gospel. Mk. 16:15; Phil. 4:14-18.
Edifying itself. Eph. 4:11-12.
Providing for its poor. Acts 4:34-35; 6:1-7; 1 Tim. 6:18.

You should know that the same church today—
is your community.
Is faithful to God's word.
Is ONE in fact and teaching.
Claims members by obedience to the gospel.
Has the same name for its members.
Has the same name for the church.

You should know that you can know you are a member—
By following examples in the book of Acts.

You are invited to
Worship With
the
**North Main
Church of Christ**
1460 North Main
Vidor, Texas



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Sunday:
Bible Study 10:00 A.M.
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Evening Worship 6:00 P.M.

Wednesday:
Ladies' Bible Class 10:00 A.M.
(Sept thru May)
Mid-week Bible Study 7:30 P.M.

A WARM WELCOME AWAITS YOU

Some Things You Should Know

You should know that the church was—
Founded by Jesus Christ. Matt. 16:18-19.
Established by the Holy Spirit. Acts 2:1-4.
Fully established on the first Pentecost after Christ came from the dead. Luke 24:49; Acts 1:6; Mk. 16:7.
Acts 2nd chapter.

You should know that, in the new testament, the church is defined—
The temple of God. 1 Cor. 3:16.
The body of Christ. Col. 1:24; Eph. 1:22-23.
The kingdom of God's Son. Col. 1:13.
The church of God. Eph. 5:25-27.
The church of God. 1 Cor. 1:1.
The church of the Lord. Acts 20:28.
The church of Christ. Rom. 16:16.

You should know that members of the church are called—
1 Cor. 12:13—members.
Acts 2:41; Rom. 1:7; Phil. 1:1—members.
1 Peter 2:9; Rev. 1:6—brothers.
Acts 11:26; 26:28; 1 Peter 4:16—Christians.

You should know that the three permanent classes of servants in the church are—
Bishops, who are bishops, overseers or pastors. Their duty is to oversee and feed the flock. Acts 20:28; 1 Tim. 3:1-7; Titus 1:9-14; 1 Peter 5:2-3.
Deacons to serve the church. Acts 6:1-6; 1 Tim. 3:8-13.
Brethren to teach and speak God's word. For their work and qualification, see Eph. 4:11; books of 1st and 2nd Tim. and Titus.

You should know that man did not—
Purchase the church. Eph. 5:25-27.
Build the church. Matt. 16:18.
Name its people. Acts 11:26; 1st Cor. 1:2.
Add to the church. Acts 2:41.
Clear the church in doctrine. 2 John 9-10; Gal. 1:11.

You should know that the church and body of Christ are—
The same. Rom. 12:5; Col. 1:18, 19.

You should know that Christ Himself—
Loved the church. Eph. 5:25-27.
Washed her with water. Eph. 5:26-27.
Established the church. Matt. 16:18.
Called the church his body. 16:18.
Added people to the church. Acts 2:41.
To the glory of the church. Eph. 5:26-27; 4:4, 12, 13, 15.

You should know that in Christ is found—
Redemption. Eph. 1:7.
Forgiveness of sins. Col. 1:13-14.
All spiritual blessings. Eph. 1:3.

You should know that in order to be made a part of the church—
One must be baptized. Acts 2:41.
Report of your sins. Luke 11:3; Acts 5:31; 13:28.
Repentance. Acts 3:19; 17:30.
Be baptized. Matt. 28:19; Mk. 16:16; Acts 2:38; 10:48; 22:16; 1 Peter 3:21; Col. 2:12.

You should know that in new testament times there were—
The family of God. Eph. 5:15.
The kingdom of Christ. Col. 1:13-14.
The body of Christ. Rom. 12:5; 23:25; 4:4.
The bride of Christ. Rom. 7:17; Eph. 5:23-25.
The church of Christ. Matt. 16:18; Eph. 1:22-23; 4:4.

You should know that baptism requires—
Going. Acts 10:47.
Water. John 3:23.
Doing to the water. Acts 8:36; Matt. 3:15.
Coming into the water. Acts 8:38.
A burial. Rom. 6:3-4; Col. 2:12.

A washing. Acts 22:16.
A birth. John 3:5.
A coming out of the water. Col. 2:12.
A coming out of the water. Acts 8:39.

You should know that in baptism—
There are washed away. Acts 22:16.
You are saved from sin. 1 Peter 3:21; Mk. 16:16.
You have remission of sins. Acts 2:38.
You get into Christ. Gal. 3:27.
You are added to the church. Acts 2:41; 47.
You get on Christ. Gal. 3:27.
You obey Christ. Acts 10:48; 1 Tim. 1:9.
You walk in obedience of His. Rom. 6:13.

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David Lipscomb College and Academy, be a member of a congregation of the Lord's people in that city, and be so ill-taught as evidently he was. Was he ever converted—or was he one who was baptized while in a state of childhood innocence, and mistakenly considered himself to be in the Lord's church? Evidently, there has been something fundamentally wrong in his "religious experience" in the past to account for his present behaviour regarding these miraculous claims he makes. One thing is certain: he doesn't know what the scriptures teach, or he doesn't believe it!

When a person, or a people, cease to be satisfied with the all-sufficiency and completeness of the scriptures as our sole source of faith and rule of practice, they then have become fit material for such wild aberrations of judgment as these doings reflect. These Holy Ghost seekers and tongue speaking erratics are on one end of the antipods and modernists on the other—and both are where they are because of unbelief. And an evil heart of unbelief is portrayed warningly in the Hebrew letter as the condition which effects a departing from the living God.

Faith is the product of the functioning of a rational mind in weighing and considering competent testimony as bearing on purported facts. One cannot believe without evidence to produce it, and without attention to the evidence thus present. Rationalists seek their faith by the powers of thought apart from competent and relevant evidence upon which to think; and these claimants of miracle working powers are seeking their faith without thought but through the excitement of their emotions and by the consequent feelings experienced. Both stand as objects of pity because of their obvious imbecility, and stand in need of sitting humbly and submissively at the feet of Him who reigns above, and listen attentively to His Word, responding obediently to his every injunction and being satisfied with his promised blessings. To those who thus do there will be never a felt need for that sort of satisfaction for which they seek, but there will be experienced that sublime sense of complaisance wrought by that peace which is the fruit of righteousness, and too, with that peace of God which passes all understanding.



NEW MORALITY _____ (Continued from page five)

James in these words: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (James 1:5, 6)

Verily, "the foolishness of man perverteth his way" and he robs his own child by failing to train him up in "the way he should go." If parents would only follow this pattern they will be spared heartaches when they see that "when he is old, he will not depart from it." No parent can excuse himself on that ground that "I did the best I could" for God only knows our full potential and He does not give one something to do that he cannot do.

Parents and teachers, we shall have to answer for our failure to help our children to dig diligently into the rich

treasure store of wisdom which our Father has provided in His Word. If we do not weary in this well doing, there will be for us a rich reward as we see our children guide their footsteps by morality given by God and spurn any suggestion of a "new morality" as they walk in the highway of holiness. Be assured that "Every word of God is pure: he is a shield unto them that put their trust in him."
End



FELLOWSHIP _____ (Continued from page seven)

churches. Christians everywhere (faithful) maintain fellowship with other Christians upon an individual basis, not as a combine of churches. It seems strange that some "sound" brethren can distinguish between "church" and "individual" when it comes to "current issues" but fail to distinguish between "church" and "individual" when it comes to this matter of fellowship.

2. Fellowship of Churches violates the principle of church autonomy. Right here I would like to give again a definition of fellowship. The dictionary definition is: "the condition or RELATION of being a fellow—community of interest... communion as between members of the same church." Notice that even the dictionary recognizes fellowship as being "between members."

KOINONIA — "the act of using a thing in common; joint-participation; intimacy." We also know that it means partners, partnership, etc. Since "joint-participation" is one of the definitions, then notice the meaning of "joint": "involving the UNITED ACTIVITY of two or more; to UNITE."

This can involve **individuals only**. Individuals can unite in fellowship with God and Christ. You can scripturally have a **union of individuals**, but nowhere do we find a **union of organizations** authorized in the new testament.

In what is involved in fellowship, why is it **wrong to work together** with the ones you fellowship? How can there be fellowship without the right of "joint-participation," "association," "partnership," etc. Does not the DENIAL of that right prove the denial of the right of fellowship? **TO CLAIM FELLOWSHIP WITHOUT THE RIGHT TO EXERCISE THOSE THINGS WHICH DEFINES IT IS AN IMPOSSIBILITY AND AN ABSURDITY!**

Now, if fellowship among churches is scripturally correct, then it is so upon the **right** of "joint-participation," "partnership," etc.; a **UNION** among churches. The right of churches to fellowship each other involves those things to be exercised among churches by which fellowship is defined. If churches cannot sustain the nature of such a relationship, then by virtue of this fact they cannot sustain **FELLOWSHIP** for these things constitute the meaning and purpose of fellowship. Hence to defend the autonomy of the church is to simultaneously reject fellowship among churches.

A church is an organization. An individual is not an organization. There is a difference between a union of individuals and a union of organizations. When you talk about fellowship among churches this is the same as a
(See page fifteen)

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; 722-7967

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

MIAMI, FLORIDA

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

Sunday Bible Study 10:00 A.M.
Morning Worship 11:00 A.M.
Evening Worship 6:00 P.M.
Wed. Bible Study 7:45 P.M.
Roland A. Warren, Preacher
Phone: Off. 758-3036; Res. 758-9845

PASCAGOULA, MISSISSIPPI

Church of Christ

Corner of Chico Road & Scovel Road

Bible Study 10:00 A.M.
Morning Worship 11:00 A.M.
Evening Worship 6:30 P.M.
Wed. Bible Study 7:00 P.M.
Evangelist, Ronald V. Lehde
Phones: 762-9692; 762-2030

FAIR LAWN, NEW JERSEY

Church of Christ

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Fair Lawn, N. J., 796-4497

AKRON, OHIO

Church of Christ

640 Thayer Street

(Two blocks east of intersection of routes 5, 8, and 18)

Morning Worship 10:45 A.M.
Evening Worship 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 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

Church of Christ

Westhouse and Lee Streets
(5 Blocks west of Hwy 35)

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

AUSTIN, TEXAS

Church of Christ

2000 South Fifth at Brodie

Bible Study 9:45 A.M.
Morning Worship 10:30 A.M.
Evening Worship 6:30 P.M.
Wed. Bible Classes 7:30 P.M.
Phone 442-7714

AUSTIN, TEXAS

Church of Christ

507 Wonsley Drive

Bible Classes 9:30 A.M.
Morning Worship 10:30 A.M.
Evening Worship 6:00 P.M.
Wed. Bible Study 7:30 P.M.
Joe D. Scarborough, preacher
Phone: 465-5062 or 926-3060

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

BRYAN, TEXAS

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.
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 10:30 A.M.
Worship 7:00 P.M.
R. D. Simmons Sr., Evangelist
Phones: 852-3095; 884-5045

DALLAS, TEXAS

Church of Christ

8350 Forest Lane

Bible Study 9:45 A.M.
Morning Worship 10:45 A.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.
Phone: 341-0125; 329-6143

FORT WORTH, TEXAS

West Side Church of Christ

6110 White Settlement Road

Bible Study 9:30 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 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.

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Evening Worship 6:00 P.M.
861-7235 or 864-3855

KERRVILLE, TEXAS

Junction Hwy. Church of Christ

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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

McALLEN, TEXAS

Laurel Heights Church of Christ

Second and Tamarack

Bible Classes 9:30 A.M.
Morning Worship 10:20 A.M.
Evening Worship 5:00 P.M.
Wednesday Evening 7:30 P.M.
Joe Fitch, preacher

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—

Directory

Continued from preceding page

TEMPLE, TEXAS Southside 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 Haynes, 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 (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.
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Wed. Bible Study 7:30 P.M.

J. W. Evans, Evangelist
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List The Times Of YOUR Services Here!

union or relationship between **organizations**. So, if there exists a relationship among churches as among individuals in fellowship, you can have many churches form a UNITED, JOINTLY CONNECTED BODY AS AN ECCLESIASTICAL UNIT SUCH AS A DIOCESE, CONFERENCE, SYNOD OR ANY OTHER ORGANIC UNION OF ALL INTO ONE CORPORATE BODY. Such can be justified only by the Catholic concept of the **church universal**. Now, if this is wrong (and it is), then it is only because the principle upon which this exists—fellowship among churches—is wrong. Christians all over the world are partners together with Christ. There is no universal combine of Christians into one organic body, or organization. This is only the local level. To form a partnership of ORGANIZATIONS—churches—is to destroy the autonomy of the local ORGANIZATION.

HERALD OF TRUTH AND FELLOWSHIP AMONG CHURCHES

I wish to point out here that the unscriptural practice of sponsoring churches and/or eldership stands upon the very principle of fellowship among churches. These promotions and arrangements could not operate over night if their defenders did not subscribe to the position of churches fellowshipping one another, for the very nature of this arrangement (H.O.T.) necessitates joint-participation among churches. I wish to quote something from one of the "fathers" of Herald of Truth which will prove this point itself.

"James W. Nichols told the Lectureship (Abilene Christian College) that 'the Highland church in Abilene has undertaken the RESPONSIBILITY of enlarging into a NATIONWIDE radio program to be called "The Herald of Truth." As a result of these efforts and due to the fact that the BROTHERHOOD had long dreamed of such an opportunity, some \$265,000 has been raised . . . It will be interesting to note,' added Nichols, 'that some 647 churches and individuals . . . have been willing to have fellowship in sponsoring this work.'" (Quoted from: A MIRROR OF A MOVEMENT, Banowsky, W. H., page 320; all caps, emph. mine—LR.)

This matter is crystallized in Banowsky's own writing. Notice that this deals with the Highland church's, or "its **area broadcast**." Highland is responsible for it and in charge of it. Now involved in "its area broadcast" are terms I have emphasized. Such words as RESPONSIBILITY, NATIONWIDE, BROTHERHOOD, FELLOWSHIP and CHURCHES. Hence this "area broadcast" of Highland involves a RESPONSIBILITY for a NATIONWIDE BROTHERHOOD FELLOWSHIP OF CHURCHES. I did not use my own words to describe this project, but I picked them right out of Banowski's book, as he quoted Nichols!

The only way you can possibly have this type of sponsoring church arrangement is by a BROTHERHOOD FELLOWSHIP OF CHURCHES. If **one church** can scripturally contribute to the Herald of Truth (actually an independent organization from Highland church), then **one thousand** can do so likewise. Since this involves a "brotherhood fellowship," then in like manner, if **one church** can fellowship this church, or any other church, then **one thousand churches** can fellowship the Highland church, or any other. The only way you can possibly have this type of sponsoring church arrangement is by a BROTHERHOOD FELLOWSHIP OF CHURCHES. Since fellowship is partnership, association, joint-participation, then if fellowship among churches is justifiable, then so also is this NATIONWIDE BROTHERHOOD FELLOWSHIP OF CHURCHES such as this arrangement. Fellowship among churches, therefore, admits to a brotherhood of churches. Then how can we **condemn** the Herald of Truth and yet defend the very principle upon which it stands? (To be continued)

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James W. Adams



"Loved, And Lost Awhile"

Death is one of the painful realities of our present state. Though we live constantly aware of its inevitability, when it comes to us or our loved ones, we are never quite ready to accept it. Recently, two deaths have occurred among the ranks of faithful preachers of the gospel that were unusually painful to me and multitudes of other Christians around the world. I refer to Brother Cecil B. Douthitt of Fort Smith, Arkansas and Jerry C. Ray of Gainesville, Florida.



I should like to write first of Brother Jerry Ray. Jerry was a young man just arriving at the zenith of his intellectual and spiritual powers. A life of usefulness and service lay before him, but it was not to be. Stricken with an incurable malignancy, the cure for which medical science has not yet discovered, he left us in the midst of a happy, busy, and useful life.

Jerry Ray was one of the finest young men I have ever known. In him were blended qualities which make for greatness among the people of God. He was humble, highly intellectual, diligently studious, deeply spiritual, loving and lovable. His real worth was unquestionably hidden from many by his modest and self-effacing nature. Only God knows the extent of the loss which the cause of Christ suffered in his untimely passing. May God bless his widow and fatherless children and all others who were near and dear to him by ties of the flesh. Jerry was an

James W. Adams — Evangelist for the Pruett and Lobit church, 600 W. Lobit, Baytown, Texas 77520.

important part of my personal hope for the future of the Lord's cause in the years immediately ahead of us. I feel personally, therefore, a deep sense of irreparable loss in the death of this bright, lovable, young Christian, a poingancy almost unbearable.

Second, I should like to write of Brother Cecil B. Douthitt. Unlike Brother Ray, Brother Douthitt had lived a long, full life. He came to death with a great life of devotion to God and service to man behind him. He was an unusually effective preacher. Never was he the flamboyant orator, but always the kind, gentle, student of the word of God unswervingly dedicated to its proclamation and defense. As a writer, he, in my judgment, towered above his ability as a pulpit preacher. He had a precise, analytical mind and a facile and trenchant pen.

Cecil Douthitt loved the truth and never hesitated to stand up and be counted whatever the odds or whatever the cost to him personally might be. For this I loved him and cherish his memory. He meant much to me personally—more even than he knew. Early in my preaching life, I came in contact with his "Topical Studies of the Bible." They were given to me by Brother T. B. Thompson, a close friend to Brother Douthitt since Freed-Hardeman College days which they enjoyed together. This was several years before Brother Douthitt put them in book form. They helped me much in my early years of preaching in getting
See **Loved, and**, page eleven

VOLUME 20 MARCH, 1971 NUMBER 5

In This Issue

If You Had The Power, W. L. Wharton, Jr.	Page 3
Your Child — Tomorrow, Irene Sowell Foy	Page 4
Thrust At Abilene, Robert L. McDonald	Page 5
Fellowship Among Churches—V, Part II, Leo Rogol	Page 6
A Note On "That Which," Jerry C. Ray	Page 7
"Some Churches Don't Care For Widows," Ron Halbrook	Page 8
Hither . . . Thither . . . Yon, Jim C. McDonald	Page 9
Chart Sermon, "Called Of God," Danny A. Brown	Page 10

The Preceptor Magazine

Stanley J. Lovett
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EDITORIAL

Stanley J. Lovett



“Preacher’s Workshop”

January 11-13, 1971, a “Preacher’s Workshop” was held at Abilene Christian College. The brochure announcing the affair stated it was “A new concept in workshops, allowing preachers to meet in fellowship to discuss issues vital to the church today at Abilene Christian College.”

There were between five hundred fifty and six hundred preachers present.

The procedure for each session was as follows:

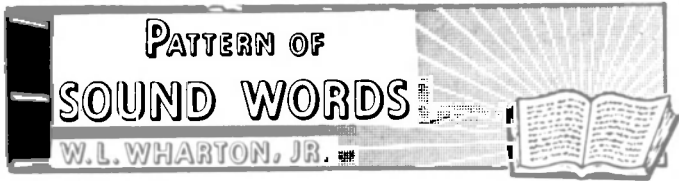
“The formal papers will be 20 minutes. Reaction to the papers will be 5 minutes in length. Floor discussions will be limited to 20 minutes on each paper. Papers and reactions will not be published; no tape recording will be permitted. Leave tape recorders at home!”

“The purpose of the Workshop is to give opportunity for fellowship and communication among preachers, and come to grips with the real issues and concerns of the church today.”

The subjects discussed were:

- The Church and Organization.
- Is the Restoration Plea Valid?
- The Relevancy of The Church.
- Truth—Both Absolute and Attainable.
- The Instrumental Music Problem.
- When Partake of the Lord’s Supper?
- Woman’s Limitations In The Lord’s Work.
- The Questions of Tongues Today.
- The Use of Modern Versions.
- Our Social Responsibilities.
- Communication, Tolerance and Truth.

James W. Adams, Baytown, Texas, and J. D. Thomas discussed “The Church and Organizations.” Harry Pickup, Jr. and John Allen Chalk discussed “Our Social Responsibilities.” Both Adams and Pickup did outstanding work with reference to their respective subjects. Some of the other men did well with their themes. The matters discussed were timely and, generally, the speakers faced up to their tasks. (Continued on page eleven)



If You Had The Power

Have you ever, while standing in the presence of death, wished for the power to bestow life; while observing the ravages of poverty longed to enrich; seen faces pinched with the pain of sorrow and desired to relieve them? To visit a prison, a hospital or sick room, funeral chapel or to walk close to humanity anywhere is to experience the stirrings of such feelings in your soul. Back of every humanitarian action, whether individual or collective, lies that power of personal association that allows one to identify himself in the needs of others.



Good-intentioned efforts to help others frequently fall short. They do so because they touch only part of the need involved; affect only a fraction of the problem. Inward needs may express themselves outwardly; may affect the manner in which one secures and disposes of mere physical things. Giving money to a poor man touches the external only while helping him overcome and deal with his poverty is another matter entirely. The apostle Paul strikes at the very heart of the problem of benevolence when he commands: "If any will not work, neither let him eat" (2 Thess. 3:10). If you had the power to do so would you feed every hungry man, regardless of whether or not he be willing to work?

Natural laws are given by God for the general good of all. Such laws inflict their penalties impartially. A man finds himself falling through the air with a faulty parachute might, if allowed his wish, suspend the law of gravitation which draws him to the earth and death. However, to grant his wish would be to wreck havoc on society and bring penalty on the inoffensive. We rejoice that the operation of such laws are not in the hands of each individual to revoke or invoke at his pleasure. If you had the power to do so, would you revoke any natural law of which you have knowledge?

Seeing that death is both a painful sight and experience, had you the power to revoke death so that none would die, would you revoke death? When you realize that to do so would be to immortalize every monster in human form; to make possible their continued ravishments of the weak and unfortunate, and that every sufferer would be preserved in suffering without hope of release. Would that reality have any effect on your decision to revoke death from mankind?

Your heart is saddened by the separations of all kinds that men experience in this life? Had you the power to

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

will that there never again be separation of any kind, would you invoke that power? Would the fact that the evil in society could never be removed from among the good and that their presence would ever be a bane to society and a curse to all, among whom they moved, affect your decision?

Is your heart moved with compassion when you see men labor under the penalty of their misdeeds? If you had the power to remove all penalties from human conduct would you remove them? Would your sense of compassion outweigh your sense of justice and the knowledge that only through penalty can right be upheld and dignified? Or would your sense of justice and right triumph over your feeling of compassion?

You would like a Utopia on earth where every man could have exactly what he wished? Suppose for a moment that you had power to bring about such a state . . . would you allow it? It is impossible to imagine what chaos would ensue. Instead of a Utopia it would be a hell! Ignorance would unsettle every natural law; selfishness would break down every protective social barrier; opposition, lust, rapine and murder would break forth upon society with fury. Prisons would be emptied; hospitals would disgorge their patients; poverty would rush into affluence and every oppressed person to freedom. What a conflict of wishes! The well-ordered and kindly wishes of spiritual and mature men in conflict with those of selfish and wicked citizens; the peaceful and pure versus the disturber and immoral. Imagine such where each must be allowed his wish. An hour of such would suffice humankind, and men would fall upon their knees and pray: "O God, revoke our will and restore thine; regulate our wishes by thy righteous restraints. Thou alone are wise enough and impartial enough to grant what is best." If you had it in your power to grant that every man have his wish, would you allow it?

If weak men, such as we all are, can see the wisdom and goodness of God which requires men to labor for their bread; which maintains impartially the natural laws of this present system; that even allows death in a world of sin; that makes possible all the separations between good and evil that provides punishment for sins, and laws that restrain men from doing as they please, then it ought not be difficult for us to reconcile the many distresses of our present state to the fact of a loving and merciful Father.

See *If You Had*, page twelve

WHY NOT CREATION?

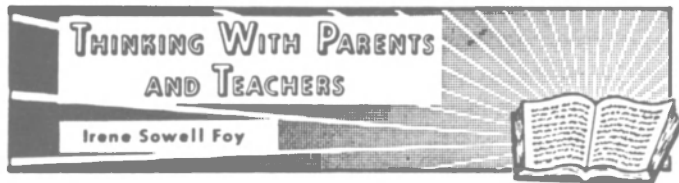
Edited by **Walter E. Lammers**

This volume presents the thinking of a significant group of scientists who reject the evolutionary theory because it is not supported by the facts of nature. This leads to the inevitable question, Why not creation? Why is there such a persistent rejection of creation as the origin of the universe when the evolutionary theory has fallen into a thousand pieces?

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Your Child — Tomorrow

"Nothing that is can pause or stay;
The moon will wax, the moon will wane,
The mist and cloud will turn to rain,
The rain to mist and cloud again,
To-morrow be today." (Longfellow).



The same writer also said:
"Turn, turn my wheel! 'Tis Nature's plan
The child should grow into a man."

In our busy lives with our children,
parents should stop to consider the words
of John Milton:

"The childhood shows the man,
As morning shows the day."

or, as Wordsworth wrote: "The child is father of the man."

Parents need to realize, perhaps more than many do, that all they do, say, think, or, even their attitudes are going into the make-up of their children. This is as true as it is with our vegetable gardens which will produce either much or little in proportion to the type of soil and the cultivation with which we surround the seeds we planted. In view of this, we should say:

"Lord, for to-morrow and its needs,
I do not pray,
Keep me, my God, from stain of sin,
Just for today."

Parents need have no fears for their children's to-morrow if they have made today what our Lord would have it be.

HOW SHALL I ORDER MY CHILD TODAY?

Our omniscient Father in heaven made careful plans for the physical antecedents of the Word who was to be made flesh and live on the earth for a few years to bless mankind. Long, long before Mary gave birth to the babe in Bethlehem the Lord had said to Abram: "And in thy seed shall all nations of the earth be blessed." Again, He said: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him" (Gen. 18:18, 19). One may learn later whom the "seed" would be that would bless all the earth. In Galatians 3:16, one reads: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed which is Christ."

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.

Care was taken even in the selection of the forerunner of Jesus. Luke recorded the characteristics of the parents of John the Baptist who was designed to "make ready a people prepared for the Lord." As to Zacharias and Elisabeth: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." What a great influence for that one of whom it was said: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways . . . To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Furthermore, a good woman was chosen to whom an angel said: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1:35). That babe was born of that good woman. She and her husband so cared for him that "he was subject unto them" . . . "And Jesus increased in wisdom and stature, and in favour with God and man."

There we have the Biblical pattern to which we may look today for the welfare of our children and the to-morrow will take care of itself. "Just as the twig is bent the tree's inclined."

CHILDREN ARE WHAT THEIR MOTHERS ARE TODAY

When the mother loves home and engages there in constructive activities prompted by love for those of her household, her husband and children, and by love for God and His way for her, she will beget that love in her children. Her thought will be as Robinson Jeffers, in the following:

"But for my children, I would have them
keep their distance from the thickening center;
Corruption never has been compulsory,
When the cities lie at the monster's feet
There are left the mountains."

Mothers can keep themselves from the cheap and the tawdry. They can climb to the mountain top of life and view again and again Mary's child, Jesus of Nazareth. See him growing in wisdom, so, Mothers, get on your knees, or read the precious Word in search of wisdom which He has promised He will give liberally to all who ask and upbraideth not. Your child will walk in your footsteps, so, equip yourself to be able to "open your mouth with wisdom."

Mary's child grew in stature. Mothers, help your child to begin to practice respect for his marvelous God-given machinery, which is his body, given to him for a lofty purpose, to do the will of his Father in heaven. "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Your child must, each day, see his parents show due respect for their bodies and that through them they glorify God. Vocal inhibitions given by the parents will never lead their children to refrain from worldly abuses of one's body; things such as smoking, strong drink, pills, and any of Satan's various devices to gain control of one's body. Only by acceptance of the right answers to the two

See **Your Child**, page fifteen



Thrust At Abilene

Robert L. McDonald

During the second week of January, a "Preacher's Workshop" was conducted at Abilene Christian College to allow **"preachers to meet in fellowship to discuss issues vital to the church today."** Of the eleven issues to be discussed, this writer heard all but one (the last was not attended due to the necessity to begin travel for home) and the effect on this reporter is most difficult to explain. It is as though I have been awakened from a terrible dream. The positions advocated seemed almost unreal. Even though many of us (preachers) have stated that nothing is surprising today, I must confess that I was not only surprised but shocked at the philosophies propogated.



I feel that I can appraise this meeting without bias, for most of the preachers were unknown to this reporter. Further, I have been out of touch with almost all of those associated with the **"liberal wing"** of the church and so have not had the opportunity to evaluate their continued change in doctrine and practice other than a few of the reports made in some of the papers published by our brethren. I was not sympathetic to any of the speakers (with two exceptions) so cannot be considered as a **"party man"** in reporting. As the report of this "Workshop" is made, I shall notice the points which I feel were the most liberal, antiscritptural, ungodly position advanced by the speakers.

Before I go further, I should point out that the positions advanced during these sessions were not necessarily embraced by the majority of those present. It was my understanding that conflicting positions were to be advanced to allow those present to hear firsthand reports of the positions. Further, there were no recordings made of this "Workshop" — recording equipment was forbidden! No official publication will be made! Only those who delivered speeches can arrange for the publication of their own speeches and after hearing the absurd positions advanced and the acknowledged practices in some instances, I can understand why these preachers would not want recordings or publications made of these speeches.

Church Organizations

The first issue discussed was that of the church and organizations. Brother James W. Adams, after he showed the distinction between the meaning of **organization** as a method of accomplishing a word — and — **organization** as a self-governed body, such as the local church, he proceeded to establish the truth of the scriptural organization of the local church. Brother Adams delivered a fine speech

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

and was more than once publicly acknowledged to be delivered in the finest manner.

J. D. Thomas responded to brother Adams by saying he didn't agree! He endeavored to confuse the audience (and probably did — judging the reaction of the audience to later speeches) by saying the institutional orphan homes and the sponsoring church were nothing but organizations **within** the contributing church. (The consequence of his position can be illustrated: When a congregation in Houston, Texas sends monetary contribution to Boles Home, that makes Boles Home an organization **within** the framework of the contributing church at Houston.) The next day, this writer asked the superintendent of Boles Home (Allen Sowders) if he took the position advanced by J. D. Thomas. He hedged for a few moments but eventually said he could not! You see, reader friend, if Boles Home was nothing but an organization (method, systematic arrangement) of the contributing church, the contributing church would have the right to hire and fire employees at Boles Home. Neither the board of directors of Boles Home (or any other benevolent society) nor the elders of a sponsoring church are willing to adopt such a practice!

Arguments by Thomas have been similarly made through the years and was not surprising to the course followed. The arguments of J. D. Thomas were shallow and had they been introduced in a public debate, he would have had to give them up or suffer a terrible defeat.

Church In Welfare Program

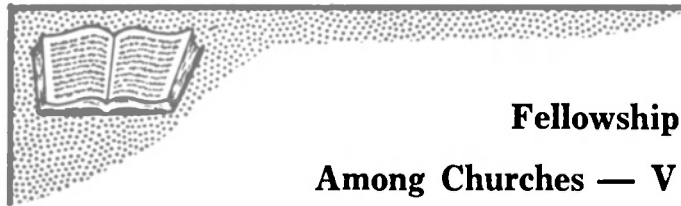
Carrol Pitts of Pepperdine College emphasized a greater **welfare program** among churches of Christ for the poor. Even though he did not state specifically, the position advanced would necessitate an involvement of the Lord's church in a program similar to the **Salvation Army**. Pitts was the first of the speakers to raise the **racial issue** implying the colored races, especially the blacks, have been ignored by the **brotherhood** and a greater attention should be given to the poor in **welfare programs**.

Those who believe the truth of the gospel understand the Christian's relationship to other races and regard **all** Christians as brethren, regardless of the color of their skin, and concerned for their needs. (Gal. 3:28; 6:10.) Further, Bible students understand there is divine authority for the local congregation to provide physical relief to certain destitute, but such relief is limited to the poor among the saints. (Rom. 1:25-26; 2 Cor. 9:1, 12, et al.) Pitts' implication that negroes have been ignored by the white brethren is folly and I feel the majority of the brethren know this is not true. There may be cases where negro brethren have been abused and neglected (I personally do not know of any), but such is not the rule. And, for Pitts in indict every congregation throughout the world with his **social-gospel-ism**, using the negro (even though Pitts is a negro) as a whipping-boy is repugnant to me.

"Holy Worldliness"

In discussing the issue: "Relevancy of the church," Ray Chester of Austin, Texas denied the church of the first century could deal with the social ills of the twentieth. He claimed that brethren were going to have to adapt the

See **Abilene**, page eleven



Fellowship Among Churches — V

Leo Rogol

Part II

Notice what this does to the scriptural arrangement of the organization of the church. In the "nationwide, brotherhood fellowship of churches" the **emphasis** is placed on the "nationwide" combine and the local church loses its significance. Once you begin to emphasize and enlarge upon the "nationwide" aspect of the organization and the work, you destroy the very essence of the **individual** quality of church arrangement. The more you have a "nationwide" operation, the more you begin to destroy the **autonomy** of each and every



local congregation. This is the sad result of this thinking of **fellowship among churches**. Yet some brethren will say, "Oh, we don't believe in such sponsoring-type arrangements. We don't believe in churches 'pooling' their resources and efforts into a single unit." Then I am at a loss in understanding **just what they mean by "fellowship among churches" if there is no fellowship among them!** Since a church is an **organization**, these brethren are hard put to define just what this "fellowship" is supposed to be "among churches." If they believe in independent, separate, autonomous arrangement of each and every local church, then what do they mean by "fellowship"?

The very autonomous nature of the church demands an independent oversight, separate treasury, and each church doing its own work apart from any co-ordinate action (point-participation) with another church, or churches. Once you speak in terms of fellowship among churches in the proper sense or definition of fellowship, then of necessity there must be "joint-participation" of all these things that are scripturally autonomous in their nature. Then of necessity, since churches become partners in joint-participation, they must be under a universal bishopric, with a universal treasury because the work itself is on a "nationwide" or "brotherhood" scale. This activates the church universal. I dare say, if the elders at Highland DID NOT BELIEVE IN FELLOWSHIP OF CHURCHES THEY WOULD CEASE THEIR PRACTICE IMMEDIATELY, or they wouldn't have begun them in the first place.

Discipline — Among Churches?

Another thing must be considered in this matter of fellowship among churches. The right to fellowship inheres the right (and duty) to **disfellowship** when necessary. But right here these brethren who hold to fellowship among churches run into a dilemma: **Just how do they propose to scripturally exercise disciplinary action toward churches?**

We know God has fully equipped the local church —

and that only — to carry out its full responsibility. One church cannot submit its responsibility to another church; one eldership cannot yield its oversight and duties to an eldership of another congregation. Elders are to discharge their duties within the bounds of "the flock of God which is among you" (1 Pet. 5:2). Elders are to "feed the flock" (Acts 20:28); they are to "exhort and to convince the gainsayers" (Tit. 1:9).

Now ask you again, how can there be fellowship among churches with DISfellowshipping of churches? If we cannot disfellowship an erring brother, then "once saved always saved" or "the impossibility of apostacy" IS TRUE. That is, if God did not authorize the withdrawal of fellowship from an erring brother. Hence, for one church to fellowship another pre-supposes the duty to disfellowship it when necessary. But before one is to be withdrawn from he must be exhorted or admonished. This is just as much a prerequisite to withdrawing from a brother as faith, repentance, confession and baptism are to salvation. One is not saved and then baptized. So also one cannot be withdrawn from before he is admonished. I well realize that many brethren do not exercise this matter of discipline, and if they do, they do not go about it the right way. Nevertheless, I am dealing with what the Bible has to say about this matter and that should be our guide, not what someone else does. Remember, disfellowshipping an erring brother involves action against an individual. Withdrawl of one church from another church involves one church taking action against another church, or churches. One **organization** dealing with another organization. But the DIS, or undoing of fellowship pre-supposes the existence of a **relationship** between churches, else one church could not **disfellowship** another if such a relationship did not exist in the first place.

How can one church scripturally exercise the **prerequisite** before withdrawing from another church? But where does the new testament authorize one church to teach or admonish another church? Doth an eldership of one church have oversight over the eldership of another in matters of teaching, admonition, etc.? It has to be in order for one to be able to disfellowship another church under the oversight of its own eldership. Now, if this is not scriptural, then it cannot scripturally disfellowship, which means, therefore, that the position of fellowship among

See **Fellowship**, page fifteen

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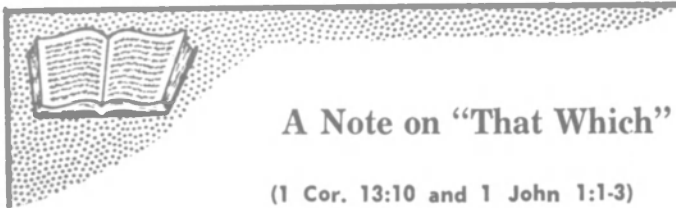
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A Note on "That Which"

(1 Cor. 13:10 and 1 John 1:1-3)

Jerry C. Ray

Recently while preaching in a meeting I spoke on "The Duration of Miracles," making an extended argument on 1 Cor. 12-13. In chapter 12 Paul enumerates the gifts (8-10). He then rebukes the carnality of squabbling over who had the greater gift and who was therefore more important. He concludes the chapter by pointing to the "more excellent way," which is love.

In chapter 13:1-2 Paul mentions the gift of tongues, prophecy, knowledge, and faith (as representative of all spiritual gifts), declaring that without love these gifts are nothing. After giving the characteristics of love in verses 4-7, he makes an argument on the duration of these gifts (verses 8-13).

Love never fails, but prophecies, tongues and knowledge (and all other spiritual gifts, including the working of miracles) "shall be done away," verse 8.

At that time, as the new covenant was being revealed and written a part at a time, Paul said, "we know in part and we prophesy in part," (verse 9). Verse 10 states,

But when that which is perfect is come, that which is in part shall be done away.

"That which is in part" has already been identified as spiritual gifts in verse 9. The verb translated "shall be done away" is the same in verse 10 as that used concerning prophecy and supernatural knowledge in verse 8.

Verse 10 then tells when the supernatural powers would cease: when "that which is perfect" is come. If we can determine what "that which is perfect" is, we will know when spiritual gifts would cease.

The argument has been made that "that which is perfect" refers to Jesus, that spiritual gifts were to last until the end of the world and the return of Christ. In the sermon I maintained that "that which is perfect" referred to the completed, perfect revelation of God—the New Testament. First, the English translations give such an indication: "that which" refers to inanimate objects (neuter gender), not to a person. Secondly, in the Greek New Testament the phrase "that which is perfect" is neuter gender, not masculine. If it were referring to Christ, it would be masculine gender not neuter. Thus, it could not refer to Christ.

The argument continues through the rest of the chapter, but I'll stop at this point. Afterwards a preacher friend of mine asked me about 1 John 1:1-3, where "that which" evidently refers to Christ, but is neuter gender. Research has produced the following, which may be of help to others.

The neuter relative pronoun ("that which") appears 5

times in 1 John 1:1-3. A. T. Robertson, **Word Pictures in the New Testament**, VI, 204, states that "Strictly speaking, the neuter relative here is not personal, but the message 'concerning the Word of life.'"

"That which" refers not to Jesus personally, but to the message about Jesus. A. T. Robertson is probably the greatest American Greek scholar of all time. He wrote, among many other books on Greek, a monumental Greek grammar that stands today as the authoritative source in the field. His testimony (along with following quotes) is significant because he is not writing in refutation of any interpretation of 1 Cor. 13:10. He is simply giving the meaning of 1 John 1:1-3, without regard to other passages or any point of doctrine.

Marvin R. Vincent, **Word Studies in the New Testament**, II, 304, writes:

It is disputed whether John uses this in a personal sense as equivalent to He whom, or in its strictly neuter sense as meaning something relating to the person and revelation of Christ. On the whole, the *peri*, concerning (A. V., of), seems to be against the personal sense. The successive clauses, that which was from the beginning, etc., express, not the Eternal Word Himself, but something relating to or predicted concerning (*peri*) Him. The indefinite that which, is approximately defined by these clauses; that about the Word of Life which was from the beginning, that which appealed to sight, to hearing, to touch.

B. F. Westcott, co-author of the Westcott and Hort Greek New Testament, in his commentary, **The Epistles of St. John**, p. 4, states that verse 3 is "clearly" "a resumption of the construction" of verse 1. Concerning verse 3, he writes:

Now in v. 3 there can be no doubt that the relative *ho* is strictly neuter, "that which": it can have no direct personal reference. The sense is perfectly simple: "that which we have . . . heard, we declare . . ." If to such a sentence the phrase, "concerning the word of life" (*peri tou logou tes zoes*) be added, there can still be no doubt as to the meaning.

Conclusion

The matter is not beyond dispute; there are some commentators and scholars who maintain a personal meaning (such as Lenski), these recognized scholars give a firm foundation for maintaining the validity of the argument made on 1 Cor. 13:10. **End**

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Some Churches Don't Care For Their Widows'

Ron Halbrook

The above statement has been used to justify church-sponsored institutions to care for the widows of a number of congregations. May we suggest that you test this principle or line of argument and, at the same time, test yourself. "Examine yourselves, whether ye be in the faith" (2 Cor. 13:5).



A Test

You may simply circle "T" or "F" in order to indicate "True" or "False."

- T—F 1. Some churches don't do enough missionary work; therefore, the churches should establish and support institutions to carry on missionary work.
- T—F 2. Some churches don't do enough to edify the young and old saints; therefore, the churches should establish and support human organizations dedicated to this work.
- T—F 3. Some churches don't give as they ought to; therefore, the churches should establish and support boards responsible to tell each church its "fair share," to conduct fund-raising campaigns, and to send out money-raisers.
- T—F 4. Some churches don't discipline the unruly as they should; therefore, the churches ought to establish and support institutions to handle disciplinary cases.
- T—F 5. Some churches don't sing as they ought to; therefore, the churches should maintain human organizations to provide highly trained choruses.
- T—F 6. Some churches don't use good judgment in building, maintaining, and improving meeting houses; therefore, the churches should establish a Church Property Board in each state to oversee the meeting houses.
- T—F 7. Some churches don't choose well-prepared preachers; therefore, the churches should maintain college-seminaries or a board to examine and certify preachers.
- T—F 8. Some churches don't provide for elderly preachers who can no longer serve as they did in the strength of manhood; therefore, the churches should maintain Retirement Centers for preachers.
- T—F 9. Some churches don't have properly qualified elders or any elders at all; therefore, the churches should maintain institutions to evaluate and ordain men for the eldership in each church.
- T—F 10. Some churches don't encourage women to develop in that great realm of usefulness to which they have access; therefore, the churches should maintain institutions to carry out such training.

Ron Halbrook — 500 Chandler St., Athens, Alabama 35611.

Evaluation

If you answered ten "True" and none "False" or ten "False" and none "True," then you are at least consistent. The principle involved is the same in each case. Here is an admitted problem; there must be some solution. Either the "institutional" solution is valid (expedient, lawful, allowable, scriptural) or it is not.

If you answered one or several questions "True" and the others "False," you may wish to go back and change some answers. Upon what principle did you mark some "False"? Why did this principle not consistently apply? Upon what principle did you mark some "True"? Why did this principle not hold true in all the examples? Are you still satisfied to answer some "True" and some "False"? If so, you will have more trouble proving **why any are false** than the leopard will have shedding his spots.

If you have answered some false, you are **not** necessarily "anti-widow," "anti-edification," "anti-cooperation," "anti-discipline," "anti-music," "anti-meeting house," "anti-women," "anti-preachers," "anti-elders," or "anti-progressive." It may very well be that you see an alternative solution which you can read about in the Bible.

Recommendation

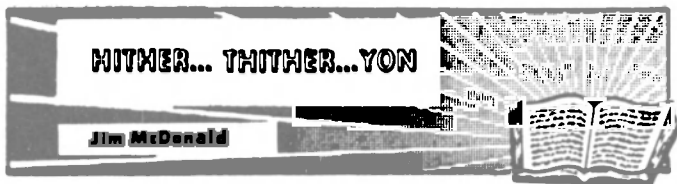
It is obvious that some churches do neglect their duties. The first clause of each statement above is true, without a doubt. All agree that such churches must be taught something. The question is, "What shall they be taught—a human solution or a God-given solution?" The weakness of some churches is no justification for further weakening them by offering human solutions.

Weak congregations can be taught the human solutions offered above, or they can be taught the God-given solution to each weakness. The Bible solution for each of the above weaknesses can be found in (1.) 1 Thess. 1:8, 1 Pet. 5:2; (2.) Eph. 4:11-12; (3.) 2 Cor. 9:7; (4.) Rom. 16:17, 1 Cor. 6:4-5; (5.) Eph. 5:16, Col. 3:16; (6.) Heb. 10:25, 1 Pet. 5:2; (7.) 1 Tim. 4:16, 1 Pet. 5:2; (8.) 1 Cor. 9:14, Gal. 6:10; (9.) Tit. 1:5, Acts 6:1-7; (10.) Acts 20:28, Tit. 2:1-5.

You may wonder, "But, what if the churches do not respond to such teaching? What are we to do then?" If people **will not** practice the truth, there is no human solution! They will simply be lost (Matt. 7:21, 2 John 9). That is exactly what hell is made for — to receive people who **will not** practice the truth, along with the devil and his angels (Matt. 25:41, 2 Thess. 1:7-9).

You may desire to do all God's truth and yet find you are part of a church that **will not** practice the truth or anything else. Then, you are "unequally yoked together with unbelievers" (no matter what the sign over the door says). Or, you may find that you are a part of a church that **will not** practice the truth and so has resorted to counterfeiting, substituting human solutions for the divine. You, too, are "unequally yoked" (no matter how big a name the preacher has, what college he attended, or how sweet he seems to be). There is a divine solution for you. "Wherefore, come out from among them, and be ye separate, SAITH THE LORD, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17).

"Examine yourselves, whether ye be in the faith!" By the way, there is a divine solution to the original problem suggested in the title of this article. Can you find it in the Bible? Examine your Bible and examine yourself!



Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for *The Preceptor Magazine*, 1401 Epeley Street, Lufkin, Texas 75901.

Five have been baptized into Christ during January and February at the Floral Heights church in Wichita Falls, Texas — Two were baptized during January at the Embry Hills church in Atlanta, Georgia — One was baptized during February at the Central church in Beaumont, Texas — One was baptized during February at the Union Street church in Bangor, Maine — Two were baptized during February at the Sixth Ave. church in Pine Bluff, Arkansas — Two were baptized during February at the Southside church in Kansas City, Missouri — Eight were baptized in 1970 in Tijuana, Baja California — Sixteen baptisms occurred during 1970 at the Nuevas Casa Grandes, Chicauhua church — One was baptized in Dec. at Guadalajara, Ja., Mexico — Four were baptized in past months at Reynosa, Tamps. Mexico — In another church in Reynosa, Tamps. Mexico, eleven were baptized in a recent meeting — Two were baptized during Jan. at Cd. Victoria, Tamps. — One was baptized in January at Savannah, Ga. — One was baptized in January at Johannesburg, South Africa — Six were baptized during February at the Imhoff church in Port Arthur, Tex. — Two were baptized in January at the Central church in Stillwater, Okla. — One was baptized in February at the Second and B. Street church in Brawley, California — One was baptized during February at the Preston Highway church in Louisville, Kentucky — Two were baptized in February at the Timberland Drive church in Lufkin, Texas — Two were baptized in Jan. at the Highland Street church in Hammond, Indiana — Two were baptized in January at Vernon, Texas — Four have been baptized in January and February at the Harding Ave. church in Sciotoville, Ohio — Two were baptized during February at the Present Highway church in Louisville, Ky. — One was baptized in February at the Mt. View church in San Bernardino, California — One was baptized during December at the Green's Chapel near Horse Cave, Ky. — One was baptized during January at the Manslick Road church in Louisville, Ky. — One was baptized in February at the Front Street church in Poteau, Okla. — One was baptized recently at Irving, Texas — Two were baptized in a February meeting in Del Rio, Texas.

The 46th Street church in Ft. Smith, Arkansas had a February meeting with **Homer Hailey** preaching — **Roy Cogdill** held a gospel meeting for the Mt. View church in San Bernardino, California in late March — **Truman Smith** held a February meeting for the brethren in Sweetwater, Texas — **Bill Reeves** holds a late March meeting for the brethren at Bellaire, Texas — **Brother Reeves** held a mid-March meeting for brethren in Sinton, Texas — **Hayse Reneau** held a late March meeting for the 15th and Parkway church in Corpus Christi, Texas — **Rufus Clifford** held a March meeting for the Huffman church in Birmingham, Alabama — **Roy Cogdill** held a February meeting for the Ensley church in Birmingham — **Brother Cogdill** is with brethren in Beaumont, Texas (Central) in an early May meeting — **Wayne D. Cappell** holds a mid-April meeting for the Fultondale, Alabama brethren — **W. R. Jones** held a March meeting for brethren at Wallisville Rd. in Highlands, Texas — **Rick Smith** held a February meeting for the Cypress-Fairbanks church in Houston, Texas — **Ferrell Jenkins** held an early March meeting for the Brown Street church in Akron, Ohio — **Leonard Tyler** held an early April meeting for brethren at Hueytown, Ala. — **Bob Harkrider** held a meeting for the 77th Street church in Birmingham, Ala. in late March — **Cecil Willis** holds a late March meeting for the Manslick Road church in Louisville, Ky. — **James Adams** holds a late April meeting for the Floral Hights church in Wichita Falls, Tex. — **Foy W. Vinson** holds an early April meeting for the Westside church in Irving, Texas — **R. J. Stevens** holds a mid-April meeting for the Southside church in Pasadena, Texas — **Franklin T. Puckett** held an early March meeting for the brethren at Second and Walnut in Paragould, Ark. — Brethren at Fairview in Santa Ana, California held a mid-March lectureship with brethren **R. J. Stevens, Charles Limburg, John Collins, Arthur Atkinson, Bill Fling, David Watts, Brent Lewis, and Tom Baker** all speaking — **John Clark** held a late February meeting for the Owensboro, Kv. church — **Eugene Britnell** held a March meeting at Argo Chapel near Humphrey, Ark. and a late March meeting at Yellville, also in Arkansas — **Paul Keller** held

a March meeting for the North Jasper church in Jasper, Ala. — **James R. Cope** held a March meeting for the Stone Street church in Jonesboro, Ark. Brethren in Alto, Texas had a March-April lectureship — The church in Herty, Texas is to be in a gospel meeting in early April with **Luther Blackmon** preaching.

A new congregation began meeting on February 21 at Madison (Ohio?) — **Bobby Witherington** will move in June to work with the West Murray, Ky. brethren — **Roy Cogdill** is soon to move to Houston, Texas to work with the Spring Branch church — **Gene Perkins** is now preaching for the East Houston, Texas church —

Robert E. Lee, Jr., P. O. Box 1646, Port Arthur, Texas: "A new congregation has begun meeting in south Nederland, Texas. The new work is comprised of families living in the Nederland, Port Neches, Groves and Port Arthur communities. The new congregation will be situated in the southern part of Mid-County, and with this growing section of some 40,000 residents, the need for a new work is tremendous. The growth potential is great. Families from Thomas Boulevard, Pear Ridge, and West Groves form the nucleus of this new work. They have invited **Ardie P. Brown, Jr.**, who has lived and worked in this area with the Thomas Boulevard congregation, to preach for them. He is planning to begin working with the new group in April, 1971. At the present time, various men of the congregation are doing a fine job of carrying on the work. Three baptisms have added to the enthusiasm of the work. Cottage classes have begun and a larger building has been rented. We covet the prayers of faithful brethren everywhere that this work might grow and prosper in keeping with the will of the Lord."

Terry L. Sumerlin, 214½ - A. W. Heard, Refugio, Texas: "Closed weeks meeting in Dundee, Fla. on Jan. 26; which resulted in two baptisms. This makes a total of seven baptisms and

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Characteristics Of Calling

To Freedom Gal. 5:13
(Obedience necessary Rom. 6:16;
Heb. 5:8-9; Mark 16:16; Rom. 6:17)
Called in One Body Gal. 3:12-15
Called to Grow 2 Peter 3:18;
Heb. 5:12; 1 Peter 3:15
Called to Worship John 4:23-24; Heb. 10:25
To Be Living Sacrifice Romans 12:1-2

Exhortations

To Walk Worthily Eph. 4:1-3
(Lowliness-Meekness-Longsuffering;
Forbearing One Another-Unity)
Make Calling and Election Sure
2 Peter 2:10

How God Calls

1. Not by Direct Operation
No Respector of Persons Acts 10:34
Has Granted all Things 2 Peter 1:3
No Call Where Word Not Gone
2. By His Word - Gospel
John 6:44-45; James 1:18-21;
2 Thess. 2:14; 1 Pet. 1:25; Rom. 1:16

If Reject

Reject God 2 Tim. 1:9
Reject Christ Matt. 11:28
Reject Holy Spirit Rev. 22:18
No Escape Heb. 2:1-4
Receive Wrath 2 Thess. 1:7-9

-- Danny Brown

two restorations which have occurred in the nine months in which brother **Don R. Taaffe** has been the regular (part-time) preacher for these brethren. Also, during the period, attendance and contributions doubled. As a result of preparation for the meeting, they now have scheduled fourteen cottage meetings. Brother Taaffe would like to begin full-time work at Dundee in the summer, but must have outside support. Anyone interested in financially aiding this work may contact brother Taaffe as follows: Don R. Taaffe, 3118 San Jose, Tampa, Fla., 33609. Phone: 833-3532. . . Have just completed eight months with the brethren here (Refugio). In this time we have had one to be restored and place membership, two baptisms, and three to be identified with us."

Norman W. Fisk: "For the past two years I worked with the brethren in Chula Vista, Calif. In September of 1970 I moved to Lethbridge, Alberta, Canada to labour with the church here. In all of western Canada there are only four sound churches. The need in this area is indeed great. In the city of Edmonton which has a population of over 400,000 there is not one faithful church. If you are passing through this area please stop."

Danny M. Holton, 3514 Palmetto, Avenue, Columbia, South Carolina 29203: "I would appreciate your mentioning in your paper a new work, of which I and my wife are members, in Columbia, South Carolina. At present we are meeting in our home, but we are trying to rent a suitable building. The average attendance has been about fifteen so far. This is the only

work in the Columbia area which opposes the church supporting benevolent organizations.

"Columbia is the Capital of the State and there are some 150,000 to 200,000 people in the metro area. Fort Jackson, a United States Army base is located here, as well as the University of South Carolina.

"If any of your readers are planning to move to the Columbia area or know of someone here seeking to meet with the Lord's body, we ask that they contact this writer at the above address, phone 254-4697, or M. C. Reynolds, phone 396-0873."

Robert E. Herndon, Lumberton, N. C. 28358: "The church here, formed four months ago, consists of two families. We are meeting in my office but we are actively seeking a more suitable meeting place. Let us know of friends, relatives and Christians in this area. Robert E. Herndon, P. O. Box 1366, Lumberton, N. C. 28358 (919-738-2738)."

Guthrie Dean, 1900 Jenny Lind, Ft. Smith, Arkansas 72901. "This year I am conducting nine meetings in Ark. Illinois, Indiana and Kansas. Thus far in 1970 there have been 59 responses here at Park Hill and during the six meetings already conducted. I am presently in my sixth year of work in Fort Smith. The church is at peace and growing. Please remember us in your prayers."

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a proper basis in fundamentals. After this, I followed his writings in the original Gospel Guardian, Bible Banner, and in the Gospel Advocate. It would be exceedingly difficult for me to know the extent of the influence of this man over my thinking and my life. I, therefore, bow my head, not simply in sorrow, but in thanksgiving, as I salute this noble disciple of Jesus in his passing. May God bless his lonely widow and his grieving children and grandchildren.

Cecil B. Douthitt came from a family of preachers. Ira and Boone, his brothers, both became prominent preachers of the gospel. Brother Ira probably attained more prominence and certainly was given more publicity in some quarters than the others, but intellectually and spiritually, Cecil Douthitt stood unquestionably at the front. Brother N. B. Hardeman once told me while I was a student at Freed-Hardeman College that, in his judgement, Brother Cecil B. Douthitt, from the standpoint of intellect, knowledge of the word of God, and ability to proclaim it, stood head and shoulders above his preacher brothers.

In the passing of this young preacher and this elderly preacher, I have lost valued personal friends and brethren, the church of the Lord has lost two of her most devoted servants, their families have lost men infinitely precious to them. All of us are tremendously poorer in their loss. Yet, there is a brighter side to this picture. Our loss is not irrevocable. It is limited by time. We who love the Lord have not lost them forever—only for awhile. **John Henry Newman** in the beautiful hymn, "Lead Kindly Light," says it better than I possibly could:

So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

EDITORIAL, "Preacher's Workshop" _____ (From page 3)

The basic concept of frankly and freely discussing controverted matters and divisive practices in this workshop, we think was good. Each speaker was at liberty to say what he believed to be the truth and the opposing men had the opportunity to contradict what was said. This was done. Pre-written speeches and reactions helped to conserve time and, generally, provided for more pointed speeches. This in a measure helped to overcome the deficiency of the brevity of time allotted to each speaker.

The different positions affirmed and denied pointed up the multiplicity of divisions now among us. Further, it exhibited just how far to the left some have veered in both attitude and practice with reference to the word of God.

Good order and good feelings generally prevailed throughout.

It was announced this would be an annual affair.

On page 5 of this issue of **The Preceptor Magazine**, brother Robert L. McDonald gives a lengthy and interesting report and personal reaction to the meeting. Please read it.

church of this century to the surroundings of the world. In doing this, brethren are going to have to involve themselves in the same **worldliness** as found around them. Chester referred to this as, "**holy worldliness.**"

To attract the youth, especially the hippie crowd, Chester said the church should adopt **hippi-type music** in the church. Evidently, the song, "**Jesus Is a Soul-Man**" could be sung in the worship of God!! Such a concept in the public worship would demand a restructure of the worship to appeal to the hippies with psychedelic lights, burning of incense (possibly a little pot smoking) and associated background of **rock music!**

I have known Ray Chester for almost twenty years, though never closely associated. I have known for a long time that he was liberally minded but was not prepared for the extremity of his liberalism. Can you imagine what his philosophy would allow? To convert the adulterer or drunkard, the **Christian (?)** must participate in their sin of adultery or drunkenness in order to reach them! This, Ray Chester referred to as "holy worldliness." And, to adopt the **hippi-type-music** in the worship of God is absurd! But, this is the course of liberalism in the church today!

Inspiration of the Bible

In the exchange between Tom Warren (of Freed Hardeman College) and Roy Bowen Ward (teacher of the New Testament at Rice University) there was one of the most eye-opening positions this preacher has ever heard espoused in public by a person claiming to be a member of the church of Christ.

First of all, Tom Warren publicly challenged Roy Ward to a public debate on the inspiration of the Bible. This is the same Tom Warren who has been challenged over and over again for the past fifteen years to debate the church-support of human institutions. Tom Warren has refused these challenges since he met brother Cecil Douthitt back in the middle 50's, and we are assured that Tom Warren would have met other men in debate on these issues had he held a scriptural position. But, here was Tom Warren (fifteen years later), issuing a challenge to this soft-spoken, mild-mannered, professor-appearing, complete with long hair and heavy sideburns down to his lower jaw, individual. With the audience, professor Warren scored a zero — even among the **middle-of-the-road-preachers!**

When Roy Ward responded to Tom Warren's speech, he denied the Bible to be the revealed truth of God! If we grant that Roy Ward believed that **some part** of the Bible is inspired of God (and I have no reason to suppose that he does, judging from what he said publicly), he did deny the Bible as a whole is the inspired Word of God. Of course, the position denies the Genesis account of creation (which he did in private discussion following the speeches), the virgin birth of our Lord, miracles and other supernatural events as recorded in the Bible. Here is a **teacher of the New Testament at Rice University**, claiming to be a member of the church of Christ and all along denying the Bible is verbally inspired of God! Here is one of the "lights" among the liberals in the church today.

Tongue Speaking

In the exchange of Frank Pack (of Pepperdine College) and Dwaine Evans, preacher at West Islip, N. Y., the "Question of Tongues" was an issue to become most enlightening. I say enlightening, not in the sense of coming to a better knowledge of the truth, but to the extent of liberalism embraced by those who are regarded as members of the Lord's church.

In Frank Pack's speech, it must be acknowledged that he presented a fine speech and successfully presented the truth with reference to the spiritual gift of **tongues** in the first century. His arguments were plain and clear and such that Dwain Evans was unable to give good reply to any of them.

When Evans responded to Pack's speech, he perverted scripture when he said we today are to "forbid not to speak with tongues" (1 Cor. 14:39). He contended that **tongue-speaking** should be practiced today and brethren should not oppose those who do speak in **tongues**. He stated there were some members of the West Islip (N. Y.) church who spoke in **tongues** — however, the elders requested they confine their **tongue-speaking-experiences** to their private devotionals in their homes. (Can you imagine the Holy Spirit, wanting to direct some to speak in **tongues** but unable because not allowed by the elders of a congregation? I knew that elders in some congregations exercised greater authority than the Lord ever intended, but I never knew they could overrule the Holy Spirit!)

The same arguments made by the Pentecostals (and other tongue speakers today) were made by Dwain Evans. Of course, he would be unable to refute the positions taken by sectarians claiming to do the same thing that Evans' brethren at West Islip are doing. Unbelievable? It is shocking that some, considered to be influential preachers among the liberals (Pat Boone included), are taking the positions they have. But, it is true!

Social Responsibilities

Brother Harry Pickup, Jr. spoke on "Our Social Responsibilities." He showed there were social responsibilities of each before becoming Christians, but after obeying the gospel of Christ we are more cognizant of our duties in relationship to our fellowman. He then pointed out the difference between the work of charity by the Christian and that by the local church. However, the emphasis of his speech was the righteousness of God is to bring about a right relationship with God — that is, reconciliation of the alien sinner to God.

John Allen Chalk, preacher for the Fifth-Highland Church of Christ in Abilene (the Herald of Truth church) the former speaker on the Herald of Truth, denied the righteousness of God was to make man right with God. He said: "I do not believe the primary purpose of God's righteousness is to bring man into a right relationship with God, but a right relationship with men." Can you imagine the consequences of such a position? Jesus Christ died a horrible death on the cross, shedding his life blood, so a Jew and a Gentile might have a greater respect and love for each other? Pshaw! But, why would Chalk take such a position? Other parts of his speech revealed that he is a

socialist-do-gooder. He made a big play on the **racial problems** troubling our nation in general. He is not only a liberal with reference to the Word of God, but is a liberal in civil affairs. This is the same John Allen Chalk who gave endorsement to the "X-rated" movie, "Midnight Cowboy" — the story of a lonely homosexual. In the quote as given in a newspaper interview (Abilene Reporter-News), Chalk was reported as saying that "Ratso," the homosexual, was a "Christ-like figure." This is the same John Allen Chalk to perform a wedding ceremony of a black male and while female — students at ACC.

Observation

The great problem in the church today is not whether or not the local congregation is authorized to give monetary support to human institutions, but whether or not the Bible is inspired of God. If the events at the "Workshop" was any indicator (and I feel that it was), the ultraliberals are in the process of gaining control of the majority of the colleges (ACC, LCC Pepperdine, Harding, DLC and OCC) and with time, complete control of the liberal churches. When large numbers (from an audience of 500 preachers) applaud such untrliberals as Evans and Ward (as mentioned above), it appears to this writer they have just about gained control — lot, stock and barrel! The problems among the liberals have grown to the point where they are arguing whether or not the Bible is sufficient to man's needs today and whether or not it is verbally inspired of God.

The TRUST AT ABILENE was, as far as this writer observed, a victory for the liberal intellectuals. They were given the opportunity to be heard — and they were applauded! They are aggressive in their godless philosophy. Their speech is of Asludod — employing a vocabulary of of their own! They show no regard for the truth as it is revealed in the Bible — for they indicate no faith in its inspiration. They are not afraid to propogate their unscriptural philosophy, regardless of how absurd it may be! They plead, as did Dwain Evans, to be "silent, loving and kind," and at the same time will undermine the faith of the unlearned. The untrliberals will not be stopped by the **middel-of-the-roaders** because the **middel-of-the-roaders** are not willing to make a real fight by positive identification so that brethren will know of whom they speak.

Will these ultraliberals have an effect upon congregations composed of conservative brethren? Probably not to any great degree in the immediate future. But, we must ever be watchful so that our faith will not be destroyed and our children will be thoroughly taught the truth of God for their obedience to the faith of our Lord. **End**



IF YOU HAD _____ (Continued from page three)

"Delight thyself also in the Lord; and He shall give thee the desires of thy heart" (Psa. 37.4). When our affection and will is centered in the Lord, it is true that he grants us the "desires" of our heart. Because, in this condition, our "desires" are regulated by His will. Only by coming to such "delighting" of our souls in the Lord can our own wills be purified and our murmurings against His providence be silenced. **End**



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

AUSTIN, TEXAS

Church of Christ

2000 South Fifth at Brodie
Bible Study 9:45 A.M.
Morning Worship 10:30 A.M.
Evening Worship 6:30 P.M.
Wed. Bible Classes 7:30 P.M.
Phone 442-7714

AUSTIN, TEXAS

Church of Christ

507 Wonsley Drive
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Morning Worship 10:30 A.M.
Evening Worship 6:00 P.M.
Wed. Bible Study 7:30 P.M.
Joe D. Scarborough, preacher
Phone: 465-5062 or 926-3060

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

BRYAN, TEXAS

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.
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 10:30 A.M.
Worship 7:00 P.M.
R. D. Simmons Sr., Evangelist
Phones: 852-3095; 884-5045

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Church of Christ

8350 Forest Lane
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Wednesday Evening 7:30 P.M.
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6110 White Settlement Road
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Bob Franks, Preacher

HARKER HEIGHTS, TEXAS

Church of Christ

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

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Church of Christ

62nd and Indiana Ave.
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Morning Worship 10:30 A.M.
Evening Worship 6:00 P.M.
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Evangelist: Harold Fite
Phones: 795-9731; 792-4155

McALLEN, TEXAS

Laurel Heights Church of Christ

Second and Tamarack
Bible Classes 9:30 A.M.
Morning Worship 10:20 A.M.
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Wednesday Evening 7:30 P.M.
Joe Fitch, preacher

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Church of Christ

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Wednesday Evening 7:30 P.M.
Evangelists: Stanley J. Lovett;
W. L. Wharton, Jr.; John Witt.

—See Next Page For More Listings—

Directory

Continued from preceding page

TEMPLE, TEXAS

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2003 South 5th St.

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Wed. Bible Study 7:30 P.M.

Bill Haynes, Preacher
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Evening Assembly 6:00 P.M.
Wednesday Bible Classes 7:30 P.M.

Jack Thompson, preacher
Phone 769-3497

WICHITA FALLS, TEXAS

Floral Heights Church of Christ
1814 Buchanan

Bible Classes 9:45 A.M.
Worship 10:45 A.M.
Worship 6:00 P.M.
Wednesday (Ladies) 10:00 A.M.
Wednesday 7:30 P.M.

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

ANNANDALE, VA.

(Washington, D. C. area)
Church of Christ

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

J. W. Evans, Evangelist
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List The Times Of YOUR Services Here!

YOUR CHILD (Continued from page four)

important questions, "Why am I here?," and "What is my body for?," will give one assurance of its safe keeping for the Lord's service.

Your child must see you, his parents, "grow in grace and knowledge of our Lord and Saviour Jesus Christ," if he is to grow in favour with God. Be certain that your child each day sees you so live that you manifest your faith in this Scripture: "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" (Revelation 4:11).

If you hope to see your child give himself early in life to the Lord and to "seek those things which are above," then you must "set your affections on things above," allowing your life to be motivated as was Paul's, being able to say with him, "The love of Christ constraineth me."

We have our children only for today. Time passes so swiftly that to-morrow may be too late. Let us guide their feet in the right path today so you may anticipate with joy what your child will be and do to-morrow. **End**

FELLOWSHIP (Continued from page six)

churches is unscriptural itself. Only in a denominational arrangement such as a diocese, synod, conference, etc. is such possible because such constitutes a UNION, an ORGANIC ARRANGEMENT of local organizations in which churches are joined in a combine of fellowship among churches.

I was once asked, What about brethren attending a gospel meeting at another church? Doesn't this constitute a fellowship between those churches? First of all, brethren attend gospel meetings on an individual basis, not as a representative group, or a church. Again, there is no "joint-participation in the WORK of the church conducting the gospel meeting. So I do not see the connection between

individuals attending a gospel meeting at a given church and "fellowship among churches."

Finally, this last observation on this matter. I have heard the argument raised by brethren who defend the position of fellowship among churches. Their main appeal is to 2 Cor. 8:4. Here let me relate an experience I had when discussing "current issues" with a liberal preacher. He referred to Jas. 1:27 to defend church support of orphans' homes. He asked me, "Don't you believe churches can practice 'pure religion'?" I told him, "Yes—IF the church is the object of a given command." What he needed first was to find the word "church" in that passage. He had to substitute the church for the individual. (Of course, this didn't help his case any, for even though he could squeeze the church into the passage, he would have to push even harder to squeeze in the human organization which is the object of church assistance.)

The same with the application of 2 Cor. 8:4 to "fellowship among churches." They have to substitute CHURCHES for "US" (take upon US the fellowship of the ministering to the saints). If we can establish from this fellowship among churches, then that liberal preacher could establish his defense for church support of orphans' homes upon Jas. 1:27. Some may ask, did not this "fellowship" (2 Cor. 8:4) include the CHURCHES of Macedonia? That is, wasn't this fellowship among churches as it was among the churches and apostle Paul? These churches did not work WITH one another. Paul could and did work WITH these churches (Rom. 15:25-26). These churches worked **independently** from each other, although they did the same work. They *did not form an association of churches for benevolent work*, but rather, each church on an individual basis sent help where it was needed. As I have already pointed out, this "fellowship" in 2 Cor. 8:4 has a different application than that found elsewhere. To confuse this does injustice to the context and perverts the teaching on fellowship as does a wrong usage or application of the word "church" or "baptism" when dealing with those subjects.

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The PRECEPTOR

"Through thy precepts I get understanding.."



Living Moments with the Living Word

James W. Adams



A Modern Mania

Optimism was defined by **Voltaire** as "a mania for declaring that all is well when things are going badly." This particular "mania" has become exceedingly popular in our time. We see it everywhere. Young married couples keep on buying on the installment plan even though their weekly or monthly paychecks tell them they cannot afford it. Politicians tell us that "all is well" when well authenticated reports from on the ground observers in Vietnam tell of reverses, defeats, and loss of lives and material. Economists tell us that "all is well" with mounting unemployment, rising prices, spiraling taxes, and astronomical welfare expenditures. Brethren tell us that "all is well" when we see among our so-called "liberal" brethren tongue speaking (**glossolalia**), theistic evolution, form criticism, ecumenism, the social gospel, institutionalism gone wild, and centralization in church function the rule rather than the exception. Among "conservatives" there is also the "all is well" attitude despite evidence of the party spirit, dogmatism, crass worldliness, opinionated cranks, attacks on the organic, functional character of the local congregation, and widespread disillusionment and spiritual lethargy.

Men have a tendency to swing from one extreme to another like the pendulum of a clock. It is easy to swing from such blind optimism as has been described to a depressing pessimism. Pessimism could be defined as a mania

James W. Adams — Evangelist for the Pruettt and Lobit church, 600 W. Lobit, Baytown, Texas 77520.

for declaring that everything is going badly when some things are doing well. Among our so-called "liberal" brethren there is not a great deal to encourage us, but there is at least an awakening on the part of some to what is taking place among them and a marshaling of forces for a fight. How determined a fight will be waged is open to serious question. There is little to support much optimism that the so-called "middle of the road" brethren are prepared to wage the kind of battle which will be necessary to overcome the forces of liberality. A "war of roses" or a gentle tap on the wrist will hardly suffice. It will be a titantic struggle and will likely be long and bitter with the forces of ultra-liberality taking the great majority of individuals and churches. This is said because of a conviction on our part that these brethren have been well conditioned for the acceptance of the package of liberality.

Among those whom we regard as "conservative" there is considerable ground for optimism, but it too must be qualified. Two things appear to pose the greatest danger. (1) Brethren find it difficult to make the transition from a period of militant conflict with internal forces of liberality to a constructively aggressive period of growth and

See Mania, page ten

VOLUME 20 : APRIL, 1974 NUMBER 6

In This Issue

Editorial, Cecil Douthitt, Stanley J. Lovett	Page 2
Operator's Manual, W. L. Wharton Jr.	Page 3
"Work For The Night Is Coming," Irene Sowell Foy	Page 4
The Church—The Body Of Christ, Byran Vinson	Page 5
Panthers, Anarchists, and First Principles, Ron Halbrook	Page 6
Should A Church Withdraw From A Member Of Another Church — VI, Leo Rogol	Page 7
Anomia II, Charles Boshart	Page 8
Hither ... Thither ... Yon, Jim C. McDonald	Page 9
Chart Sermon, "Parable Of The Talents," Danny A. Brown	Page 10

The Preceptor Magazine

Stanley J. Lovett
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New Renewal

THE PRECEPTOR

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EDITORIAL

Stanley J. Lovett



Cecil Douthitt

Several faithful preaching brethren, some among them prominent, recently have passed away.

Brother Cecil Douthitt of Ft. Smith, Arkansas was among them.

He was one of the three Douthitt brothers preachers all of whom were well-known, the others being Ira and Boone. They were born in Southwestern Kentucky.

This writer knew all three of them, knowing Ira least and Cecil best.

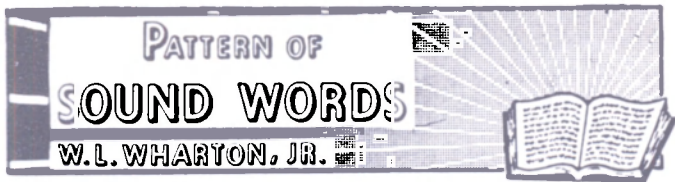
In addition to having been with him on a number of occasions, we also enjoyed the warm and joyful hospitality of himself and his pleasant wife during a gospel meeting in which we did the preaching at Southside in Brownwood, Texas, some years ago. He served as preacher for that church a number of years before he moved to Ft. Smith. Both were as graciously hospitable as any couple could possibly be. Each possessed unusually keen senses of good humon and the subject usually revolved around some of his rich experiences in connection with his many years of labor in gospel preaching.

These were the years during the crescendo pitch of the institutional controversy and his mind, as well as the minds of most of us, was occupied largely with matters that pertained to it. During our stay in his home, on at least one occasion and, perhaps, more, being unable to sleep, he arose in the very early and dark morning and repaired to his study which was a small building separate from the house proper but standing nearby. There alone in the still, dark and very early morning hours, while the rest of us slept, he wrote concerning the co-operation issue which material later appeared in print and helped to mould convictions concerning what he believed to be true with reference to the controverted issues. He did not hesitate to affirm what he believed was right concerning these matters. He met Thomas Warren in public discussion on the latter's "Constituent Elements" argument and exposed it for the sophistry it was.

He was an exceptionally keen thinker and well-read in the word of God as well as in other fields. His best known local work was done at Haldeman Avenue in Louisville, Kentucky, where he served with distinction as local preacher for twelve years.

He found time for much excellent writing in gospel papers; but, his most lasting and widespread influence was, perhaps, in the preparation of a series of Bible Study

(Continued on page ten)



Operator's Manual

In a news item of not-too-distant past, it was pointed out that a mid-west university was frantically searching for both the operator's manual and plans for a newly installed computer. It appears that the two items have been lost in the mail and until they are found the computer is worthless for any practical purpose. It stated that officials had not even been able to locate the "start" — "stop" switch.



It would appear that civilization is coming more and more to be centered around switches...switches that can not be located at all or switches that fail to function and it cannot even be determined what switches are at fault so repairs can be made (as in the historic black-out of New York city). Progress must stop while a frantic search is conducted for the switch.

While there is an increasing need for operator's manuals on some levels, there is a corresponding lack of interest in those supplied on yet other levels. Some years ago automobile manufacturers supplied the purchaser of a new car with rather complete instructions concerning the operation of his newly acquired car. Apparently no one paid much attention to them because they are now deleted to the point where so few vital or special specifications are set forth that it would almost be a waste of time to seek information from them. The "handbooks" go from one minor point to another because that is about all the general public is interested in. The public wants to be able simply to get in the car and drive it without being too concerned about what makes it tick. Ours is a time when many drivers would hardly know the difference in where to put in the oil or the gasoline and depend almost entirely upon service station operators for their knowledge. Unfortunately, this only brings up another problem when too many service station operators are only "gasoline pumpers" and know little or nothing about the care of an automobile.

This simply brings up another point, and one which concerns many of us a great deal more than lost operator's manuals and mechanically ignorant car owners and service station personnel; I speak of the prevailing ignorance of men about their own being and destiny. Every human being is directly the off-spring of God. Each is given a wonderfully complex body in which to live for awhile upon this earth. It is a source of infinite delight, when everything is right, and a source of woe when it is not. This body of ours even repairs and energizes itself in the normal course of existence here. Our heavenly Father, who made

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

us and gave us our very being has also favored us with his wonderful Word, by which we are to understand both ourselves as we relate to God, and to other human beings and also the physical world in which we live. The greatest potential for happiness lies in a proper use and understanding of this life. The Bible is our road-map, operator's manual and guarantee-of-success. Without the information it supplies no man can successfully navigate through the dark maze of life so as to be able to give an account to God for the deeds done in the body (Romans 14:12).

The need for education and understanding is apparent in some things and pursuit of understanding in secular matters is at an all time high. Is it not strange that in such atmosphere of acknowledged need for truth in other things that search for divine truth should be so coolly distained. A paradox is readily seen in the co-existence of spreading "religion" and declining spirituality. Man searches not so much for the will of God as for the realization of his own desires; not so much the saving of souls as the preservation of the bodies and surrounding of men. While the sale of bibles is at an all time high, spiritual knowledge seems to be falling lower and lower.

Men clearly see the need for "designer instructions" for the operation of a mechanical contraption that will soon be mere electronic junk, and yet see no need for a better knowledge of God and self. Whatever may be true of others in this particular, what is true of you? How concerned are you in the pursuit of bible knowledge and godly living?

End

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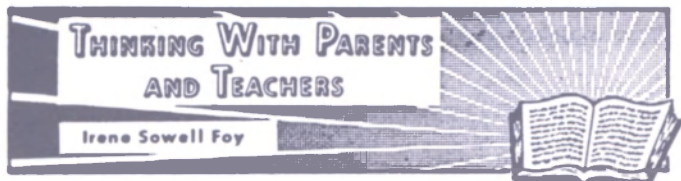
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“Work For The Night Is Coming”

Are we sure we are singing “with the spirit and with the understanding also” when we sing: “We’ll work ‘till Jesus comes, And we’ll be gathered home”?



God designed that man should work so we know that work is good. “God saw everything that He had made, and, behold it was very good.” All goodness comes from God for “God is good.”

The Genesis Record reveals the beginning of God’s plan for man that he should work. In Genesis 2 we read: “These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens...and there was not a man to ‘till the ground.” As the only Record of the beginning continues we learn that the Lord God formed man of the dust of the ground and breathed into him the breath of life; “and man became a living soul. And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed... And the Lord God took the man, and put him into the garden of Eden to dress it and keep it.” God did His part then He gave to man a responsibility to do something. He did not make of man a puppet but he is a responsible human being. God provided on this earth all of the materials to meet man’s physical needs. He is to use them but not to abuse them nor to waste them.

There is further Biblical reference to God’s will that man work. The Psalmist wrote in 10:23, “Man goeth forth to his work and to his labour until the evening.” Therein one gets the idea of a day’s work. The plaster cast of Abraham Lincoln’s gnarled, rough hand, which may be seen in the Smithsonian Institution in Washington, D.C., bespeaks the character of the rail-splitter, one who worked with his hands.

In Genesis 2:2, one finds that God rested following His work: “And in the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.” It has been truly said that the idle man does not know what it is to enjoy rest. Worthy hard work not only tends to induce rest, but what is even more important, peace to the mind.

When woman failed in her God-given responsibility to be “an help meet” by succumbing to the “lust of the flesh, the lust of the eye, and the pride of life,” she then gave

Irene Sowell Foy — Former long time public and private school teacher. Teacher of women’s Bible classes and Staff Writer for **The Preceptor Magazine**, 1104 Caldwell Lane, Nashville, Tennessee 37204.

to her husband, “and he did eat.” They both suffered the consequence of being separated from God. To the woman He said, “in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.” To Adam He said, “Behold thou hast hearkened to the voice of thy wife, and hast eaten of the tree, ... cursed is the ground for thy sake... In the sweat of thy face shalt thou eat bread, till thou return unto the ground.”

The Holy Spirit enjoined Christians, in 1 Thessalonians 4:11: “And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you...” In 2 Thessalonians 3:11: “For even when we were with you, this we commanded you, that if any would not work, neither should he eat.” Paul, in his charge to the elders of Ephesus, recorded in Acts 20, said: “I have coveted no man’s silver, or gold, or apparel. Yet, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.” To the Ephesians Paul wrote: “Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.”

Even though God planned that in the marriage relation the man and the woman be one, each is to have his or her distinctive work. Together with the man as the head and the woman as his helper the oneness will be maintained as designed by God. In 1 Timothy 5:8, we read: “But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel...” Paul, to fathers who were Christians, wrote: “Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord” (Ephesians 6:4). There one may see the father working to teach and train up his children in the way they should go. There we also may see woman in her great and incomparable work of motherhood as she stands by the side of her husband, maintaining that oneness in the work of bringing up their children to know and to obey the Lord. From Aesop we learn: “All must work together or the body will go to pieces.”

See **Night**, page ten

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The Church — The Body Of Christ

The Church is identifiable in the scriptures by several terms, each denoting some distinctive feature or characteristic of that which constitutes the church. No one of these suggests greater significance than the term "body." To the study of at least some aspects of this term, when applied to the company of the redeemed, is this effort directed.



In Colossians 1:18, we are told that the body is the church, and in Ephesians 1:23 that the church is the body; hence, these two statements completely and clearly establish the church as being the body of Christ. But the reference is not to that body spoken of prophetically in these words: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me; in burnt offerings and sacrifices thou hast had no pleasure. Then said, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, sacrifice and offerings and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law. Then said he, Lo I come to do thy will O God, he taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:5-10). This is a citation by the writer of the Hebrew letter from the Psalms (40:6). The body herein referred to is the physical body of Jesus which was made with reference to a suitable sacrifice for sin, all other offerings being deficient with respect to meeting the pleasure of God. This body was subjected to death, three days later raised therefrom, subsequently glorified, and is now in heaven seated at the right hand of God. The body, however, of which we now speak, and identified as the church, is the body of Christ wholly distinct from his own personal body of which the above language treats. It is, nonetheless, his body in the exact sense that the church is his; it is his possession, and he sustains the relation to it of its **head**.

This being granted, is it not useful to consider further just why the church is spoken of under the figure of a body? And what sort of body are we to conceive it to be, and likened to? In law a corporation is known as a body. In the heavens there are bodies: "there are also celestial bodies, and bodies terrestrial." There are bodies physical and material, and also bodies, conceivably, spiritual. Christians compose and constitute the house of God, and this house is identified as a spiritual house. Hence, the same ones constituting this body leads to the conclusion that

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

it is a spiritual body. The Lord has but one body of people "there is one body," and this body is the church. But what sort of body is it to be likened to? Certainly the human body, as is suggested by the teaching in 1 Cor. 12.

In this division of that letter the apostle relates the members of the body of Christ to the members of the human body in treating of the diversity existing in the functions of these several members. His design is to combat every impulse of rivalry among the children of God in that church, which was in evidence by the esteem each was inclined to hold for the particular spiritual gift he possessed. In the 12th verse he says: "For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is (the body) Christ." The body first mentioned here is the human body and its members. And that which is affirmed of it is, correspondingly, affirmed of the body of Christ. "So also is Christ!" Further, he tells us how those who are members of his body came to so be. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles." This corresponds with Eph. 3:16: "The Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel."

From this passage, then, we learn unmistakably what constitutes the unit of the body of Christ in learning how it is thus brought into this body. It is baptized into the body, and thereby constituted a member thereof. Such, however, can be affirmed of nothing other than the individual human being, inasmuch as he is the only subject of baptism. It is amazing that anyone ever conceived of a local congregation being the unit of this body, or that of a member of it. On the assumption that the church universal is constituted of all the local congregations of disciples as severally the units of this universal body, rests the efforts to activate the church through the joint activities of congregations. The Missionary society was conceived by brethren through the misconception, first, that the great commission delivered to the apostles is directed to the church universal; and, secondly, that the church as thus charged is composed of all the local bodies or congregations as the members of it. Hence, the formation of an instrumentality conceived as affording a competent and suitable medium for the church general to execute this commission. They erred in both premises, and therefore their creation was without divine warrant, and, further, subversive of the divine arrangement, and abusive of the divine will. The identical mode of reasoning has prevailed in our time to spawn the sponsoring church arrangements that have borne the fruit of dissension, strife, division and bitterness. Brethren refused to learn the lesson taught in the history of the former tragedy, and have blindly perpetrated its re-enactment. Notwithstanding their good intentions to do good, they "have done evil that good may come," and Paul regarded such a charge toward him as slanderous, hence no compliment despite the intention that good result.

Just recently a good brother asked me if I knew of any scriptural way such a general work as the Herald of truth arrangement could be accomplished. My reply was that I do not. Verily, I think it was the ambition to do such big things which led to our present troubles. This has been
See **Church-Body**, page eleven



Panthers, Anarchists, And First Principles

Ron Halbrook

The July 23, 1970, issue of "The March! Anarchist Monthly" carried an article entitled, "Should We Support the Blank Panthers?" The author answers in the affirmative



on the premise that the Black Panthers are advancing the cause of general anarchy. He says that "free market" and "communist" anarchists are beneficial also as they contribute to anarchy. All anarchists should unite, remove all civil government and herald a new age.

This publication is put out by the Student Liberation Action Movement located in Tucson, Arizona. It reflects the general dissatisfaction of many young people with any authority (except the authority of a match which can destroy Establishment symbols). The absence of governmental authority signifies bliss to them. These mis-guided young need to be challenged upon the Plains of First Principles.

Part I: The Utopian's 'Night Before Christmas'

Human nature is such that should the Panthers, et. al., dissolve all government and then should they so "liberate" the opinions of men that no new governments would be formed, selfishness would still plague our associations. It is utopian in the extreme and contradictory to the whole experience of mankind to suppose that any mortal scheme will successfully harness the wild beast of man's selfish will.

Governments do offer vast opportunities for men to perpetually pursue their selfish ends, to the hurt of us all; but are we to suppose that such opportunities would not likewise exist under anarchy, likewise to the injury of us all? To the Thomas More's and Karl Marx's, we may add The Match-makers, who dream of "New societies and revolutionary forms which can FREE MEN EVERYWHERE from economic and social slavery..." ("What We Stand For," emphasis added)? The author of the article on the Black Panthers would marshal us to join those who fight for "FULL employment" and against the enemy who "own ALL the wealth," for military exemption for "ALL Black men," for "FREEDOM FOR ALL Black men" in jail, and for "not... one iota less that (sic)... our FULL, UNBLEMISHED HUMAN RIGHTS" (emphasis added).

We are reminded of a poem we delighted to hear in yesteryear, "...The children were nestled all snug in their beds, while visions of sugar-plums danced in their heads..." The libertarian-anarchist, socialist, communist, and new left utopians all have this in common: they think we are living in THE NIGHT BEFORE CHRISTMAS. But

Ron Halbrook — 500 Chandler St., Athens, Alabama 35611.

things are looking up if only out on the lawn there will arise such a clatter that we will all spring to the window to see what is the matter.

Away to the window I flew like a flash,
Tore open the shutters and threw up the sash.
The fires reflected on the breast of the new-fallen snow,
Gave a luster of mid-day to the objects below;
When what to my wondering eyes should appear,
But an alliance of 'free-market' and 'communist'
anarchists, oh dear!

More rapid than eagles 'the working class' came
And they hollared and shouted, and called out by name:
Now, Burner! now, Looter! now Stealer and Mugger!
On, 'Robbers!' on, Newton! on, Foster and Rubin!

We have no personality wars to wage and do not intend this as a biting sarcasm. We do intend to convey the impression that it is more than just a little fanciful to believe the Blacks, anarchists, or anyone else, will bring at long last an end to all thievery and oppression.

And how shall the rays of Christmas morn break upon the horizon? How shall we once and for all "end robbery?" The happy solution is right there in your Christmas stocking: matches, guns, Molotov cocktails, dynamite, crow-bars, etc. Just send the robbed out to rob the robbers of all that the robbers have robbed from the robbed; but the robbed shouldn't take any more, we're sure, than what was actually robbed from the robbed, otherwise the robbed would not be ending robbery.

By that and similar solutions advocated, we are sooner or later to bask in the sun of that brighter and better day where ALL MEN EVERYWHERE are FREE, where mankind shall enjoy their FULL, UNBLEMISHED RIGHTS, in short, where every day is Christmas day!

Part II: A Violation of God's Love, Authority, and Freedom

Rather than to bitterly despise and rebel against civil authority, God's Word teaches us to "do what is good," to "be in subjection," to "pay taxes," and to offer "prayers... for all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and seriousness"

See **Panthers**, page twelve

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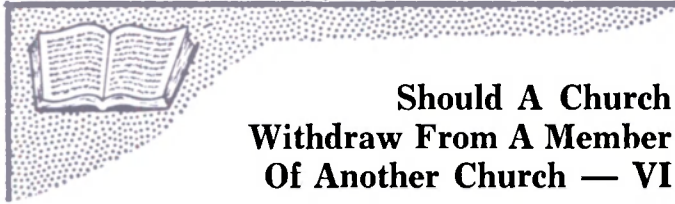
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Should A Church Withdraw From A Member Of Another Church — VI

Leo Rogol

This is another matter that needs more teaching. This involves a case where a church publicly announces their withdrawal from a member and then sends an announcement about it to other churches in the area. There are brethren who feel they should “honor” the action from the church that withdrew from its member and should publicly announce it to the assembly. On the other hand, there are brethren who feel that if another church does not “honor” their announcement and take the same action, then that church has “slighted” them. Does one church have this obligation? I do not think so.

First, this involves the matter of church autonomy. Whatever action a church takes toward any individual is the affair of that church and therefore no other church is obligated to follow its course of action with regard to the same matter. Whatever action another church takes toward a certain party is not based on the action, or decision of **that church** of which he is a member, but upon that individual's case alone. There are no infallible Christians, which means there are no infallible churches! I personally know brethren who were disfellowshipped by churches in which they were all members all because they were a “thorn in the flesh” by opposing liberal, unscriptural practices. Just because the **church** took action against a brother did not make that action right. There are brethren who feel that simply because elders decide to incorporate an unscriptural work, that's the responsibility of the elders. They are the overseers, and thus, the members feel no regret in participating in these unscriptural promotions. Now, if other churches took action to “honor” the decisions of the church that withdrew from the brethren who were defending the truth, they they would injure the brother who was guilty of no wrong. For another church to “honor” the action of that church would be to encourage, to endorse the wrong action of that church.

Now this does not involve “current issues” alone. Since no one is infallible, then any church is liable to make such serious errors. Sometimes a brother is the victim of an over-powering, domineering element in the church. It is all too well known that there are many Diotrophes among brethren. Such may create an ungodly situation and one may find himself withdrawn from all because he is opposed to this unfavorable element that has taken hold upon the church. The whole church has been infested with this unwholesome element and everyone else may be satisfied to tolerate, or “go along” with this condition for the sake of so-called “peace.” Should such an “erring” brother come

to a certain congregation and seek to place membership, it is the responsibility of that church to **investigate his case first** before passing any judgment on him. It is wrong to take a definite course of action toward him simply because another church (where he came from) withdrew from him. Yet some brethren make a serious mistake here. They receive a letter from another church concerning the withdrawal from a member and right away they announce it publicly without any consideration of that matter. Yet, what if that brother was **innocent** in this matter and the brethren that withdrew from him had done him an injustice? Does this not only perpetuate this injustice when a letter concerning his withdrawal is publicly announced elsewhere? Are they not guilty of lending support to the guilty party? Too many good brethren have been destroyed because of such a shameful neglect. Yet some brethren have their “feathers ruffled” because certain churches do not announce their erroneous decisions.

What of a brother withdrawn from at one congregation and goes to another? Are brethren **elsewhere** obligated to deal with him in this matter of withdrawal? If so, where is the scriptural pattern? Is not each church to deal with its own affairs and not become involved in the affairs of another? Just how can one church scripturally deal with a member of another congregation and yet maintain congregational autonomy? One church simply cannot take public action against a member of another church without violating new testament patterns. To do so, that church would have to admonish, correct him personally before they could determine any action toward him. This would infringe upon what rightfully belongs within the confines of that local church, its eldership, where that brother has membership.

Example of the Corinthians

In 1 Cor. 5:1-5 we have an example, as well as Paul's instruction, how to deal with a sinning brother. In this case he was a fornicator. Notice what Paul said:

1. “In the name of our Lord Jesus” — This was by the authority of Christ. Some brethren are very negligent in this matter. They will tolerate the impenitent sinner for fear of “harm” that might come to the church by dealing with him. Would brethren teach and practice discipline as they do the “five items of worship,” the “plan of salvation,” the “work and organization of the church,” etc. more churches would be in closer harmony with the “pattern” of the new testament than they are. Dealing with the erring brother is just as much a “**WORK OF THE CHURCH**” as any other given work. Only it's not so convenient to practice this as other matters.

2. “When ye are gathered together” — When the church is assembled. Here was the responsibility of the church at Corinth toward **one of its own members**. **IT IS NOT A PREACHER'S PROBLEM**—it is something that affects the church. No discipline is effective unless **all members** act with one accord. So many times when action is taken toward an erring brother, some feel they are exempt from this duty. They think this pertains only to the elders, the preacher, and perhaps a few others. They will maintain their communion, their relationship with the erring, and thus destroy the purpose and effectiveness of the action taken toward him. By disregarding this action, they set

See **Should A Church**, page fifteen

GREEK WORD STUDIES

Charles Boshart



Anomia (II)

Everything is wrong with sin. This is the message man is given in the word of God. To show man how wrong sin is, certain words are used in the Bible referring to it showing that from top to bottom and from center to circumference, its entire thrust, its essential nature, is everything but right. It is the embodiment of all the opposites of God and good.



One of the terms used to refer to sin dominating it for what it is we are presently studying, the word "anomia" or lawlessness. Observe its use in the following passages.

Romans 4:7: "Blessed are they whose iniquities (anomia) are forgiven and whose sins are covered."

The word "iniquities" (fr. anomia) equals lawless deeds. Lawless deeds are deeds which incur guilt. Hence, the need of these to be "forgiven." The word "forgiven" translates "aphiemi" which expresses the action of releasing and/or carrying away. When these lawless deeds are carried away the reason for and the occasion of guilt is removed and it (guilt) is no longer a fact. The person is then treated as one not guilty of lawless deeds and his condition may be appropriately described as "blessed."

Romans 6:19: "I speak after the manner of men because of the infirmity of your flesh; for as ye presented your members to uncleanness and iniquity (anomia) unto iniquity (anomia), even so now present your members as servants to righteousness unto sanctification."

The apostle Paul uses the social customs of men to contrast their former state or condition with what they should be now. In that former state they had presented their "members" as servile instruments to "uncleanness" and "iniquity (anomia)." These two words refer, not to two different things, but rather to two different aspects of the same thing, viz., sin. It is called "uncleanness" suggesting, among other things, moral or spiritual dirtiness tainting the person as a result of his doing that which was morally or spiritually dirty or unclean. The word "iniquity (anomia)" is used, first, in the sense of lawlessness as a disposition and then in the sense of lawlessness as a result of that disposition. When one presents the members of his body with their capacities to a disposition of lawlessness, the inevitable result is lawless deeds and can never be anything more. The only advance is to a wider range of lawless deeds.

But, further, we note that "iniquity (anomia)" is placed in opposition to "sanctification" in the parallel phrases

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"and to iniquity unto iniquity" and "to righteousness unto sanctification." The word "sanctification" is also used in a resultant sense emphasizing an effect of presenting one's members to "righteousness," viz., that of a consecrated heart and life. As "iniquity (anomia)" is placed in opposition to this, the point is emphasized that lawlessness and a consecrated heart and life are mutually exclusive. Therefore, the Romans could not continue in sin. (See Romans 6:1.)

2 Corinthians 6:14: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?"

"Righteousness" and "iniquity (anomia)" are again contrasted as dispositions. There is no "fellowship (metoke)," sharing, or communion between them. It is impossible for one to have the disposition to observe divine laws and at the same time, to have the disposition to ignore divine laws, i.e., to be without law. They are opposite frames of mind. This is given as a reason for "not" being "unequally yoked with unbelievers."

The conclusion to this admonition ("Be not unequally yoked with unbelievers") is found in 7:1. "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."

It is, therefore, the "defilement of flesh and spirit" Paul wishes saints to avert. The means of this defilement was, evidently, the idolatry out of which most of the Corinthians, apparently, had come. Subsequent to the admonition to "be not unequally yoked with unbelievers" five questions are asked (vv. 14-16) teaching that "righteousness" does not
See **Anomia**, page twelve

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Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for **The Preceptor Magazine**, 1401 Epeley Street, Lufkin, Texas 75901.

(Brother Jim McDonald underwent surgery, Thursday, April 14. Should you care to send him a get well card you can use the address given on this page. This report is prepared by Carl A. Allen on behalf of brother McDonald.)

Three were baptized at the Union St. church of Christ, Bangor, Maine— Two were baptized at Moundsville church, Moundsville, West Virginia— One was baptized at the Manslick Road Louisville, Kentucky — One was baptized at Sun Valley church of Christ in Birmingham, Alabama — One was baptized at the Westside church in Irving, Texas — Three were baptized at the Nobottom Road congregation in Berea, Ohio — One was baptized at the North Main congregation in Vidor, Texas — One was baptized at the church in Ellettsville, Indiana — One was baptized in Butler, Missouri — Two souls obeyed the gospel at Westside in Fort Worth, Texas — Two were baptized in Highlands, Texas — Five were baptized at Tustin, California — One was baptized at the Preston Highway church in Louisville, Kentucky— Two were baptized at the Silver St. church in New Albany, Indiana — One was baptized at the church in Gladewater, Texas — One was baptized at the Grape Street congregation in Abilene, Texas.

Preachers In Meetings

Johnie Edwards held a March meeting in Brownsburg, Indiana — **Titus Edwards** held a meeting at Warrenville, South Carolina — **C. D. Plum** preached a meeting at Paden City, March 21-28 — **R. J. Stevens** held a meeting April 18-23 at the Southside church in Pasadena, Texas — **Glen Melton** was in Humble, Texas for a meeting in April — **R. J. Stevens** was with the Greenwood Village congregation in Houston, Texas in April — In the area of Birmingham, Alabama we note, **Jimmy Thomas** at Bessemer in March — **Robert Harkrider** at 77th Street in March — **Rufus Clifford** at Hoffman in March — **Yater Tant** at Fairfield Highlands in March-April — **Harvey Williams** at Gardendale in March-April — **A. B. (Pete) McKee** at 4th Ave West in March — **Leonard Tyler** at Hueytown in April — **Willie Adams** at Pinson in April — **Ervin Driskill** at North Birmingham April 5-11 — **Wayne Chappell** at Fultondale in April —

Aude McKee at Midfield in April — **Carroll Sutton** at Cahaba Heights in April — **Herschell Patton** at Berney Points in April — **Jimmy Thomas** at Vestavia Hills in April — **Charles Maples** at Trussville, May 3-9 — **Dudley R. Spears** at Fairview, May 30-June 6 — **Homer Hailey** at 46th St. in Ft. Smith, Arkansas in March — **J. W. Evans** at South Millington in Memphis, Tennessee in March-April — **J. F. Dancer** at Yale, Ill in April — **Dale Smelser** April-May in Plano, Ill. **J. W. Evans** in Booneville, Miss. in March — **Paul Keller** in Alliance, Ohio in March — **Lloyd Barker** at Southeast in Akron, Ohio in March — **Cecil Willis** at Tallmadge, Ohio in April — **Gary Fiscus** at West Carrollton, Ohio in April — **Paul Casebolt** at Knollwood, May 31-June 6 — **Cecil Willis** at Manslick Road in March — **Wayne Earnest** at Hardinsburg, Ky. in March — **Ed Harrell** at Bowling Green, Ky in March — **Donald Townsley** at South End in Louisville, Ky in April — **Cecil Willis** at Shively, Ky. in April — **W. L. Wharton** in Alvin, Texas in March — **Dean Bullock** held a March meeting in Baytown, Texas— **Norman Midgette** at Glen Burnie, Maryland in April — **Aude McKee** at Portage, Ind. in April — **Glen Shaver** in South Bend, Ind in April — **Larry Hafley** in Hessville, Ind, May 3-8 — **Luther Blackmon** in Griffith, Ind., May 10-15 — **Robert Wayne LaCoste** in Las Cruces, New Mexico in April— **Bob F. Owen**, Arch Street in Little Rock, Ark., May 3-9 — **Wayne D. Chappell** in Fultondale, Alabama — **Bob Franks** at Kebwiid church in Nacogdoches, Texas in April — **Luther Blackmon** with the Herty church in Lufkin, Texas in April — **Elmer Moore** at Garden Valley in Tyler, Texas in April — **W. R. Jones** at Highlands, Texas in March — **Billy W. Moore** at Southwest church in Wichita, Kan. in March — **Ben Shropshire** at Joliet, Illinois in March, On Saturday there was a special series of lectures with **George Pennock**, **Lowell Kibler**, **Mike Grushon**, **Gordon Pennock**, **W. C. Hinton, Jr.**, **Dennis Shaver**. The theme of the lectures was the Bible — **Jim McDonald** held a meeting in Nederland, Texas (Central Gardens) in Mar. **John Hedge** was at Ridgerest in Orange, Texas in March — **Delton Porter** at West Groves, Texas — **Jere Frost** was in Pasadena, Texas (Red

Bluff) in March — **Bill Reeves** held a meeting at Bellaire in Houston in March — **Ray Narro**, Iglesia de Christo Houston, March 21-28 — **Richard Holloway** with West Side in Ft. Worth, Texas in March — **Foy W. Vinson** at West Side in Irving, Texas in April— **Hayse Reneau** with Parkway in Corpus Christi, Texas in March — **Roy Foutz** at Southside in Mt. Pleasant, Texas in March — **James R. Cope** in Jonesboro, Ark. in March — **Leonard Tyler** with Weiner, Ark. in March — **Walton Weaven** in Trumann, Ark. in March — The congregation in Steels, Mo. had different speakers each evening, March 15-19 — **Robert Jackson** at East Memphis in March — **J. F. Dancer** at Yale, Ill in March — **Harold Howard** with Winchester Road in Memphis, Tenn., June 16-23 — **Ferrell Jenkins** at Brown Street in Akron, Ohio in March — **Bob Archer** in Barberton, Ohio in March — **Paul Keller** in Alliance, Ohio in March — **Lloyd Barker** at Southeast, Akron, Ohio in March — **Cecil Willis** at Tallmadge, Ohio in April — **Vernon Riply** with the church in Comanche, Texas.

Preacher Wanted

Small self-supporting church, actively teaching through our bulletin, newspaper ads and personal work. Currently supporting the Lord's work elsewhere, and have several members wanting to improve their teaching and preaching ability. A 3 bedroom house provided, salary open, and will pay moving expenses. We need a mature man willing to work in a mission field. Please contact Church of Christ, c/o Bill Norovich, P. O. Box 355, Racine, Wis 53405. Call 633-0057 or 637-5511.

I might say just a word about this congregation. Our contribution is over \$370.00 and our attendance is in the 80's. We are helping to support the work elsewhere \$200.00 a month and have been doing so for about a year. There is a great potential in this church and a great opportunity in this area. s/ James M. Smelser

Preacher Wanted

"About June 1, I plan to move to Hereford, Texas to work with the brethren there. The 18th Street church here in Portales will be in need of a preacher at that time; preferably a young man wishing to continue his education here at Eastern University, or an elderly man drawing social security. Anyone interested in this work please address your correspondence to: Church of Christ, c/o A. A. McInroe, 619 West 14th St., Portales, New Mexico 88130."

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1. **Use What We Have (Abilities - Blessings)**
 Moses, Ex. 4:2; Shamgar, Jud. 3:31; David, 1 Sam. 17; Lad, John 6:5-14; Widow, Mark 12:41-44; Corcus, Acts 9:36-39
2. **Responsible According to Ability**
 Giving - 2 Cor. 8:12; 1 Cor. 16:1-2; Rom. 12:8
 Attendance - Mt. 6:33; Mt. 18:20; John 4:24; Hebrews 10:25
 Teach - 1 Tim. 2:2; Mt. 28:18-20; Acts 20:20
3. **Growth Expected**
 Heb. 5:12; 2 Pet. 3:18; 2 Pet. 1:5-7; 2 Pet. 3:15
4. **Consequence of Unfaithfulness**
 Cain, Gen. 5; Nadab & Abihu, Lev. 10:1-2; Saul, 1 Sam 15; Simon, Acts 8; Laodicians, Rev. 3:15
5. **Time of Service Is Now**
 John 9:4; 2 Cor. 6:4; Phil. 2:12; Heb. 3:7; Heb. 2:1-4

-- Danny Brown

MANIA _____ (Continued from page one)

development both spiritually and materially. The tendency is to keep swinging when we are no longer in contact with the forces to which we have been opposed. Consequently, we find ourselves turning on one another and fighting over every trifling difference. (2) Inheriting, as we have, all ultra-conservative elements among the brethren, we are confronted with every species of extremism imaginable. Most of these people are strong-willed and insistent and imbued with the party spirit in a high degree. A church either bows to their demands or they splinter in, or attempt to do so. Churches that are small and for the most part without elders suffer the greatest from such people. Despite these two problems, however, we see much evidence that conservative brethren are closing ranks against destructive forces and that churches are plotting courses of constructive activity and spiritual development.

What appears to be needed at this time is neither **blind optimism** nor **debilitating pessimism**. We need rather a **healthy realism**. Let us not suppose that "all is well" for it is not. Neither let us suppose that "all is bad" for it is not. Let us make a realistic appraisal of our assets, liabilities, and our potentialities and go to work intelligently to dispose of our problems and inaugurate everywhere aggressive programs in the direction of the attainment of spiritual maturity and the full realization of our potential in the realm of scriptural activity in evangelism, edification, and benevolence. End

Tell a friend about The Preceptor

EDITORIAL, Cecil Douthitt _____ (From page two)

Outlines with questions and answers which series he prepared over the years. These booklets continue to be perennial sellers and will extend his influence over the years and thus "through it he being dead yet speaketh."

A man of great faith, strong intellect, studious and informed, kind and gentle, on the one hand; but strong, adamant and unyielding concerning what he believed to be the truth, on the other hand.

His passing, along with several others in recent times, can impressively remind us all "it is appointed unto man once to die and after this cometh judgement." What we expect to accomplish for good must be done now ere the grim reaper overtakes us all.

Truly, "we are going down the valley one by one."

To Sister Douthitt and all the family we tend our condolences. □



NIGHT _____ (Continued from page four)

Unless parents develop in their children the attitude that work is desirable and necessary, they are not training them in the "nurture and admonition of the Lord." Children must be trained to work with their hands, and to take responsibility to do that which is worthwhile for themselves and for others. By precept and by example parents and teachers should work to develop in children an attitude

favorable to engaging in worthy work and a willingness to equip one's self to develop skills for doing satisfactory work.

It has been said: "Work is love made visible. If one cannot work with love but only with distaste, it is better that he should leave his work and sit at the gate of the temple and take alms of those who work with joy." Solomon wrote in Ecclesiastes 5:18: "Behold that which I have seen: if it is comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion."

Engaging in honest work, well done, will solve the many problems of young people today. One cannot depart from God's way of life without suffering the consequences.

Wisdom said: "Go to the ant, thou sluggard;
Consider her ways, and be wise."

Again, hear the voice of Wisdom:

"There be four things which are little upon the earth,
but they are exceeding wise:
The ants are a people not strong,
Yet they prepare their meat in the summer;
The conies are but a feeble folk,
Yet make they their houses in the rocks;
The locusts have no king,
Yet go they forth all of them by bands;
The spider taketh hold with her hands,
And is in king's palaces."

(Proverbs 30:24-28)

Opportunity will knock at the door for your child. Help him to be ready to meet her and to learn that:

"All work is as seed sown;
It grows and spreads, and sows itself anew."



CHURCH-BODY _____ (Continued from page five)

influenced by observing the operations of other religious bodies which are so formed as enabling them to so function. But God isn't the author of such institutions. Had God designed the church in its aggregate to function organically, he evidently would have given it such a constitution as would enable it to judiciously so act. The fact he didn't is sufficient evidence to warrant the persuasion he entertained no such design or desire.

Paul says that the body is not one member but many (1 Cor. 12:14). Then assuming the body universal is constituted of congregations as its units, there was not any church universal until first a number of local congregations came to be. This, then, would necessitate one becoming a member of a local congregation before and in order to becoming identified with the catholic body of Christ. When the Ethiopian was baptized, of what was he a member? From this point of view he wasn't a member of the church either local or universal! He was travelling down the road rejoicing neither knowing nor known by any local group of disciples on earth—not a member of any. But if the local groups were, severally, the unit members of the general body of Christ, since he wasn't part or parcel of any one of them,

he wasn't a member of the church universal—he wasn't baptized into the one body!!! Then, he really had not whereof to rejoice, did he?

It is, then, to be safely concluded that this convert was not a member of any local church or body of Christians while travelling toward home following his baptism, but equally evident that he was a member of the Lord's body by reason of having been baptized into it. The Lord added him to it. The Lord adds no one to a local body of disciples, but one is a member by reason of personal choice and action influenced by the accidents of geography and other circumstances. Denominations as general bodies are constituted of local bodies as the members thereof. For instance, baptism, if I be not mistaken, puts one into a local Baptist church, and only indirectly into the Baptist denomination. The order is reversed in the case of the Lord's economy. In their case, then, they can and must function as a whole to a decided degree, whereas the Lord's people cannot.

The simplicity of the Divine arrangement is altogether wise and practical. It safeguards the importance of the individual with his personal responsibility, and protects the followers from the contagion of apostasy of the local congregation and the individual members when such arises within the family of God. This protection is afforded through the separateness and independence of the congregations, with each answerable alone to the Lord for their faith and practice.

The figure of a body as applied to the Lord's people signifies no quality with greater emphasis than that of the harmony of function in its actions. When each member of the human body is acting responsive to the directions of the head, there is a perfect harmony in the functioning of its several members. There is no action, under this seat of direction, reflecting cross purposes or issuing in a conflict. Correspondingly, when each member of the body of Christ is functioning by the direction and instruction of Christ the head, moving responsive thereto, no schism develops or conflicts arise. Therefore, when division develops among God's children it is conclusively evident some within the family are following directions and acting responsive to the leadings of some one other than Christ. This being true, someone or ones are in sin! The widespread and prevailing state of affairs today within the body of Christ reflects an indictment of those who are so functioning apart from the instructions and leadership of the Lord. Does the church exist as a body other than in the universal sense? Some affirm it does not; that a local congregation cannot be properly viewed as a body. This, presumably, arises from the fact that the scriptures affirm there is one body. Do they not also teach there is one church (Matt. 16:18; Eph. 5:2). Therefore, this objection isn't competent to sustain this contention. "Unto the church of God which is in Corinth," Paul wrote (12:27); "Now ye are the body of Christ, and members in particular." Thus, can be seen he viewed those in Corinth as constituting the body of Christ in that community, and being true in that instance equally so in every other, then and now. The very occasion for this statement was that of dealing with the relation between the members within the congregational framework as bearing on the possession and exercise of spiritual gifts, concerning which he said "Now there are diversities of gifts

but the same Spirit. And there are differences of administrations but the same Lord" (verses 4 & 5). It is on the congregational level where collective efforts are to be made and thus joint action performed, and no organic relation obtains between congregations enabling them to function as the units of the church universal. These are fundamental principles in the polity of the kingdom of heaven, due the respect of every citizen. **End**

PANTHERS (Continued from page six)

(Romans 13:1-7; 1 Timothy 2:1-6). "The commandments of the Lord" are "for thy good" and are designed for those who wish "to love life and see good days" (Deuteronomy 10:12-13; 1 Peter 3:8-14). God's law for man is an expression of God's love for man.

All would agree that inherent, imperial authority resides in the Creator (signified by "God," for Elohim) and Sustainer ("Jehovah"), if we believe in Him at all. All the rules of evidence and common sense tell us that where there is a WATCH, there is a WATCHMAKER. Where there is a COMPOSITION in "The Match!" there is a COMPOSER. Where there is a UNIVERSE-CREATION, there is a CREATOR.

Not everyone would agree that God's authority is expressed specifically in the Bible. There is abundant evidence to sustain the proposition: "What the Bible says that God said, God said."

For instance, **THE VERY EXISTENCE OF THE BIBLE IS EVIDENCE OF A BIBLE-MAKER** (ultimately MAN or GOD). Could men unaided have produced the Bible?—66 separate books, about 40 different authors who for the most part did not have any acquaintance with each other, having a perfect unity and continuity of thought dealing with man's origin, nature, state, and destiny, as well as revealing God's nature, authority and will.

David wrote about 400 years after Moses, Isaiah about 250 years after David, and John about 800 years after Isaiah. Different men living in different times and at different places wrote different parts of the Bible. Yet, by the superintending hand of God, they present One God, One overall Story of love and mercy and grace and Christ, One eternal Will of God, One Way whereby we are forgiven of our sins and can live in assurance of pleasing our Benefactor, and One Worship whereby we are edified and God properly glorified by His creatures. Just as our universe reflects a **variety** and **harmony** possible only under the supervising hand of God, so the Bible reflects a **variety** natural to the personality, times, purpose, and location of the human authors and a **harmony** possible in these circumstances only under the supervising hand of God.

If man be considered the ultimate producer, an **inadequate cause** is accepted. **God is the adequate cause** for these and other features of the Bible. "To forge the Bible is impossible as to forge a world."

Some will object to the **idea** of inspired or God-breathed revelation, but there is **the evidence**. The Object of religion Himself must determine the character and truth of religion to the inquirers of religion, just exactly as the objects of

scientific investigation must determine by laws within themselves the character of these objects. Just as we are equipped to perceive the evidences of gravity, so we are equipped to perceive **the evidences** of the Bible as a divine revelation.

Others will object to a supposed loss of freedom. But, how so? Freedom is exercised in order to **realize or fulfill one's being** and God has revealed His Will to us in order that we may **realize our being or for our good**. In the God-given Bible, human freedom and divine freedom, imperial or divine authority and delegated or human authority, human freedom and divine authority, divine freedom and human authority, **ALL BLEND INTO EACH OTHER**.

There is not one objection which can be lodged against the Bible itself simply because selfish men have used it abusively, barbarously, even insanely which could not be lodged equally against science.

God Is and The Bible Is the Word of God. God calls upon us through His Word to exercise that freedom which results in true self-realization. He calls upon us to obey, pay taxes, pray for, and respect those in authority; insofar as we may participate in civil government, actively support, advise, seek for redress, we must do so within the bounds just stated.

Nothing constructive will be gained, certainly not man's ultimate self-realization, in a supposed freedom which involves such fulmination, agitation, rebellion, match-throwing, abusive cat-calling, bitterness and despite as are advocated in the articles of "The Match!," particularly the one on the Black Panthers.

May God's love, authority, and freedom be better understood by us all. Let us seek to harmonize our lives with all that God seeks to do and commands us to do "for thy good." □

ANOMIA (Continued from page eight)

"have" "fellowship" with "iniquity," "light" does not have "communion" "with darkness," "Christ" "hath" no concord "with Belial," a "believer" does not have "portion" with an "unbeliever," and a "temple of God" does not have "agreement with idols." So, what the Corinthians were doing in being "unequally yoked with unbelievers" seems to have involved their functioning together with idol worshippers in idolatrous practices. (Is 1 Corinthians 10:20 an example?) Consequently, they were told, "Come ye out" and "be ye separate" (6:17). Only then would God "receive" them. (6:17), "be to" them "a Father" and only under these conditions could they be to him "sons and daughters" (6:18).

It is the conclusion of this writer that this section is not dealing, as has been alleged, with the marriage relationship either generically or specifically but rather with the mistake of the saints at Corinth to be jointly involved with the heathen in idolatrous practices which resulted in "defilement of flesh and spirit." This is the result, in part at least, of the disposition of "iniquity (anomia)."

To be continued

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Continued from preceding page

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SHOULD A CHURCH (Continued from page seven)

themselves against the church, against the Lord, and are "partakers of his evil deeds."

3. This sinner was a member of the Corinthian church. It involved a problem **THERE**, and not at Philippi or Thessalonica.

4. Paul was not instructing them to take this action toward a member of another church to "honor" their action. Nowhere do we read in any of Paul's epistles where he instructed **other churches** to deal publicly with that fornicator at Corinth. Each church took care of its own fornicators, not those of another congregation.

5. If we do "all things according to the pattern," then where is this "pattern" found in the Bible that imposed the Philippian church to take **public action** against that fornicator at Corinth by "honoring" a letter from the Corinthians relative to this matter? Would not the Philippian church be obligated first to teach and admonish this sinner? And would not the Philippian church be obligated to pursue this matter further in an effort to restore him? **With the duty to withdraw from a brother also comes the duty to continue efforts to restore him.** I just wonder how many of these churches that publicly read a letter from another church make any attempts **first** to investigate the case before taking action? I also wonder how many of these churches that publicly take action toward him actually make any efforts to restore him? Brethren sometimes think that all that is required in dealing with the erring brother is to make some public announcement concerning him. That's about the same as teaching one is saved by faith—only. But, if the Philippian church **did** make an effort to restore him, to whom would he be restored—to the Philippian church, or the Corinthian church? Where would he have to make his "confession"?

6. Since the Philippian church had **elders**, then would this not extend their oversight over the affairs and responsibilities of the Corinthian church by exhorting and admonishing one of their members? No church or elder-

ship has the right to become a "brotherhood overseer," to handle the affairs of other congregations.

All too often serious problems arise when brethren become involved in other churches' affairs. Some brethren have a way of meddling, of dictating to other churches with regard to their internal problems or disciplinary actions. Sometimes a church will have personal, or "personality" problems and will divide over them. It is very unfortunate that other churches will immediately seeks to arbitrate in this problem. It is also very unfortunate when both sides in this division seek to draw other churches to their side against the other. This only creates doubts, unrest and further dissention—even among other churches. Inter-congregational disputes and rivalries arise; churches become engaged in battles over such matters; harmony is disrupted and the Lord's work suffers immeasurable harm for generations because of the hostility generated by those who are guilty of such practices. All because some brethren feel they must take a "stand" on some matter which arose at another congregation.

It is amazing that some brethren can define **LOCAL AUTONOMY** when it comes to "issues" over sponsoring church, etc., but fail to distinguish this matter of autonomy when they begin to meddle, go everywhere, dictate concerning internal affairs at places other than their own. And all too often this is the result of churches demanding other churches to "honor" their action against one of their own members. To "honor" the action of a church by another in one given area establishes the right and/or responsibility in every other area of work or responsibility. For one church to "fellowship" another church in this area pre-supposes the duty of one church to "fellowship" another church, or churches, in any or all given areas of function. This is tragic when a church has internal problems and brethren go all around trying to correct the situation, try to get churches to "line up" with them in view of their internal problems. Rather than correcting the matter, it only adds insult to injury, creates confusion and the devil rejoices over such sad results.

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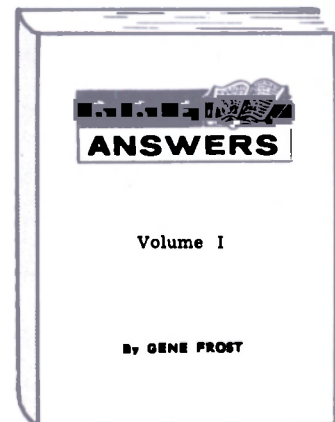
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The Death Of Man

John Greenleaf Whittier once wrote: "When faith is lost, and honor dies, the man is dead." Paul in writing to Timothy concerning certain young widows of his time said, "She that liveth in pleasure is dead while she liveth." (1 Tim. 5:6.) Many people are physically alive and well while spiritually dead. We believe Mr. Whittier's comment to be a perceptive analysis of the living-dead man. Paul speaks of the living-dead widows "having cast off their first faith." He further describes them as "tattlers and busybodies, speaking things which they ought not." (1 Tim. 5:12, 13.) They had as Mr. Whittier suggests "lost their faith and died to honor." Faith relates to God and honor to one's conduct in relation to his fellow-man.

A look about us will confirm the fact that we live in a generation of time in which to millions "faith is lost, and honor is dead." We live in the midst of multitudes to whom "God is dead!" Their faith has been lost in the world's slavish obeisance to the god of technocratic achievement and scientific research. Their honor has been sacrificed on the altar of situation ethics and hedonistic humanism, both the illegitimate offspring of atheistic and theistic existentialism. To put it bluntly, instead of the "now generation," we live in intimate relationship with the **dead generation**. They live; they protest; they demonstrate; they revel; they love-in, sit-in, desecrate the flag,

James W. Adams — Evangelist for the Pruett and Lobit church, 600 W. Lobit, Baytown, Texas 77520.

curse their country, ridicule Christ, the church and religion; they blunt their reasoning faculties with mind, body, and soul destructive drugs; they pollute the environment with their filth; they rape, murder, pillage, and burn; but thus living **THEY ARE DEAD, DEAD, DEAD!**

Professed Christians need to ask themselves the question, "What has contributed to the spawning of such a generation?" Having asked the question, they then need to look deep within themselves for an honest reply. Has our faith diminished and our honor eroded to the point that our progeny should be literally "sitting ducks" for the militant forces of rationalistic infidelity and bacchanalian immorality. It is the conviction of this writer that Biblical higher criticism with its consequent infiltration of protestant denominationalism with modernistic theology has completely undermined the faith of multiplied millions of our youth. They literally **lost their faith** in professed "houses of God." Coupled with this and many times a direct consequence there has been **erosion of honor** through the outward profession of principle and the clandestine practice of crass materialism and carnal immorality. Men have professed to believe the Bible to be the **word of God** and have lived as though it were the **word of man**.

See **Death of Man**, page ten

VOLUME 20 MAY, 1971 NUMBER 7

In This Issue

Editorial, A Problem Among Us, Stanley J. Lovett	Page 2
Am I A Child Of God? W. L. Wharton, Jr.	Page 3
Our Homes Tomorrow, Irene Sowell Foy	Page 4
Why I Am A Christian, Bryan Vinson	Page 5
Anomia - III, Charles Boshart	Page 6
"Technicalities," Kent Ellis	Page 7
An Unpopular Subject, Marlowe E. Strauss	Page 8
Hither . . . Thither . . . Yon, Jim C. McDonald	Page 9
Chart Sermon, The Holy Spirit's Work In Conversion, Danny A. Brown	Page 10

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P. O. Box 187 Beaumont, Texas 77704

EDITORIAL

Stanley J. Lovett



A Problem Among Us

That during the last score of years non-institutional brethren have multiplied gratifyingly admits of no successful contradiction by those who know. The repeated allegations to the contrary by institutional brethren notwithstanding. We suggest the allegation is fathered by the wish rather than the thought.

In the absence of centralized agencies there is no accurate means of knowing such statistics. The latter are matters of interest; and, if favorable, give some satisfaction.

In the early chapters of Acts a few specific statistics are given with reference to numbers; later on only general statements are given to describe responses to the gospel. These notices served the purpose of demonstrating the extraordinary beginning of the Lord's work and, also, of marking its divine character. But as the divine chronicle of the Acts progresses, less and less attention is devoted to the recording of specific numbers. Such numbers are of interest and value if they accurately reflect the expansion of righteousness in the heart and lives of men. But head-counting for the purpose of boasting is altogether out of order.

Along with this increase of disciples among us has developed a situation, in some instances, that is not altogether good. Reference is made to the proclivity of some who apparently think the more local congregations among us the better it is for brethren generally and also for the advancement of the gospel.

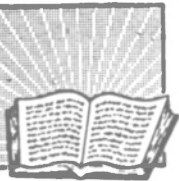
But just the multiplication of congregations in itself does not bode for good.

When a congregation multiplies to the proportion it can "give up" a sufficient number of its members and where a need exists for another congregation and the new church can reasonably soon be self-supporting and not cause undue hardship on the ones left, everything else being equal, it is a good thing. When a group goes out to form a new work they should consider whether or not their going out could work hardship on those who remain.

It is a wrong motive to start another congregation simply because a man, who really does not have the ability to effectively preach, has decided he wants to preach and thus provides himself an audience. Although every Christian should be a soul-winner, it does not necessarily follow that every man should be a public proclaimer of the word. Just because a man desires to publicly preach is no evidence he should preach. It is true of some who aspire to be public proclaimers of the word as it is also (See page ten)

PATTERN OF SOUND WORDS

W. L. WHARTON, JR.



Am I A Child Of God?

A more important question cannot rise in our minds, as regards ourselves, than this. The answer is one we must face in eternity and the issue involves eternity with or without God. I suppose most of us like to think that we are a child of God but that does not mean that we are.



Whether or not we are certainly does not depend on how we measure with the other fellow. What would be thought of a man who should judge whether he was a man or not by the inches of a man broader or taller than himself? A man can be a man five feet six, as well as six feet five. Someone has said, "It is not the size of the dog in the fight, it is the size of the fight in the dog!" While we are not all the same as to circumstance and abilities we all have our gifts from God and our own duties and place to fill. What others may or may not be doing about theirs has no bearing on ours.

Then too, I like these brave rationalists; They are the men who say: "Give us the morals and influences of Christianity but do not burden us with the doctrine." Their thought is: "It makes no difference what a man believes, it is what he is that counts!" As if men could be what they ought to be and yet hold error in their hearts. They are like men who say: "Give us apples, but cut down all the apple trees." As though one could have fruit without anything for it to grow on. The much-admired fruit of Christianity is of necessity vitally related to the teaching of Jesus; his authority and being are at the very center and hub of it so that to reject Jesus and deny him is to reject the fruits rightly borne in the life of the Christian.

There is a difference in disposition and volition that have a way of getting confused in the efforts to identify one's self as being a child of God. Men who are ordinarily courageous sometimes become cowards for a moment, but suddenly fly back to their former condition. You would say of such that courage is their natural condition. Men who are ordinarily cowards occasionally become courageous; but their natural state is timidity and fear. So in respect to refinements; some men live in them. They appreciate that which is fine and beautiful, and they seek it, and are unhappy without it. They may at times become coarse and rude, but it is not natural for them to be so. Others are habitually gross and vulgar. They may occasionally be elevated into a state of nobleness and purity, and refinement, and good taste, but this is not their ordinary state.

This thing is seen in business life. Some men are

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habitually generous. Sometimes emergencies take them off guard, and cause them to depart from their usual mood, but it is not common with them. On the other hand many men are crabbed, and knavish, and selfish, and hard, and ugly. They surprise everybody, once in a while, by doing a good and generous deed, and by manifesting a sweet temper; but this is not their state; in their case it is temporary.

These cases from daily life will help to illustrate what I mean by a difference in disposition and volition. A Christian is one who is ruled by a spirit of seeking always and in all things to do the will of God.

You might well ask, "Am I a Christian?" If you want to know if there are pecans on a tree, you look upon the ground, and if you find any there you know there are more where they came from. Consider the matter of your being a Christian in the light of the fruit your life is bearing and the source from whence it comes. Take a hard look at why you are doing what you do, rather than simply the fact that you are doing it. Being a Christian is not proved by your singing hymns—anybody can sing hymns; it is not in your prayers—anybody can make a prayer; it is not in your church attendance—anybody can attend services; nor is it merely in the fact that you have hope—everybody has some hope of one kind or another. Rather than any of these the proof of being a child of God lies in the disposition of heart back of these things so as to control them as well as call them forth. That heart that ever seeks to know God and his will and then strives to perform in his life that which God reveals as pleasing to Him, is the true spirit of sonship. It is this spirit of which Paul speaks in Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God." John expresses it thus: "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10).

End

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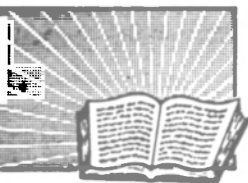
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1. The home should have parents who are faithful Christians with one purpose, one goal in life, namely, that of training their children in the way they should go and of seeking first His kingdom.

2. The home should have a wife and mother sufficiently skilled in the domestic arts to keep the necessary activities moving as well-oiled machinery, so that she is not "cumbered with much serving" but radiates joy in her ability to contribute to the well-being of her family. There are no substitutes for a mother who can create and maintain a tranquil, restful environment in her home, resulting from planned, orderly procedures in executing the necessary duties. In order to qualify for motherhood she must give intelligent care to her own physical well-being. "She girdeth her loins with strength; and strengtheneth her arms." "She looketh well to the ways of her household, and eateth not the bread of idleness" (Proverbs 31:27).

Of equal, yea of greater importance than her physical capability for motherhood, is the equipment of her mind. Her husband will rightfully look to her for help in his many business problems. Can she discuss his business venture intelligently? Can she "open her mouth with wisdom"? She can if she keeps her mind well nourished on that which is good, avoids that which would crowd out the good, for, from the abundance of the heart the mouth speaketh." The question will not be asked of her, "How long will thy vain thoughts lodge within?" Her thoughts will struggle with worth-while problems and exercise in order to answer them, "What is the best way to do this or that? or, How best to handle this situation, or, What is of greatest Value?"

She will have to take the advice of Solomon to equip herself for the role of wife and mother: "When wisdom

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entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee" (Proverbs 2:10, 11). She may ask for wisdom from above through the study of the Word and through prayer. Then her help to her husband may make him to be "known in the gates, when he sitteth among the elders of the land."

Above all she must see that her spiritual strength is increasing day by day. By her actions she must show her children that faith in Christ as the Son of God is directing her path. Thus she will develop in her children love and respect for her and for the Authority to whom she is subject. They will then want to put their hands in hers and walk with her in the beautiful WAY OF LIFE. She will maintain "a meek and quiet spirit which is in the sight of God of great price." As Sarah of old she will be in subjection to her own husband, obeying him "as it is fit in the Lord."

3. When is a husband and father qualified for the responsibilities of "head of the house"? He must be equipped to support his family, those of his own house, with shelter, food and clothing adequate to maintain the health of each one, or be "worse than an infidel." His work should be motivated by the love for his wife, and children, and, as Paul was, be "constrained by the love of Christ." His children will enjoy the love and security, the right of every child, which their father provides them.

The graphic portrayal of the characters of men "written aforetime" may help one to see the kind of husband and father God wants in the home.

The Lord knew Abraham that he was suited to become "a great and mighty nation, and all the nations of the earth shall be blessed in him." In what particular was Abraham suited to become a family man? The Lord said: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Genesis 18:19).

Today, when morality is disregarded and permissiveness is the order of the day, homes need at the helm strong men who can withstand the wiles of the evil one as did Daniel. Even when subjected to strong pressure, Daniel, See **Our Homes**, page eleven

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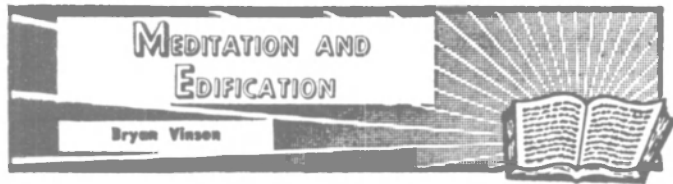
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Why I Am A Christian

The above heading is a very challenging one, and should arrest the attention of every one who may see it. First, it suggests that the one who applies the language to himself must regard himself as **being** a Christian; and, secondly, there is the challenge to give the reason, or reasons, for being so. Furthermore, if there be a reason for one **being** a Christian, then this reason was competent to lead one in **becoming** such. Too, if, in becoming a Christian, one is led to exercise his own judgment and choice in the matter, the responsibility must be recognized as his own. It cannot, in such a case, be assumed or exercised by another; it must be one's own responsibility.



On the assumption that the responsibility is another's, then the person has no responsibility of his own. Then, whether one is a Christian, some thing other religiously, or nothing at all with respect to religion, he is wholly without responsibility, and, therefore, not accountable for either being or not being a Christian. In this case, he is, personally, in the position of being essentially indifferent about the whole matter. Whatever responsibility, and thus answerability, attaches thereto must be borne by another than himself. But by whom? If I am a Christian, or something other than, on the responsibility of my parents, and they being Christians, or something other, before me, then the responsibility must recede on back to the parents, or such ones before them as initiated the whole chain of action, which brought about the ensuing christianizing or denominationalizing of all the parties concerned. Such a system would be paralleling the doctrine of inherited depravity, and if this be true that should follow as the antidote therefor. Both positions impeach the validity of personal responsibility, and thus individual accountability before God.

Before, however, coming to grips with the question of this piece, it is useful to interpose another question, namely, **who should become a Christian?** Unless and until this is safely ascertained it would be wholly gratuitous to consider the main point. Inasmuch as the term **Christian** is derived from another term, and that is **Christ**, until we have determined the connection actually or potentially existing between a particular person and the person called the Christ, we can never know who should be a Christian.

In interpreting the advent and mission of the Messiah, there has not been a perfect unanimity of views by all who profess in Him their faith. Among those who hold to His Messiahship, are some who evaluate his atonement as

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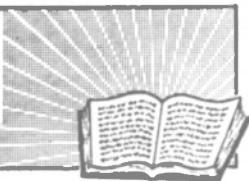
partial or limited. That is, in coming to this earth, assuming human form to die for the sins of men, it was the Divine intent that he die only for the eternally predetermined elect, and that his death provided no relief in intent for the non-elect. Consequently, there could be no reason for one of the non-elect to become a follower of Christ; he has nothing to offer him in return for his allegiance—his blood, in all its redeeming efficacy, cannot reach him! The only basis, therefore, on which one could appropriate to himself the role of a Christian, would be by having a certain assurance that he is one of the predestined elect. This is impossible without a direct communication from heaven, inasmuch as there is no personal identification afforded in the scriptures.

There is, however, the assurance extended in the New Testament that all who will come to Him shall find the desired rest and life he came to bestow. Who, then, can and should become a Christian? Everyone for whom he died, and who feels the oppressiveness of sin; who experiences genuine repentance for his sins, and whose faith in Christ is full and unreserved, as touching who he is and what he has and is doing for him. Should I become a Christian as a simple matter of conformity to that which others expect and desire of me? Should a wife respond to the invitation of Christ to please her husband, or he to please her? A child to meet the expectation of parents, and thus gratify their longings? I do not believe anyone can soberly and seriously believe this, and, yet, I daresay that the majority of those identified with all of the religious bodies in our land today are what they are for reasons lying outside the perimeter of that which strictly relates to the Christ and the individual. And, I fear, this is true to an alarming degree of those who are identified, ostensibly, with the Lord's body. There must be good and strong reasons, yes impelling ones, to lead one to become a Christian, and just such as are only found within the motives supplied within the New Testament scriptures.

When one surveys the severe and all-encompassing terms upon which the Savior tenders His acceptance of one as His follower, the more compelling must be the reasons which moves him to become a Christian. No partial acceptance of him in life and affection can secure the divine approbation. Jesus designed his teaching while here toward the instruction and preparation of men for citizenship in his kingdom. He never relaxed his requisitions on those who would enter therein. To enter the kingdom one must be born of water and of the Spirit, he said. Except one loves less his parents, husband or wife, children, yea—his own life he cannot be a disciple of Christ, and only a disciple can be a Christian. Except one deny himself, take up his cross and follow Jesus he cannot be a Christian. To extract every statement of scripture bearing on the exactions of Christ would extend this material to limits beyond the scope of space to print in a periodical such as this.

Why, then, should one become and thus be a Christian? The attractiveness of the appeal of the Christ to follow Him must be so compelling in its influence to overshadow the exactions he imposes on those who would be His. When one soberly appraises that which is tendered by God only through Christ, he must realize that without Christ, and the blessings provided and tendered through Him, he is

See **Why I Am**, page eleven



Anomia - III

What man does in sin and what sin does in man occupies much of the attentions of the Holy Spirit in the Bible. One of the words used to make these points is the word **anomia**. In this article we bring to a conclusion our study of this term with a consideration of its use in two well-known passages.



I. Use Of Anomia In 2 Thass. 2:3, 7, 8

"... let no man beguile you in any wise for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition... For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming."

In many ancient manuscripts, considered authoritative, the expression "man of sin" in v. 3 is "man of lawlessness (anomia)." Some Greek texts (e.g. Westcott and Hort) and some lexicons (e.g., Thayer) consider this the preferred reading. We will treat it as such in this article.

In the expression "man of lawlessness," the word "man" translates **anthropos** which conveys the idea of humanity or mankind. So the "man of lawlessness" was not to have been, as suggested by some, Satan. This comports with the statement of v. 9 that the "man of lawlessness" is that one "whose coming is according to the working of Satan."

Further in this connection, this expression is literally, in the Greek text, "the man of the lawlessness." It is not without significance that the definite article is used here twice. It makes a point pertinent to Paul's discussion.

The function of the definite article in the Greek of the New Testament period was to point out or draw attention to an object, to point out individual identity. The article retained elements from its historico-grammatical development from, evidently, a purely demonstrative function and, with some demonstrative force, serves to "fix a floating adjective or substantive" (Dana and Mantey, p. 37).

In the phrase before us, "the man of the lawlessness," a prime example of the function of the definite article is found. The article points to a man of uniqueness and singularity marked or characterized by lawlessness of the same species. There is no other man like this man and he is characterized by unprecedented lawlessness. It is such that "he opposeth and exalteth himself against all

that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God" (2:5). His "coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness..." (2:9, 10). Such lawlessness the world has never seen.

It does not seem to this writer that the application of these statements to Antiochus Epiphanes and his desecration of the temple in Jerusalem is proper. While the Roman emperors were given the status of deity and accepted worship, they did not, insofar as this writer has been able to determine, oppose or exalt themselves "against" "all" of the heathen deities with their temples and altars. But "the man of lawlessness" was described as one who "opposeth and exalteth himself against all that is called God or that is worshipped" This kind of lawlessness the world had not seen in a Roman emperor.

Further, "the man of lawlessness" is described as "he" "that" "sitteth in the temple of God." The word "sitteth" is accurately chosen by the translators to convert the aorist (point action) infinitive **kathisai** in an intransitive sense despite the fact that the Greek text has the personal pronoun **auton** and may be given "he seats himself." It conveys the intransitive sense of "sitteth" because the personal pronoun in the accusative case limits the action of the verb showing that it (the personal pronoun) is the end of the action of the infinitive and does not pass it over to another object. The statement, therefore, states what "the man of lawlessness" presumes to do regarding himself and not what God does with him or approves and shows the arrogance of his lawlessness.

But observe that he seats himself in "the temple (lit. sanctuary) of God." The word "temple" in this passage seems to find its explanation in such verses as 2 Corinthians 6:16 ("we are a temple of the living God") and Ephesians 2:21 ("a holy temple in the Lord"). This being true the lawlessness of "the man of lawlessness" was to have been with specific reference to the church.

In the view of the writer "the man of lawlessness" finds its fulfillment in every significant particular in the Roman Catholic papacy. In reply to the Romanist objection that this can refer to only one person since the noun "man" is singular in number and has the Greek definite article prefixed, we would point out that the New Testament uses words in the singular modified by the definite article to stand for a number of individuals of the same rank, status, or character. Titus 1:7 states that "the bishop (**ton episkopon**) must be blameless." Romans 1:17 says that "the righteous (**o dikaios** - lit, the righteous one) shall live by faith." In both cases, the singular noun, modified by the definite article, is used to stand for a number of individuals of the same rank, status, or character. In 2 Thessalonians 2 the singular noun, man, is modified by the definite article and is used to stand for a number of individuals of the same rank, status, or character. These statements not only furnish an example of "lawlessness" carried to its logical conclusion but are a prophetic demonstration of the inspiration of the Bible.

At the time of the writing of 2 Thessalonians "the mystery of lawlessness" was "already" at "work (lit., working)."

See **Anomia**, page twelve



“Technicalities”

Kent Ellis

In a discussion with two “Jehovah’s Witnesses” the other night part of our differences centered around the presence of one word, the absence of another, and the tense of a third.



I pointed out to them that if the Bible taught their doctrine of a created Christ, they would not have found it necessary to insert the word “other” in Colossians 1:16, 17, making it say the Lord was himself part of that which was created. They claim their New Testament is a translation of the Westcott and Hort Greek text, which does not contain the “other,” nor does any other Greek text or English version known to me. Furthermore, this insertion makes their version contradict itself, because in John 1:3 it rightly affirms of Christ: “All things came into existence through him, and apart from him not even one thing came into existence.”

Later in our discussion one of these gentlemen asserted that each of the creation days was one thousand years in length. Being asked where he obtained this information, he replied: “One day with Jehovah is a thousand years.” He was soon apprised of the fact that he had left out the little word “as,” which gave a considerably different thought to the verse to which he referred (2 Peter 3:8), kept the first and last parts of the verse from contradicting each other, and saved us from having a “revelation” which was a riddle, due to God reporting things to us in a way we would not understand.

In a few moments the same “witness” testified that the seventh day of God’s rest it still in progress. It was noted for his benefit that this contradicted both his former statement about the days being a thousand years long, and the Genesis record, which says: “He rested (past tense) on the seventh day.” He replied that the world is full of people who know little about language, and that I had been dealing in “technicalities” about “one word” which common people could not understand. I got him to admit that he was a common person who could understand my point. I further reminded these gentlemen that a “technicality” of the one word not was the difference between what God said and what the devil said, between life and death in the beginning, and could be the same today.

At this point the other witness disavowed much of what his fellow-witness had said, revealed that he had a terrible headache, gathered up his books and partner, and went home.

Let us never forget that “every word that proceedeth out

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of the mouth of God” has its significance. And, “technicalities” such as the presence or absence, the meaning or form, the place or tense of a word make the difference between truth and error, understanding or misunderstanding the word of God. The mental effort and closer attention it requires to distinguish the “technicalities” will reward us with a better understanding of God’s word, and will safeguard us from delusions purporting to come from it. **End**

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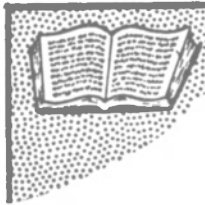
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An Unpopular Subject

Marlowe E. Strauss

The subject under consideration is unpopular because of attitudes prevailing, in many churches of Christ, regarding it. Many brethren hear teaching on this subject with indifference or unbelief as though it originated with man and reject it on that basis. The fact that many brethren fail to practice what God's word instructs them to, in this matter, is excused as "that preachers theory" when in fact it is the inspired word of God. Some brethren place the whole thing in the realm of "privilege and opportunity" rather than properly assigning it to "Duty and Obligation."



Failure to distinguish is due to lack of knowledge, not lack of scripture, of things which become duty when we come into Christ. Those outside of the Lord's Body have the opportunity and privilege of assembling, singing, giving and studying God's word with the saints; though sinners we do not discourage their attendance or participation in these things, neither do we solicit contributions from them. When one of these outsiders come into Christ; not only do these things become duty and obligation, but prayer and partaking of the Lord's Supper are added to the list.

If the command under consideration can be ignored or half-heartedly obeyed, any or all of those just mentioned can also; for the same spirit guided the recording and God originated them. Jesus, while here on earth, taught men that "My doctrine is not mine, but His that sent me" (John 7:16). He also taught, in verse 24 of the same chapter, "Judge not according to the appearance, but judge righteous judgment." We know that to judge righteously is to judge according to what God's word says neither stopping short or going beyond it.

No brethren of my acquaintance deny that gospel preachers can be supported from the treasury of the church; but do disagree as to whether they are obligated to support preachers, in what ways, amount of support, and whether the evangelist is "hired" to work "for" or with them.

Let us first consider this in a general way, then in specifics as related to the evangelist (local), and the evangelist engaged in gospel meetings (traveling) and the evangelist (missionary).

Does God's Word Teach It

If God's word teaches that we are to support gospel preachers; is it specific as to how, what amount, and etc., or, are we free to do what suits us in the matter? The apostle Paul, recorded this in 1 Cor. 9:14, "The Lord or-

dained that they which preach the gospel should live of the gospel." Lest any propose the word "should" means privilege or opportunity rather than duty and obligation; the same word is translated "should" in Mark 10:32 "and began to tell them what things **should** happen to him," Jesus foretelling his fate in Jerusalem. The same word is translated should, not once but twice in the same verse 1 Cor. 9:10, "... He that ploweth **should** plow in hope... he that thresheth in hope **should** be partaker of his hope." The questions Paul asks in the 9th chapter of 1 Cor. concerning the support of evangelists, are answered in the same chapter. Paul and Barnabas could forbear working (self-support) because it was their right. (Brethren feel, sometimes that the evangelists have no rights but this is not in harmony with God's word.) Paul makes it clear that they had the right to support even to be married and have a family and be supported in the preaching of the gospel. This was not an isolated case for we find the apostles devoting full-time to prayer and ministry of the word... Acts chapter 6 verse 4. That this was acceptable to their brethren is evidenced by their reaction recorded in verse 5, "And **the saying** pleased the whole multitude." Stop and think good brethren, How would you react to that statement if the evangelist who labors with you would say it today?? My brethren (generally) would say "That is not what we are paying you for" or "Not as long as you work for us, you won't." Why such reactions? Because most brethren think the evangelists are working for them instead of the Lord. Brother or sister, no (I repeat NO) evangelist can do your work or work for you. You can and "should" support the evangelist so he can devote his time to prayer, study of the Word and the Lord's Work.

In Gal. 6:6 Paul says, "let him that is taught in the word communicate unto him that teacheth in ALL GOOD THINGS" showing that communicating was to result from teaching. Perhaps brethren have misunderstood the word so let us read what the same writer says to the Philippian brethren, "No church communicated with me as concerning giving and receiving, but ye only" (Phil. 4:15). Communicating, in these instances, means support.

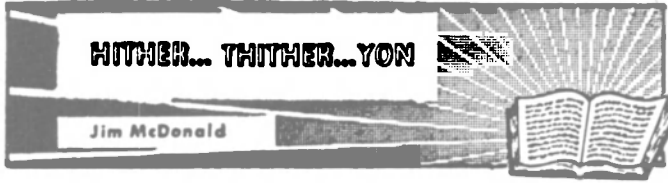
Paul refers to the Old Testament (Deut. 25:4) in 1 Cor. 9:9 and 1 Tim. 5:18 to illustrate that those who labor in the Lord's vineyard and harvest are deserving of adequate support, for their labor, as was the beast of burden. He certainly was not teaching that we must care for cattle but the preacher can "root hog, or die," as my father used to say. It is alright for brethren who work in factories to make good wages, but the preacher is overpaid if he grosses what factory workers net after taxes, social-security, retirement, and all insurance costs are deducted. Lack of funds is sometimes given as a reason for inadequate support, but the fault is two-fold, neither of which is a reason **but** rather an excuse. If God's word tells of one time that God accepted an excuse for failure I do not know of it. The two-fold fault is a subject for a later article.

The Evangelist (Local) I

This man is chosen by brethren to work with them in that particular locality, so he and his family (if he has such) move into the community (they become residents) and the evangelist devotes his time to the Lord's work

See **Unpopular**, page fifteen

Marlowe E. Strauss — Evangelist for the church in Lisbon, 425 E. Washington Street, Lisbon, Ohio 44432.



Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for *The Preceptor Magazine*, 1401 Epeley Street, Lufkin, Texas 75901.

Two were immersed at Main Street in Tustin, Calif. during April — Five were baptized during April at the Sixth Ave. church in Pine Bluff, Ark. — One was baptized in March at the Embry Hills church in Atlanta, Ga. — One was baptized during April at the 77th Street church in Birmingham, Ala. — Two were baptized during April at the Winchester Road church in Memphis, Tenn. — One was baptized during April at the Southside church in Pasadena, Texas — Three were baptized during March at the Valley church in Louisville, Ky. — Three were baptized in April at the North Freeport, Texas church — One was baptized during April at the Front Street church in Berea, Ohio — One was baptized recently at the Forty-sixth Street church in Fort Smith, Ark. — Eight were baptized in late March at the Manslick Road church in Louisville, Ky. — One was baptized in March at Red Bluff in Pasadena, Texas — Four were baptized in April at the Shively church in Louisville, Ky. — Twenty-Two were baptized in a March meeting tour into Vendaland (South Africa) — Two were baptized in April at the Ellettsville, Ind. church — Nine were baptized in a recent meeting in Glen Burnie, Maryland — One was baptized in April at the Union Street church in Bangor, Maine — One was baptized in April at the Main and Gay church in Glade-water, Texas — One was baptized in April at the North Main church in Vidor, Texas — One was baptized in April at New Hope near Hardinsburg, Ky. — One was baptized in April at the Wendell Ave. church in Louisville, Ky. — Three were baptized recently at the Calvert Street church in Wichita, Kansas — One was baptized in March in Bergen, Norway — One was baptized in March in Corrigan, Texas.

Billy Moore held a March meeting for the Calvert Street church in Wichita, Kan. — He held an April meeting at Big Flat, Ark. and a May meeting at Macon, Missouri. He holds a May-June meeting for the Ozark, Ark. church (Etna) — In the Louisville, Ky. area April meetings were in progress at Eastland, **Ben Shropshire**; Gardiner Lane, **Don Bassett**; Preston Highway, **A. C. Grider**; South End, **Donald Townsley**; Shively, **Cecil Willis**; May meetings were in progress at Express-

way with **Ed Harrell** preaching. **Aude McKee** held a mid-May meeting for the Shepherdsville, Ky. church — **John Clark** held a late May meeting for the Clarksville, Ky. brethren — **W. L. Wharton** held an early May meeting for the Greens Bayou church (Houston) — **L. R. Hester** held an early May meeting for brethren in Alta Loma, Texas — **W. R. Jones** held a May meeting for the Austin Street church in Rosenberg, Texas — **Oliver Murray** held a mid-May meeting for the Lang Road church in Houston — The brethren in La Porte, Texas (16th Street) held a mid-May lectureship — The Chandler Road church in Tyler, Texas had an April-May lectureship with **Bob Love**, **James Trigg**, **Ron Lloy**, **Charles Boshart**, **Ronald McRay**, **O. J. Swinney**, and **Hayes Reneau** all preaching. — **Arnold Hardin** held an early May meeting for brethren in Ferris, Texas — **Johnie Edwards** held a mid-April meeting for brethren in Plainfield, Ind. — **W. L. Wharton, Jr.** held a March-April meeting for the House and Lee Street church in Alvin, Texas — Brethren in Glen Park, Ind. held a mid-April meeting — **Morris Norman** was in a mid-April meeting at Fredericktown, Ohio; **Cecil Willis** held a late April meeting at Tallmadge, Ohio; **Robert Jackson** held an April-May meeting at Bedford, Ohio and **Earl Robertson** held an April-May meeting at Paradise View Rd. in Mansfield, Ohio — **Jere Frost** held a late Apr. meeting in Corinth, Miss.

J. F. Dancer was in an April-May meeting at Dan Ridge, Ky. — **Dick Blackford** held an April-May meeting for brethren in West Memphis, Ark. — **J. F. Dancer** was with the Saltillo Rd. church in Tupelo, Miss. in May — In Georgia the Roosville church had a mid-April meeting with **Ed Brand**; the Power's Ferry Road church (Atlanta) held a mid-April meeting with **Billy Ashworth** — **David Tant** was at Albany in late April and the next week David was at Valdosta — **Calvin Allen** held an early May meeting for the Mableton brethren — **Glen Shaver** held a May meeting for brethren in Taylors, S. C. — **David Tant** was in a late May meeting for the McRoberts, Ky. brethren — **J. T. Smith** held a late April meeting for brethren at Sixth Ave. in Pine Bluff, Ark. — **Fred Stacey** held a mid-April meeting for the South College Rd. church in Laf-

ayette, La. — **Bob Owen** held a May meeting for the Arch Street church in Little Rock, Ark. — **Fred Stacey** held a May meeting for the Fordyce, Ark. brethren — The Main Street church in Tustin, Calif. have an early June lectureship with **Floyd Thompson**, **Glen Lovelady**, **Ralph Reese**, **Ronald Lovelady**, **Larry Davidson**, **John Butts**, **Tom Baker**, **David Sittin**, **Ted Beever** and **David Watts** preaching — **Hoyt Houchen** held an April-May meeting for the 6th and Mereditry church in Dumas, Texas — **A. W. Goff** held an April meeting for the Pleasant Valley church in Amarillo, Texas — **Truman Smith** held an April meeting for brethren in Maynesburg, Pa. — **John Clark** held an early April meeting for the Evendale, Ohio church. Three were baptized during the process of the meeting. — **R. C. Welch** held a mid-April meeting for the Oakdale church in Tuscaloosa, Ala. — **Howard Miller** held a mid-April meeting for the El Reno, Okla. church — The church in Mustang, Okla. had a late April lectureship — **Glen Melton** held an Apr. meeting for the Humble, Texas church — **Bob Franks** held a late April meeting for the Hackleburg, Ala. church — **Bill Cavender** held a late April meeting for the College Park church in Deer Park, Texas — **Bob Crawley** held a mid-April meeting for the West End church in McMinnville, Tenn.

Kenneth Hirshey, 5007 Wyaconda, Hannibal, Missouri 63401: "Anyone knowing of contacts in Omaha, Neb. or Council Bluffs, Iowa please send names and addresses to me by first class mail which will be forwarded to me in Omaha, Neb. when I move there in May. There is not a sound congregation meeting there and I intend to start one after I arrive."

Richard W. Terry, Rt. 1, Box 180, Steens, Mississippi: "I will be moving as of the last of June of this year to work with the Needmore church in Haleyville, Ala. I follow brother John Swatzell who left after 7 years to work with the Washington Avenue church in Russellville, Ala. I am presently working with the Woodlawn church in Steens, Miss. 10 miles N.E. of Columbus. The church here is now looking for a preacher to move on or before July 1st. They can provide \$150.00 and a 3 bedroom house with den. Other than that the preacher will have to bring his support with him. However, I am willing to recommend that the churches that are presently supporting continue to support the preacher that moves to work here. For further information please write to brother W. B. Logan, Rt. 1, Box 180, Steens, Miss. 39766."

A personal Note of thanks is due **Carl Allen** for standing in and writing my column last month. A long standing battle with ulcers culminated in surgery. Thanks to all who called or wrote to inquire of my state of health. We are doing fine. — Jim McDonald

The Holy Spirit's Work In Conversion

John 3:5; 16:7-11

Proposition: Conversion is effected by Holy Spirit through the Word of God only.

Conversion Involves Heart

Matt. 13:15; 18:3; 7:13-14

Mk. 2:8	Intellect	Belief Rom. 10:10
Matt. 22:37	Emotions	Repent 2 Cor. 7:10
Rom. 6:17	Will	Baptism Acts 10:48

Examples:

1. Pentecost - Acts 2
2. Samaritans - Acts 8:4-13
3. Ethiopian Eunuch - Acts 8:26-39
4. Saul - Acts 9:1-9
5. Cornelius - Acts 10, 11
6. Lydia - Acts 16:11-15
7. Philippian Jailor - Acts 16:16-34

Word of God - Sword of Spirit

Eph. 6:17

1. Converts - Ps. 19:7
2. Seed - Luke 8:11
3. Draws - John 6:44-45
4. Called - 2 Thess. 2:14
5. Faith - Rom. 10:17
6. Begotten - 1 Cor. 4:15
7. Born Again - 1 Pet. 1:23
8. Purified - 1 Pet. 1:22
9. Sanctified - John 17:17
10. Saved - James 1:21

Don't Resist - Acts 7:51; 5:32-33

-- Danny Brown

DEATH OF MAN _____ (Continued from page one)

What is even more alarming is to find an encroachment of this "dead generation" upon the sacred precincts of the Lord's churches. Neither the young nor the old among "us" are immune. "We" are alarmingly infected and the disease spreads. This poses for "us" a serious problem. Shall we sit idly by while ruin overtakes us, or shall we man the barricades and fight? The latter course is our only choice. Where shall we begin? Let each Christian examine the ground on which he stands. Is it "holy ground?" What about the reality and vitality of your personal faith? Dead faith never produced living faith in others. What about the consistency of your own practice? Do you pay lip service to principle and morality and act on the basis of expediency and sensuality? Hypocrisy has never given birth either to principle or morality in others. Having thus "taken heed to ourselves," we will be ready to concern ourselves with others. Having rededicated ourselves to a living faith and a consecrated life, let us unashamedly lift high the "sword of the spirit, the banner of truth, and the shield of faith" and meet the enemy head-on. One does not compromise with a mortal foe nor dally with an infectious plague. Let us identify plainly and meet squarely in deadly combat the corrupters of the faith and morals of our time in the home, in the school, in the government, in the churches. **End**

EDITORIAL, Problem Among Us _____ (From page two)

true of some who desire to be elders: the only qualification possessed is the desire for it.

It is possible to spread ourselves too thin, with reference to the number of congregations in a given area, by starting more than are needed and can adequately be supported. In a given area, as sometimes happens, there are several small churches in close proximity, the members of which believe and practice the same thing. None of them have adequate financial support for the preachers and they are dependent upon brethren in other places to keep the struggling work going. Much money has been poured in some places with disappointing results. It does seem the part of wisdom for brethren to remain in a church until it has reached the point of self-sustenance before other churches in the immediate vicinity are established at the expense of and to the hardship of the church from which they go out and find themselves with the problem of erecting a building, supporting a preacher and all the other things needed for the beginning of a new work.

Brethren, let's be careful and think it through thoroughly before we rush into beginning a new work from either (1) wrong motives or (2) before there is a visible need for such a new work. **End**

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"purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." As we are now privileged to be under the King of kings, there should be nothing in our homes that will defile. Fathers can shield their children from this danger.

At a time when discipline of the sex drive is no longer in force and when our culture scorns "traditional morality," we need at the head of homes men who will uphold God's plans for the proper care of the body as the dwelling place of the Holy Spirit. By a clean, pure life a father can teach their children the sacredness of the God-given body and that God has a lofty purpose for its use. The need is for strong, well-disciplined men who can say to the temptress, as did Joseph: "There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife. How can I do this great wickedness and sin against God?" Many today who are untaught in God's Word are teaching that there are no inhibitions to satisfying natural desires in any way one sees fit. One must guard his children against such influence of Satan.

At the present time, it seems to be characteristic of social life to look freely "upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." They are not observing this warning: "At the last it biteth like a serpent, and stingeth like an adder." At such a time as this, children need strong fathers who can make wise choices in the many problems that confront them. They need to grow in faith and knowledge of God's Way of Life. They must discipline themselves to choose as did Moses: "rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season." A Godly father must cultivate the courage to say "NO," when no is the right answer. How may one always know the right answer to various temptations that may arise? Jesus demonstrated the answer to this as recorded in Matthew 4 when He answered every attempt of Satan with: "It is written." Fathers and husbands will be confronted with many problems, some of his own, and others relating to members of his family over whom he is head. He must be able to say, "Thy Word have I hid in my heart, that I might not sin against thee" (Ps. 119:11).

to be continued

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without God and thus without hope in this world—just as were the Gentiles before Christ. The identification of one belonging to Christ is suspended on the dual condition enounced by Paul to those in Corinth who were party-minded: "Was Paul crucified for you; or were you baptized in the name of Paul?" (1 Cor. 1:13). I daresay there has lived no one, save the Christ, who is worthy of greater veneration than the apostle Paul; yet, as setting forth the inappositeness of one being "of Paul," he very summarily impeaches such pretensions by this two-fold question. No one, then, properly, can claim to be "of Christ"—which the term Christian denotes—except that Christ was crucified for him, and therefore such an one has been voluntarily

submissive to the will of Christ in being baptized in His name. And no one can be baptized "in the name of Christ" without being baptized for the remission of sins. Consequently, none but sinners can become Christians. No one can truthfully say he has been "a Christian all of his life," or, that he has "been raised in the church," for none are in the church but the saved, and the saved in their totality comprise the whole community of Christians.

Being a Christian identifies one as a subject of Christ, and thus wholly committed to doing His will. Christ stands related to the Christian as the king to the subject, as the Lord to the ruled. No statement more fully epitomizes the true position of the Christian than the self-description of Paul: "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Being a Christian reflects the only tenable purpose in one's life on earth. To be born into this world is not an act of self-determination, but how one lives here is; and to live other than as a Christian is to deny all reason and justification in being.

More than a hundred years ago James Challen wrote in Lard's Quarterly an article on, "The Christian Name," in which he said: "I well remember an argument offered by a certain dignitary in the Elkhorn Association, why he would not accept the name of Christian, and part from that of Baptist. A resolution had been offered in the grave assembly, by Doctor Fishback, to the effect, that the churches represented in it, should lay aside the name of Baptist, and adopt that of Christian. It met with bitter opposition and was lost. And the chief argument against it, was offered by the person to whom I refer, who said: 'I know I am a Baptist, but I do not know I am a Christian.' This was candid, and ingenious, if not ingenuous."

It is very evident, then, that one can be a Baptist **without** being a Christian, and equally obvious that one can be a Christian without being a Baptist; hence, why make the choice of being that which does not identify one with Christ, rather than that which does? Too, however unwittingly, to profess being anything other than a Christian by wearing a name of human origin is to be guilty of a disparagement of the Christ, and thus impious in its character.

A Christian is one who actually reposes trust in Christ as his Savior and Redeemer, and expresses his trust by being wholly agreeable to having Him direct his life. It, too, is a trust and reliance in Christ to redeem his body from the bondage of corruption, and to deliver him into the glorious liberty of the sons of God, to transform this corruptible into the incorruptible, yes, to change this vile body into the likeness of his own glorious body by the working of the power whereby he is able to subdue all things unto himself!

The Christian, then, is one whose interests in life extends beyond the present, and reaches out to the endless future. It is this long view which enables him to esteem the present afflictions, of whatever form they are, to be light and temporal—of short duration—in comparison with the eternal weight of glory Christ has vouchsafed to those who are his. If one is Christ's, then he is an heir of the promises. He is one who can enter fully into sympathy with

the appeal of the apostle to steadfastness and perseverance in serving the Lord, forasmuch as he knows his labor is not in vain in the Lord. All labor with which one fills his life's years are wholly in vain out and apart from Christ, which is equivalent to saying every life, of all responsible creatures, is futile, vain and a failure if lived other than as a Christian.

There exists every reason of an intelligent quality for being a Christian; revelation supplies the directions and motives for being, and the enlightened intellect and pliant heart responds fully to the rational and affectionate motives furnished. More than a Christian no man can be; less than a Christian no man should be. "Let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other man's matters. Yet if any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf" (1 Peter 4:15).

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us" (Rom. 8:18). **En**

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ANOMIA (Continued from page six)

The word "mystery" does not refer to something incomprehensibly puzzling but rather something hidden or secret. That which is hidden or secret and is "already" working is the "lawlessness" with which this context is concerned. Apparently, traces of this lawlessness, seemingly detached from and unrelated to each other, parts not recognized to be constituents of a whole, were insidiously and incipiently functioning. Let this be understood about "lawlessness": It is deceptive and works against restraint by working in secret or undercover. It accomplishes this, in part at least, by its elements functioning separately until the proper time has come when, adroitly and common purpose, they link up to be known in their composite identity. Neither in religion nor in politics has the world learned this lesson.

When 2:8 states that "then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of his mouth and bring to nought by the manifestation of his coming," the word "lawless" translates **anomos** rather than **anomia**. Both terms convey essentially the same idea with the difference being that **anomia** is the noun and **anomos** is the adjective. (Note: Our initial article in this series said, "The word **anomia** is classified as an adjective..." This is a mistake arising from some confusion in our research notes. **Anomia** is a noun.)

No sooner has the revelation of "the lawless one" been introduced in the inspired statement than an immediate reference is made to his ultimate fate. "The Lord Jesus shall slay" him "with the breath of his mouth and bring" him "to nought by the manifestation of his coming." This is done, doubtless, even before preceeding with the rest of his description in order to dilute the reaction of the Thessalonians to the revelation of such a one and to serve as comfort and consolation regarding him.

In "the man of lawlessness" we find the logical full-blown issue of **anomia**.

II. Use Of Anomia In 1 John 3:4

"Everyone that doeth sin doeth also lawlessness; and sin is lawlessness."

This verse appears in a context where John is showing the incompatibility of sin with being "begotten of" God (1 John 2:29). It is the antithesis of "everyone also that doeth righteousness (2:29). From it significant things are learned regarding sin.

Observe, first, that sin is something that one "doeth," an act. It may be done either physically or mentally. "He that believeth and is baptized" (Mark 16:16) refers to obedience mentally and physically. "...he that disbelieveth" (Mark 16:16) refers to mental disobedience wherein one has rejected the gospel.

Sins of omission are included in this definition. James's statement is illustrative. "To him therefore that knoweth to do good, and doeth it not, to him it is sin" (4:17). One knows but refuses to do. This act of refusal is sin.

Since sin is an act, and an act cannot be inherited, sin cannot be inherited.

Note, further, that this text says that "sin is lawlessness (anomia)." Rendering literally, the statement is "and the sin is the lawlessness." In this case, the position of the definite article is significant. The definite article appears before both the subject and the predicate of this clause. Ordinarily, the predicate noun does not take the definite article unless there is a special reason for it. Here its function is to point out the essential identity of the predicate "lawlessness" with the subject, "sin." In the case of this clause, the "is" equals "is equivalent to." These characteristics cannot be made specific and exclusive and all such limitations miss the mark. Roman Catholic theologians say it is mortal sin as distinguished from venial sin. Others say that the passage refers to knowing and/or willful sin. These suggestions are out of place here as the point of the text is not the kind of sin nor the way in which sin is done but rather the actual doing of sin itself. Sin—of whatever kind—is lawlessness.

III. Summary

In our study of the word **anomia** we have studied, not all but a representative number of passages in the New Testament which show clearly its sense. We have found:

A. The English terms used to translate **anomia** (iniquity, lawlessness) emphasize acts in relation to law. Both terms emphasize lack of legal sanction for the act or acts done, and that the performing of the acts is without rules (law) laid down by God. Whether one functions in opposition to the law or outside the provisions of the law, he is guilty of **anomia**.

B. Iniquity (**anomia**) is doing something other than the will of the Father.

C. Iniquity (**anomia**) involves a disposition that is opposed to "observing divine and human laws."

D. Iniquity (**anomia**) causes a decrease in obedience to keeping the commandments of God and in love for those who keep his commandments.

E. Iniquities (**anomia**) are deeds of which we can be divinely forgiven.

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Evangelist, Ronald V. Lehde
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James Lovell, Jr., Evangelist

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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
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ALVIN, TEXAS

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Wed. Bible Study 7:30 P.M.

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Church of Christ

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Joe D. Scarborough, preacher
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BEAUMONT, TEXAS

Church of Christ

720 Major Drive

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Morning Worship 10:00 A.M.
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Wed. Bible Study 7:30 P.M.
Evangelist: Danny Brown

BRYAN, TEXAS

Twin City Church of Christ

3610 Plainsman Lane

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Wed. Evening 7:30 P.M.

Kent Ellis, Evangelist

Phones: 846-4515, 823-0877, 846-4987

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R. D. Simmons, Sr., Evangelist

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West Side Church of Christ
6110 White Settlement Road

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Morning Worship 10:30 A.M.
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Evangelist: Harold Fite
Phones: 795-9731; 792-4155

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Second and Tamarack

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Morning Worship 10:20 A.M.
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Wednesday Evening 7:30 P.M.
Joe Fitch, preacher

SAN ANTONIO, TEXAS

Church of Christ

1226 Highland Blvd.

Bible Study 9:30 A.M.
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Wednesday Evening 7:30 P.M.
Evangelists: Stanley J. Lovett;
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—See Next Page For More Listings—

Directory

Continued from preceding page

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 Bill Haynes, Preacher
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 Wednesday (Ladies) 10:00 A.M.
 Wednesday 7:30 P.M.
 Donald Willis, Evangelist
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H. Lawlessness (anomia) in the full maturity of its logical extent, is opposition to all deity with the correlative claim of deity.

I. Lawlessness (anomia) and sin are equivalent. To do sin is to do lawlessness.

It is emphatically necessary that we allow God to regulate us by his law rather than to regulate ourselves in spite of his law for this is anomia and it is fatal to our soul.

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UNPOPULAR (Continued from page eight)

with the saints in that area. His expenses are as great as any other saint in providing food, clothing, and all other necessary things. His car and clothing (his own clothing) expense is usually greater than most members because suits cost more than laborers work clothes and he uses his car, in the work, as much as ten times what most brethren do. His house and even his utilities may be furnished (mine are furnished by my good brethren) but the increased cost of hospital and nominal life insurance offset those benefits when added with the full cost of social security and increases in car and furniture insurance. To be without some protection is foolish for very few evangelists could replace any uninsured major appliance, or car, or pay a typical hospital bill without his family suffering for two or three years. But the first item on his budget has not been considered, yet, his contribution represents a factor not usually taken into account by those who judge his worth in the local church. If brethren were as afraid of not giving enough as preachers are and would truly give as prospered, there would be no need for these articles. Figure what your preacher has after contributing, and caring for normal week to week expenses; then check

to be certain. The result will shock most good brethren. For many preachers are going in debt to do the Lord's work.

In some cases this may rightly be due to poor management but more likely it is due to insufficient support. When brethren are able to do what the evangelist does on the same amount of money and not go in debt, and when they do it as a way of life rather than to "show that preacher," the evangelist will be supported more generously.

When brethren know they are equating the preacher with themselves, they need to increase his support then. Next week, next month, or next year is not soon enough to repent of any sin. If God will overlook the sin of inadequate support of evangelists, there is no other sin that will keep men out of heaven.

The lack of cooperation in most phases of the Lord's work is the second most common discouragement the local preachers suffers. He presents what God's word says about the work of the church, and brethren ignore the teaching. To build up the church, the preachers tries to encourage members to do their part and is met with such replies as: I am too tired after working all day... I am too busy... That is your job... or preacher, you can take care of that. This is the sin of omission, one which many brethren take with them into eternity; unrepented of. That brethren, guilty of these sins, think they can stand justified before their fellow-man, brethren, and above all God... in this world and is the judgement — is unbelief. The sin of unbelief prevented Moses from entering the promised land ("Because ye believed me not," Numbers 20:12), yet brethren today think they can escape the wrath of God for the same sin.

Finally, as you consider these things, try to figure how the preacher will ever be able to replace worn-out furniture, appliances, clothing and car after paying all other expenses; on the amount of support he receives. He is unable to replace these items without time payments in amounts which he can not afford. (Continued next month)

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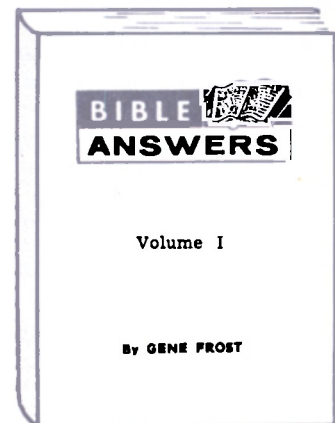
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The Test Of Truth

"Neither human applause nor human censure is to be taken as the test of truth" (Richard Whately). Truer words than these were never written. Yet, these tests of truth are all but universally accepted as valid; particularly is this true in the realm of things religious. Millions subscribe (some wittingly and some unwittingly) to the ancient maxim, "Vox populi; vox dei - the voice of the people is the voice of God."



In the realm of the physical and material, truth can be determined by demonstration; it is experimentally verifiable.

In the realm of the spiritual, such is not possible. As a result, many people reject all transcendent values that are authoritarian in character. To them, truth in this realm is as variable as the needs and experiences of men. Each man thus becomes his own judge and jury, the final arbiter of his own conduct. There is no objective reality or final truth to be recognized and respected, There are only two criteria. (1) Is it subjectively fulfilling? (2) Is it pragmatically applicable? Does it satisfy the individual in those matters that are of ultimate concern to him? Is it practical and workable in a given situation?

People who accept views as those suggested in the previous paragraph find themselves confronted with the problem of chaos created by every man seeking to "do his own thing" without regard to the views, rights, and feelings of others. A thing might be subjectively fulfilling to one

individual and abhorrent to all others with whom and among whom he has to live. Absolute liberty, in such case, becomes impractical and unworkable. To circumvent the conflicts which inevitably arise in such situations, recourse is had to the "vox populi; vex dei" rule, the test of "human applause and human censure." What is by the majority applauded becomes right and what is by the majority censured becomes wrong.

This solution of the matter also has its problems. There are always minority elements in society who are unwilling to subject themselves to what they conceive to be the tyrannical imposition of the will of the majority when their will in the matter rests on no higher authority than their own fallible judgment. So that which is born as an answer to the imagined "enslavement of authoritarianism" itself becomes authoritarian and subject to the same censure which gave it birth.

The only sensible, practical, and workable solution is to recognize the fact that spiritual values are transcendent. Being transcendent in character, they must find their origin in Divine Revelation. They must have an authoritarian basis. The only problem connected with this view of the matter is identifying this "test of truth." Christians believe

See **Test of Truth**, page ten

VOLUME 20 JUNE, 1971 NUMBER 8

In This Issue

Editorial, Discipline, Stanley J. Lovett	Page 2
Truth and Freedom, W. L. Wharton, Jr.	Page 3
Our Homes — Tommorrow - II, Irene Sowell Foy	Page 4
Was Man Created For Eternal Punishment?, Leo Rogol	Page 5
A Crown For You, Donald R. Givens	Page 6
Greek Studies, "Eis," Charles Boshart	Page 7
Inspiration (2 Tim. 3:16-17), Carl Allen	Page 7
Hither . . . Thither . . . Yon, Jim C. McDonald	Page 8
Chart Sermon, Some Dangers of our Age, James Trigg	Page 10

James W. Adams — Evangelist for the Prueitt and Lobit church, 600 W. Lobit, Baytown, Texas 77520.

The Preceptor Magazine

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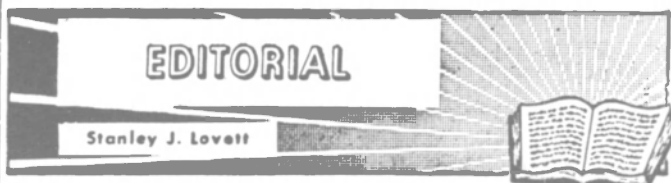
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Discipline

An interesting document came to our attention in the home of Geddes Ray Smith of Snow Creek, North Carolina, while in a meeting at Marion where Thomas J. Elliott then preached. Apparently it was written by John David Howell, Snow Creek, N. C., cir 1860. The North Carolina Historical Society has requested the paper be deposited in the state archives. Here it is.

"3rd. We argee to re-establish our Sabbath school in this church and have appointed brother J. D. Howell as Superintendent.

"2nd. Read the reference against James Howell and he appears and answers that was several persons at his home on Christmas a quilting and playing the fiddle and a play and singing but no dancing. And he was asked if he would put the fiddle away and he refused and the church says that she will not tolerate any member keeping a fiddle and tolerate such practices among her children and after much labor with the brother we agree to wait one month and see if the brother will be reclaimed and he promises to come to our April meeting and report whether he has put away the fiddle or not."

Historically, it is interesting to note it was written just prior to the terrible fratricidal conflict known as the Civil War (1861-65), although no intimation of such appears in the minutes. But it does give a fleeting glimpse into some of the conditions of society and religion in that section then.

Although interest in their "Sabbath school" had so diminished it no longer existed, they did agree to re-vitalize it. Even though such concepts as "Sabbath school" and "appointed... as Superintendent" indicate sectarian concepts, we have no way of knowing what opportunities they may have had with reference to New Testament teaching.

It is commendably evident they were quite concerned about what they conceived to be worldiness and took measures to rectify the situation as they saw it. It is clear there was no dancing at James Howell's house of Christmas but there were "several persons at his house on Christmas a quilting and playing the fiddle and a play and singing." Then "the church says that she will not tolerate any member keeping a fiddle and tolerate such practices among her children." They did not understand divine authority any better than many today. Their appeal was to what the church said rather than what the New Testament taught. But they were concerned about their brethren.

Like many today they had improper concepts of the church. They viewed the members as "children" of the church; the "church" was one thing, the "children" another. They did not understand "the children" are the church. Even

(Continued on page ten)



Truth and Freedom

"Ye shall know the truth and the truth shall make you free" (John 8:32) and, "If therefore the Son shall make you free, ye shall be free indeed" (v. 36).



Men are free in proportion to the number of spheres of obedience that they can fill. Laws are not shackles to impede, but tools and harnesses to assist human force. The peculiarity of our early ancestors was not that they loved liberty—everything in heaven, and on earth, and in the seas does that; but that they discerned the royal fact, which others missed who threw off law to find liberty, that by taking on law men are free. Obedience to God's law is the highest liberty to which humanity may reach. This is essentially what is meant by James when speaking of "the law of liberty"; not a freedom from law altogether but by submission to the will of God which itself leads to freedom from the tyranny of sin which comes about by a disobedience to God from which there is no forgiveness. There can be forgiveness for sins only by and through that revelation of God's will that is manifested through Jesus Christ. By sincere efforts on the part of man to know and conform to that will he may be cleansed from his sins by the blood of Christ. Otherwise, since all men are sinners in consequence of disobedience to God (1 John 3:4; Rom. 3:23), men are in the power of Satan through their disobedience to God. Hence both revelation (John 8:32) from Jesus and freedom from sins (John 8:36) are the grand realities of the Christian.

Rules are of the nature of mechanical arrangements that are dependent upon facts, time, and seasons; and they are designed to help the physical side of the human mind. They are to men, what walking-chairs are to babies, designed, not to take the place of their legs, but to teach them how to use their legs, and which they will shove aside as soon as they have learned the use of their legs. As long as individual men or societies of men need, and cannot get along without rules and specifications, which say that certain things must be done on particular days, or in specific fashion, so long they must have them; but rules should lead to principles.

I never would steal, even if there were no laws against it. You might unlock your safe, and throw your keeps into the sea, and I would not take your money. I refrain from stealing, not because I am afraid of the law or jails, but because I am honest. It would hurt me more than it would you, if I were to steal your money. Therefore, I have "outgrown" the command, "thou shalt not steal"; it has

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

no application to me, thanks to a godly father and mother and a host of good teachers and the directives of God's will. I am, in this respect freed from the bondage of that law: I fill it without a sense of obligation, but from a regard for principle and out of freedom of will.

A little liberty in men may be dangerous. In that event, give them more. It is said that a little learning is dangerous. Indeed, a little learning is, but the remedy is in obtaining more. A little intelligence is not dangerous; there is a difference in intelligence and learning. A little intelligence is safe; and a little more is safer; a little more still yet safer; the more a man has of it the safer he is. For intelligence does not consist in the facts that a man knows: it consists in the power of knowing. And so it is in the power of liberty. Liberty is meant for man; and man is meant for liberty; and the more you can make a man understand of the law of God the more you can drive him up to a full obedience to, and use of, that law that is given by divine revelation, and the safer a man becomes.

A law that does not reach the acceptance of the man and which has no public sentiment behind it, or without active good will on the part of the people, is like a gun with no powder in it. Though it be a good law, even a divine one, it is useless to that individual or society. **End**

New Congregation in Greensburg, Ky.

On December 20, 1970, a new congregation met for worship for the first time in a rented hall in Greensburg. This faithful group found it necessary to withdraw from the factious element in the Greensburg church and was forced to leave the church building. The lock was even changed to prevent any of us from entering the building.

At that first meeting in December, 24 were present for worship. These brethren are filled with zeal and are very active in the work. Every one who is present on Sunday for worship is also present for mid-week Bible studies, which is an indication of their spiritual strength.

I continue to work with these brethren, although I also preach for the good church at Cyclone, Ky. Because of this schedule, our services at Greensburg are as follows:

Sunday:

Bible Study -----2:00 P.M.

Worship Service ----3:00 P.M.

Thursday :

Bible Study -----7:00 P.M.

If you are passing through Greensburg we heartily welcome you to meet with us. We are temporarily meeting in the dining hall of the American Needlecraft Company located on Industrial Road. For further information call: 932-5252 or 932-7371 (area code 502). —Leo Rogol

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Our Homes — Tomorrow II

Many people hesitate to anticipate a view of our homes tomorrow because they know present day conditions are not conducive to minds directed by lofty purposes, aided by a high sense of values. All are aware that characteristics of today's world are: restlessness, permissiveness, change from God's order for man, "covetousness which is idolatry," men "lovers of their own selves," "disobedient to parents," "high-minded, lovers of pleasure more than lovers of God," and gross disrespect for the Word of God. Although the outlook is discouraging, one may find courage from the following words from Longfellow:



Till the tired heart shall cease to palpitate."
Ah, nothing is too late,

How May We Be Assured Of Good Homes Tomorrow?

A home is not merely four square walls. It is a place where character is built, for every wise woman "buildeth her house while the foolish plucketh it down with her hands." An unknown writer said wisely:

"The beauty of the house is order;
The blessing of the house is contentment;
The glory of the house is hospitality;
The crown of the house is godliness."

The Holy Spirit, through the writing of Jeremiah, issued this warning: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong."

"At home" is a place where a child should enjoy peace, rest, and a feeling of security. His spiritual nourishment should always be that which results in growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ." From the Word of God one learns that his parents are they who are to feed him day by day on spiritual food as consistently as they feed his physical food. They do this in order that his feet may be planted in the narrow way and that he may be "faithful unto death."

Parenthood A Sacrifice

Parents who are Christians will manifest the same type of love which our Lord defined in speaking to His apostles: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." How did He manifest His love? The answer is: In sacrificing Himself for the greatest good to man. A

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.

home will be a happy place when the parents love their children to the extent of **giving themselves** for the good of their children, making them "fit for the Master's use." Study the pattern of the home life of Jesus of Nazareth as recorded briefly in Luke 2:51, 52: "And he went down with them, and came to Nazareth, and was subject unto them." His parents so lived that he had respect leading to obedience to them. Permissiveness was not a part of that home. What was the result? "And Jesus increased in wisdom, and stature, and in favor with God and man."

Children are young and under the parental roof for a very brief time. During the period while they are at home See **Our Homes**, page eleven

5 - Day Vacation Bible School

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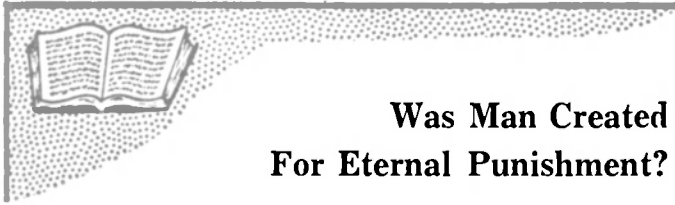
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Was Man Created For Eternal Punishment?

Leo Rogol

The fool, who says, "There is no God" (Ps. 14:1), will often ridicule the man who believes in the eternal existence of God as the Creator of life. He thinks that one who believes that man was created by a divine Being is confronted with his own self-made dilemma: **Why did God create man only to destroy him eternally?** If God is the creator of man, then why did he destroy His creation in the flood, in various judgments, and finally, why the universal judgment at the end of the world? If God, in His foreknowledge saw the universal destruction of mankind in eternal horrors of unspeakable punishment, why did He create man in the first place? Since man was not brought into existence by his own choosing, then he was only created to face a wretched destruction without the exercise of his own free will. He did not ask to be created, nor did he establish his destiny in destruction. What diabolical scheme was there in the mind of a God who created man for such a purpose or destiny?

The atheist believes that the materialistic concept of the nature of man is far more comforting than the dreadful expectation of eternal punishment. At least the atheist's misery ends at the grave, but if there be a God, and he has power to punish man, then man's misery only begins AFTER the grave. The fact is, materialism offers no hope whatsoever beyond the grave. The believer is offered comfort in his sufferings in life through hope and needs not to face eternal punishment.

The atheists, in his arrogant, evil pride, boasts that science produces materials and products for man's good, and therefore, man's hope lies in his own ability to produce his good without dependency upon any higher power to answer his needs. He thinks he can point to his inventions and achievements and boasts of the great strides he has made in advancing his standard of living. (Yet all his accomplishments do nothing to provide for eternal life.) He is blind to his own dilemma. With his advancements toward an improvement of life, he now faces the danger of greater threat to his environment and future than any preceding generation. Our present alarm over ecology, global destruction by nuclear power, rivalry among nations, social, moral disintegration only prove that man, with all his scientific technology and discoveries, in reality made progress toward destruction of his own making? If "THINGS" science has created are the achievements to be gained, then why, in the midst of abundance of "things" are we witnessing more emotional, mental upheavals,

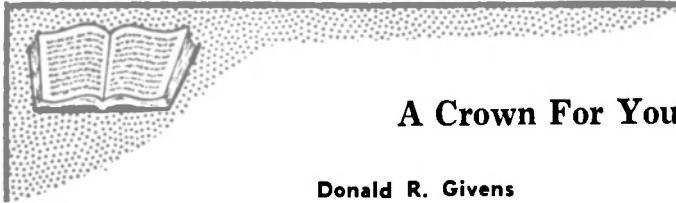
Leo Rogol — Rt. 4, Box 12-D; Greensburg, Kentucky 42743
Marlowe E. Strauss — Evangelist for the church in Lisbon, 425 E. Washington Street, Lisbon, Ohio 44432.

more frustrations, anxieties, bewilderments, than ever before? The atheist has miserably failed to demonstrate that his denial of God makes him superior to the "foolish things of the world" that God chose to "confound the wise" and "things which are mighty" (1 Cor. 1:27). Truly, the environment that man has created by his reckless violation of natural laws, as well as his abandonment of moral and spiritual laws which have led to the deterioration of our social structures, stand as a tragic monument to the futility of man's boast of his self-sufficiency, his denial of God as Creator and Lawgiver. He has failed miserably to prove that he is superior in his rejection of God to the one who believes in Him. He suffers calamities and fears in life without any hope of something better beyond His earthly existence.

God created a perfect man and everything perfect for his well-being. At the end of his creative activity, "God saw everything that he had made, and behold, it was very good..." (Gen. 1:31). When God created man, the record informs us, "And God **blessed** them, and God said, be fruitful and multiply and replenish the earth" (1:28). In Rev. 4:11 we find the purpose for which God created all things: "for **thy pleasure** they are, and were created." It was not for an evil pleasure, to simply destroy man, that God created him. We have already learned that, when God created man, He did so to **bless** him. Hence, the destruction of man is despite, or contrary to the will of God. It was not God who tempted man to sin; it was Satan. The curse was pronounced upon man for transgression, but God was not the originator of evil, hence he who originated evil is, therefore, guilty of the curse for transgression. God did not create man for the purpose of being cursed, but rather, for the purpose of being blessed.

The wonderful love of God was already made known in the opening chapter of the Bible. Notice, that each act of creation began with "And God said..." and what He said, "it was so." But now we come to the crowning glory, the masterpiece of creation—man! It is as if there is a **pause** in the work, or activity of creation. So great a work that God has a consultation with the Son and the Holy Spirit, as if special attention and consideration is given to the final act of creation. The language here is unique, a special consideration is given here that is not stated in regard to the preceding acts of creation. "And God said, **LET US MAKE MAN IN OUR OWN IMAGE, AFTER OUR LIKENESS...**" (1:16). We will notice that this—"LET US" is not stated previously; hence it is something of such vast importance and immense value that the record informs us that God said, "LET US..." Nothing else in all creation bore the stamp of the likeness of the divine Creator. Nothing bore the image of God, but man alone. Of all creation, man alone stands as a representative upon earth of the divine Maker. Hence, of all creation, man alone is capable of glorifying, worshipping, praising the Creator. **This is the purpose for which God created man.** Man alone possesses the faculties of intelligence and reason by which he can understand the wondrous works of God and give him praise accordingly. When all creation of earth looks upon man, it sees the likeness, the image of Him who created all things. Man stands, as if it were, the reflection of heaven upon this earth.

See **Punishment**, page eleven



A Crown For You

Donald R. Givens

Our Lord Jesus willingly suffered wearing a "crown of thorns" so that we might wear a "crown of life." Matthew writes: "And they platted a crown of thorns, and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying Hail, King of the Jews!" (27:29).



In this article we will discuss a few scriptures pertaining to crowns. The word "crown" occurs fifteen times in the New Testament (K. J. V.). Various passages speak of a "crown," and the descriptive terms include such phrases as "crown of righteousness," "crown of life," and "crown of glory."

DEFINITION

The English word **crown** is translated from the Greek word **stephanos**. (The name "Stephen" is derived from this word.) **Stephanos** is defined as follows: "A chaplet (as a badge of royalty, a prize in the public games or a symbol of honor generally.*)" (*Strong's Exhaustive Concordance*.) And *Harper's Analytical Greek Lexicon* defines **stephanos** as: (from **stepho**, "to encircle,") "that which forms an encirclement; a crown; a chaplet; wreath; conferred on a victor in the public games; a reward; prize; ornament; honour; glory."

AN INCORRUPTIBLE CROWN

Paul admonishes Christians to exercise self-control in all things in order to receive "an incorruptible crown" (1 Cor. 9:25). The winner in the athletic contest sometimes received a crown made of leaves. This crown would fade away with the passing of time (being corruptible); but the victorious saint's crown is incorruptible and indestructible... it will abide.

You can imagine the delight stirred within the hearts of the Philippians when Paul called them his "joy and crown" (Phil. 4:1). The Philippian brethren were nothing but a source of rejoicing to Paul because of their steadfast faith and works of love. Figuratively, they were the crown of honor on Paul's head. Regarding Phil. 4:1 Kenneth Wuest comments:

"The particular Greek word for 'crown' here refers to the victor's garland or wreath placed upon the head of the victor in the athletic games. It was given for military valor. It was used at festal occasions as an expression of gladness. This garland was woven of oak leaves, ivy, myrtle, olive, or of flowers, violets, or roses. Paul's garland of victory in his Christian service was composed of the Philippian saints whom he had won to the Lord Jesus" (*Wuest's Word Studies on Philippians*, p. 105).

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

To the Thessalonian brethren Paul gave the same assurance: "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming?" (1 Thess. 2:19). "The crown of rejoicing is the soul-winner's reward. It will be given to those who have won souls for the Lord Jesus. What a glorious time of rejoicing awaits us at the judgment seat of Christ when we appear with precious souls whom we have won to the
See **A Crown**, page thirteen

NEWS FROM THE FOUR-STATE-AREA

(S. W. Mo., N. W. Ark., N. E. Okla., and S. E. Kansas)

Donald G. Collins

Since moving to Joplin, Missouri last fall, two congregations have been established, one in Springdale, Arkansas, and the other in Joplin, Mo. If you are in this area at any time we invite you to visit these congregations of the Lord's people. The congregation in Springdale meets in the Legion Hall at Spring and Johnson Streets, and in Joplin we meet at 2619 S. Main Street. The congregation in Joplin is the only conservative congregation in about a 70 mile radius, and we have a lot of opposition all around us.

Our plans for the summer calls for a tent meeting every other week. If you are travelling in the area, be sure to plan on being with us in these meetings as many services as possible. If you have relatives or acquainted with some one living in this area, we urge that you write and inform them of the meetings and insist they attend, whether they be saint or sinner. Also, send us their names and addresses, and we will call on them.

I will list these meetings so that you may make a note of the time and place if you plan on being in the area during the summer. Also, that you may inform any one you may know in the area as to the date and place of the meeting nearest them. And of course, those of you who live in this area, that read this paper, we invite and encourage you to support these meetings. I will be preaching in all these meetings unless otherwise stated.

1. May 31 - June 5, Elm Springs, Arkansas.
2. June 9 - 16, Joplin, Missouri.
3. June 21 - 26, Pea Ridge, Arkansas
4. July 5 - 10, Baxter Springs, Kansas.
5. July 19 - 24, Neosho, Missouri — W. R. Jones preaching
6. August 2 - 7, Miami, Okla. — Kenth Sharp preaching.
7. August 16 - 21, Carthage, Missouri.
8. September 6 - 11, Nevada, Mo. — Billy Moore preaching.
9. September 20 - 25, Granby, Missouri.
10. October 10 - 17, Joplin, Missouri — Charles Boshart.

There will be some other meetings during these months when time permits.

We have been working for some time in trying to get two congregations established, and as of now things look favorable for them to come into existence during the summer. Pray for us, and them that hear the gospel.

—2005 Wisconsin Ave., Joplin, Mo. 64801



Eis

The Greek preposition **eis** has become a matter of controversy between Churches of Christ and denominations due to denominational teaching on the plan of salvation. The denominations, for the most part, teach that the sinner is saved at the point of faith in Christ before and without water baptism. Churches of Christ, for the most part, teach that water baptism in the name of the Lord to a penitent believer of the gospel is for, in the sense of "in order to," the remission of past sins. In substantiation of this, Acts 2:38 has been used as evidence where Peter commanded baptism "for" or "unto" the remission of sins. In rebuttal, denominational representatives have attempted to show that the Greek proposition **eis**, given "for" in some English translations and "unto" in others, has, not merely a prospective force (unto) but also a retrospective meaning (because of). Certain passages are then cited as evidence of this contention in an effort to offset the force of the Acts 2:38 command and make possible, at least, a retrospective of "because of" meaning for it. In the next few articles, we plan an examination of both the English text, the Greek text and the passages wherein it is alleged that **eis** has the causal meaning.



I. DIFFERENT TRANSLATIONS ON ACTS 2:38.

A. King James Version: 1611

"And Peter said unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ, **for the remission of sins**, and ye shall receive the gift of the Holy Ghost."

B. American Standard Version: 1901

"And Peter said unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ **unto the remission of your sins**; and ye shall receive the gift of the Holy Spirit."

C. Revised Standard Version: 1946

"And Peter said unto them, Repent and be baptized everyone of you in the name of Jesus Christ, **for the remission of sins**, and you shall receive the gift of the Holy Spirit."

D. New American Standard Bible: 1963

"And Peter said unto them, Repent and let each one
See **Eis**, page thirteen

Charles Boshart — Evangelist for the Highway 79 church, 306 East Main, Apt. 2, Henderson, Texas 75652.

Inspiration (2 Tim. 3:16-17)

Carl A. Allen

There are certain characteristics about the Bible which, when considered carefully, will cause one to declare that it is the product of God and not man. These characteristics are superior to the efforts of man and must be attributed to God.

There are sixty-six (66) books in the Bible; thirty-nine (39) in the Old Testament and twenty-seven (27) in the New Testament; 3,566,480 letters; 773,746 words; 31,163 verses; 1,189 chapters; and the average word has less than five (5) letters in it. Man could not have limited himself to such simplicity.

The Bible was written by about forty-five (45) different writers at different periods and was 1,500 years being written. **Moses**, educated in Egypt and a shepherd; **Joshua**, a spy and a soldier; **Ezra**, a scribe and pious priest; **Nehemiah**, a cupbearer to a king; **David**, a musician, shepherd, war hero and a king; **Isaiah**, a prophet; **Ezekiel**, a Jewish exile, **Daniel**, a statesman; **Amos**, a shepherd and peasant; **Matthew**, a tax collector; **Peter**, and **John** were fishermen - called "ignorant and unlearned"; **Luke**, a physician; **Paul**, a tent-maker and scholar. These men had different backgrounds and lived in different generations; yet when their works were completed, they formed a perfect book. A central mind had to have been behind all that was written. The person behind it all is God. The book is a product of inspiration.

Dr. Adam Clark once said: "A good man could not have written the Bible, and a bad man would not have written it." Another said: "Man couldn't have written the Bible if he would, and wouldn't have written it if he could." From these two quotations we glean the following self evident truths:

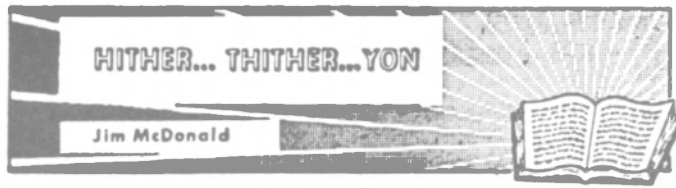
1. Over and over again the Bible tells us that God and the Holy Spirit was it's author. Now, if a man was it's author, he was a liar, and consequently not a good man.

2. A bad man would not have written the Bible if he could, for the simple reason it tells him what he is.

3. Man could not have written the Bible if he would. I can by application and study fathom the depths of the writings of the wisest and most learned men. We occupy, in some respects, the same plane of possibilities - we are men. The Bible contains the mind of God and is described by Paul: "O the depth of the riches both of wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past tracing out!" (Rom. 11:33).

We are forced to the conclusion: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son" (Heb. 1:1-2). "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). **End**

Carl A. Allen—Preacher for the Timberland Drive congregation, Lufkin Texas Box 724, Lufkin, Texas 75901.



Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for **The Preceptor Magazine**, 1401 Epeley Street, Lufkin, Texas 75901.

Three have been recently baptized at the Fultondale, Alabama church — One was baptized in May at Westside in Irving, Texas — One was baptized in May at Main Street in Mason, Ohio — One was baptized in a May meeting in Mulvane, Kansas — Two were baptized in May at the Silver Street church in New Albany, Ind. — Three were baptized in May at the Tustin, Calif. church — Two were baptized in June at Zavalla, Texas — One was baptized in June at the Loop church in Lufkin, Texas — Three were baptized in May at Mt. View in San Bernardino, Calif. — Three were baptized in April at the Floral Hgts. church in Wichita Falls, Texas — Five were baptized in April in Bald Knob, Ark. — Two were baptized in a meeting in Pine Bluff, Ark. — One was baptized in May at the Scyene Rd. church in Dallas, Texas One was baptized during May at Corrigan, Tex. — One was baptized in May at North Main in Vidor, Texas — Two were baptized in April at Ellettsville, Ind. — One was baptized recently in Glen Burnie, Md. — Seven were baptized in April and May at the Expressway church in Louisville, Ky.

Johnie Edwards holds a mid-July meeting for the Orleans, Ind. church. He preaches in early August in a meeting in Waco, Indiana—**Bill Pierce** preached in a May-June meeting in Hillsboro, Ohio — **Bob Welch** preached in an early June meeting at Winchester, Ohio — The Main Street church in Mason, Ohio held a mid-July lectureship with **Kenneth Weleiver**, **Norman Webb**, **Grant Caldwell**, **Bill Holcomb** and **Bill Feist** preaching — **Aude McKee** held an early June meeting for brethren in Seymour, Indiana — **Roy Cogdill** holds a mid-July meeting for the Timberland Dr. church in Lufkin, Texas — **Jack Thomason** holds a late June meeting for the Union Road church, also in Lufkin. — **Bill Cavender** holds an early August meeting for the Loop church in Lufkin — **James P. Miller** held an early June meeting for the Douglas Hills church in Louisville — **John Hurn** held a mid-June meeting for the Central church in Stillwater, Okla. — **Harold Comer** held a June meeting for the Pleasant Grove, Ala. church — **James Yopp** held a May-June meeting for the N. Hixson, Tenn. church — **Pat Farish** was with the Parkway church in Corpus Christi,

Texas in a mid-June meeting — **J. F. Dancer** held a May meeting for the Saltillo Rd. church in Tupelo, Miss. — **George Jones** held a late May meeting for brethren in Bowers, Oklahoma — Brethren in Albany, Georgia meeting on Leary Rd. had a recent meeting in which one was baptized — Brethren at the East Gordon church in Valdosta, Georgia had a recent meeting with **J. D. Tant** in which two were baptized.

C. D. Plum held an early June meeting at West High church in Woodbury, Tenn. — **Irvin Himmel** held a June meeting for the Shelbyville Mills, Tenn. brethren — **Franklin Puckett** held an early May meeting in Berea, Ohio — **Austin Mobley** held an early May meeting at Fox Rd. in Minerva, Ohio and a late May meeting at Pearl Rd. in Brunswick, Ohio — **Connie Adams** held a late June meeting for brethren in Bancroft, Ontario and is to hold a late June meeting at Kokomo, Indiana — **Bill Cavender** held an early June meeting for the Northside church in Dyersburg, Tenn. — **Bill** was with brethren in Jamestown, Ind. in late June as also with brethren in Connersville, Ind. in late June — **James P. Miller** holds a July meeting for the Imhoff church in Pt. Arthur, Texas — **Tom Wheeler** held a June meeting for the Melrose, Fla. church. Brother Wheeler also will preach in a July meeting at Fountain Run, Ky.— **H. L. Bruce** held a meeting in May for the Vivion Rd. church in Kansas City, Missouri — **Carl Allen** held a June meeting for the White Park church near Leesville, La. — **Tom Roberts** held a June meeting for brethren in Crockett, Texas.

Eugene Britnell held June meetings in Arkansas at Franklin Drive in Texarkana and Mount Vernon — **Homer Hailey** held a June meeting for the North Park church in Abilene — **J. R. Snell** held a recent meeting in Grove Hill, Alabama — **A. C. Moore** held a May meeting for the Eastside church in Vernon, Alabama — **Carroll Sutton** held a May meeting for the Brilliant, Ala. church — **Richard Terry** held a mid-May meeting for the Needmore church in Haleyville, Ala. — **Edd Holt** was with the Bethel church near Winfield, Ala. in a May meeting — **Bob Franks** held a May-June meeting for the West Hamilton, Ala. church — **Robert Jackson** held a June meeting for the Washington Ave.

church in Russellville, Ala. — **Harold Howard** held a June meeting for the College View church in Florence, Ala. — The Southern Blvd. church in Sheffield, Ala. had a meeting in June with **A. C. Grider** — **John Swatzell** held a late May meeting for the Thraptown church near Russellville, Ala. — **W. L. Wharton** held a gospel meeting for brethren in Bangor and Dexter, Maine during May — **W. R. Jones** holds a mid-July meeting at Southside in Pasadena, Texas — **J. R. Snell** holds a June-July meeting for the Whitesville, Ky. church — **J. F. Dancer** holds an early July meeting for the Pine Top, Ky. church — **James Hahn** held a mid-June meeting for the Trezevant Street church in Memphis, Tenn. — **William Lambert** held a June meeting for the Skyline Dr. church in Birmingham, Ala. — **Robert Harkrider** held a June meeting at 5th Ave. in Bessemer, Ala. — **Frank Smith** held a June meeting for the Westwood, Birmingham, Ala. brethren — **Dudley Spears** was in a May-June meeting at Fairview, Birmingham — **J. D. Mosley** was in an early June meeting at West Brockton, Ala. — **Larry Hafley** held a June meeting for the Demotte, Indiana church — **George LeMasters** held a June-July meeting for the Pear Rd. church in Brunswick, Ohio — **John Clark** held a gospel meeting recently in Grand Island, Nebraska — **Gary White** held a May meeting for the Willow Glenn church near Central City, Ky. — **Robert Harkrider** held a late May meeting for the Northend church in Ashland, Ohio — **Roy E. Cogdill** held an early May meeting at Central in Beaumont, Texas — **David Smitherman** held a mid-May meeting at Ninth and Burton in Orange, Tex. — **James Trigg** held a mid-May meeting at McLewis church in Orange, Tex. — **Wayne Earnest** held a May meeting for the Hopkinsville, Ky. church —

Bill Crews has moved to Baton Rouge, La. to work with the Baker church there — **David Harkrider** moves in July to Denver, Colorado to work with the University Hills church — **Chester Ellis** is now preaching for the Thomasville, Ala. church — **Wendell Watts** moved in June to work with the Valley View church in Parrish Ala. — **Gary Ogdon** has moved to Jonesboro, Georgia after having been in Lawrenceville for almost four years — **Steve Bobbitt** is now preaching for brethren in Lawrenceville, Ga. **Steve Wolfgang** will soon move to the Southwest church in Atlanta, Ga. — Brethren in Douglass Hills, Louisville, Ky. have completed and moved into their new building.

Sam Dawson, W. 3525 Crown Place, Spokane, Washington. "The first of this year a new congregation of the Lord's church was formed in Spokane, Washington... in the center of an entirely new field of endeavor for those who are willing to stand for the truth on the cooperation issues which have divided the church... We are

presently meeting at W. 3525 Crown Place in Spokane. Our "Ask Your Preacher" call-in radio program is heard live on Station KUDY, 1280 kc, for two hours on Saturdays beginning at 12:30, and is attracting a great deal of the attention of the citizens of north Idaho and eastern Washington to our presence there... Those wishing to contact me further concerning this new work may write at the above address, or call (509) FA 6-5736."

Earl Hartsell, 4110 Loop Road, Monroe, Louisiana: "A group of brethren have recently banded together and agreed to start a sound congregation in Monroe, La... The meeting place is located in the southern part of Monroe on 208 Pear Street. Twenty-four people, at present, including children are meeting... We have also secured a gospel preacher to work with us... At present time, it appears that \$400.00 of his monthly support has been raised. Since he must move from where he is by June 1st and has agreed to come to Monroe, it is urgent that we raise and additional \$450-\$500 as soon as possible... Thomas Swilley is a faithful and dedicated gospel preacher."

News From Other Lands: Charles Gentry's progress report of his salary and travel funds for his work in Japan shows that he needs approximately \$450 more in monthly support. He has almost \$4,000 in travel funds... He still needs help and brethren may address him at 3602 Rush Place, Hobart, Indiana — **Robert Turner** is back from Australia and reports about 11 baptisms in his meetings there — **Wayne Earnest** and **Owen Thomas** made a trip to Cat Island and Abaco in the Bahamas and four were baptized in all — Five were baptized by **Paul Williams** in a preaching tour in Africa — One was baptized in April in Johannesburg, S. Africa — During brother **John Clark** and brother **Connie Adam's** trip to the Phillipines (from which they have just returned); a complete Christian church of about 80 members was converted; three native gospel preachers were converted from liberalism; and 61 were baptized.

Wayne Earnest reports five meetings thus far this year: Hardinsburg, Ky., Newbern, Tenn., Cat Island in the Bahama's, Hopkinsville, Ky., Medina, Tenn.

Preacher Needed in Milbridge, Me.: I will be moving to Douglas, Ind. July 1, 1971, to begin work there with this congregation. The brethren here in Milbridge need and desire a preacher to work with them. They are able to

The Cape Road Church of Christ in Port Elizabeth, Rep. of South Africa requests all Bond Holders in send photostat copies of their bonds to attorneys Markman, Cohen and Janklelowitz, P. O. Box 731, Port Elizabeth, South Africa.

supply \$200 a month toward his support. The attendance averages in the low 80's on Sundays. This is a "hard" area for the work of an evangelist, but it needs a man who is willing to work under the most trying circumstances. Denominations have "run free" in this area for years without being "buffeted" with the truth. Any desiring to come here and work may contact me at the address below or Mr. Owen Beal, Kansas Road, Milbridge, Me. 04658. I wish to thank all of the congregations who have had support of the work here in Milbridge over the past years. Scores of souls have been restored and 17 baptized into Christ. God richly bless each of you for your displayed concern for the souls of the lost!

s/W. C. Sandefur, Box 186
Milbridge, Me. 04658

Columbia, S. C. The North Columbia church of Christ is now meeting at 928 Columbia College Drive, Columbia, S. C. This is the only congregation in Columbia that has taken a stand against the present digressions. If you know of Christians living in the Columbia area, or at the University of S. C., or at Fort Jackson, who previously worshipped with faithful congregations, write to them and encourage them to take a stand for the truth, now! If you have friends or relatives (whether members or not) who need to be visited by the saints there, contact M. C. Reynolds (796-0873) or Danny Holton (254-4697).

Talvors, S. C. If you know of someone who needs to be visited in Anderson-Greenville, Spartanburg counties S. C., send their names and address to the Taylors church of Christ, Box 506, Taylors, S. C. 29687 and they will be contacted. — **Larry L. Dickens**

John Iverson held an early May meeting for the West Avenue church in San Antonio, Tex. — **Lloyd Barker** held a May meeting for the Highland St. church in San Antonio, Tex. — The West Orange, Texas church had an early May lectureship — **David Bonner** held a May meeting for the Franklin and Juniper St. church in Borger, Texas — **Ferrell Jenkins** held a May meeting for the Spring and Blain church in St. Louis, Mo. — **Homer Hailey** held an early May meeting for the Hickory Heights church in Lewisburg, Tenn. — **Ferrell Jenkins** was in a May meeting with the University Heights brethren in Murfreesboro, Tenn. — The Franklin Road church in Nashville held a May lectureship — The El Bethel church near Shelbyville, Tenn. had a May-June meeting with **Gilbert Holt** — **William Wallace** held an early May meeting for the Haileyville, Okla. church — **Gordon Wilson** held a May meeting at the Warrenton, Missouri church — **Luther Blackmon** was in a May meeting at St. James, Mo. — **W. G. Bass** held a May meeting at Waynesville, Ohio — **James P. Miller** preached in

a mid-May meeting at Blue Ash in Cincinnati, Ohio — **Windell Wiser** held a May meeting at New Lebanon, Ohio — **Paul Casebolt** held a June meeting for the Knollwood church (Dayton) — **Jesse Jenkins** was in a May meeting at Main Street in LaPorte, Texas — **Pat Farrish** was in an April meeting at the Northside church in Fort Towson, Okla. — **Barney Thompson** held a late April meeting for brethren in Garland, Texas — **Gene Lyles** held a late April meeting for the Kiestview church in Dallas — **James Adams** was at Floral Heights in Wichita Falls, Texas in May — **Donald Willis** held an April meeting for brethren in Baltimore, Maryland. — **Wiley Adams** held a late April meeting for brethren in Wellsburg, W. Va. — **Paul Keller** was in a May meeting with the Baker, La. church — **John Hurn** held a June meeting for the Central church in Stillwater, Okla. — **J. T. Smith** held a recent meeting in Dade City, Fla. — **Harold Fite** held a May meeting at Northside in Greenwood, Ark. — **George Jones** held a May meeting for the church in Bowers, Okla. — The Front Street church in Poteau, Okla. was engaged in a lectureship in May.

A new congregation is meeting in South Millington, Tenn. Four were recently baptized there — Two have been baptized recently in Lewisville, Texas where Robert Farish preaches — **Herbert Thornton**, Edna, Tex. writes: "**Ardie P. Brown** of Nederland, Texas was with the Edna, Tex. congregation April 5-11. Interest was good throughout the meeting and there were three restorations... I was with the Beach congregation April 18th through April 25th in Panama City, Fla. My next meeting will be at Tillman's corner near Mobile, Ala."

Church In Minneapolis

This is to inform the faithful brethren that a new work has begun in Minneapolis (Minnesota) as of Sunday May 2, 1971. The church consists of several saints from the Mpls. area who have been meeting with the Christians in St. Paul (Minn.). We are the only sound church in Mpls., a city of almost half-million pop. in a metro. area of two million souls. We are going house-to-house for the purpose of setting up home Bible studies. We also are doing a little newspaper advertising in the **Mpls. Daily American**. So far three have requested the Bible correspondence course we are advertising. All of these are returning their completed lessons regularly. Later on, we hope to do some radio preaching. This area is predominately Lutheran and Catholic, in that order. There is considerable dis-satisfaction with the social "gospel" being taught by these and other denominations. We hope to reap a harvest of souls from among these and others. Brethren, pray for us. Visit us when in Minneapolis.

s/R. A. Gilbertsen, P. O. Box 8351,
Lake St. Station, Mpls., Minn. 55408

SOME DANGERS OF OUR AGE

Text: Romans 1:18-32

- I. Atheism and Its Fruits. Psalm 14:1; Psalm 53:1; Genesis 1:1; Psalm 19:1
- II. Situation Ethics and Its Influence. Rev. 21:8; Eph. 4:28; 1 Cor. 7:2; Heb. 13:4
- III. Materialism and Its Consequences. Luke 12:15; 1 Tim. 6:10; 1 John 2:15
- IV. Hedonism and Its Phases. Titus 3:3; James 4:1-3; 2 Peter 2:13; Heb. 11:25

-- James R. Trigg

TEST OF TRUTH _____ (Continued from page one)

the Bible, in particular, the New Testament, to be an authoritative revelation of the will of the God of the universe to men living in this age of the world. We believe it to be the only certain test of truth in the realm of the moral and spiritual.

Such a view obligates us to produce evidence, both external and internal, which sustains this view. Professing Christian apologists have for centuries addressed themselves without fear and with tremendous ability and profound scholarship to this task. It would take a library of considerable size to hold the books which these men have produced. We believe that every infidel objection through two thousand years of time has been adequately answered and thoroughly credible evidence, both external and internal, produced to sustain our faith. No discoveries in the realm of science nor theories in the realm of philosophy have been advanced in this generation or any other which warrant an abandonment of the Bible as an authoritarian standard of human morals and spiritual development. The Christian, therefore, "tests the truth" of every theory and practice in the realm of the spiritual and the moral by the teaching of the Bible, the word of God. (1 Thess. 2:13.)



EDITORIAL, Discipline _____ (Continued from page 2)

today among brethren some are not clear the saved are the church. Ideally, a local congregation is a group of saved people who regularly assemble at a given place and

perform the things the Lord has authorized a local church to do.

Be it said of these people out of the past, they were concerned about discipline among themselves. They gave the offended a month to report to the next meeting "whether he had put away the fiddle or not."

Discipline has ever been fraught with difficulty because of the human element involved. Some wish to impose discipline upon another as soon as he commits what they hold to be walking disorderly, whether the New Testament condemns it or not. This has been a problem in some places. They are too quick on the draw and do not allow time for repentance or for attempts at restoration.

On the other hand some swing to the other extreme and recognize no aberration in the conduct of others that would ever suggest the discipline of withdrawal of fellowship from the impenitent.

Brethren should be genuinely concerned about the souls of those among them who impenitently sin; and, seek to restore them. But as a final and drastic measure, withdrawal of fellowship should be imposed until they repent. This should be done for the sake of attempting to save the soul of the offended and, also, to warn others. **End**

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is the time when lasting impressions are most easily made on their minds. The ease of impressing the minds of children is comparable to soft clay which can so easily receive an imprint which will harden and make a lasting impression. A university professor has wisely said, relative to that period: "The mother's lap is the greatest university that child will have." The first five years of a child's life is the greatest learning period of his whole life During that time, lifetime attitudes will also develop. He begins to establish a sense of values, of what is worthwhile, from what his parents do and say, and of how they spend their time. He sees them practice self control, then he may develop worthy pride in the growth of his own ability to control himself. How valuable that ability will be to him when he arrives at the teen years and he knows how to control his drives, he uses rather than abuses them. He will have learned that he does not always follow nature's desires but he is to "subdue" and "control" God-given desires. At an early age he can learn the folly of temper tantrums, that they accomplish nothing, so with encouragement from his parents, he begins to avoid them by self control. Having a father who commands his children after him, as did Abraham, he learns that permissiveness is a detriment to his growth as it is not in him to "direct his steps." He then sees that he must seek the advice of higher authority. If he is so fortunate that his first authority is parents who respect divine Authority, that attitude is contagious so he soon learns and begins to respect the Word of God.

If each member of the family is given early in life some responsibility to have a part, according to his ability, in the necessary things that must be done for the welfare of family life, such feeling of responsibility will become a part of the child's life pattern. If all children could have this blessed experience, there would be more who would take responsibilities to work in the Lord's family. Each member of a family, working together for the good of the family, will do much to hold them together and cement them with cords of love. Such home life would prevent "permissiveness," prevent "generation gaps," and eliminate "old folks homes" as there would be more respect for "the hoary head" after children will have experienced togetherness in their childhood.

Above all, the practice of love and togetherness on God's Word, in the physical family may serve as a readiness period for the great experience of unity in the spiritual family, under the headship of Christ. Only after such training of our boys and girls under godly parents will the prayer of Jesus, in the shadow of the cross, be realized: "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me" (John 17:21).

Parents will not have a more far-reaching or more rewarding experience than that of devoting their time and thoughts to the early training of their children in the way they should go. **End**

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Being made in the image, or spiritual likeness, of His Maker, man, therefore, possesses certain attributes, characteristics that belong to God. This is the power of thought, power of determination, and thus, the power of choice. **INTELLIGENCE!** He has the power to choose to obey God or disobey Him. Any less than this and it would have robbed man of the likeness or image of God. Hence, man chose to disobey, not because God desired to create man simply to punish him, but as the exercise of those qualities by which he bore the image of God — his ability to choose by his ability to reason for himself. Had man chosen by his own free will NOT to sin, then he would never come under the curse of transgression, for it was the will of God to bless man. God gave man every possible opportunity and provision to obey Him, but he was not going to deny him the choice of disobedience.

But have we ever thought of the love of God for man as He created him? God was the "Lamb, slain from the foundation of the world" (Rev. 13:8). Let the scoffer, the fool, who ridicules the believer for believing in a God who created man only to destroy him (as the fool contends) consider this fact: **AT THE VERY TIME GOD SAID, "LET US MAKE MAN . . ." IT WAS ALREADY IN THE MIND OF GOD THAT CHRIST WOULD COME TO EARTH, TO SUFFER HUMILIATION AND SHAME, THE AGONY AND TORTURE OF THE CRUEL CROSS IN ORDER TO REDEEM MAN, WHOM HE CREATED, TO ETERNAL GLORY.** Can we visualize the **redemptive love** of God in the **creative act** of forming man? That redemptive love was already in the mind of God at the moment of man's creation! It was already in the mind, the purpose and will of God at the exact moment when he said, "LET US MAKE MAN IN OUR IMAGE!" The fulness of the glory of God's love was manifested when Christ came to earth as John wrote: "God so loved the world that He GAVE HIS ONLY BEGOTTEN SON, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). As God made man to bless him, so He gave His Son that man, who sinned and invoked upon himself the burden of guilt, SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE. Hence, as Jesus was slain before the foundation of the world, so it was God's purpose at the very time He created man to redeem him, not to destroy him. Everlasting life was already the will of God for man when He created him.

If man will be lost, it will be **despite** all God had done for him. And, again, as man was created in the image of God, by which he had the power of choice between good and evil, God does not rob man of that quality today. If man did not have the power to choose to disobey the gospel today, he would be robbed of his privilege as he would have, had God not given man that choice at the beginning of time.

Let the fool only open his eyes and catch a glimpse of the glory and goodness of God's redemptive love as John was privileged to behold the scenes of heavenly glory enjoyed by an innumerable host of redeemed saints. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands . . . they shall hunger no



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more, neither thirst any more . . . and God shall wipe away all tears from their eyes" (Rev. 7:9, 16-17). All hunger, thirst, tears, calamities and catastrophes are the results of evil that is in the world — all that is in rebellion to God — and those who shall fail to receive the great blessing so beautifully portrayed here will do so because they **deliberately refuse** the salvation of God. Hence, the charge that God made man only to destroy him is no reasonable charge at all. It truly shows up the man who makes it for what he really is — a FOOL (Ps. 14:1). **End**



A CROWN _____ (Continued from page six)

blessed Saviour" (**Vital Word Studies in 1 Thess.**, by John Lineberry, p. 65).

We must be governed by God's laws if we expect to obtain the beautiful crown. Creeds and theories of men may promise you a crown, but they will utterly fail to deliver. We must live our life in accord with God's instructions, just as the athlete competes in the contest according to the stipulations in the rulebook. No one will receive the wreath of victory unless he serves lawfully. "And if also a man contend in the games, he is not crowned, except he have contended lawfully" (2 Tim. 2:5).

A CROWN OF RIGHTEOUSNESS, LIFE, AND GLORY

The aged evangelist Paul had no doubts concerning a "crown of righteousness" laid up for him. There was no doubt in his heart when he spoke: "I have fought the good fight. I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing" (2 Tim. 4:7, 8). This crown was the end result of the godly life Paul had lived. This grand evangelist had been true to the precious faith throughout bygone days, and now as he sees looming on the horizon the end of his earthly sojourn, he speaks confidently of the CROWN the Lord has reserved for him. But Paul makes it abundantly clear that this SAME GLORIOUS CROWN can be YOURS . . . if you will love the appearing of the Lord (cf. James 1:12). If you love him, you will keep His commandments (1 John 5:3).

Those who love God have been promised a crown. God keeps His promises. "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him" (James 1:12). This unfading crown is not bestowed indiscriminately, but only to the "blessed man that has endured temptations" One shall receive it if he has stood the test.

The elders which faithfully tend the flock of God which is among them are promised "the crown of glory that fadeth not away" (1 Peter 5:4).

The saints in Ephesus were promised the "crown of life" if they would be faithful unto death (Rev. 2:10). And the saints in Sardis were exhorted to hold fast the truth and let no man "take thy crown" (Rev. 3:11).

Let no rob you of your crown. Fight the good fight.

Finish the course. Keep the faith. The CROWN of righteousness — that unfading garland of victory in Christ Jesus — will be your everlasting possession. **End**

EIS _____ (Continued from page seven)

of you be baptized in the name of Jesus Christ **for the remission of your sins**; and you shall receive the gift of the Holy Spirit."

II. THE ARGUMENT FROM THE ENGLISH TEXT OF ACTS 2:38.

A. Peter's accusation.

After declaring that Jesus of Nazareth was "approved of God," "delivered up by the determinate counsel and foreknowledge of God," and "raised up" by "God" subsequent to being crucified and slain "by the hand of lawless men" (Acts 2:22-24), Peter stated in Acts 2:36, "Let all the house of Israel know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

B. The hearers' question. Acts 2:37

"Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?"

Did these people ask this question because they had become believers or because they were still disbelievers? It is clear and obvious that the question was prompted by belief, —belief in Peter's declaration and belief in his charge against them.

Then, what did these people want to know when they asked, "... what shall we do?" "Do" in reference to what? Consider that the accusation Peter made was both the cause of the question and the being "pricked in their heart." They were surely not "pricked in their heart" because they were innocent of the charge Peter made in his accusation. Their being "pricked in their heart" was certainly the result of the recognition of the need to be forgiven of sins.

The answer Peter gave was essential to the point of their inquiry. As these people had not asked, "... what shall we do" because they had already been forgiven, Peter did not give an answer on that point. They felt they needed to "do" something in order to forgiveness. On no other basis can their reaction to Peter's accusation be explained. Hence, Peter's answer, being essential to the point of their inquiry, stated what they needed to "do" in order to forgiveness.

D. Peter's answer: Acts 2:38

As noted in point I of this article, the ASV rendering is, "And Peter said unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

Observe that in the command "Repent ye and be baptized everyone of you" the verbs are joined by "and." The

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word "and" is a conjunction that expresses the "general relation of connection or addition, used to conjoin word with word, phrase with phrase, clause with clause (*Webster's New Collegiate Dictionary*, 1951 edition, p. 33). Therefore the verbs "repent" and "be baptized" are connected or "conjoined" and whatever is the direction of one in this command is the direction of the other. They are both commanded in reference to "the remission of your sins." If one is baptized because of "the remission of... sins" then one repents because of "the remission of... sins" for, in the Acts 2:38 command, "repent" and "be baptized" are connected and "conjoined" and have the same reference. But if one repents in order to "the remission of... sins" then he is baptized in order to "the remission... sins" for, in the Acts 2:38 command, "repent" and "be baptized" are connected and "conjoined" and have the same reference.

The purpose of this command is specifically stated in the phrase "unto the remission of our sins." The word "unto" is a word "... indicating the direction of movement reaching its object or of approach, inclination or tendency in respect of an unreachd object" (*Webster's International Dictionary*, unabridged, second edition, p. 2795 as quoted in Warren-Ballard Debate, p. 131). Since "unto" indicates "the direction of movement reaching its object, "repent and be baptized" in the Acts 2:38 command indicates movement reaching its object, viz., "remission of your sins." Since "unto" is a word "indicating" "approach," "repent and be baptized" in the Acts 2:38 command indicates "approach" to "the remission of your sins." Since "unto" is a word "indicating" "inclination or tendency in respect of an unreachd object," "repent and be baptized" in the Acts 2:38 command equal "inclination or tendency in respect of an unreachd object," viz., "remission of your sins." Therefore, "remission of sins" comes not before but after repentance and baptism.

A parallel expression is found in Matthew 26:28. "... for this is my blood of the covenant, which is poured out for many unto remission of sins." Jesus shed his blood "unto" "remission of sins" and the Pentecostians were told to "repent ye and be baptized... unto the remission of... sins." If "unto the remission of sins" in reference to the shedding of Jesus' blood means that the blood was shed in order to the remission of sins then "unto... remission of... sins" in reference to "repent... and be baptized" means "repent... and be baptized" in order to the remission of sins. But if "unto... remission of... sins" in reference to "repent... and be baptized" means

because of the remission of sins then "unto remission of sins" in reference to the shedding of Jesus blood means the blood was shed because of the remission of sins. There is no way around it. "Repent... and be baptized" in Acts 2:38 stand between the sinner and "the remission of... sins" and come before that blessing.

III. SECTARIAN OBJECTIONS BASED ON THE ENGLISH PREPOSITION "FOR."

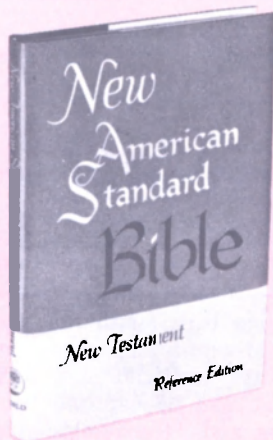
In an attempt to rescue the idea that the alien sinner is saved at faith before baptism from the blow of Acts 2:38 sectarians try to capitalize on the "for" in some of the English translations. "Repent, and be baptized everyone of you in the name of Jesus Christ, **for** the remission of sins, and ye shall receive the gift of the Holy Ghost..." (KJV).

The objection proceeds as follows: The preposition "for" is sometimes used in the sense of "because of." Examples: (1) I took an aspirin **for** a headache. This does not mean that I took an aspirin in order to obtain a headache but because of a headache. (2) He jumped **for** joy. This does not mean that he jumped in order to obtain joy, but because of joy. (3) He went to jail **for** stealing. This does not mean that he went to jail in order to obtain stealing but because of stealing. Then the conclusion is reached that "for the remission of your sins" in Acts 2:38 means "because of the remission of your sins."

Of course, if the preposition "for" is **sometimes** but not **always** used in the sense of "because of," it becomes the obligation of the objector to tell us how he **knows** that "for" must mean "because of" in Acts 2:38. If it **may** mean "because of" then it may **not** mean this. The objector will have to have a better reason than, "It will contradict my theory on the plan of salvation."

But the sentences as given are not parallel to Acts 2:38. There is no word in them to correspond to "remission" in Acts 2:38. Peter did not say "for sins" but, rather, "for the remission of... your sins." Supplying the missing and needed word, the sentences become: (1) I took an aspirin for the **relief** of a headache. The aspirin was taken in order to the relief. (2) He jumped for the **expression** of joy. He jumped in order to the expression. (3) He went to jail for the **punishment** of stealing. He went to jail in order to the punishment. When the sentences are reconstructed and made verbally parallel to Acts 2:38 the objection, based on these sentences, vaporizes.

With this background, our next article will deal with the argument from the Greek text. Continued



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Acts 2, 3

³³ ^bActs 1:4 ^cGal. 3:14;
^dJohn 7:39 ^dActs 2:17; 10:45

³⁴ ¹Lat., *the heavens*
^aPs. 110:1, Matt. 22:44f.

³⁶ ¹I.e., *Messiah*
^aEzek. 36:22, 32, 37; 45:6
^bLuke 2:11 ^cActs 2:23

³⁷ ¹Or, *smitten in conscience* ¹lit., *men brothers*
^aLuke 3:10, 12, 14

³⁸ ^aActs 3:19; 5:31; 20:21,
Luke 24:47; Mark 1:15 ^bActs

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God, and ^bhaving received from the Father ^cthe promise of the Holy Spirit, He has ^dpoured forth this which you both see and hear.

³⁴ “For it was not David who ascended into ¹heaven, but he himself says:

^aTHE LORD SAID TO MY LORD,
“SIT AT MY RIGHT HAND,

³⁵ UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET.”

³⁶ “Therefore let all the ^ahouse of Israel know for certain that God has made Him both ^bLord and ¹Christ—this Jesus ^cwhom you crucified.”

³⁷ Now when they heard *this*, they were ¹pierced to the

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The Essence Of Ungodliness

There are two words which are often found on the pages of the New Testament, "ungodliness" and "unrighteousness." At times, either or both may be used generically to include all forms of sin. However, they are used at other times in a more specific sense to describe different forms of sin. Too, there is a sense in which they are related to one another as cause is related to effect. In reality, every species of unrighteous results from ungodliness.



Specifically speaking, unrighteousness describes sins that involve man to man relationships—the failure of man to do right in relationship to his fellowman. Godliness, on the other hand, has to do with man in his relationship to God. The word godly simply means "the holy fear of God, reverence." Reverence for God, his laws, and his institutions lies at the taproot of righteousness. It is the motivating factor in man's doing right in relation to others.

George Bernard Shaw once wrote: "The worst sin toward our fellow creatures is not to hate them, but to be indifferent to them: that's the essence of inhumanity." This is a most perceptive observation. Most men can cope with hate and its expressions. They can fight back and perhaps conquer and subdue it by force. If not, they can perish in the effort. Indifference is another matter. To what can an individual have recourse in such case. Indifference is depersonalizing and dehumanizing. It debases and degrades

James W. Adams — Evangelist for the Pruett and Lobit church, 600 W. Lobit, Baytown, Texas 77520.

its object. It reduces it to non entity status. Hence, it is indeed, "the essence of inhumanity."

By the same token, indifference is the "essence of ungodliness" when it correctly describes man's attitude toward God. It was easier to convert Saul of Tarsus who hated the name of Jesus than it was to convert Felix, the Roman governor, who was indifferent to him. It is easier today to convert people to the truth who are honestly involved in religious error and hate the truth than it is to convert people who indifferently affirm, "It makes no difference what one believes and practices in religion as long as he is honest and sincere." This is the explanation of the letter which the Holy Spirit dictated to the church in Laodicea saying, "I know thy works. that thou are neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing;..."(Rev. 3:15-17.) The following from an English poet, Studdart-Kennedy, beautifully and poignantly expresses the truth that indifference is the essence of ungodliness:

See Ungodliness, page ten

VOLUME 20 JULY, 1971 NUMBER 9

In This Issue

Editorial, Of The Making Of Many Books There Is No End,	
Stanley J. Lovett	Page 2
Some Thoughts About Being Happy,	
W. L. Wharton, Jr.	Page 3
Women Teachers,	
Irene Sowell Foy	Page 4
Something The Spirit Does es	
The Bible Does Not Do,	
Ron Halbrook	Page 5
Book Review "Views and Reviews,"	
Kent Ellis	Page 6
EIS,	
Charles Goshart	Page 7
The Evangelist (II),	
Marlowe E. Strouss	Page 7
Some Answers About Colorado,	
H. L. Bruce	Page 8
God Is Not Dead, Just Sick,	
Larry L. Dickens	Page 8
Hither ... Thither ... Yon,	
Jim C. McDonald	Page 9
Chart Sermon Outline, "Called of God,"	
Danny A. Brown	Page 10

The Preceptor Magazine

Stanley J. Lovett
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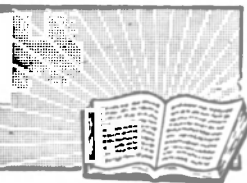
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EDITORIAL

Stanley J. Lovett



Of The Making Of Many Books There Is No End

In the long ago a wise man wrote the words that serve as the title of this piece. Should he be able to come back to earth now and observe the unnumbered myriads of books currently produced he would be shockingly amazed, to put it mildly.

A book can be for either good or bad in its influence upon the human mind. We have both in unmeasured abundance in our times. Books, like some other things, can promote either good or evil with all the varying degrees in its influence in between.

Through the years the printed page has been a faithful handmaiden in the progress and widening influence of the unpolluted gospel of Jesus Christ. Brethren among us circulate a number of very good religious periodicals that have and continue to exert considerable good wherever they are circulated and read.

Likewise many books continue to emerge from the press from many pens. This is good and is as it ought to be. In this writer's opinion many more among us have the ability to write than do at the present time. Such could extend, considerably, the effects for good of the printed page.

With this issue of **The Preceptor Magazine**, we begin a new feature which we believe will be welcomed and will be of much value to our readers.

Under the heading of **Views and Reviews**, brother Kent Ellis of Bryan, Texas, in this issue of the paper will begin his initial work as book-reviewer for **The Preceptor Magazine**. He will also express his views on various subjects as he chooses under this heading.

Ellis is a young man in years, but is no neophyte with reference to knowledgeability.

Presently he serves as the able preacher for the Twin-Cities congregation in Bryan, Texas. This congregation serves not only needs in Bryan but also those of students and faculty at adjacent College Station, home of Texas A & M College. Brethren with children at A & M should see to it that they worship with the faithful brethren at Bryan. The latter will do all they can to assist them in being faithful while there.

Brother Ellis is studious by nature and keeps himself informed with reference to what is happening in religious circles including brethren. Those who have read his writings know he wields a facile pen. His column will add much to the value and readability of **The Preceptor Magazine**.

All books reviewed under his name will be available for sale by **The Preceptor Company**.

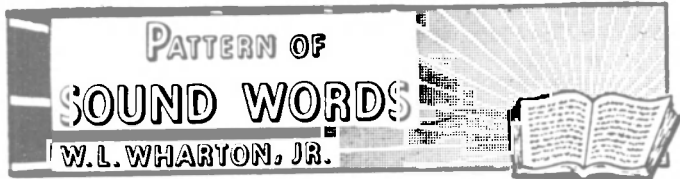
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* * * * *

By the time this is read Summer will be well-along and thoughts and plans will be turning to Fall With the resumption of school, lives will assume a more regulated pace and time for reading will be more available.

Similarly, we will be turning our minds to increasing our subscription lists of **The Preceptor Magazine**. We wish we could

(See Page ten)



Some Thoughts About Being Happy

Read again the fifth chapter of Matthew beginning with verse one and reading through verse ten. This beginning of the "Sermon on the Mount" properly begins with the happy character of the citizens of the kingdom of heaven. If there is one thing that all men desire it is happiness; and if there is one person who knows the secret of obtaining it that person is our Lord. Yet, what he has to say on the subject seems to completely miss the past and present human concepts of how to be happy.



When men set out to gain happiness, they are like boys that chase after butterflies. When you run after a butterfly, that very wind you create shoves him farther from you, and the faster you run the stronger is that wind. However, if you are going after something else, and a butterfly passes near you, with a sudden turn and a downstroke you can catch him. Now, if a man sets out to be happy, he may as well say, "Goodbye, satisfaction"; but if he sets out to be a Christian, and what a man ought to be, and do the things that are noble, and just, and right, and true, everywhere and under all circumstances, butterflies will follow him, and light on his head, and back, and all over him! He will be happy that does not care about being happy.

A child may put its hand on a harp or piano that has been tuned, and music will come out of it; but a giant may smite a tree, and there would be no sound of music. There is no music in it. It is the quality of the thing struck that determines whether it is musical or not. The chords are in us, or nowhere. If you have not the nature in you which tends to the production of happiness, all the influence which you can bring to bear will not make you happy; pleasure will bring no melody; riches will bring no deep-seated joy; and honors and aspirations will yield no happiness. Here is the secret of Christianity. The changes wrought are those of the individual so that fundamental changes in our very being make possible corresponding joy. It is impossible to have that happiness without the things wrought in us that make happiness possible. That individual who seeks for happiness outside of things basic in himself is doomed to disappointment. Too, only by a love for those things necessary in ourselves to please God do we come to have the happiness for which we yearn.

The power to be happy does not consist in what you have of "things." "A man's life consisteth not in the abundance of the things which he possesseth."

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

It depends upon how many chords there are in a man's heart which vibrate to the touch of joy; and a man who is obese in a lower prosperous life is all the time covering up those noblest chords from which the highest happiness resounds; while a man who lives for a noble end and by noble motives, and keeps his conscience clear and clean in the light of God's will, has touched in him, by airy hands, chords that give forth music such as is never known to the lower nature. End

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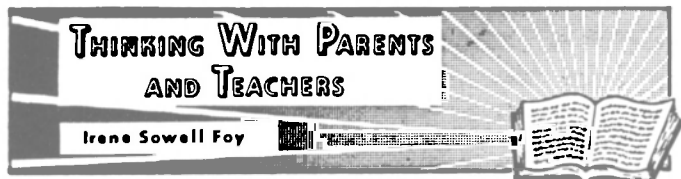
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Women Teachers

Problems will arise. When unanswered they often cause trouble among the Lord's people. They who are willing to search the Scriptures and who are willing to accept God's will for them may be able to find solutions for all of their problems, either from precept or example.



A problem that re-occurs occasionally is: whether or not it is right to have women teachers of the Bible. We go to the Book for the answer.

The Scripture provides one with the information as to the woman's teaching. The Holy Spirit placed some bounds and limitations on her, which a faithful Christian will want to know and to respect. In Ephesians 6:3, fathers are commanded to bring up their children "in the nurture and admonition of the Lord." In order to bring them up "in the nurture and admonition of the Lord" one must teach them the Word of God. Is the father to bear that great responsibility alone? Let us recall the Creator's original purpose for making woman. After God had created man, He said: "It is not good that the man should be alone; I will make him an help meet for him." Since God placed no limitations as to the areas wherein man was to have help from his wife, one would conclude that woman is to be ready to help man in **all things that are good**. In Genesis 1:31, one reads, "And God saw everything that He had made, and, behold, it was very good." Since God only is good, and all that He does is good, and that all goodness emanated from Him, one is assured that He made Eve to help Adam to be good and to do that which is good. In the great responsibility to bring up their children "in the nurture and admonition of the Lord," the wife and mother must make herself suited for that need, in order to help her husband do that work in their home. In Titus 2, we learn that the young women are to be taught to love their children. How can a mother show greater love for her child than to teach him the Way of Life? So, the first teaching woman will do is that of teaching her own children, under the headship of her husband. That great work must be done in the home if the best results are obtained. There our children can learn most effectively The Word of God.

When the woman's responsible part of helping her husband in teaching their children will have ended because of the children's having reached adulthood and are in homes of their own, she then has another area in which Divinity has designed that she shall teach. In Titus 2:4,5

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.

one reads: "The aged women likewise that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, obedient to their own husbands, that the Word of God be not blasphemed." After having taught and brought her children to maturity, she may then teach the young women. In writing to Timothy, Paul told of limitations in woman's role as teacher. It reads as follows: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The Holy Spirit further directed Paul to write: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." It says further: "It is a shame for women to speak in the church."

In Acts 18:24-26 is the record of Apollos, "an eloquent man, and mighty in the Scriptures," preaching in the synagogue but he knew only the baptism of John. Aquila and Priscilla heard him and "they took him unto them, and expounded unto him the way of God more perfectly."

The Scriptures give another way in which a woman is to teach. This may be called incidental teaching but not accidental. Her behaviour teaches either good or bad. This is stated in 1 Peter 3:1, 2: "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." 1 Peter 2:9 teaches that Christians are to "shew forth the excellencies of Him who hath called you out of darkness into His marvelous light." Thus all Christians teach, some good and some bad.

The elders, in their oversight of feeding the church of God, may select faithful women to teach the children and women.

One can see from the Scriptures relating to woman's teaching that God has designed that she may:


1. Teach her own children, assisting her husband. The place for this is in the home.
2. After she will have grown older, she may teach young women of their responsibilities to husband and to children.
3. She may help her husband to teach a man in private.

See **Women Teachers**, page eleven

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Something "The Spirit Does that the Bible Does Not Do"

Ron Halbrook

"Name just one thing the Spirit is said to do for man that the Bible or the truth is not said to do," is a challenge we often read in print or hear in preaching. Long listings of passages and huge charts are frequently used to bolster up the challenge and give it the appearance of invulnerability.



We will universally agree that great care should be taken when studying and presenting any theme in God's holy word. Thus the current use of such phrases as, "We must speak where the Bible speaks and be silent where it is silent," and "Let us call Bible things by Bible names." Perhaps those who make the above challenge need to take greater care to qualify their challenge, if they think it has qualifications. Certainly there are a great many things which the Spirit does for the Christian through the instrumentality of divine writ. Some intend no qualification for the challenge. Whatever the case, surely the unrelenting passion of our hearts must be to handle aright the word of truth. Specifically, this passion must burn brightly as we handle God's teaching on the grand theme of the Holy Spirit and His work.

In suggesting further study of the above challenge, we have no interest in sensational "ghost stories" about the Holy Spirit. We have no appetite for flamboyant emotionalism which teaches men to expect sudden shocks, quiet voices in the heart, or spontaneous conversions. This writer positively denies the popular concepts of the Spirit being some super-duper, floating-in-the-air, better-felt-than-told influence which leads men to do "God's will." These wretched ideas have led men to refer to words that "are spirit... and life" as "the mere word," the bare word, "the word without the Spirit," and "the natural word" (as opposed to their own "spiritual depth"). Such concepts will forever overturn the authority of God's Word, render null and void the Spirit's wonderful words, and cause men to do their own will religiously in the disguise of God's will.

While some professing Christians are ready for compromise with the siren singers of orthodox error, may true soldiers of Christ rise against all the cunning enemies of God's truth. May God open our eyes to see the mountains "full of horses and chariots of fire" so that we may say with Elisha, though we face the universal power of orthodox armies, "Fear not: for they that be with us are more than they that be with them." Let us fight with a will, grasping firmly all the weapons and resources God has given us. But, in our zeal, let us not march beyond

Ron Halbrook — 500 Chandler St., Athens, Alabama 35611.

the mountains where God has placed his horses and chariots of fire!

The above challenge seems to have gone beyond the mountains of safety, unless some proper qualification be found. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, that he maketh intercession for the saints according to the will of God" (Romans 8:26-27). We are willing to consider any point of study that may be offered, but we are confident no one will come forward to affirm:

1. The Bible "itself maketh intercession for us";
2. the Bible is groaning in the presence of God in our behalf;
3. the Bible is uttering things for us that we could not utter and do not know how to utter for ourselves (for if the Bible utters them, then we can now know how to utter them).

The Spirit aids us in prayer through the instrumentality of God's word. He has shown us things we could not see for ourselves: God, the nature of God, the privilege of prayer. In the Psalms, the prayers Christ gave in the presence of his disciples, and other cases, the Spirit has recorded many patterns of prayer that give us utterance for prayer.

The Spirit also aids us in prayer through the direct giving of needed words. Notice we penned not that the Spirit gives those words **TO US** because that is not what Romans 8 has told us. We neither desire nor expect the Spirit to directly give us such words. Then **TO WHOM** are the needed words given? A careful reading of the text shows the words are directly given **TO GOD**. God is not represented as searching our hearts for words which we do not have, but He "knoweth what is the mind of the Spirit, that he maketh intercession for" us. The Spirit thus aids us in prayer by direct intercession, direct giving to God of words we would utter to God, but could not utter, "groanings which cannot be uttered."

See **The Spirit**, page eleven

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“Pat Boone and The Gift of Tongues”

Pat Boone and The Gift of Tongues is the title of a book written by James D. Bales, published in 1970. Its purpose is to refute the fallacious arguments and to expose the inconsistent actions of those brethren among institutional churches of Christ who have recently claimed the reception of Holy Spirit baptism, with miraculous gifts, especially speaking in tongues. Pat Boone is dealt with more extensively than any other individual because the author believed his prominence would give him greater ability to influence other brethren to accept his views. However, the nature of the discussion gives the book a larger usefulness as a discussion of Pentecostalism in general, and miraculous gifts and tongue speaking in particular.



The book contains 378 pages, including a two page bibliography. It has some good information and argumentation on the subjects under discussion, with extensive and enlightening exposition of the Biblical passages in question. Bales' past studies and present scholarship give added value to this work in the form of brief summations on a variety of related subjects which are touched upon in the course of the discussion. I thought the book contained a little too much repetition and showed evidence of being written in a hurry, not being as concise or as clearly arranged as possible. But the author said he intended it to contain repetition to some extent, and, wishing to offset the effects of error already at work and to soften the impact of a forthcoming book by Pat Boone, he had no time to delay.

This is obviously a subject of interest and concern to readers of **The Preceptor**. I do not know how widespread the problem is among churches of Christ. In the June 1st **Firm Foundation** Roy Osborne wrote that “a great division . . . threatens our brotherhood” over the issue. I assume, therefore, that the problem is a substantial one. At least, from Osborne's vantage point in California, it appears that way. This situation, plus the fact that we are all confronted with Pentecostalism on every hand, makes it necessary for us to be informed on the subject, to be established in the truth ourselves, to be able to teach others, and to refute false teachers.

This books sells for \$6.95. That seems a little high for a book of its size. But publishing has not escaped the general rise in costs and prices. This fact is aggravated by the necessity to print in small quantities when books may be expected to sell primarily only to brethren. Most brethren do not buy religious books. The smaller the number printed

Kent Ellis — Preacher for the Twin-Cities congregation in Bryan, Texas 3807 Woodmere, Bryan, Texas 77801.

the higher is each single volume. This creates a cycle in which few being sold inflates the necessary price, while the higher price deflates the number sold. If brethren bought more books, they could buy them at a better price. You may rest assured that Bales is not trying to become wealthy from the sale of his book. The book is worth the price, **if a person will study and use it.** Thus used, it can render valuable service against the errors of Pentecostalism, in the church or out of it.

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Eis (II)

In the initial article on the word serving as a basis of our current study, we considered the Greek preposition **eis** and its use in Acts 2:38 from the standpoint of the English text. The translation in the American Standard Version served as the basis of that consideration. In this article we begin our study of the Greek term itself. Does **eis** signify a prospective idea (into, unto, in order to, etc.) that exhausts its directional significance or does it have also a retrospective sense as well? When Peter said, "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins," did he mean **in order to** "the remission of your sins" or **because of** "the remission of your sins"? What does **eis** mean?



I. THE EVIDENCE FROM THE LEXICONS.

A lexicon is a book that contains an alphabetical arrangement of the words in a given language with the definition of each word. This is a logical source for us to obtain information regarding the use of **eis**.

A. Abbott-Smith, *Manual Greek Lexicon of the New Testament*, p. 133.

This lexicographer states that **eis** is a preposition used with the accusative case "expressing entrance (direction, limit, into, upon, towards, for, among..."

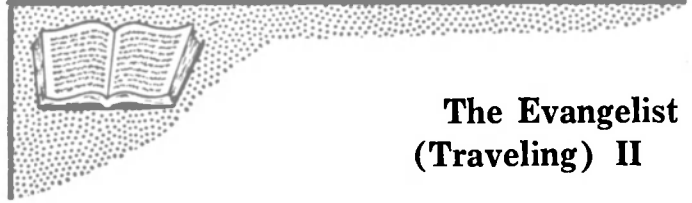
B. Harper's *Analytical Greek Lexicon*, p. 119.

The prospective meaning of the preposition is emphasized by this lexicon as well. The following senses are included "into, to, as far as, to the extend of... until; against...; in order to, with a view to...; for the use or service of... with reference to...; in accordance with..." Other uses are pointed out but these are sufficient to show that the direction of the preposition is prospective, not retrospective.

C. Thayer (Grimm), *Greek-English Lexicon of the New Testament*, pp. 183-185.

A preposition governing the accusative, and denoting entrance into, or direction and limit: "into, to, towards, for, among." Then, "Used metaphorically, . . . I. retains the force of entering into anything. . . II. is after words indicating motion or direction or end. . . 2. 3. it denotes the end. . . c. the end which one has in view i.e., object, purpose . . ." Application of this definition is made, when in discussing
See **Eis**, page eleven

Charles Boshart — Evangelist for the Highway 79 church, 306 East Main, Apt. 2, Henderson, Texas 75652.



The Evangelist (Traveling) II

Marlowe E. Strouss

The evangelist engaged in Gospel Meeting work is unique, not because his work differs from other evangelists, but because his work separates him from his family. He truly puts God first, ahead of home, family and the security of a steady income. This preacher travels long distances, is shuffled about from house to house, with little or no privacy or time and opportunity to study. They and their families are at the mercy of the brethren for their support. The word mercy is proper here for the word generous would be out of place.



Some assume that the "visiting evangelist" is adequately supported by his home congregation, others seem to feel he has a private income, and then there are those that do not care. Thanks be to God that all brethren are not such. as this, for there are some among us who are knowledgeable regarding God's will in these matters and who treat all gospel preachers as they would like to be treated. For the "meeting preacher" or any other evangelist to preach and teach on these things is to put himself out on a limb and most brethren will quickly break off that offending limb. After all, he is just preaching for money! Everyone knows preachers are overpaid and under-worked! They only work one day a week, and then just one or two hours, while the rest of us have to work forty hours a week for our pay! It seems brethren such as these forget or are ignorant of the 8th verse of 1st Timothy chapter 5 and that every preacher is hereby charged with providing for his own household. Notice carefully what the apostle Paul teaches the young preacher Timothy, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel (unbeliever):"

The evangelist who travels extensively, in gospel meetings, has double the expense of the preacher who does not travel. His car must be replaced on a three-to-one basis compared with non-traveling preachers; the cost of laundry, cleaning, meals, motels, plane fare (where time or distance involved demands) and not only gas and oil for his car but all other expense of purchasing and operating the vehicle, in addition to the same family expenses as those who do not travel. In three months of this year, this writer's expenses exceeded his income from meetings by nearly six hundred dollars. A widely known evangelist had an income from preaching of four thousand dollars less than his expenses last year. His wife, not his brethren, supports his preaching

Many times a two-sunday meeting is scheduled and
See **Evangelist**, page thirteen

Marlowe E. Strouss — Evangelist for the church in Lisbon, 425 E. Washington Street, Lisbon, Ohio 44432.



Some Answers About Colorado

H. L. Bruce

"The challenge is tremendous," was my first evaluation which motivated my moving to Colorado over eleven months ago. Today, the picture is even more clear, and I understand more of what I then wrote. There are many answers which are not available, but here are some which I would like to share with you:



WHAT IS THE AREA PERSPECTIVE?

Colorado is the eighth largest state, with an area of 66,718,080 acres, of 104,247 square miles. The population was 1,325,089 in 1950; 1,718,947 in 1960; an increase of 32% which made Colorado the 8th fastest growing state during the ten year period. Recently the population was estimated to be over 2.1 million.

HOW MANY GOOD SOUND "CONSERVATIVE" CONGREGATIONS ARE IN THIS VAST AREA? To my knowledge, only four. There are brethren, however, in isolated areas which were previously parts of good sound churches elsewhere, who are not in favor of the present trend to institutionalize the Lord's church.

WHAT ABOUT COLORADO SPRINGS? The U. S. Census reported that the Colorado Springs Statistical Area increased in population from 74,523 in 1950 to 143,742 in 1960, an increase of 92%. More recent reports state that Colorado Springs resides in a metropolitan area with a statistical population of 255,000.

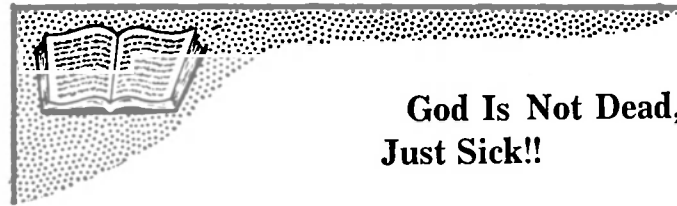
HOW MANY "CONSERVATIVE" CONGREGATIONS IN THIS AREA? The Northeast Church of Christ which meets at 2363 East Platte Place stands isolated in this area.

WHAT IS THE PERSPECTIVE OF THE NORTHEAST CHURCH OF CHRIST IN THE AREA? To the east, south and west, the closest congregations standing for the truth are several hundred miles away — in each respective direction. To our north, Aurora and Denver are about 65 miles away, and each have a good sound congregation. Fort Collins, with a good sound church, is yet further north beyond them.

WHAT PROGRSS IS BEING MADE IN THE SPIRITUALY ISOLATED AREA OF COLORADO SPRNGS? Beginning in April 1969, with six members the congregation met at first in private homes, then in various locations by the day. Ronnie Houchen did an excellent and sacrificial work in getting the Northeast congregation underway. In July 1970 the services of a full time evangelist were obtained. At the same time the church needing more space, rented a store-front hall (seating about 75) on the east

See **Colorado**, page fifteen

H. L. Bruce — preacher for the Northeast congregation, Colorado Springs, P. O. Box 9071, Colorado Springs, Colo.



God Is Not Dead, Just Sick!!

Larry L. Dickens

There is no medical basis for the statement that God is dead or sick, for in fact, God has no organic anatomy to get sick or die. John 4:24 teaches "God is a Spirit." Neither is there any implication in the title that there is any malformity or malfunction of God. However, as the gospel preachers, theists, and even many of the denominational world are in turmoil over the "God is Dead" movement, it appears to me that God has good reason to be sick.

Rev. 3:16, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The figure of the revelation of Christ in verse sixteen of the distaste for lukewarm food accompanied by nausea and the natural rejection of the stomach for such foods is a vivid expression of the repugnance of Christ for those who lack zeal.

"I would, that thou were cold or hot," (v. 15). Christ is not wanting us to become cold, but rather regretting that some are not hot. Only a truly converted, zealous child of God is of any practical use to Christ. One who is cold or unconverted is of no use to the cause of the Son of God. But even those who flagrantly scream, "There is no God" do very little to weaken the cause of Christ when compared to the bench-warmers, the Sunday-morning-only-ers, the weekly-worldly, the go-easy-on-error-elders and preachers, the church-of-Christ-ers, and any and all of the other lukewarm members of the body of Christ.

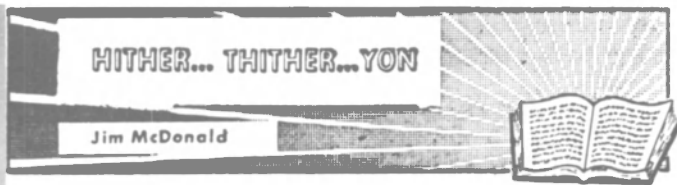
Again, God has good reason to be sick . . . sick and tired of the giant sleeping bears, the congregations that are stuffed with the summer's berries and curled up in their big cozy caves (buildings), that "are rich and increased in goods, and have need of nothing" (v. 17). Those who have no conception of what the war with Satan is all about. Those who sing "Am I a soldier of the cross?" who don't pick up the sword of the Spirit enough to keep the dust off it. Then there are the innumerable small congregations that have been crying, "We are a mission field," perennially, who seem to think that it is easier to stay that way.

God is made sick, sick at his stomach, by the spiritually sick and dying members of the church; those who "Knowest not that thou art wretched, and miserable and poor and blind and naked" (v. 17). Christ will spue thee out of his mouth. You will be rejected. If on that final day, you remind the righteous Judge that you were a Christian; how humiliating will be His answer if he says that you were a lukewarm Christian, the kind that made him sick. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

End

Larry L. Dickens — 10 Conley St., Greenville, S. C. 29605.

—Teach your neighbor the Truth.—



Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for **The Preceptor Magazine**, 1401 Epeley Street, Lufkin, Texas 75901.

Two were baptized in June at the Expressway church in Louisville, Ky. Two were baptized in June at the Bellaire church in Houston, Texas — One was baptized in June at the North Main church in Vidor, Texas — One was baptized in June at the Imhoff church in Port Arthur, Texas — One was baptized in McRoberts, Ky. in June — One was baptized in May at Embry Hills in Atlanta, Ga. — Five were baptized in a recent meeting in Hammond, Indiana at Highland Street — Two were baptized in late May at Moundsville, W. Va. — One was baptized in June at the Manslick Road church in Louisville, Ky. — One was baptized in May at Floral Heights in Wichita Falls, Tx. — Four were baptized in a June meeting at Etna, Arkansas — Three were baptized recently at Main and Gay in Gladewater, Texas — Six were baptized in a June meeting at the Winchester Road church in Memphis, Tenn. — One was baptized in June at the Preston Road church in Louisville — One was baptized in June at Hobart, Indiana — One was baptized in June at the Westside church in Aurora, Ill. — One was baptized in June at the Westwood church in B'ham, Ala.

Harold Fite held a June meeting for the Pittsburg, Texas brethren — **Billy Moore** held a July meeting at Blodgett and Lilbourn, Missouri — **Austin Mobley** held a June meeting for the Powhatan Point, Ohio church. **Harold Comer** was with the Pleasant Grove, Ala. brethren in a June meeting — **James Needham** held a late June meeting at Red Bluff in Houston, Texas — Brethren held a tent meeting in Houston on the Hempstead Highway in June. **James Wilson** did the preaching — **Sewell Hall** held a June meeting for the Belview brethren in B'ham, Alabama — **Herschel Patton** held a mid-June meeting for Fourth Street in Cullman, Alabama — **Robert Harkrider** held a June meeting for 5th Ave. in Bessemer, Alabama — **Richard Brewer** held a late June meeting for the Sherman Avenue church in Waynesburg, Pa. — **Wayne Earnest** held a June meeting in Median, Tenn. **R. J. Stevens** held a late June meeting in Calimesa, California — **Ed Dye** held a mid-June meeting in Orange, Calif. — **Stanley Lovett** held a mid-

June meeting at Oceanside, Calif. — **Larry Hafley** held a June meeting in Demotte, Indiana — **Fred Melton** held a meeting in June for brethren in Fredrick, Oklahoma — **Donald Willis** was in a June-July meeting at Eastside in Marshall, Texas — **Billy T. Jones** holds an early September meeting for Caddo St. church in Cleburne, Texas — **W. R. Jones** held a June meeting for the Main and Gay Street church in Gladewater, Texas — **Harry Pickup, Jr.** held a June-July meeting for the S. Cullman, Ala. church — **Frank Smith** held an early July meeting at Simcoe in Cullman county, Alabama — **Homer Hailey** held a late June meeting at Ontario, California — **Arthur Atkinson, Jr.** held a late June meeting at Covina, California — **Harold Turner** held a late June meeting at West Anaheim, California — **Homer Hailey** was with the Mt. View brethren in San Bernardino, California in early July — **Wayne Earnest** held a mid-July meeting for the Buckhorn, Miss. brethren and is to be in Blytheville, Ark. in early August for a meeting with one of the churches there — **Howard Miller** held a May-June meeting for the Tenth and Rockwell church in Oklahoma City, Oklahoma — **Judson Woodbridge** held a June-July meeting for the Downtown church in Rogers, Arkansas — The Gashland church in Missouri held a late June meeting with **Calvin Essery**.

Hollis Windham has moved from Vernon, Texas to work with the brethren at Woodlawn Hills in San Antonio, Texas — **Carl Vernon** has moved to work with brethren at West Groves, Texas — **J. B. Grinstead** is moving to work with the W. Second church in Bloomington, Indiana — **Sonny Baker** is now preaching for the Eastside church in Louisville, Ky. — **Larry McKee** is now preaching at Haldeman Ave. in Louisville, Ky. — **Gent Tope** and his family have moved back to the States after fourteen years of work in South Africa — **Ronald Chaffin** of Uhrichsville, Ohio has determined to go to South Africa to preach the gospel. He will need support and travel funds and may be contacted at 825 N. Main Street, Uhrichville, Ohio 44683 — **Johnny Stringer** is moving to Terre Haute, Indiana to work with brethren there — **Glen Melton** is moving from Highlands,

Texas to work with brethren in Vernon, Texas — **Leo Plyler** moves in August to work with Westwood brethren in Birmingham, Alabama — **Donald Willis** is moving to work with brethren in Kansas City, Missouri — **Hayse Reneau** is moving to work with brethren at Floral Heights in Wichita Falls, Texas.

Five were baptized in a gospel meeting in the Mexican church in Laredo, Texas in early May — The Spanish church, presently meeting in the Southside building in Pasadena, Texas had a four night meeting in July — **Arturo Cantu** held a June meeting for the Spanish church in McAllen, Texas — Two Spanish families living in McKinney, Texas have begun worship there.

Randy Dickson met **Ronnie Wade** in Kansas City, Kansas at the 79th and Kansas Ave. church building in a discussion of the cup and classes. Brother Dickson affirmed the right of classes — **Larry Hafley** met **God-don Brewer** in debate July 8th and 9th at the Margaret Street church building in Joliet, Ill. in a discussion of church cooperation in general and the State Fair Exhibit in particular.

Reports continue to come in from the results of the Smith-Adams trip to the Philippines. Latest total of responses stood at 212 which include baptisms and those who have renounced liberalism.

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(Obedience necessary Rom. 6:16;
Heb. 5:8-9; Mark 16:16; Rom. 6:17)
Called in One Body Gal. 3:12-15
Called to Grow 2 Peter 3:18;
Heb. 5:12; 1 Peter 3:15
Called to Worship John 4:23-24; Heb. 10:25
To Be Living Sacrifice Romans 12:1-2

Exhortations

To Walk Worthily Eph. 4:1-3
(Lowliness-Meekness-Longsuffering;
Forbearing One Another-Urity)
Make Calling and Election Sure
2 Peter 2:10

How God Calls

1. Not by Direct Operation
No Respector of Persons Acts 10:34
Has Granted all Things 2 Peter 1:3
No Call Where Word Not Gone
2. By His Word - Gospel
John 6:44-45; James 1:18-21;
2 Thess. 2:14; 1 Pet. 1:25; Rom. 1:16

If Reject

Reject God 2 Tim. 1:9
Reject Christ Matt. 11:28
Reject Holy Spirit Rev. 22:18
No Escape Heb. 2:1-4
Receive Wrath 2 Thess. 1:7-9

-- Danny Brown

UNGODLINESS _____ (Continued from page one)

When Jesus Came to Birmingham

When Jesus came to Golgotha,
They nailed Him to a tree,
They drove great nails through His
hands and feet,
And made a Calvary.

They crowned Him with a crown of thorns.
Red were His wounds and deep,
For those were crude and cruel days
And human flesh was cheap.

When Jesus came to Birmingham,
They simply passed Him by;
They never hurt a hair of Him;
They only let him die.

For men had grown more tender,
And they would not give Him pain;
They only just passed down the street,
And left Him in the rain.

Still, Jesus cried, "Forgive them, Lord,
They know not what they do!"
And still it rained the winter rain
That drenched Him through and through.

The crowds went home and left the streets
Without a soul to see,
And Jesus crouched against a wall
And cried for Calvary.

It is sad indeed to face the fact that ours is an age of **indifference**. Militant opposition against Christ has practically ceased. He is no longer persecuted; He is simply ignored. Within the walls of so-called "Christendom," His claims to Deity are no longer disputed and debated; they are ignored as being passe or of no consequence. He simply is made to assume the role of a social reformer and protester. Concern over doctrinal orthodoxy is regarded with broad tolerance, yet with thinly veiled contempt as an anachronism. Even among professed churches of Christ, liberal and conservative, there is clearly manifest an appalling spirit of **indifference** with regard to spiritual values and spiritual responsibilities. Like the Psalmist of old, we are constrained to cry out in anguish, "Help, Lord; for the godly man ceaseth..." (Psalms 12:1.) **End**



EDITORIAL, Of Making Books _____ (From page two)

just send the paper to everyone without cost at all, but such is not possible. Stubborn economics demand we charge an annual subscription fee which is now only \$3.00 per year. It is our judgement **The Preceptor Magazine** contains some of the best writing currently being done by brethren on gospel themes. We are proud of our Staff Writers and other contributors.

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4. She will teach by her behaviour.
5. Under the oversight of the elders she may teach women and children. She may go into homes and teach the younger women who may need help in this way, or, have them come to her home. The next generation may be greatly improved if the older women will do more to help the young women to solve their problems by the Word of God.

From the only areas which the Bible mentions for woman's teaching God's Word, one sees that in none of these is it necessary for the woman teacher to be conspicuous, or, in one which may be thought of as a public place in the presence of men. Such places are suited for a woman to maintain her modesty and refinement. To violate God's restriction for her teaching would tend to rob man of the opportunities that may be his to teach. He must need have the exercise to develop himself in public teaching, and should have the encouragement of his wife in so doing.

In her home with her children, or in a room with only women, a woman can get close to her pupils, can "sit where they sat," learn their problems, and help them. Most important of all, that is our Lord's plan so we know it is safe and best.

"Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar" Proverbs 30:5, 6. End



THE SPIRIT _____ (Continued from page five)

When a loved one dies, we are pained beyond all expression. On just such an occasion, "Jesus wept." A dear child, obedient and affectionate, holding the promise of a Christian without spot or blemish, is suddenly and tragically taken by an unusual disease or by drowning. The stunned heart appreciates flowers, cards, and sympathetic friends, but retreats to the quietness of the garden of prayer. There Jesus is waiting, God is listening. But what to say? The words stumble out, the tongue falters, tears flow, and the heart groans . . . "with groanings which cannot be uttered" Who can help us in our prayer? "THE SPIRIT ITSELF"—oh! words of comfort and beauty. The heart that staggered and reeled with a super-human sorrow finds relief from a super-human promise. The heart trusts that promise and lives again!

A preacher of God's word, or any Christian, is asked to come into a new region "and help us." Shall a work that is partly done be left to take up a new work? Others have asked us to come before this most recent call. Shall they be neglected? "The Macedonian call" seems to come from all directions at once. What are we to do? Brethren urge us from every side, all of them sincere, all giving different advice. The decision must be made! To whom shall we go with our problem? In the sweet hour of prayer, we remember those incredible words, the divine stoops down to relieve the heart of humble man — "THE SPIRIT

ITSELF" — we rise from our knees confident that God heard words from the Holy Spirit, giving expression to "groanings" which we cannot utter.

"THE SPIRIT ITSELF," not the Bible, "maketh intercession for us with groanings which cannot be uttered." How great is the comfort of this truth! The frequently burdened and frequently thankful heart of weak men bows in prayer before the throne of Majesty unequalled, Holiness unlimited. We are stricken by events beyond our control and awed in the courts of One so great. "We know not what we should pray for as we ought." "The peace of God which passeth all understanding" is ours when we so thoroughly trust in the Spirit's intercession as to consider it an absolute reality. Let it be understood and thoroughly believed by us all! Let us thank God for this unspeakable gift! End



EIS _____ (Continued from page seven)

baptism as used with certain prepositions, he states regarding baptism with eis, "to mark the end . . . to obtain the forgiveness of sins; Acts 2:38:" (p. 95)

In a personal letter to brother J. W. Shepherd dated May 5, 1893 and quoted in **Handbook On Baptism**, p. 356, Professor Thayer says, "I accept the rendering of the Revised Version 'unto the remission of your sins' (the eis expressing the end aimed at and secured by 'repentance and baptism' just previously enjoined."

D. Arndt and Gingrich (Bauer). **A Greek English Lexicon of the New Testament**, pp. 227-228.

A preposition with the accusative case "indicating motion into a thing or into its immediate vicinity . . . 4. to indicate the goal . . . f. to denote purpose in order to . . . for forgiveness of sins, so that sins might be forgiven." Reference given under this heading include both Matthew 26:28 and Acts 2:38.

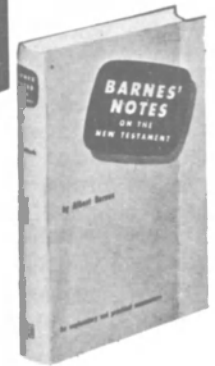
II. THE EVIDENCE FROM THE GRAMMARIANS.

A grammar is a book that is concerned with the classes of words, the changes of form to indicate distinctions of case, gender, number, tense, etc., and the relations of these words in sentences. A grammarian is one versed in these matters. Obviously, grammars and grammarians would have useable information regarding the sense and significance of eis.

A. Winer, **Grammar of New Testament Greek**, pp. 494-495.

This renowned grammarian tells us that eis is "the antithesis of ek." With regard to ek he states, p. 458, "ek originally denotes procession out of the interior—the compass, the limits—of anything and is the antithesis of eis." Since eis is "the antithesis of ek" and ek denotes "out of," then eis denotes, basically, **into**. Winer further points out that eis refers to "The direction of the mind, feeling, or conduct **towards** . . . the destination and purpose," and he gives Acts 2:38 as an example of this use. Hence, eis looks forward (in order to) and not backward (because of).

B. D. A. Penick, Professor of Classical Languages, University of Texas, in a letter to brother Thomas B. Warren, quoted on p. 187 of **Warren-Ballard Debate**, "Normally,



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'eis' looks forward, and I know of no case in the New Testament where it looks back."

C. William R. Harper, **Baptist**, while president of the University of Chicago, stated in a personal letter to brother J. W. Shepherd dated April 22, 1893, and quoted in **Handbook on Baptism**, p. 350, "In answer to your letter I would say that the preposition eis is to be translated 'unto,' i.e., 'in order to secure.' The preposition indicates that **remission of sins** is the end to be aimed at in the action expressed by the predicates **repent** and **baptized . . .**" This **Baptist** scholar leaves no ground for a "because of" meaning to eis to substantiate the contention of Baptist doctrine that baptism is "because of" the remission of sins.

D. H. A. W. Meyer, **Commentary on the New Testament, Acts**, Vol. I, p. 93.

"... eis denotes the **object** of the baptism, which is the remission of guilt contracted in the state before metanoia," i.e., repentance. The "prince of modern exegetes" gives no comfort to a retrospective sense of this Greek preposition insisted on by salvation-before-and-without-baptism sectarians.

E. Horatio B. Hackett, **Baptist**, one of the greatest scholars the Baptist church ever produced, says in his **Commentary on the Acts of the Apostles**, 1879 edition, p. 54.

"In order to forgiveness of sins (Matt. 26:28; Luke 3:3) we naturally connect with both preceding verbs. This clause states the motive or object which should induce them to repent and be baptized . . ."

This is representative of the material that could be submitted on this point. Eis is **prospective** (in order to) in sense **not** retrospective (because of).

III. THE "WITH REFERENCE TO" QUIBBLE.

Denominationalism sometimes say that eis, when used to have reference to relation means "in reference to." Then they follow this by a reference to Thayer where he allegedly backs them up and they declare that Acts 2:38 should read something like, "Repent ye and be baptized everyone of you in the name of Jesus Christ with reference to the remission of your sins . . ." Triumphantly, they conclude that Acts 2:38 does not mean "in order to the remission of your sins" after all.

It is true that Thayer does give a reference or relation category in discussing this preposition. In p. 184 of this lexicon he has a long section where the word is "used Metaphorically." We quote: "I. retains the force of entering into anything . . . II. eis after words indicating motion or direction: or end . . . 2. of ethical direction or reference . . . d. of reference or relation: **with respect to, in reference to; as regards. . .**"

Observe that the "in reference to" meaning is classified under "ethical direction or reference" which, in turn, is classified under "eis after words indicating motion or direction or end (emphasis mine, C. B.)." Thayer's "in reference to" use, then, is so classified that it precludes a retrospective (or because of) meaning and must be placed within the prospective category, viz., used after words indicating end or purpose.

But from the standpoint of English, what does "in refer-

ence to" mean? If this meaning be granted, what is meant by it? Does "in reference to" mean "because of?" I did some study in reference to the writing of this article but that did not mean the article was already written. Likewise, "repent ye and be baptized . . . in reference to the remission of your sins" would not mean the sins were already forgiven. The quibble on the reference or relation use of eis gains our denominational friends nothing.

IV. EXAMPLE OF THE USE OF EIS IN OTHER PASSAGES

Examples of the use of eis in the New Testament will be helpful not only in establishing prospective or retrospective meaning generally, but will be of help in settling the meaning of eis in Acts 2:38 specifically.

Romans 10:10: ". . . for with the heart man believeth unto (eis) righteousness. . ."

Acts 11:18: "Then to the Gentiles also hath God granted repentance unto (eis) life."

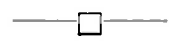
I Peter 1:3: God "begat us again unto (eis) a living hope by the resurrection of Jesus Christ. . ."

Acts 2:38: "Repent ye and be baptized . . . unto the remission of your sins. . ."

"Believeth" eis "righteousness" in Romans 10:10 means the believing comes first and then the "righteousness." "Repentance" eis "life" in Acts 11:18 means the "repentance" comes first and then "life." "Begot" eis "living hope" in I Peter 1:3 means the begatting comes first and then the "living hope." And likewise, "baptized" eis "remission of your sins" in Acts 2:38 means "baptized" comes first and **then** the "remission."

Clearly, Acts 2:38, with its use of eis, places "remission of your sins" not before but **after** being baptized.

In our next installment we will initiate consideration of those passages where this Greek preposition is alleged to be used casually and have a retrospective (because of) meaning.



EVANGELIST _____ (Continued from page eight)

brethren think they are generous when they give the evangelist the equivalent of a weeks pay. He has missed two pay-days at home (if he only holds meetings part of the time) and with his expenses, he will probably lose one hundred and fifty dollars. Brethren pass this off with "You can not lose what you never had," but if this were true those same brethren could turn over their paycheck, each week, to the Lord's work and not lose a thing. If this writer sounds bitter, believe me when I say I am not bitter against brethren; but bitterly against and vigorously op-

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Evangelist: Charles Bailey
Phones: 722-9127; 722-7967

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Bible Study 10:00 A.M.
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Evening Worship 6:00 P.M.
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Elmer Moore, Preacher
P. O. Box 1594 Phone: 257-6345

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Morning Worship 10:30 A.M.
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Evangelist: Harold Fite
Phones: 795-9731; 792-4155

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—See Next Page For More Listings—

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Continued from preceding page

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Tell Others Where You Meet!

posed to the wrongs done to men and their families who are dedicated to proclaiming the gospel of Christ. Twenty-four years of observing these things did not prevent me from preaching, but did cause me to determine to teach what God's word says on this subject where "in season, or out of season" regardless if all brethren turn from me. Well-meaning brethren advised me that I would not be accepted anywhere if I preach and write this way. This does not move me for the Lord will surely reject me if I fail to teach the whole truth plainly on this and all other subjects concerning His church and man's salvation.

The Evangelise (Missionary) III

From all corners of this land, we hear such comments as these, about the family engaged in missionary fields: "Why go there? Why can't they stay here and preach? Their support is their problem, they should have had better sense than to go." But in every case these people forget one faithful missionary by name of Paul, and the pertinent question he asked in Romans 10:15. Paul received support in his missionary preaching at Thessalonica (Phil. 4:16) and at Corinth (Acts 18:5). Brethren often fail to consider what evangelist means and that taking the gospel to "ALL" is one command applicable to all. The great commission was not given exclusively to the Apostles, or evangelists, but to all. Otherwise, the persecuted ones did wrong by spreading the gospel everywhere, when they were scattered from Jerusalem (Acts 8:4).

There is a great need for all brethren to accept the command "Go ye into all the world..." (Mark 16:15) instead of discouraging those who would go. All men's souls are equally important to God. "Not willing that any should perish" (2 Peter 3:9). For that reason, every Christian should do all he is able to spread the gospel throughout the whole world.

The gospel preachers who labor in missionary work in foreign fields are deserving of the best in all forms of support. They encounter many problems in their work that make foreign evangelism difficult. The one problem they should never need to cope with is lack of funds. They should be regarded highly for their work and enjoy adequate support and the proper equipment to carry on all phases of the Lord's work. Why should these men and their families be forced, by insufficient funds to sacrifice above all other Christians; in order to do that evangelistic work which the majority will not. The Apostle Paul was an active missionary evangelist, supported in that work much

of the time by Macedonian brethren, particularly by those at Philippi (Phil. 4:10-18). Paul stated, "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted... that which was lacking to me the brethren which came from Macedonia supplied..." (2 Cor. 11:8-9). If proper support of evangelists was scriptural then (it was, for Paul taught the pure doctrine of Christ... Gal. 1:1-12) it is today. Since Paul taught it as an act of the Christians responsibility, we are obligated to teach and practice the same today if eternal life is our goal. However, if our theory in practice be to "get all I can and keep all I have" our treasure will perish with us.

Brethren, let us always and in all things, maintain the attitude "Not my will, but thine, be done" as Jesus prayed to God (Luke 22:42). We will never go wrong in doing just what God wills. End

COLORADO (Continued from page eight)

side of Colorado Springs at 2363 East Platte Place. Since this move membership has doubled and now stands at near forty.

WHAT ABOUT A PERMANENT MEETING HOUSE? Property in Colorado Springs is exceedingly high, being a resort city. Zoning, building and covenant regulations complicate matters even more. However, after set-backs and struggles, we now have a well located lot at 6660 Galley Road in the east Northeast part of the area and have floated a bond issue to finance the erection of a new commodious meeting house.

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ARE THERE WAYS OF HELPING THE WORK IN COLORADO SPRINGS? Yes! If you have some funds available, which you would like to invest at 7½ or 8% interest while helping a congregation to build a meeting house in an isolated area, you should contact us soon. By doing this you could be assured of this benefit and we would be able to have our funds for our meeting house earlier. Our bonds are in denominations of \$250.00, \$500.00 and \$1,000.00. If you would like further answers feel free to ask. Send all correspondence to us at, P. O. Box 9071, Colorado Springs, Colorado 80909. Our phone number is: (303) 597-6375.

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The PRECEPTOR

"Through thy precepts I get understanding.."

Living Moments with the Living Word

James W. Adams



Mulley Cow Logic In Religion

Every person conversant with farm and ranch life knows what a "mulley cow" is; it is a cow born without horns or polled or dehorned by articial means. Too, most of the readers of this article are familiar with an expression often used in polemical discourses or essays; namely, "the horns of a dilemma." A disputant confronts his opponent with a situation which he contends is the logical conclusion of his opponent's position. The situation involves a choice between alternatives which are equally unacceptable. The disputant then challenges his opponent to take hold of one or the other of the "horns of the dilemma" thus posed (i.e. choose one of the alternatives) and be effectively gored thereby, or refusing to accept either alternative to repudiate his position and concede the controversy. Many times, however, the purported "dilemma" exists not in fact, but only in the mind of the disputant; it is conceived and brought forth in pure sophistry. It is not a matter of either-or but rather its a matter of neither-nor.

The Way We Are Doing It
vs

The Way You Are Not Doing It

Quite often, conservative brethren are challenged with the following cliché by our institutionally-minded, bureaucratic-thinking brethren who can conceive of church cooperation in no

James W. Adams – Evangelist for the Pruett and Lobit church, 600 W. Lobit, Baytown, Texas 77520.

sense except that of centralized control and oversight, "We like the way we are doing it better than the way you are not doing it." This statement is predicated on a false assumption that conservatives are not doing their duties in the realms of evangelism, edification, and benevolence. This is a fallacy and exists as a fact only in the fervid imaginations of our promoting centralizers.

Furthermore, it is a classic example of "mulley cow logic" in that it poses a hornless dilemma. Actually, these brethren are proposing the existence of a dilemma in the position occupied by conservatives. They are, in effect, saying, "You do the work like we do it, or you do not do it at all." Since we agree that the work must be done and repudiate the way our promoting brethren are doing it as unscriptural, both alternatives are unacceptable to us. These brethren imagine that this obligates us to repudiate our position. However, the truth of the matter is; their horned creature is a mulley. Their dilemma exists in fancy and not in fact. We say this is not an either-or situation but a neither-nor. We neither reject the work nor accept the means utilized by these brethren. We insist there is a third alternative which has conveniently been disregarded. A local church of Christ can fulfill her mission of evangelizing, edification, and benevolence without establishing and maintaining human institutions or centralizing her work and resources in a "sponsoring church" under the oversight of a "sponsoring eldership." She can ac-

(Continued on page twelve)

VOLUME 20 AUGUST, 1971 NUMBER 10

In This Issue

Editorial, Creation Research Society, Stanley J. Lovett	Page 2
Judge Righteous Judgment, W. L. Wharton, Jr.	Page 3
Our Basic Need Today, Irene Sowell Foy	Page 4
Why Our Bible Classes Fail, Jay Bowman	Page 5
How Do You Handle The Word Of God?, Leo Rogol	Page 5
Home, Potential For Happiness or Heartache, William Sexton	Page 7
Love Thine Enemies, R. J. Findley, Jr.	Page 8
Hither.... Thither.... Yon, Jim C. McDonald	Page 9
Chart Sermon Outline, Adorn The Doctrine, Danny Brown	Page 10

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Stanley J. Lovett
Editor

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THE PRECEPTOR

P. O. Box 187 Beaumont, Texas 77704

EDITORIAL

Stanley J. Lovett



Creation Research Society

The veracity of the Word of God ever has been challenged. This has been true beginning with Adam down to the present.

Eden, for their use and enjoyment, save the tree of the knowledge of good and evil, belonged to the primeval pair.

Jehovah God declared if they ate they would die; the Devil denied declaring they would not die.

Never was a proposition more squarely joined. God said they would die; the Devil said they would not surely die.

As God's word, notwithstanding the denial, was true then, it is equally true to this moment and so shall it ever be.

Since the first encounter between God and the devil, between truth and falsehood, the battle has raged unabated and continues so until this very day. All through the dispensations of Patriarchy, Law, and, now, the Gospel, the conflict continues without respite.

Satan has attempted and continues to use every occasion and opportunity possible in order to deny or reflect upon the Bible as the inerrant word of God. He who denies or reflects adversely upon the Bible as the inspired word of God does the devil's work; he who defends and promulgates the Bible as the word and will of God does the work of God.

Many are unaware of the devious and subtle methods the Arch Foe employs. He skillfully attempts to prostitute to his advantage every opportunity to destroy the divine word even intruding into the good, the godly and the holy. Disguising himself as an angel of light, he occupies many pulpits; he is an untiring penman and he occupies the professor's chair in the schools, colleges and universities. Every conceivable avenue of attack possible by him has been employed and continues so.

Through the centuries both before and since the birth of Christ interested persons stedfastly have denied the falsehoods of the devil and defended the holy word of God against the Adversary's libels.

In our present time, the focal point of attack against the word of God by the devil has taken place in the realm of the physical sciences.

The claim has been made, and continues to be made, that the earth and universe were not created by the miraculous exercise of the divine power as the Genesis account declares, but rather, through long eons of time, the physical earth and its inhabitants, including man, have slowly evolved to its present state.

This view of the evolution of the earth and the universe denies the Genesis account of miraculous creation; (Continued on page eleven)

Judge Righteous Judgment

"Judge not according to appearance, but judge righteous judgment" (John 7:24). This is a statement made by Jesus when, having healed a man on the sabbath day the Jews had



accused him of breaking the sabbath law given by Moses. The remark involves an idiom which was well understood by his audience. The Lord does not preclude judging a thing by its appearance, in this statement, but rather he contrasts it with a higher form of judgment, i.e., righteous judgment." It is a contrast between superficial judgment and judgment according to the norm of right.

Righteous judgment would see in the man healed and carrying his bed no violation of the sabbath law but a publication abroad of the benefits given him by Jesus. Circumcision was demanded by the law even when it fell on the sabbath day and did not constitute a violation of that law when so practiced. In the same way, the action of Jesus was no exception or violation of the sabbath law. His miracle of healing is placed on par with the act of circumcision performed on the sabbath. He himself makes the comparison. Moses upheld the conduct of Jesus and Jesus upheld the teaching of Moses! Both teachers were of God and the critical multitude were wrong in the criticism of Jesus.

This incident affords us an excellent point in reviewing the necessity for each of us to make judgments as we go through life. There are two great principals held up for the bible student to consider; both of them are stated by Jesus and are in absolute agreement, even though men frequently strive to make them run at variance with one another.

In Matthew 7:1-5 "Judge not, that ye be not judged. For with what measure ye judge, ye shall be judged: and with what measure ye met, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then thou shall see clearly to cast the mote out of thy brother's eye." Some readers get no further than "judge not" and then proceed to affirm that no one can rightly say that either a person or thing is right or wrong for that would be "judging" and the Lord forbids judging! Common sense should rescue such a person from his error. If one can neither judge between a thing wrong or right so as to be able to

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

distinguish and label them, then how could he know right from wrong and govern his life accordingly. How could he "abhor that which is evil, and cleave to that which is good" (Romans 12:9)? It is essential that we form judgments both about actions and people in order to associate with "decent" people and avoid the company of "evil" men. This is a self-evident truth. However, it is true that the Lord forbids "judging" in Matt. 7:1. What he says in connection with the prohibition serves to show clearly what he prohibits, i.e. using a standard of judgment on others that we do not apply to ourselves! Observe that we are to be judged by the same measure by which we measure others. His illustration of the mote and the beam (seeking to get something small out of the other fellow's eye and being unconcerned that we have something much larger in our own). This makes such a person a hypocrite, not because he is concerned with the other's eye but because he is unconcerned about his own. It is this kind of judgment that the Lord forbids, and we leave you to decide how wrong that individual is who applies this great truth to judgment in general so as to imagine that the Lord forbids us to denounce error or evil. It should be kept in mind, however, in the light of the demands of both "righteous judgment" and the "judge not" statements of Jesus that we must not form hasty judgments of the one hand or those we are not willing to abide by when they apply to us, on the others.

How wrong to condemn religious practice in others because "there is no scriptural authority for it" and then, in some matter dear to our own hearts, proceed to act without having divine authority. We are not made right simply by condemning error but also in practicing truth; truth that knows no coloring or change no matter who is affected. **End**

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Our Basic Need Today

Why is there disobedience and rebellion in every area all over the world today? There will be no remedy until we can diagnose and determine the cause. As in the case of physical illness, the doctor does not begin to treat the symptoms but he uses all means he has at his command to find out why the parts of the body are not working harmoniously. Finding the root of the trouble, he makes the proper correction and the patient is on the road to health.



We are so fortunate today to have access to the Great Physician of the soul. He is loving and merciful and he is omniscient but He does not force His remedies upon man. In His Word He has given us all that pertains to life and godliness but it is left to man to choose whether or not he will accept the great remedial plan and thus cure his sin-sick soul, or whether he will devise his own way of life, causing trouble and rebellion. One has but to open the Book, and, as Shakespeare wrote, one sees, "All the world's a stage, and all the men and women merely players." When one chooses not to play his part well, nor to follow instructions, there follows a human predicament. The diagnosis is that he failed to study his lines and to play the part as designed for him. Why did he not make adequate preparation? The answer goes back of the actor to the trainer, who failed in his responsibility. The result may be sadly far-reaching.

Every child grows up to take his role in the world. God in His wisdom made adequate provision for the training of the child. In his helpless, innocent state, he was placed in the arms of a mother, one subject to her husband. Together they have a big responsibility to train their child "in the way he should go."

Fortunate are they who realize their incompetence to train that one for whose life they are responsible. By study they will find comfort in the fact that God never requires anything of anyone for which He does not, at the same time, provide the necessary wisdom and strength. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5) Parents should realize three things:

FIRST—God knows His creatures. He has never given them that to do which is impossible for them to do.

SECOND—God does not compel them to take the right procedure. They may choose to use their own imagination, or, to follow God's plan for "bringing up children in the nurture and admonition of the Lord."

THIRD—The result of their choice will bring them joy or sorrow. "The father of the righteous shall greatly rejoice, Thy father and thy mother shall be glad, and she that bare thee shall rejoice." (Proverbs 23:24, 25)

The number one responsibility comes before marriage. That is the choosing of a mate who will make it possible to carry out our Father's plan for the marriage relationship. Those who anticipate marriage must realize that: "Except the Lord build

the house, they labour in vain that build it." (Psalm 1:27a) Since the creator planned that the two, the father and mother, collaborate in the training of their children, they must be "one in Christ." The headship would be unfit unless he be under the direction of the Master Teacher, Jesus Christ. His wife would be an inadequate helper unless she is "serving the Lord with humility of mind" not the carnal mind that "is enmity against God: for it is not subject to the law of God, neither indeed can be." The two must sanctify the Lord God in their hearts. She is to be obedient to and submissive to her own husband as Sarah obeyed Abraham. The husband is to give honour unto the wife as to the weaker vessel," and as being heirs together of the grace of life; that your prayers be not hindered." (1 Peter 3:6, 7) The young women must be taught "to be sober, 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." (Titus 2:4, 5)

Children will continuously learn from their parents, either good or bad. Teaching is multiple and not always a formal classroom pattern. They will learn from their parents' attitudes, from the very words they speak, from their actions, from the books and magazines they see them read, from the way they spend their time, from their attitudes toward others, and most of all, from their respect for God and His Word. There has never been a time when it is more necessary that parents teach their children, from early life, that: "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." (Deut. 6:4, 5) "For this is the love of God that we keep His commandments: and His commandments are not grievous." (1 John 5:3)

Certainly, there must be daily teaching from the Word of God, accompanied by prayer to God for guidance, understanding, and a will to "make His will my will."

Training children, "in the way they should go," will not be possible when there are absentee fathers and mothers. Both should reserve some time daily to be with their children, to listen to them, to learn of their problems and to advise them. Your children will be with you, under your roof, for a very brief time so parents must work diligently to equip them with the necessary spiritual armour so they may be able to withstand the wiles of the evil one and to be faithful unto death.

Why are disobedience and rebellion against authority so widespread today? The answer is: parents have neglected their God-given responsibility to train their children in the way they should go.

WHY NOT CREATION?

Edited by Walter E. Lammerts

This volume presents the thinking of a significant group of scientists who reject the evolutionary theory because it is not supported by the facts of nature. This leads to the inevitable question, Why not creation? Why is there such a persistent rejection of creation of creation as the origin of the universe when the evolutionary theory has fallen into a thousand pieces?

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Why Our Bible Classes Fail

Jay Bowman



One of the tragic realities of our day is the failure of our Bible class programs to do an effective job. Often a person will sit through Bible classes for a lifetime and still know relatively little about the Bible. What is worse, he himself does not know how little he has learned. The blame for this situation is largely the teachers', and generally in the past we have recognized this. But, it is not enough to say that the teacher must live an exemplary life (although he should), for that does not make him a good teacher. It is not enough to say that he should know his subject, for neither does that make him a good teacher. A student who wants to learn can learn from a reprobate if the reprobate knows how to teach. And public school teachers are proving every day that a teacher can help children learn even when the teacher has a limited knowledge of the subject by providing opportunities for the student himself to actively seek the information he needs.

No Provisions For Study

One of the three great works of the church is the edification of its own members. Yet there scarcely can be found a church with a library for this purpose. The church is the pillar and ground of the truth, but about the only thing the congregations do to support the truth is to hire a preacher and to buy some pamphlets for the kids to fill in the blanks. The members need a wide variety of good reference books.

Lack of Student Involvement

It is a fact that the greater part of our teaching effort is teacher-centered not student-centered. Teaching is too often regarded as an opportunity for the teacher to "perform" and display his abilities without a proper view toward the students' acquisition of the material presented. We give lip service to class participation and then continue with our lecture, hopefully uninterrupted. There are times when lectures are desirable and necessary, but it is a pompous view of teaching which does not take into account the fact that a student will not be very interested in anything that does not involve him. Student involvement is necessary. The object of our classes is learning by the learner, not teaching by the teacher. Teaching is worthless without learning.

Teachers Make No Demands Of The Students

The teacher who makes no demands of his class will naturally have a lazy class. If the members are not required to study and

Jay Bowman - 3309 Garden Villa Ln., Austin, Texas 78704.

participate, they will not. Demand that they work at it, and they will. This will result in observable progress, and the student will take pleasure and pride in his accomplishments, and he will then be on his way toward developing a good feeling for Bible study.

Lack Of Clearly Defined Objectives

Those who are studying to teach in the public schools often think of preparing objectives as unnecessary, but they soon find that the lack of clearly defined objectives is a very frequent cause of unsuccessful teaching attempts. Teachers who think they "know in their minds" what they intend to accomplish often find themselves sidetracked, aimlessly groping about, teaching something entirely unrelated to their subject. Rambling is no virtue. Dawdling is ruinous. Most members are exposed to less than three hours of public Bible teaching per week, and for a man to get up and make announcements for thirty minutes or ramble and waste time is a crime and insult to his class. The teacher should know exactly what he expects the students to learn, and he should waste no time in getting the job done.

Lack Of Evaluation

Determining clear objectives helps the teacher and students to recognize what they hope to accomplish and what progress is being made. Once the goals are clearly set, the teacher can judge what kind of job he is doing and where he needs to revise his approach, and, which is more important, the members of the class can gauge their progress and enjoy their accomplishments. But, the teacher must devise some way of knowing when the members have reached these objectives. It is an incredible thing that Bible teachers seldom make any effort whatever to determine whether the members have absorbed what has been taught. The class on the other hand, knowing they will not be required to remember the information, promptly forget it. This is a prime reason that men can sit in Bible classes for a lifetime and regard themselves as good Bible students when they have actually retained very little. If you doubt this, try a little test. Without notice ask each of the members to give one passage of scripture for each of the steps of primary obedience to the gospel. Every Christian should be able to do this, but often long-standing, supposedly capable Bible students cannot do it. And, worse yet, they are not aware that they cannot

(Continued on page 11)

NEW RADIO PROGRAM

Carl Vernon has recently moved to work with the West Groves congregation. The congregation meets for worship at 5510 Hogaboom Road. Beginning August 15, this congregation will have a radio program, and can be heard each Sunday morning at 7:30 on station K.P.N.G. in Port Neches, 1150 k.c.

The station covers the Golden Triangle area, so all are invited to listen each week.



How Do You Handle The Word Of God?

Leo Rogol

Many things that are intended for the good of man can actually become harmful or even destructive to him if abused or mis-used. For example, an automobile is of great benefit to man when he operates it properly, but put a reckless driver behind the wheel of an auto and it can become an instrument of death to himself, as well as to others.



The same is true of the gospel, the word of God. It is "the power of God unto salvation" (Rom. 1:16); it is "able to make thee wise unto salvation" (2 Tim 3:15). It is man's only authority and guide in his search for salvation, hence the only source of man's hope of eternal life. Yet, when perverted or wrested, it is a tool of man's self-destruction, as well as of those he leads astray. As Peter wrote, "...the ignorant and unstedfast wrest, as they do also the other scriptures unto their own destruction" (2 Peter 3:16 ASV).

It is an age-old scheme of the Devil to so confuse scriptures as to cause people to be deceived and fall from the faith. Even our Lord was a target of this deceitful handling of scriptures. Satan often referred to the word of God to get man to disobey it. Man did not have to reject the word of God to be lost, but only to pervert it.

This was the very means of causing the fall of man in the Garden of Eden. When the deceiver approached Eve, he asked, "Yea, hath God said...?". He employed three deceitful methods in his scheme to tempt the woman to fall. First, he created doubt in her mind as to the reason for and the absolute, unchanging authority of His spoken word. He planted a seed of doubt by his insinuation that God's law restricted man's freedom, the attainment of his ultimate measure of freedom, and was a setback to man's possibility of RECEIVING THE FULLEST MEASURE OF HAPPINESS IN LIFE. Next, he wrested the word of God just enough to actually lead Eve into doing just the opposite to the will of God. Hence, by a perversion of God's word he accomplished in Eve the same thing that an outright rejection of it would accomplish. The Devil didn't attempt here to deny that God issued a command, or to get Eve to forget that God placed a restriction on her. He appealed to her knowledge or awareness of the word of God, but by perverting that which was given her, he succeeded in causing her to fall into sin by disbelieving His law. Finally, notice also that Satan began with a hint of doubt and concluded with a direct lie: "Yea, hath God said?" So as to cause Eve to question or doubt the command of God by having a sense of dissatisfaction aroused in her mind over the limitation placed upon Adam and Eve. Having accomplished this, he then proceeded to make her an easy victim of a direct contradiction, a bold lie, "Ye shall not surely die." So

from a doubt concerning God's word, Satan skilfully led Eve to believe a bold lie and thus disbelieve God's word. Yet he blended enough truth in that lie to make it appear plausible: "Your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:15).

Satan is successful in getting people to sin today by the very same methods, and that is by private interpretations of scriptures. This indicates that people doubt the meaning and purpose of any given command as verbally stated. They doubt whether this is actually good, or whether it is really so, and therefore proceed to define scriptures according to their own liking or the way they wish to define God's word. By so doing, as in the case of Eve, their "private interpretations" of scriptures come to the same conclusion as a total rejection of the word of God—disobedience toward divine authority, and thereby sin. And so often a total rejection of the authority of God is simply the fruit or result of that first question or doubt concerning the command of God which led to "private interpretations" of scriptures.

Our Savior was not exempt from temptations while upon this earth. He was tempted in the same manner and "in all points like as we are..." (Heb. 4:15). When Satan presented the first temptation, Jesus overcame it by an appeal to scriptures—"It is written." There is no other way to overcome temptations than by a steady reliance upon the word of God.

We notice that, since Jesus overcame this temptation by appealing to scriptures, Satan, in turn, appealed to scriptures to tempt Him to fall. Satan also said, "FOR IT IS WRITTEN..." (Matt. 4:6). **MANY PEOPLE APPEAL TO SCRIPTURES IN PREACHING TO ACTUALLY LEAD PEOPLE AWAY FROM "WHAT IS WRITTEN."** But, as in the case of the temptations of Christ, to give "what is written" a different meaning or application from its original intended design and purpose is just as much a SIN as an open rebellion against, and total rejection of, that which "is written." To change scriptures is no better than to reject scriptures.


While many mis-apply scriptures, whereby they bring condemnation upon themselves, there are many examples in the Bible of individuals actually using scriptures to destroy others. There are many people who have not the slightest respect nor regard for the word of God. Yet, in self-righteous, hypocritical pretense of piety, they will appeal to scriptures, make a false show of respect for the word of God with no other purpose in mind than to destroy their opponents who stand firmly in defense of truth. Again, Jesus was often a target of such wicked and hypocritical schemes.

In John 8 we have recorded the account of the scribes and Pharisees bringing an adulterous woman to Jesus that he might pass judgment upon her. Yet the only motive they had was, as is pointed out, "This they said, tempting him, that they might have to accuse him"(vs. 6). What did they say in their evil plot to destroy him? **NOW MOSES IN THE LAW COMMANDED US...**" (vs 5). They used scriptures in their efforts to destroy Jesus!

On many occasions Jesus exposed their contempt for scriptures—for what "Moses in the law commanded." On a previous occasion, Jesus exposed their lack of regard for the law: "Did not Moses give you the law, AND YET NONE OF YOU KEEPETH THE LAW? Why go ye about to kill me?" (7:19).

(Continued on page eleven)

Leo Rogol - Rt. 4, Box 12-D, Greensburn, Kentucky 42743.



Home: A Potential For Happiness or Heartache

William C. Sexton

God created the home as a place for happiness, and such can be and very often is. But not every home is a place of happiness, rather a place where misery and heartache dwells. In America



today, it seems at times that there are more broken homes than there are that stand; more unhappiness than joy produced by such homes. Of course there is indeed much happiness produced by many good homes. Yet, the percentage of the homes that are happy ones, is not nearly as high as it should be. It is because of the OTHERS, the **unhappy homes**, that we write. Our aim is to call attention to a fact—that the potential is there, but the results are what we make them; what we find is dependent on us!

God gives the formula for happiness, man is free to accept or reject it, but the results are revealed and certain. So, we would do well to ask ourselves, "What do I want from a home?"

Being convinced that one can have happiness, or heartache, set out to produce what we desire. Accepting and being governed by God's wisdom, one can, I affirm charter his destiny. Read these passages, (Eph. 5:21-6:4; Col. 3:18-21). In these passages God sets forth the duty and disposition for each member in the family. When these rules are followed, happiness will be the results when these rules are disregarded, the results are likewise certain—heartache.

First, each person in the relationship is to have the proper respect for God and His word. If this is not the case, then of course what God has said is meaningless, as far as these persons are concerned. If each recognizes God as the Maker, and each individual one of His creatures, therefore responsible both to the Maker and others; if each is willing to discharge his responsibility, then he can and will find happiness, which truly every person wants!

The husband is the head of this relationship, and is to LOVE the wife as Christ loved the church. Such love will impell him to do his best to please her in that with which is good for her. The wife is to respect and submit to her husband. She is to do this as unto the Lord. Parents are to be truly concerned for the well-being of their children; interested in their WHOLE being—both physical and spiritual. Parents are to endeavor to convey the message to them in love and understanding; but training is essential, they must nurture and admonish: build them up in what is good, and warn them regarding the harm of evil! Children are to obey their parents in the Lord, knowing that such is required of the Lord, and that such has promises. All of this is predicated upon each person sustaining the proper relationship

William C. Sexton - 2804 Lafayette, St. Joseph, Mo. 64507.

with God. When this is the case happiness is sure. That is not to say that there'll never be a problem, on the contrary, there shall be many problems, but these persons can and will find a solution for each of these problems as they arise.

As all can see, many homes fail; heartache is in abundance. A question worthy of our consideration is "Why?" I suggest there is a simple answer: simply because many will not abide by the Divine Formula! Either they are ignorant of it, or knowing of it, they don't believe it. Possibly, they just don't want to meet the requirements. No one can contradict this fact—if all in the relationship follows the rules set forth by God, then all will go well. "The statutes of the Lord are right, rejoicing the heart: . . ." (Psa. 19:8).

People try to build homes on things that will not support a home. Four walls, though they be expensive and decorative, in a good neighborhood and surrounded by beautiful landscape, will not produce happiness. Money—a good paying job, with lots of buying power, is not adequate; it fails to produce the desired results. Many seemingly think that these are more important in a happy home than they really are. These things can contribute to a happy home, to be sure, yet without the Divine Formula, all these things will fail!

Having friends in high class society will not produce happiness either. Friends are needs to be sure, and the person who lives the "good life," will have real genuine friends, but they shall be such because of their qualities and dispositions; they'll not be such just for the benefit they can provide, rather because they are appreciated.

On what are you trying to construct your home? What have you made of your home? Have you started with the proper foundation—the Divine Formula? One cannot make a relationship produce happiness—it takes two persons; two of the right kind of persons! If you contribute your part, you'll be the beneficiary.

Ingredients for a happy home: Two or more hearts tuned to the will of God, affectionately aware of their Divine duty, and eager to contribute his part.

Ingredients for misery: Two or more persons united legally but not spiritually, with misplaced emphasis on wealth, success, fame and purpose of life. Beloved, what have you produced in your home? The potential is there, happiness or heartache—what will it be? I hope that you choose happiness.

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Love Thine Enemies

R. J. Findley, Jr.

We hear much today about ecumenical movements, also we hear the word togetherness. The thought in these words is the very one found in the prayer of Jesus who prayed, "That all might be one, even as I and my father are one." But, of course, the pleas that are made, and the terms on which they hope to bring this about are not conducive to a proper solution of this vexing problem. The failures, it seems to me, lies in a misunderstanding of a mutual pact or agreement. Christians in becoming such enter into a covenant with God. In this covenant, there must be a realization that God is omniscient, and is the supreme lawgiver, and there must be a sincere desire to abide in his dictates; this constitutes a full assurance of faith in him. Christians must not enter into any kind of a covenant with each other that deviates in any way with God's ordained plans. Therefore we look with askance on any effort by men or groups of men to change or set aside any part of the divine pattern for the sake of unity. The best that could be said of such efforts would be producing union of a sort, but sadly lacking in unity.

It is remarkable that those of the world, can, in some instances, view things more objectively and with a clearer perceptiveness than Christians. Jesus touched on this subject in Luke 16:8, "And the Lord commended the unjust steward, because he had done wisely; for the children of this world in their generation, are wiser than the children of light."

I was impressed by an article in a daily paper, entitled, "Loving enemies is not liking them." I quote; "Most people look upon the biblical injunction, "To love thine enemies," as either impossibly Utopian or impossibly sentimental." According to this writer, "To love your enemies does not mean you have to like what they do, it does not mean you are no longer enemies. Nobody can command us to like what we do not like, and enemies remain enemies if their ultimate goals conflict with ours, no matter whether we love them or not; so, our love does not order us to something either Utopian, or sentimental. What it does mean, if properly understood, is that no matter what we 'feel' about another person, or how we oppose his beliefs, there must be an acknowledgement that what ties that bind us together are greater than what divide us." It is, he says, "the personhood of the other that unites us in something that is above, and greater than both of us; and our respect for this common ground of being must take precedence over our likes and dislikes." This, he says, "Is the hardest lesson for any people (or church) to learn, and we mistakenly imagine in all cases that if we could love our enemies we might become friends, even allies." I certainly believe that if our love stemmed from a sincere heart, it could make us friends, even allies. But he adds, "This is not necessary, nor even possible in many cases. We would still be enemies-but we could treat this enmity as athletes in a contest, not as soldiers in war. It may seem odd but true athletes "love their enemies, that is they respect them

R. J. Findley, Jr.-835 Stuckey Dr., Longview, Tx 75601.

as persons striving toward an opposite goal, and they oppose them only within rules that both are called on to obey, so that the winner wins on merits and not on fouls. The thing that matters is treating the other as fairly and cleanly as athletes do in a championship game." This, he says, "Is union that goes beyond sympathy or friendship, for there is not merit in behaving nicely toward the people we like; the only merit is acting decently towards people we don't like or agree with, for this kind of love is an act of the will, not an emotion or an intellectual conviction. What a tragedy that we honor it only in our games which we take so seriously, but not in our lives, which we play with such perilous flippancy.

I agree with much this man says. We sustain the proper relationship with each other just so long as we fulfill our obligations and relationship to both God and man. This is mutual and sacred since our hopes and aspirations are common.

We should acknowledge that those ties that bind us together are far greater than those that divide. "We be brethren" is a phrase we have bandied around, which sounds good, but has little real meaning in the brotherhood today. Unity cannot be ascertained in condoning error, but surely we should have the proper regard for each other if for no other reason than we all are creatures for whom Christ died.

I personally know many of the men who participated in the Arlington meeting. I respect these brethren for their works sake but reserved judgement on what took place there until I had read the book. I believe those participating were honest in their convictions, and believe both sides were fairly represented. I call upon all who formed an opinion on mere heresay, to secure a copy and then come to their own conclusions. End

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

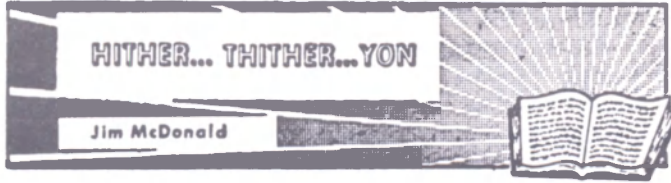
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---Robert L. (Bob) Craig

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Jim C. McDonald — Evangelist for the Loop 287 congregation and Staff Writer for The Preceptor Magazine, 1401 Epeley Street, Lufkin, Texas 75901.

Three were baptized in July at the Caprock church in Lubbock, Texas.... Two were baptized in July at the 77th Street church in Birmingham, Ala.... One was baptized in July at the Bellaire church in Houston, Texas.... Two were baptized in July at the Westside church in Irving, Texas.... One was recently baptized in Dexter, Maine.... Nine were baptized in early August at the Loop church in Lufkin, Texas.... Six have been recently baptized at the Bedford, Ohio church.... Two were baptized during July at Wendell Ave. in Louisville, Ky.... One was baptized recently at the Main Street church in Berea, Ohio.... One was baptized recently at the North Park church in Abilene, Texas.... One was baptized recently at the Main Street church in Tustin, California.... Two were baptized in July at the Ellettsville, Ind. church.... Six were baptized in June at the Winchester Rd. church in Memphis, Tenn.... One was baptized recently at the Caddo St. church in Cleburne, Texas.... Two were baptized in July at the Expressway church in Louisville, Ky.

The church in Madison, Ohio held an early July lectureship.... Robert West held a June meeting in Kearney, Missouri (?). Eugene Britnell held an August meeting at Tuckerman, Arkansas.... Robert Turner held a July meeting in Birmingham, Ala. at the 77th Street church.... Gene Plunkett held a July meeting for the Springville, Ala. church.... Franklin Puckett held a mid-July meeting for the Green's Chapel church near Horse Cave, Ky.... Dave Bradford held a July meeting for the Westvue church in Murfreesboro, Tenn.... The Berea church in Marshall County, Tenn. held a July meeting with Billy Ashworth.... Robert Jackson held a July meeting for the North Meadow church in Murfreesboro, Tennessee.... The Southwest church in Birmingham, Ala. had a July meeting with A. C. Grider.... The McCay Ave. church in Oneonta, Ala. held a July lectureship.... Stanley J. Lovett held an early August meeting for the Annandale, Virginia brethren.... Johnie Edwards held a mid-July meeting in Orleans, Indiana.... Paul Kelsy held a late June meeting for the West Broad church in Columbus, Ohio.... R. J. Stevens holds a mid-September meeting at the West-

side church in Irving, Texas.... James W. Adams held a mid-July meeting for the Northside church in Houston.... Jesse G. Jenkins was with the Eastside, Baytown, Texas church in early August.... Roy Cogdill held a July meeting for the Highway 287 church in Groveton, Texas and an August meeting for the Spring Branch church in Houston, Texas.

Foy Layton held a late July meeting for the Highway 90 church in Madisonville, Texas (one was baptized)... Luther Blackmon held an August meeting for the Centerville, Texas brethren... Harry Pickup, Jr. held an August meeting for the Pruett and Lobit church in Baytown, Texas.... Elmer Moore held an August meeting for the College Park church in Deer Park, Texas.... Leon Odom holds a late September meeting for the church at Bellaire, Texas.... Johnie Edwards held a June meeting for the Friendship church near Dickson, Tenn.... James Hahn held a mid-July meeting at the Trezevant Street church in Memphis, Tenn.... Ed Dye held a late July meeting at Caraway, Arkansas.... Brethren at Mt Tabor near Ramsey, Indiana held a June meeting at the Main and Gay Street church in Gladewater, Texas (two were baptized).

The Gordon Street church in Vernon, Texas was in a July meeting with Robert McDonald.... B. G. Hope held a recent meeting at Glasgow, Kentucky.... Garreth Clair held a late August meeting for the N. 55th Drive church in Glendale, Arizona.... George T. Jones held a July meeting for brethren in Wylie, Texas.... James Needham held a July meeting for the Thurlon, Kentucky church.... Kelly Ellis held a July meeting for the Simpsonville, Ky. brethren.... Paul Keller held a July meeting for the Jamestown, North Dakota church and for the Grand Forks, Minn. brethren....

Granville Tyler holds a late September meeting for the Huffman Church in Birmingham, Ala.... Jack Holt held a July meeting for the Steele, Missouri church.... Connie Adams held a July meeting for the Kokomo, Ind. church.... H. Morand held a July meeting for the Brunswick, Maine church.... Leon Odom held an August meeting for the Dexter, Maine brethren.... Robert Turner held a mid-July meeting for the Snapfinger Road church in Atlanta, Ga.... Sam Binkley held a late August

meeting for the Embury Hills church in Atlanta, Ga.... Lowell Blasingame held an early August meeting for the Butler, Mo. brethren.... Jim Everett recently held meetings for brethren in Sweeney and Damon, Texas.... Harold Fite held a July meeting for the South 5th and Brodie church in Austin, Texas.... Hiram Hutton held an August meeting for the Hueytown, Ala. church....

A new congregation is meeting in Chattanooga, Tenn. It is the North Terrace church, meeting at 4115 North Terrace. The preacher is Mack Stephens and interested brethren may contact this number 866-1608 for further information.... Harold Goodwin will soon move to Horse Cave, Ky. to work with the Green's Chapel brethren.... Robert Buchanon has moved to Pekin, Indiana to work with brethren in that city.... The West Main church in Blytheville, Arkansas lost their building through fire in late August.... On June 13 the East Long Beach church in California ceased to meet and merged (for the greater part) with the Studebaker Road church in Long Beach, California.... David Harkrider has moved to Denver, Colo. to work with the University Hills church there.... Garner Hall moved to work with some church in Limestone County, Ala.... Hiram Hutto began working in mid-August with the Midfield, Birmingham, Ala. brethren.... Leo Plyer began work the first of August with the Westwood church in Birmingham, Ala.... Bill Farris is now preaching in Mt. Olive, Ala.... Piet Joubert has returned to Durban, S. Africa and the brethren there will soon begin construction of a building.... Fred Ligin plans to concentrate his efforts toward beginning a new congregation in Amanzimtoti, S. Africa.... Donald Willis is now preaching for the Vivion Rd church in Kansas City, Missouri.... Calvin Essary moves in December to work with the Gashland, Missouri church.... W. C. Sandefur has

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 Husband Eph. 5:25; 1 Pet. 3:7
 Wife Titus 2:4-5; Prov. 31:10-31
 Children Eph. 6:1-2; Prov. 6:20

moved to work with brethren in Douglas, Indiana.

Marvin E. Young, P. O. Box 275 Salem, Ohio 44460. "After two years with the church in Salem, I am moving, as of August 23rd, to work with the church in Stilesville, Indiana. My new address will be: P. O. Box 191, Stilesville, Ind., 46180. I would appreciate being put on the mailing list for any church bulletins I am not presently receiving. Upon my departure the church in Salem will be in need of a full-time evangelist to work with them. Anyone interested may write the brethren at 532 E. 2nd Street, Salem, Ohio 44460."

Thomas Hogland, North Cleveland church of Christ, P O Box 97, Cleveland, Miss. 38732. "I have decided to move from Cleveland to Dallas, Texas to begin work with the brethren of the St. Augustine Rd church of Christ. The brethren here in Cleveland are presently in need of a preacher. For information concerning this work contact the above address or J. D. Joel, 843-3823 A C 601".

Clint Springer, Box 153, Ranger, Texas. "On June 27th I began my work with the Eastside church of Christ in Ranger, Texas. My address is Box 153 zip 76470. The church is small but strong. When passing through this area, take time to worship with us."

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Larry Ray Hafley met Wayne Camp (Baptist) in debate on August 23, 24, 26, 27 in Peoria, Ill. at the Paris Ave. church. The first two evenings Wayne Camp affirmed that the Missionary Baptist churches are scriptural in origin, name, doctrine and practice, and have had a continuous existence from their origin to the present day. The last two evenings brother Hafley affirmed that the church of Christ is scriptural in origin, name, doctrine and practice, and has had a continuous existence in the seed through the word from its origin to the present day.

Efrain Perez, evangelist in Santiago, Chile desires to visit brethren in the U. S. in 1972 and is seeking to secure travel funds to make his trip. He is recommended by faithful brethren and he may be contacted at Clasificador 1154, Santiago, Chile, S. A.

Lanny Parish, faithful gospel preacher, has had continuous expense for several years due to constant hospitalization of his son. He had a heavy financial burden, and brethren would do well to support him in his need. He may be contacted at Rt 5, Box 39M. Further information may be obtained by contacting this writer at 1401 Epley, Lufkin, Texas or via telephone, 632,2633, A. C. 713.

Editorial, Creation (Continued from page 2)

hence, reflects upon the veracity of God's word. Consequently, if the Biblical account of Creation is wrong; likewise, a shadow of doubt is cast upon the reliability of the entire Bible as the word of God. Thus, the gospel account of the miraculous conception and birth of the Saviour is similarly subject to the same lack of accuracy. The denial of the reliability of the word of God denies the very salvation of the souls of sinners and the hope of heaven for the lost.

In order to be better informed with reference to the believer's proper reply to the unbelieving scientist there is now, and has been for several years, being published the **Creation Research Society Quarterly** by a group of qualified scientists who accept the Bible as the inspired word of God. For information about membership in the society and for subscription prices to the **Creation Research Society Quarterly** write; Wilbert H. Rusch, Sr., Membership Secretary, 2717 Cranbrook Road, Ann Arbor, Michigan 48104. **End**

-0-

Bible Classes (Continued from page 5)

do it. Good evaluation helps the student recognize his success or failure in learning a given body of material, and it keeps the teacher constantly aware that what the members learn is always less, sometimes much less, than what has been taught.

Poor Attitudes

Even more important than the subject matter of a specific lesson is the student's attitude toward Bible study. If the only Bible knowledge a member acquires is that which he learns in the Bible classes, he will never learn very much; there simply is not enough time. But, a student who makes steady progress, who receives encouragement from his brethren (often tragically lacking), who enjoys Bible study and places a high value on the knowledge of God's word is more than glad to provide the necessary energy for the job. A member who has a good attitude toward Bible study needs very little help from the teacher; he will learn by himself. And that is why one of the most valuable contributions a teacher can make to his students is a good attitude toward Bible study.

Unnecessary Repetition

Recognized Bible teachers have said that approximately one-third of the teacher's time should be spent in review. Others have said that the essence of good pedagogy is repetition. Both of these are useful of course, and yet I believe that nothing so destroys attentiveness as needless repetition. Nothing is so conducive to boredom and distraction as unnecessary review. Some old time preachers said everything twice with the result that their listeners listened only half the time. The listener has no obligation to give his attention to a speaker who is not communicating something useful, and the natural response to a repetitious speaker is to tune him out.

Few Visual Aids

It is widely accepted among school teachers that the more sense modalities they can appeal to in teaching, the better.

Sight, sound, taste, touch, and smell are all avenues through which we learn. In the church we are mostly limited to two of these: sound and sight. Most Bible teachers realize that visual aids are important, but we often fail to take the necessary trouble to prepare them. Attention to this area will produce rich results.

Summary

In the church we are interested in causing the student to learn, not in merely exposing him to a presentation by the teacher. We should provide opportunity for study, encouragement, direction, and the facilities to assist the members in self edification. We should do more than invite and encourage member participation, we should require it. Furthermore, the teacher should demand that every member make steady progress, such that his progress (or lack of it) is known both to the student and to the teacher. The teacher should put down in writing the specific things he wishes to accomplish and should make the class aware of them. He then should devise some means of evaluating the extent to which his lessons have been understood and remembered by the class. He should make every effort to encourage progress, recognize accomplishment, and develop good attitudes toward Bible study. He should avoid needless repetition, rambling, and unnecessary review. And, he should use visual aids wherever possible. We can and we must do a better job of teaching God's word. □

Word of God (Continued from page six)

Again: "Full well ye reject the commandments of god, that ye may keep your own traditions" (Mark 7:9). They manifested a false zeal for the law only for the purpose of destroying their enemy who exposed their contempt for the law. But to love and respect the oracles of God to improve their lives was not their desire at all.

Stephen, the first Christian martyr, was a victim of such evil devices. When he began to preach Christ, the Jews "were not able to resist the wisdom and the spirit by which he spake" (Acts 6:10). Because they were unable to prove his teachings wrong, they sought to destroy him. How? By a false show of respect for the law! Hypocrisy! "They scorned men, which said, we have heard him speak blasphemous words against Moses and against God...For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us" (vrs. 11, 13). Oh, what concern for "Moses" and for "God!" They committed two grave sins. First, they twisted, perverted the words of Stephen into something he did not teach at all. Again, they resisted the word of God. This is characteristic of many people today who have no love for the truth. They will twist the words of the one who speaks out against their sins because they have not the love of truth in their hearts. Yet, in reality, these Jews were utterly destitute of love and devotion to the law which they accused Stephen of transgressing and overthrowing.

But Stephen was quick to expose their false, pretentious, hypocritical show of piety and love for "Moses" and "God." "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (7:51).

Again, "who have received the law by the disposition of angels, and have not kept it" (vs. 53). Hence, as their fathers did not keep the law, they resisted the Holy Spirit as did their fathers. Their veneer of holiness was stripped away and their true, ugly nature was exposed in their violent reaction against the word of God: "They were cut to the heart, and they gnashed on him with their teeth" (vs. 54). So full of hate were they against the word of God that exposed their evil hearts that they ground their teeth in spitting it out and attacked the preacher of the word.

How tragic and evil it is that some brethren today have no more regard for the word of God than did those Jews. Their love for, and use of, the gospel is not to mold their lives to be "conformed to the image of his Son" (Rom. 8:29), but as they are the enemies of the gospel, so they use it as an instrument of destruction against those who would warn them of their unconverted nature and rebuke their unscriptural practices. How often unsound brethren will use any scheme to destroy the name, character and motives of a godly brother who is set for the defense of the gospel. My brethren, when we use scriptures simply to destroy a brother, whose love for the truth and concern for our souls move him to use the "sword of the Spirit" against our iniquities, then in reality we do not destroy the brother, but rather, use the word of God as an instrument of self-destruction. And this will be proved in the day of judgment.



Mulley Cow (Continued from page one)

comply her mission through her divinely given organic structure as a congregation, independently, autonomously, and in perfect equality with all other churches of Christ on earth. She can thus "cooperate" with other churches in the attainment of scriptural goals to which all bear a common responsibility and maintain a direct connection with the work and the workers involved.

"The End Justifies the Means"

Our brethren's "mulley cow logic" commits them logically to the philosophy that "the end justifies the means." In effect, they are saying, "Maybe our way does not have the sanction of scripture, but the work must be done and it can be done no other way, hence we like our way."

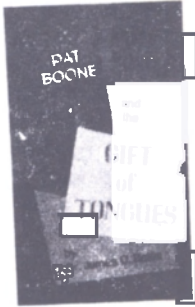
Let us note two statements from men of the world wholly different in character, yet whose statements betray the fact that they both endorsed the philosophy, "the end justifies the means." Albert Einstein, world famous scientist, once wrote, "Perfection of means and confusion of goals seem-in my opinion-to characterize our age." (Out of My Later Years via The Great Quotations.) Adolph Hitler wrote, "Diplomacy has to see that a nation does not perish heroically but maintains itself in a practical way. Every means which leads to this end is justified. To refuse such means could only be characterized as criminal neglect of duty." (Mein Kampf.)

Mr. Einstein was right in decrying the lack of specific and worthy goals while engrossed in perfecting means, yet we sense that he regarded the means of little consequence if the goals or ends had been well defined and meritorious. Mr. Hitler very clearly and without shame admitted that he considered any means, however gross or immoral, justified if it accomplished

the perpetuity of the German nation. In the years following, when he had risen to chancellor of the German Reich, he proved his allegiance to this pragmatic concept with a succession of horrors that have no parallel in recorded history.

The Principle Condemned

The word of God repudiates the idea that "the end justifies the means." Paul was accused of teaching, "Let us do evil that good may come." This was how his enemies chose to interpret his teaching concerning "salvation by grace." His reply was, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. . ." (Rom. 6:1, 2.) Paul's "God forbid" forever settles the matter of the end justifying the means in religion. Paul also takes notice of the fact that some, as Einstein expressed it, "perfected the means" while having confused or unworthy goals. While in prison, he wrote to the saints in Philippi, "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ of envy and strife; and some also of good will; The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defense of the gospel." (Phil. 1:14-17.) Observe the fact that these "contentious" brethren had an unworthy goal—"adding affliction to Paul's bonds," but their means were unassailable; they "preached Christ." Paul "rejoiced in their preaching Christ," but decried their motivation—the "end" they sought to accomplish. (Phil. 1:18-20.) With reference to the use of righteous means to accomplish unholy ends and unrighteous means to accomplish holy ends, it is not either-or but neither-nor. Let us perfect our means for the accomplishment of specific and holy goals. Mulley cow logic has no horns on which to hang a dilemma. **End**



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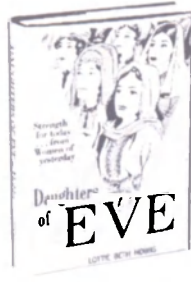
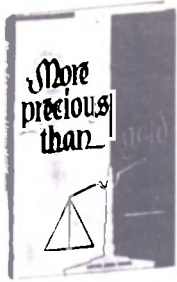
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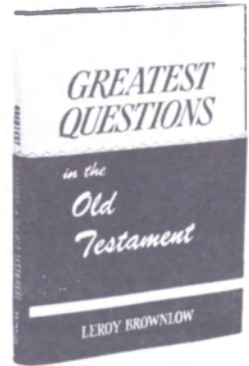
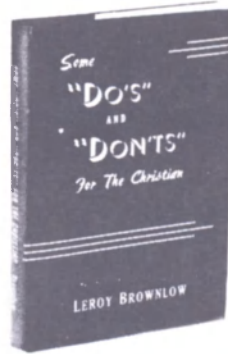


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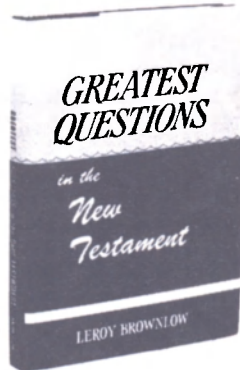
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Wednesday Bible Classes 7:30 P.M.

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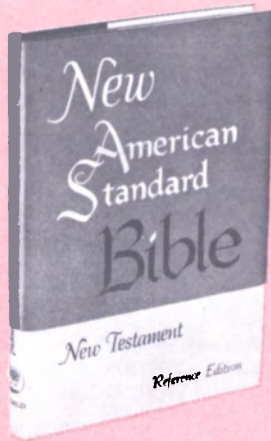
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Acts 2, 3

³³ ^bActs 1:4 ^cGal. 3:14;
John 7:39 ^dActs 2:17; 10:45

³⁴ ¹Lit., *the heavens*
^aPs. 110:1; Matt. 22:44f

³⁶ ¹I.e., Messiah
^aEzek. 36:22, 32, 37; 45:6
^bLuke 2:11 ^cActs 2:23

³⁷ ¹Or, *smitten in conscience* ²It, *men brothers*
^aLuke 3:10, 12, 14

³⁸ ^aActs 3:19; 5:31; 20:21;
Luke 24:47; Mark 1:15 ^bActs

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God, and ^bhaving received from the Father ^cthe promise of the Holy Spirit, He has ^dpoured forth this which you both see and hear.

³⁴ "For it was not David who ascended into ¹heaven, but he himself says:

^aTHE LORD SAID TO MY LORD,

"SIT AT MY RIGHT HAND,

³⁵ UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET."

³⁶ "Therefore let all the ^ahouse of Israel know for certain that God has made Him both ^bLord and ¹Christ—this Jesus ^cwhom you crucified."

³⁷ Now when they heard *this*, they were ¹pierced to the

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As a lover of flowers, I endorse the idea that many beautiful sentiments may be expressed with a gift of flowers. However, I am not much impressed with a figurative employment of the expression, "say it with flowers," particularly in the religious realm. Many brethren subscribe to the view that everything said in religion should be "said with flowers." By this, they mean that all should be said so as to give offense to none, and by "offense" they do not mean what the King James Version of the New Testament means in the use of this term. Your dictionary will advise you that an obsolete usage of this term meant: "Stumbling; an occasion of sin." To the contrary, they mean nothing should be said which affronts, hurts the feelings of, or is unpleasant to anyone.

James W. Adams — Evangelist for the Pruett and Lobit church, 600 W. Lobit, Baytown, Texas 77520.

In the early years of my ministry as a preacher of the Word (the early and middle nineteen-thirties), there were two classes of preachers talked about much, "the hard and the soft, the name-callers and those who never called names." In those days, preachers being interviewed with reference to local work were often asked by elders, "Are you a name-caller?" If the answer was an affirmative one, he was immediately informed that the church in question could not use his services because, "We just don't believe in calling names; we want the gospel preached in love." To them, the identification of a religious sect not authorized by the word of God or the teacher of a false doctrine was a breach of "the law of Love." Hence, one often heard preachers preaching on the subject: "Preach the Gospel and Let Other People Alone?" The elders and churches referred to above wanted it said "with flowers" whether the unvarnished truth of God's Word was ever understood by anyone or not. Out of this element among the churches has come our innovations, digression, and open division of today.

For years now, we have been hearing of churches which are theoretically "conservative" but who do not want "the issues" publicly discussed from the pulpit. We are solemnly assured by them, "We are doing the teaching in another way." However, in almost every such case, these churches have grown weaker and

(continued on page eleven)

VOLUME 20 SEPTEMBER, 1971 NUMBER 11

In This Issue

Editorial, "Holding Forth The Word Of Life,"	
Stanley J. Lovett	Page 2
A Means Of Christian Soldiers Keeping Rank,	
W. L. Wharton, Jr.	Page 3
"Redeeming The Time,"	
Irene Sowell Foy	Page 4
Groping,	
Michael E. Grushon	Page 5
Vine's Dictionary,	
Kent Ellis	Page 5
Eis and Matthew 12:41,	
Charles Boshart	Page 6
Who is the Real "Odd-Ball"?,	
Ron Halbrook	Page 6
Denominational Comments on I Peter 3:21,	
Larry R. DeVore	Page 7
"I Can,"	
Don Brown	Page 8
Hither... Thither... Yon,	
Jim C. McDonald	Page 9
Chart Sermon Outline — Prayer,	
Danny Brown	Page 10

The Preceptor Magazine

Stanley J. Lovett
Editor

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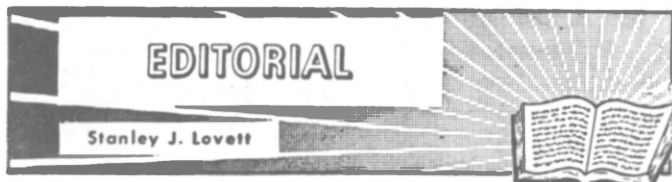
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“Holding Forth The Word Of Life”

The redeemed should never forget his personal responsibility to save the lost. In this he is but following the example of his own Saviour.

The believer can engage in no more lofty activity.

Public preaching has been and continues to be a powerful means of convicting sinners of sin and pointing them to Jesus, the great sin-bearer. But only a limited number can engage in the public proclamation of salvation because both of the divine limitation of those who may thus impart the gospel and, also, of those who possess the ability. The Lord never did intend for every believer to be a public preacher.

But there is a saving work all, who have the ability (and most do have the ability) can do. This is the task of each individual in saving the lost through personal effort.

The better trained one is, in both the knowledge of and the presentation of the word, the more effective his efforts will be. Formal training is not essential to efficiency in this work although it can be helpful. Then one's heart is filled with the knowledge of the gospel and with love for the lost, it is a natural thing to communicate the saving words to the heart of the lost.

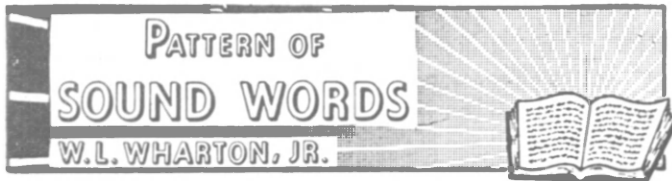
The believer should know as much of the gospel as he is able to know. First, and most importantly, for his own soul's sake. From beginning to end the word must direct and lead the child of God himself every step of faith's way. In no other way can he walk by faith.

His life should be exempliary with reference to those about him. No effective, lasting and consistent soul-saving is possible without a Christ-like life on the part of him who would save souls.

Then he must know enough about the word to effectively instruct the lost in the saving knowledge of the gospel. This pre-supposes intelligent study of the New Testament with reference to the gospel plan of salvation. The Saviour, during his personal ministry spent much of his time in instructing his apostles in the great facts and principles of the gospel. Even though the gospel message was urgent because souls were perishing, it was necessary that time be given to instructing his apostles with reference to the knowledge of the gospel. It was essential they be thoroughly prepared for the tremendous responsibility that would rest upon them in the gospel age. Never before had human beings been charged with such a grave task as that committed to them by Jesus.

It might surprise some to know how effective they could be in the matter of soul-winning if they would only attempt it. The totality of the saved in the world today

(continued on page eleven)



A Means Of Christian Soldiers Keeping Rank

Bible students are not unacquainted with figures of speech, borrowed from the military, describing the life God proposes for his people. Prominent among such are the verses in Eph. 6: 10-18, 18.

In Galatians 5:25 Paul enjoins: "If we live by the Spirit, by the Spirit let us also walk." The Christian, having "crucified" (decisively murdered it by the dethronement of Satan) the flesh, is to live in harmony with what is "Spirit". Spiritual life is by means of fellowship with the "Spirit" and, while the "flesh" still troubles us, we are to continue to deny it expressing in our lives. In using the term "walk", Paul selects a more specific one that the choice elected in vs. 16. This word refers to marching in orderly rank, and hence our title. We keep rank by "walking" by the Spirit. While this is a general truth, an appeal is made here, to a specific situation, that can be very helpful to us as well.



"Let us not become vainglorious, provoking one another, envying one another" (vs. 6). "Vainglory" is not in reference: to a glory that is empty or worthless, but rather to a self-seeking praise which, in the light of valid reason, is not our due. Christian conduct is to be void of such self-seeking.

When one is bent upon all possible personal glorification he will "provoke" (i.e., challenge) all others whom he supposes robs him of his due by receiving praise. This is particularly true if the praise is greater than he receives. Such a one will be happy to see a brother blemished by transgressing without realizing that he himself is blemished by his wicked ambition. It is in this connection that the teaching of Jesus concerning the mote and the beam is repeated in another form: "Brethren, if a man be overtaken in any trespass, ye who are spiritual, restore such a one in the spirit of gentleness; looking to thyself, lest thou also be tempted" (6:1).

"Trespass" means "something fallen by the side" (like a car in the ditch), something clearly wrong by variance from God's standard.

"Overtaken" has to do with being surprised into sin or ensnared before the reality of the character of the thing is clearly seen. At least this would be so if knowledge alone were under consideration, but there are many more factors than mere knowledge. Consider the matter of human weakness, prevalence of bad-examples in those about us, along with imperfections of knowledge and we get a glimpse of how sin takes us unaware.

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"Ye which are spiritual" are those who follow the "spirit" as contrasted with those who have become ensnared in sin by failing to do so. Only such as themselves seek to live by the "spirit" can restore. For one to undertake to "restore" another while himself involved in overt disobedience would be as impossible as getting a mote out of another's eye while having a beam in his own! Both time and patience are required for such work of restoration and prevalence of sin affords many opportunities for exercise.

"Restore" is a very special term. It denotes one who performs a mechanical work with precision and workman-like manner. From it we derive our English word "artisan" (Heb. 2:3). It also means to restore a broken limb by setting it and also the mending of nets (Matt. 4:21). It is always a task requiring skill.

Not only is skill a matter of importance but also spirituality in the worker. The "spirit of meekness" is quite opposite to that of harshness, arrogance and pride. Oil of gentle kindness applied by "fingers" skilled in their task is fruitful in restoring the fallen. Hence, to make sure that we have the right attitude of heart each is to watch himself closely lest he also be caught off-guard by sin. By seeing what happens to a brother he sees what can very well happen to himself, and let no one think he cannot be so tempted!

In so acting toward the "overtaken by sin" brother, one fulfills the law of Christ. For Christians to lift up their brother by tender pity affords a very present help in time of need. When one is not left to bear his burden of sin alone but has it shared by brethren he can appreciate what Jesus calls the "law of love" (John 13:34) and (James 2:8) the royal law."

If, as Paul states in vs. 3 (Gal. 6), "a man thinketh himself to be something when he is nothing, he deceiveth himself", it is obvious he will not be of assistance to the brother overtaken by sin. When one thinks himself as wholly sufficient and needing nothing from his fellows, he is at once hardened in heart toward doing anything for others as well as hindered in being of service. Nothing moves us more quickly to act in behalf of others as the realization that such calamity can fall upon us as well.

Here, then, is seen a wonderful means of Christians keeping rank; the weak and the strong together. By leaning upon one another and raising the fallen to rank again we go on in unbroken fellowship in the spirit of Christ. May we all ever rise to the need by this great appeal. End.

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“Redeeming the Time”

Paul, in addressing himself to “the saints which are at Ephesus,” and “to the faithful in Christ Jesus,” calls attention to the fact that Christians are blessed “with all spiritual blessings in heavenly places in Christ.” In the first three chapters of this letter, the writer focuses attention on God’s ultimate purpose for His children. In brief, one may sense His purpose in these words: “For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:10). Admonition is then given in these words, in the beginning of chapter 4: “I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called.” That lofty vocation is a great blessing, built, as it was, upon “the foundation of the apostles and prophets, Jesus Christ, Himself, being the chief cornerstone.” Those who have the blessing of being “lively stones” in His temple have that blessing with all faithful Christians “builded together for an habitation of God through the Spirit.”



WARNINGS

In view of the many dangers to which the evil one seeks to draw God’s children away from The Way of Life, Paul’s warnings are now and were timely. He wrote: “But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, not jesting, which are not convenient; but rather giving of thanks” (5:3, 4). There can be no harmony between purity and impurity. “Blessed are the pure in heart for they shall see God.” Isaiah was directed to write: “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).

“Redeeming The Time”

In view of the dangers that surround Christians, they are admonished:

“Awake thou that sleepest,
Arise from the dead,
Christ shall give thee light.”

How we need today to be aroused from our state of false security! There are those who seem to be statistically minded and are encouraged when the number in the assembly on Lord’s Day is large. Others may be happy by having a “preacher with a pleasing personality,” one whom “everybody likes” and who uses attractive phraseology, presents a good appearance, and is always careful not to include in his sermons any truths that

might offend some. He is a popular speaker in the community. Still there are others who seem to feel that they can worship more acceptably by assembling in a church building which has the appearance of a cathedral and is filled with people of wealth and prominence. All of these tend to give a feeling of false security.

The Holy Spirit advised: “See that ye walk circumspectly, not as fools but as wise.” Walking circumspectly is admonition to go forward in The Way of Life, looking around to avoid any evil that may become a temptation to cause one to fall.

One is advised to do more than “awake out of sleep,” but be alert to danger, not acting foolishly but to get wisdom from above (James 1:5, 6). In Colossians 4:5, we read; “Walk in wisdom toward them that are without, redeeming the time.” How may one redeem the time? The word rendered redeeming means to purchase, as, “Christ has redeemed us from the curse of the law.” The Revised Standard Version reads “making the most of the time.” We see then that we are to rescue our time from waste. We are stewards of the little time allotted to us, to use it well and profitably in God’s sight. We are to study to make the best use of it, never to abuse it. A wasted moment is gone forever.

Why Redeem The Time?

Paul gives reasons why Christians should redeem the time. He says: “Because the days are evil.”

One may object to that statement on the ground that we have never before been so prosperous. Progress characterizes our times. We are high in worldly goods, a people of skills and knowledge. While we are making progress in the use of material things, we have lost our sense of values. Our gods are materials and worldly wisdom. Man has largely overlooked our Lord’s admonition to : “Seek ye first his kingdom.” People are indeed “busy here and there” but relatively few are following that high and holy “vocation” that will assure one of an eternal “inheritance among all them which are sanctified.”

Rush and movement characterize our days so there seems no time for spiritual meditation and contemplation. The very atmosphere in which we live and move and have our being is not conducive to building character that a Christian should maintain. The Holy Spirit dictated to the apostle to write: “Redeeming the time, because the days are evil,” discern opportunities and use them in service to our Lord and King. In this lies the answer to our many problems. In all of one’s daily duties and service to humanity, he must use principles of righteousness, and manifesting our Saviour’s excellencies. By the godliness of our own lives we must shine as lights amid ungodliness. A woman must so live in her home, so mingle with her friends, so engage in wholesome recreation, or, in everything she does or wherever she goes, all must be done as an opportunity to serve the Lord.

The unrest of the present age is a wonderful opportunity in which to manifest the quietness and calmness of a Christian who is following in the footsteps of Jesus of Nazareth. Allow Him to have His way with you and accept any worthy sacrifice one can make to “buy up the opportunity.” This will give peace of mind and happiness.

(continued on page eleven)

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Vine's Dictionary

Kent Ellis

An Expository Dictionary of New Testament Words is one of the most valuable single books the Bible student can own and use. Written by W. E. Vine, it was originally published in four volumes in 1940, but is now in one volume of 1396 pages. Its use and advantages are many. In general, it makes available to the English reader, in a relatively brief form and non-technical way, a good deal of the information available to the Greek student in Lexicons and related works.



The Expository Dictionary is a unique book, having a combination of features found in no other single volume known to me. It is a dictionary, defining the Greek word or words translated by a given English word. This is precisely what we need to know—how the original word was used at the time and in the language in which the New Testament was written. This will give the student helpful insights and greater accuracy in understanding and defining words. No person understands the New Testament until he knows the meaning of the words in it. It is a concordance to the Greek Testament, to a certain extent, in that every occurrence of many words are listed. This enables the student to study the original word for himself as it occurs in various contexts in the New Testament. This will show him connections between passages he never recognized before. It is a commentary, in that it gives more than simple definitions on most entries, and has many supplementary “notes” on important words. These comments are of a high order. It is a Bible encyclopedia, on some important aspects of Bible teaching, giving a concise summary and analysis of what the Bible says on an entire subject. It has some characteristics of a grammar, dividing its entries under subheadings of noun, verb, adjective, and adverb forms, pointing out the significance of different verb tenses (see under “sin”), and often taking note of other grammatical facts and principles.

There are many other helpful and commendable features in this Dictionary. It deals with the renderings of the King James Version and the English Revised Version of 1881, wherein they differ. It discusses the different shades of meaning of various synonyms. Its treatment of each English word and its system of cross references show the student how many Greek words are translated by a single English word, and the different English words which translate various uses of a single Greek word. It is up-to-date in scholarship, being able to take advantage of the advances made in the study of New Testament Greek especially

(continued on page eleven)

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Groping

Michael E. Grushon

One evening this past week after working into the early morning hours, I finally grew weary and decided to retire for the evening. To keep from disturbing my wife's sleep I decided to



slip quietly through the darkened house and into the bedroom. I turned off the lights in my study and proceeded through the darkened house. Like so many other of my ideas, this plan was ingenious in concept but a failure in execution. As soon as I had left the study and entered the main part of the house, I realized that it was darker than I had expected and I was unable to see at all. I decided to plod carefully onward although surrounded by darkness. Even if I must say so myself, I did a beautiful job of maneuvering through the darkness—until I came to the first obstacle! At that point I fell over the rocking chair and crashed into the wall. Getting up I bumped into the other side of the hallway and then managed to feel my way down to the bedroom door. Oddly enough my plan failed. After all that groping about in the dark, my wife had somehow (?) been awakened.

Webster defines groping as “to feel or search about blindly, hesitantly, or uncertainly feel one's way.” My personal experience testifies that the definition is accurate. Groping about in one's own house in the early morning hours can have its humorous moments, but that is not the case with the largest class of “gropers” that the world has ever known. I am talking about mankind. There is nothing humorous about the fact that the majority of people who populate this globe are searching for something. The only problem is that the majority do not know what they are wanting to find or what method to use in finding it. This certainly is a tragic, senseless, and entirely unnecessary situation. Let us explore the solution to groping.

People are searching hesitantly and blindly for the answers to the questions which haunt them, “Why am I here?” “What is my purpose?” “Where did I come from?” “Where am I going?”. They have looked to technology and science, philosophy, and modern religion, but they have not found the answers. They are still groping about, hoping against hope that one of these sources will soon provide them with an answer. This is indeed tragic because the answers to these questions are much more important than finding the way into one's bedroom, and groping does not accomplish either goal. The wrong answer could cost us our souls! It is as senseless as trying to cross a darkened room when it is not necessary because the answers to the questions are available to the seeker as the light switch was to me on the night of my ill-fated journey. It is entirely unnecessary to find ourselves groping. I could have turned on the lights and given light to my path. Modern man has a readily accessible source

(continued on page eleven)

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Who Is The Real "Odd-Ball"?

Ron Halbrook

Eis and Matthew 12:41

As part of an effort to vaporize the force of Acts 2:38 as a passage teaching that being "baptized" "in the name of Jesus Christ" is "unto" and, therefore, comes before "the remission of sins", denominational teachers have taken the position that the Greek preposition eis, given "unto" in Acts 2:38 has a retrospective or "because of" meaning in some New Testament passages. Matthew 12:41 is one of those passages.



I. The Statement of Matthew 12:41

"The men of Nineveh shall stand up in judgment with this generation and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here."

II. The Argument of the Denominationalists.

Denominational preachers call attention to the clause, "they repented at (eis) the preaching of Jonah." They reason: 1) The Ninevites repented at (eis) the preaching of Jonah. 2) But, the Ninevites repented because of "the preaching of Jonah." 3) Therefore, "at" or eis in this passage means "because of." Having reached this conclusion, they proceed to argue: 1) eis may mean either "in order to" or "because of." 2) eis in Acts 2:38 in the expression "unto (eis) the remission of your sins" may mean either "in order to" or "because of." 3) It is not clear which it means, specifically, to the exclusion of the other so one must interpret it according to his theology.

III. The Reply of the Truth

The basic fundamental meaning of this term (eis) has already been submitted in the previous article in this series. (Which see.) It is, basically, a word with a prospective (into, unto, in order to) sense and not with a retrospective (because of) meaning. In order to justify departing from the usual to an unusual meaning of this word, as well as an other word, in any given case, one must be able to show that its usual standard primary meaning will not fit that particular case due to a contradiction with its context or some other passage of scripture dealing with the same point. But if this cannot be demonstrated, then the presumption is always in favor of the usual meaning, of the word. We deny that there is a contradiction with this context or with other scriptures dealing with this event when the prospective idea stands.

Matt 12:41 deals with an activity of the mind or will, "repented", and relates it directionally to "the preaching of Jonah" by "at" (eis). As the primary direction of eis is

(continued on page twelve)

As Christians, we seem to have inherited the classification "odd-ball"; a connotation of being unreasonably "religious" comes in the package. Many Christians allow those walking after the flesh to shame them. Often we shrink back when called a "sissy" for not cursing or using God's name in vain. Some of us hang our heads when labeled "chicken" for not taking "just one puff" or trying "just one beer for kicks." Only a "candy" would respect law enforcement officials or older people; so we blush when our worldly friends laugh at our "goodie-goodie" attitudes. Why should the purchase of God feel belittled when those in bondage to the devil "think it strange that ye run not with them" to the dungeons of sin (1 Peter 4:4)?



"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). Which is more reasonable: to accept the grace of God with humble appreciation, or to proudly spurn his love with cold ingratitude? This is the very dilemma Joshua placed before the Israelites in Joshua 24. God had given them a land for which they did not labor, cities which they built not, and vineyards and oliveyards which they planted not. Joshua pleaded with these "odd-balls" who turned a cold shoulder in return to God and would not "serve him in sincerity and in truth" (Joshua 24:14). God has created us and given us every physical blessing of life . . .

"For in him we live, and move, and have our being" (Acts 17:28). At the hand and unmerited favor of God, we daily enjoy air, food, clothing, shelter, etc.; at the expense of his only Son, we have a beautiful plan of salvation. God manifested his supreme love for us when he sent his only begotten Son into the world, to be the propitiation for our sins, that we might live

(continued on page twelve)

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Denominational Comments On 1 Peter 3:21

Larry R. DeVore

Members of denominational churches in general, and denominational preachers in particular; contend usually, that salvation is by faith only, and that baptism is of no real value as far as one's salvation is concerned, even though it may have some value as a church ordinance. However, if you take time to study Bible Commentaries written and edited by denominational people, you can find some startling statements that are fully in accord with the Word of God.



For example, in the Critical and Explanatory Commentary by Jamieson, Fausett, and Brown, we find this comment on 1 Peter 3:21. "The antitypical water, viz., baptism, saves you also, not of itself, nor the mere material water, but the spiritual thing conjoined with it, repentance and faith, of which it is the sign and seal, as Peter proceeds to explain." (Page 509) It may well be that they would make a different application of these words than I do, but nevertheless, this is what they said.

Again, notice the words of Albert Barnes, noted Presbyterian scholar; "...but there is a sense in which water performs an important part in our salvation, as it did in his. (Noah)" "...that is, baptism administered in connection with true repentance, and true faith in the Lord Jesus, and when it is properly a symbol of the putting away of sin, and of the renewing influences of the Holy Spirit, and an act of unreserved dedication to God — now saves us." Mr. Barnes also states "It (water, lrd) may be said to save us, not as the meritorious cause, but as the indispensable condition of salvation." (Emphasis mine, lrd) (Barnes Notes on the New Testament, vol. 10, page 181).

Both the writers of the Critical and Explanatory Commentary and Albert Barnes deny the necessity for the action of baptism to be immersion, (even though they admit that immersion is all right) and in this they do err, but their comments on 1 Peter 3:21 appear to be correct, even though they did not follow the logical conclusion of their remarks.

Roy S. Nicholson (a Wesleyan Methodist scholar) skips commenting on the verse entirely except to say "...but if they (believers lrd) maintain a good conscience toward God by living a separated life, as they pledged to do at their baptism, they have God's pledge and the proof of His past works to insure that theirs is a well-grounded hope." (Beacon Bible Commentary, Vol 10, page 292).

C. W. Edwards (another Methodist scholar) says in his study-commentary on 1 Peter "At baptism one died to the old way of

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life and was born into the new resurrection-life. Romans 6:3-4....so baptism marks the end of the old creation and the beginning of a new creation through the salvation of the newborn converts." (pages 142-143).

I am not writing these things to encourage you to have faith or confidence in commentaries written by men. Paul said that our faith "should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:5). But these things are given to point out that often denominational scholars will set forth truth that creed-bound denominational churches will not accept. We ought to ever be thankful to God that we are free men in Christ, and that we can believe and practice everything that the word of God teaches for us in this dispensation. Jesus said "the truth shall make you free." (John 8:32).

God has revealed and made available salvation to all men (Titus 2:11) upon His conditions. Baptism is an indispensable condition of receiving salvation (remission of sins).

A strong, active faith that will lead a person to repent of his sins, confess his faith aloud; will lead him to be baptized into Christ for forgiveness of sins (cf. Acts 2:38; 22:16). Will you accept salvation upon God's terms, and teach others of the true way to heaven? For Peter's statement is true "And corresponding to that, baptism now saves you — not the removal of dirt from the flesh, but an appeal to God for a good conscience — through the resurrection of Jesus Christ" (1 Peter 3:21 N.A.S.B.).

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CLASSIFIED Advertising Section

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

TO UNIVERSITY OF TEXAS STUDENTS AND PARENTS

The church meeting at South 5th & Brodie, here in Austin, invites you to worship with us during the winter session. We are the closest of 3 churches to the campus. Come south on Gaudalupe (the drag) if angles into South 1st and crosses the river. Continue to Mary Street (traffic light), turn right to S. 5th (post office corner) then left one block to Brodie. We had 12 regular students last semester and are planning a class just for this group this year. We'll be glad to meet you and assist you in any way we can. If you need a ride, call us. (See our ad on the church directory page.)

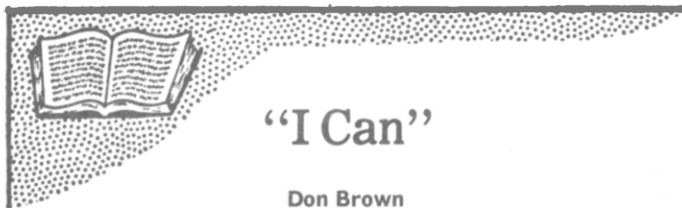
---Robert L. (Bob) Craig

Preacher wanted who is partially self supporting. Write Church of Christ, P. O. Box 2042, Ashville, N. C. 28802.

A Good Book You Need. Baptism in the Scheme of Redemption. Send \$1 to the Author: L. A. Mott, Jr. Box 155, Romulus, Michigan, 48174.

NEEDED

Experienced Full-Time Preacher. Write: East Houston church of Christ; 7515 East Houston Road; Houston, Texas 77028.



“I Can”

Don Brown

In a recent issue of “TV Guide” there appeared an article about the young television actress, Marlo Thomas, and her determination to be successful in her chosen profession of acting. She stated that when she was young, and told her father, (Danny Thomas), “I can’t” do this or that, that he would quote the following poem. Often the thought contained in this poem would give her strength when the going got rough.

“Can’t” is a word that is
 foe to ambition,
 An enemy ambush to
 shatter your will.
 Its prey is forever a man
 with a mission,
 And bows but to courage
 and patience and skill.
 So hate it with hatred
 that’s deep and undying,
 For once it is welcomed,
 ’twill break any man.
 So whatever the goal
 you are seeking, keep trying —
 And answer this demon
 by saying, “I can.”

(Poet, unknown)

As I read, and reread, these words of this poem, my thoughts turned, (as they are wont to do), to the many times I have heard the words, “I can’t”, come from the lips of my brethren. Could it be that this culprit “I can’t” is largely responsible for slowing the progress of the cause of our Master? Has “I can’t” so pervaded the hearts of Christians today that countless souls will never hear the saving gospel of our Savior?

“I can’t come to worship God today, for I have unexpected company.” “I can’t study my Bible, for I don’t have the time.” “I can’t teach my neighbor, because he would be offended if I told him he may be wrong religiously.” “I can’t teach a Bible class, for I’ve never done it before.” “I can’t give more to the work of the church, because I have just bought a new TV set, or my vacation was too expensive, or” “I can’t ; I CAN’T; I CAN’T!” Each time “I can’t” has his way, it is exactly like applying the brakes to the progress of the church!

Realizing that I am taking the risk of being thought of as a “radical,” I am going to be bold enough to suggest that if “I CAN” were substituted in each of the above examples, (Yea, and in EVERY case where “I can’t” rears his ugly head), the blessed gospel of Jesus CAN BE spread throughout the world in our lifetimes! The church CAN enjoy the outstanding growth experienced in the first century. The local churches of Christ CAN overcome every obstacle that hinders their work. Individual Christians CAN overcome EVERY hindrance that

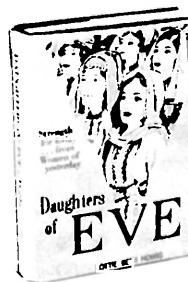
comes in our way of living totally dedicated lives in our Master’s service.

Dear reader, if you are at this point saying to yourself, “Oh, the church really can’t grow that much and that fast,” or, “All this is ‘wishful thinking’; and these things can’t really be done,” then this only serves to demonstrate this problem before us, . . . the “I can’t” complex. And brethren, this attitude is absolutely no different than that expressed by ten of the twelve spies sent out to spy on the land of Canaan, who came back with the report, We CAN’T take the land. Why, there are giants over there and we are as grasshoppers in their sight” (Num. 13:32,33). But do you remember what Joshua and Caleb said? They said, “We CAN take the land, because Jehovah is with us!” (Num. 14:8, 9). Whenever you would voice the words “I can’t” DON’T! Instead, say simply, and sincerely, “I can.” And then watch yourself grow as a servant of Christ; and watch the church of our Lord grow in the accomplishment of its God-given work.

The apostle Paul expressed this same thought in these words, “I can do all things through Christ which strengtheneth me.” (Phil. 4:13). We are limited in our service to Christ ONLY by our lack of faith, (which is another way of saying, our lack of “with Christ, I CAN”). Replace “I can’t” in your your thoughts and actions with “I can,” and put forth the effort that “I can” demands, to the glory of God and the salvation of souls, including your own.

End

GOOD BOOKS TO STUDY



WOMAN, Her Blessings and Responsibilities. The design of this study is to help women to a greater awareness of God’s goodness in giving showers of blessings. Even the responsibilities he has placed on women who are Christians are blessings. \$0.75

More Precious Than Gold by Lottie Beth Hobbs. If you have ever experienced discouragement, disappointment, doubt, pain, grief or any other heartache, this book is for you. Based on the most magnificent and soul-stirring drama ever penned — the Book of Job stiff: \$2.95
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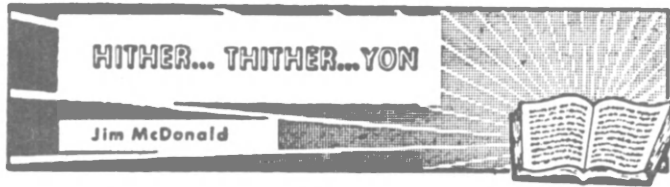
Daughters of Eve by Lottie Beth Hobbs. Contains 25 Chapters, each a distinct study of a Bible woman, with emphasis on practical points applying to women of the twentieth century. Sooner or later almost every Ladies Bible Class wants to study Bible women. Daughters of Eve is designed for this purpose Stiff: \$2.95
 Flexible binding: \$1.95

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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 during August at the Bellaire church in Houston, Texas.... Two were baptized in August at Arch Street in Little Rock, Arkansas.... One was baptized in July at the Mt. View church in San Bernardino, California.... Three were baptized recently at Lilbourn, Missouri.... One was baptized at Union Road church in Lufkin, Texas in August.... There was one baptized in August at the Timberland Drive church, also in Lufkin.... Five were baptized in late August and early September at the Loop 287 church, also in Lufkin.... One was baptized in June in Jerez, Azacatecas, Mexico.... Two were baptized in August in Reynosa, Tamps., Mexico.... Two were baptized in July at Caauhtemoc, Chih., Mexico.... One was baptized in July at the Main Street church in Tustin, California.... There was one baptized during August at the Preston Highway church in Louisville, Kentucky.... Four were baptized in a recent meeting in Kokomo, Indiana.... One was baptized in August at the North Main church in Vidor, Texas.... Three were baptized in August at the Manslick Road church in Louisville, Kentucky making a total of 28 baptisms thus far in 1971.... Two were baptized in July at the Main Street church in Mason, Ohio.... Seven were baptized in July in preaching effort by Paul Williams in Vandaland, South Africa.... Two were baptized during August at the North Fulton church in Butler, Missouri....

Billy Moore held an early September tent meeting in Nevada, Missouri.... Harry Ozment held a late August meeting for the Highview church in Bloomfield, Kentucky.... The Eastside church in Louisville, Kentucky had a mid-September lectureship.... Billy Moore held a late August meeting for the brethren at Nimmons, Ark.... Robert H. West held a late September meeting for the St. Joseph, Missouri brethren.... Paul C. Keller held a late September meeting for the Hickman Mills church in Kansas City, Missouri.... Brother Keller holds an October meeting for the Fourth and Groesbeck church in Lufkin, Texas.... Leon Odom held a late September meeting for the Bellaire church in Houston, Texas.... Carl Allen held a late mid-September meeting for the brethren in Zavalla, Texas.... Frank Martin was with brethren in Trevet community near Groveton, Texas in a short September meeting.... The Central church in

Conroe, Texas had a late August meeting with different speakers each evening.... Olin Kern held a late July meeting for the brethren at Marked Tree, Arkansas.... Brethren in Greenwood Village in Houston, Texas had a late August meeting.... William Wallace holds a mid-October meeting for the Hobart, Indiana brethren.... Homer Hailey held a mid-August meeting for the Pekin, Illinois church.... James Lusby held an August meeting for the Carrollton, Texas church.... Marshall Davis held an August meeting for the Apple Valley, California church.... Bill Moseley held an August meeting for the Venice Blvd. church in Venice, California.... Ferrell Jenkins held an early August meeting at the Silver Street church in New Albany, Indiana.

HISTORY OF LOCAL CONGREGATIONS

We have begun a new section in THE PRECEPTOR showing the history of local congregations. (See page 15). For the history of the congregation where you worship to appear, send a picture of the meeting place with a brief history to The Preceptor, P. O. Box 187, Beaumont, Texas 77704.

The Shively brethren in Louisville, Kentucky held an August meeting with different men of the congregation preaching.... Harold Turner held a late August meeting for the Eastland church in Louisville.... W. L. Wharton holds a late October meeting for the Valley Station, Kentucky church.... Rodney Miller held a late September meeting for some church in Ft Worth, Texas and holds a mid-October meeting for the brethren meeting in Big Clifty, Kentucky.... Hiram Hutto held a mid-August meeting for the Hueytown, Alabama brethren.... Paul Keller held a late August meeting for the Mt. Olive church in Fayette, Alabam. Sam Binkley held a late August meeting for the Embry Hills church in Atlanta, Ga.... Ed Nowlin holds a late October meeting for the Covington, Georgia church.... J. D. Tant holds a mid-October meeting in Kansas City, Missouri and held a late September meeting in Columbia, South Carolina.... R. L. Smart preached in May, June and July at Pittsfield, Maine, Bangor, Maine,

Framingham, Mass. and Torrington, Conn.... Leon Odom held an August meeting for brethren in Framingham, Mass.... W. C. Sawyer held an early August meeting in Caneyville, Ky.... The Glasgow, Ky. church held a mid-August lectureship.... Brethren at Kentucky Lake Road church in Paris, Tenn. just concluded a meeting.... Arnold Hardin held a meeting recently at the Calmont church in Ft. Worth Texas.... James Trigg held an early September meeting for brethren at Brownwood, Texas (Woodland Heights).... B. G. Hope held a late August meeting at the Pride Community Center in Union County, Kentucky.... Dick Blackford held an August meeting for the Southside church in Owensboro, Kentucky.... Guthrie Dean held a late August meeting for the Williams, Indiana brethren.... A. O. Schnabel is scheduled to hold a mid-November meeting at Main Street in Tustin, California.... Steve Cawthon and Steve Patton left August 27 for New Jersey and New York to preach the gospel in that area. These two young men will spend their time in preaching at public gatherings and also from house to house in Sussex, Fair Lawn, Kenil, Glen Gardner and possible East Orange, N. J. Their work in New York will be in the Poughkeepsie area.... This is wonderful to see young men go forth in areas like this. Brethren, why could not more young men be encouraged to go into needy areas like this and be supported by their home congregations while there?... Bill Cavendar held October meetings at Perry Heights, Donelson, Tenn. and Brownburg, Indiana.

Elvis Boshart is now working with the brethren in Glen Burnie, Maryland.... Jim Middleton is working with brethren in Sweetwater, Texas.

William C. Sexton St. Joseph, Missouri.... "The Tenth and Lincoln Street church of Christ in St. Joseph, Missouri will be in need of a full time evangelist, September 1, 1971. The congregation can supply only part of the support. The average attendance in June was 51 and May 62. Any preacher interested in moving to this area should contact Ronald Goforth, 7124 Lundeen Drive, Rt 3 St. Joseph, Mo. 64506 (816-279-7552) or Terry Kepley, 2604 Lucille, St. Joseph, Mo. 64506 (816-232-1847)."

Lynn Trapp, Box 595, Levelland, Texas 79070 "I have just begun working for the 12th Street church in Levelland. We are hoping for good things to come about in the near future. The church here will be engaged in a gospel meeting in August with Brother Ward Hogland of Greenville, Texas doing the preaching."

Terry L. Summerlin P. O. Box 403, Refugio, Texas 78337. "I have just completed a little over a years's work with the faithful brethren here. We have had, in this period; 3 baptisms, 5 restorations, and 3 to place membership.

PRAYER

Priviledge of Saved
Gal. 4:4; Jas. 5:16;
1 Jno. 3:22; Jno. 15:7;
Phil. 4:4-6

Only Two Spiritual
Realms Col. 1:13;
Matt. 7:13-14; Rom. 6:16

Not Aliens
Prov. 15:8; Prov. 15:29;
John 9:31; 1 Sa. 59:1-2
No Mourner's Bench

1 Thess. 5:17;
Pray - Luke 18:18

1. God's Answer Conditional
Hear God Prov. 28:9; Be Righteous 1 Pet. 3:12; Keep
Commandments 1 Jno. 3:22; Faith Jas. 1:6, 7; In Jesus'
Name Jno. 14:13-14; Harmony with Will 1 Jno. 5:14;
Forgiving Spirit Matt. 6:15
2. What to Pray For
 1. Daily Bread Matt. 6:11; 1 Tim. 4:3-4
 2. For Kingdom Matt. 6:10
 3. God's Will to Be Done Matt. 6:10
 4. Forgiveness Matt. 6:12; Acts 8:22
 5. Rulers 1 Tim. 2:1-2
 6. Wisdom James 1:5
 7. Sinners Luke 23:34; Matt. 5:44; Rom. 10:1-2
3. Hindrances to Our Prayers
 1. Sin Isaiah 59:1-2; 1 Pet. 3:12
 2. Wrong Attitude Toward Companion 1 Pet. 3:7
 3. Grudge Matt 6:14-15
 4. Stop Ears to Cry of Needy Prov 21:13, 1 John 3:17
 5. Vain Repetitions Matt. 6:7-8

--Danny Brown

With the Lord's help, we look forward to additional prosperous time together."

Jimmy Tuten writes that he is publishing a new bulletin called Talmadge Tidings and may be obtained by writing 737 Southeast Ave., Tallmadge, Ohio 44278. Those who enjoyed brother Tuten's Defender published from St. Louis, Missouri will enjoy the Tidings.

Glen Melton, Vernon, Texas... "On Monday August 23, 1971 Sister (John M.) Wilson's spirit was parted from a tired and weary tabernacle. Brother John M. Wilson, preacher for the church in Frederick, Oklahoma, is left to mourn her passing. Her gentle manner and quiet perseverance in that which is right will be missed. She was more than just a wife to him. On many occasions she was his eyes. Services were conducted in her memory at Frederick, Oklahoma, on August 26, 1971. Brethren Glenn Melton, F. J. Collins, Lynn Trapp (grandson of the deceased) and Derrel Shaw conducted the service. Burial was in the Eastview Cemetery in Vernon, Texas."

Gary White, in the Preston Reporter, Louisville, Ky., August 19, 1971 wrote: "Tom (Swilley) left a very lucrative profession to give himself to full time evangelism. He was working with a church near West Monroe, La., when he began to study the issues dividing the church. I came into contact with Tom

about a year ago before he made his decision to "come out from among them." I personally met and talked with him at the Florida College Lectureship in 1971. He was by then fully persuaded that he and church he was laboring with were in error. His decision was to return and try to teach the elders the truth, which he did. You guessed it; he was dismissed. However, his deep conviction caused him to continue. He with 24 others left this diagressive group to begin a faithful congregation in West Monroe, La. (For those of you that may not know, the second largest centralized sponsored radio program is under the oversight of the Whites Ferry Road church in West Monroe, La.) Tom sure has his work cut out for him.

Since her beginning three or four months ago, the faithful church has grown to 35 souls.

Tom is supporting himself, his wife, and four children on about \$400.00 per month of which he pays house rent. He Needs Help. Tom has demonstrated deep conviction, strong stedfastness and a love for truth, obviously Who will help support him in his labors in the Lord's vineyard? He is worthy!

Contact him at: 1306 Bosworth, Winn-
sboro, La., 71295."

William C. Sexton... 2804 Lafayette,
St. Joseph Mo. 64507: I am resigning my

relationship as full time evangelist with the 10th and Lincoln street congregation here in St. Joseph, Missouri, effective September 1, 1971. After that date, I shall be available for week-end meetings within 200 miles of St. Joseph, on short notice. I shall be available for meetings at a greater distance on longer notice. I am 42 years of age and have been preaching for 14 years, the last 5½ with the 10th and Lincoln church. I may be contacted at 2804 Lafayette St. Joseph, Mo. 64507 or by phone: 816-233-3214.

Kent Ellis: "Brethren will be interested to know that there is a faithful church meeting at West 10th and Hackberry in Taylor, Texas, about thirty five miles northeast of Austin. They met for the first time June the 8th. Since then they have met regularly, with attendance averaging in the forties. These brethren asked me to come and preach on current issues for five nights, July 19-23, which I did. The interest and attendance were most gratifying, having a good number of visitors from Taylor and other places every night. John Crow teaches school in Taylor and preaches for these brethren. He is a good soldie r of Christ, having fully demonstrated his willingness to suffer personal hardship in order to stand for truth. Be sure to visit their services if you are in that area. The congregation's mailing address is Box 94, Taylor, Texas

“Say It With Flowers” (Continued from page one)

weaker. Many of them have reversed their convictions and embraced institutionalism and centralization. Their “say it with flowers” technique has borne fruit in apostasy and compromise of their convictions (if they actually had them). I have recently been saddened by hearing of one such church of my acquaintance which, though it has not yet embraced liberality in an overt way, has dismissed its preacher because he mentioned a denomination by name in his teaching. I admit there may be more involved in this matter than I know about, hence I would not identify the church in question, yet my knowledge of the prevailing attitude in the leadership of that church makes me exceedingly suspicious that what I have heard is probably correct.

Crudeness, a mean attitude, unwarranted attacks by name on persons and denominations simply by way of showing contempt or being obnoxious, no right thinking person would endorse. On the other hand, however, opposition to the identification of a false teacher or institution in the proclamation and defense of truth is *prima facie* evidence of sickly conviction and the spirit of compromise. In the words of modern youth, “Tell it like it is.” The presentation of unwelcome and often unpleasant truth can rarely, if ever, be accomplished by a gift of flowers. It is not how one says it to which they object; they do not like what is said.

It is a source of never-ending amazement to me, how some super-pious brethren arrogantly assume that their very human and eminently fallible inferences are to be equated with “the Spirit of Christ” and the New Testament “law of love.” Personally, I have never been able to separate the “Spirit of Christ” or “the law of love” from what Jesus said and did while he was on earth as recorded by the inspired writers of the four gospels and from what he inspired his chosen apostles to say and do under the miraculous supervision of the Holy Spirit. The apostles had “the mind of Christ.” (1 Cor. 2:16.)

The New Testament abounds with examples of Christ and the apostles not only identifying and condemning false doctrine, but also of their identifying and condemning false teachers. Jesus hesitated not to identify the scribes, the elders, the Pharisees, and the Saducees. He hesitated not to identify them as children of the devil and hypocrites as well as purveyors of religious error. The apostles not only identified and condemned false teachers and false doctrines, but they also taught others to do so. Hymeneus, Philetus, Demas, Elymas, Simon the Sorcerer, Peter, the Lord’s apostle, and others were publicly identified and rebuked and their teaching and practice condemned. Under such circumstances, we do not find Christ nor his Spirit-guided apostles substituting “flowers” for “reproof, rebuke, exhortation, and teaching.” End

“Redeeming The Time” (Continued from page four)

One is as rich as the hours he has bought up to save some soul. The time you redeem is wealth to you. You are only worth the treasure you have laid up in heaven by sacrificing your time for Him. This marks your value.

Since the “days are evil,” God help us all who claim to be His children to redeem the time, make life henceforth an opportunity to do our Father’s will, thus laying up treasures in heaven. End

Editorial, Holding Forth (Continued from page two)

could exert an undreamed of impact upon the lost if their abilities were properly channeled toward the task of individual effort in soul-winning.

Not all are receptive to the gospel. Many are positively antagonistic to it. But even so souls are and would be receptive to the personal efforts of faithful disciples in seeking to teach the truth.

There is an abiding contentment in just the effort to seek out and save the lost. True, it is arduous work and, at times, difficult of accomplishment.

But when one has led a lost soul into the knowledge of salvation, has observed his obedience to the gospel and has seen his faithfulness to the Lord, the inexpressible joy to the teacher is reward enough. End

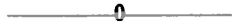
Vine’s Dictionary (Continued from page five)

around the turn of the century. In this respect it is an advance on Thayer’s Lexicon.

Vine’s Dictionary attains a much higher degree of accuracy and reliability than most religious books. However, like all books written by men, it is not infallible. Vine was a premillennialist, and this fact shows up in his treatment of words such as “regeneration, tribulation, reign, kingdom,” etc. However, errors of this kind are the exception rather than the rule, and should not keep anyone from the judicious use of the book.

This Dictionary is not a book to be read once and placed on the shelf. It is a reference work which should be kept handy for regular use. Thus used, it will richly reward both the beginner and the more advanced student. Thus used, it is a bargain at \$13.95.

(All books reviewed on this page may be purchased at the Preceptor Company, P. O. Box 187, Beaumont, Texas 77704)



Groping (Continued from page five)

that answers the questions before him, if he will but turn to it. It might be humorous to grope about in the darkness of a safe warm home but it is risky business to grope about looking for the answers to life’s questions when they are of eternal importance.

The Bible, containing God’s revelation to man is the source of these answers. There is no need to grope for the answers, we but have to search the scriptures and they will be found. “Where did I come from?”, from God who is the source of all we see about us. “Why am I here?” “What is my purpose?” I am here because God placed me upon this earth, made in his likeness, to administer it unto his glory. He gave me dominion over the earth and all its wonders, and someday I will stand before him and give account for the manner in which I discharged my duties. “Where am I going?”, to an eternal home designed for me, depending upon the manner of life I choose. If I choose to serve God then my home will be heaven, I will abide in his presence. If I refuse to have God in my knowledge and rebel against his law, then my home will be in the lake of fire with my master, the devil. Of a certainty, the Bible provides the answers to man’s most troublesome questions.

The source of the answers has been provided. Why does man fail to realize that "The fool hath said in his heart there is no God."? Why do we not all realize that "Thy word is a lamp unto my feet and a light unto my path."? What would cause a man to reject Him who is "the way, the truth, and the life"? The reason is foolish pride. Man has so exalted himself in his own wisdom, his science, and his philosophy that he refuses to admit that it is through the "foolishness of preaching" that God designed to answer these questions by his revelation and provide for the salvation of our souls through the gift of his only begotten son. Let us realize the folly of groping about in spiritual darkness when by the grace of God all that we need has been given unto us. Come in out of the dark, let us walk in the light as he is in the light and enjoy the fellowship that exists in that relationship.

End.

EIS (Continued from page six)

prospective, and as one of the standard lexical classifications is that of expressing the direction or motion of the mind toward something, this statement expresses the direction or motion of the mind toward something, viz., "the preaching of Jonah." Then, "...they repented at the preaching of Jonah" means "they repented toward the course of action the preaching of Jonah indicated," "preaching" being put, by metonymy, for the course the preaching taught.

Does this fit the context? it does. The Lord is delivering a denunciation against "certain of the Scribes and Pharisees" (12:38) who were uninfluenced by his teaching which they had heard and his miracles which they had seen. They had, earlier in the chapter, accused him of casting "out demons" "by Beelzebub the prince of demons." (12:24) In contrast with them the Lord places the Ninevites who were influenced by Jonah's preaching. The men of Nineveh repented toward the course of action the preaching of Jonah indicated but the Pharisees would not do this regarding the preaching of "a greater than Jonah."

Does this fit other passages? It does. Jonah 1:1,2 states, "Now the word of Jehovah came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." When Jonah finally went as directed "he cried, and said, Yet forty days and Nineveh shall be overthrown. And the people of Nineveh believed God; and the proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." (3:4,5) The king made a proclamation saying, among other things, "...let them turn everyone from his evil way, and from the violence that is in his hands." (e;8) Then, "And God saw their works, that they turned from their evil way..." Thus, the men of Nineveh repented toward the course of life indicated by Jonah's preaching

As the usual prospective sense of eis fits with the words in the statement where it is used, does not contradict the context, and does not contradict information in other Bible passages dealing with this same point, its propriety here must be granted. There is no exegetical reason for departure from it to a retrospective sense.

Therefore, Matthew 12:41 does not mean that the men of Nineveh repented because of the preaching of Jonah but that the men of Nineveh repented toward the course of action or life indicated by the preaching of Jonah.

End

"Odd-Ball" (Continued from page six)

through him (1 John 4:9-10). Does "it seem evil (or ridiculous) to serve the Lord" (Joshua 24:15)? Indeed, it seems strange NOT to serve him!

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Which is odder: to consider the consequences of the road we choose in life, or to jump first and ask questions later?? Before passing on a curve or walking in front of the firing line at a rifle range, we carefully examine the consequences! When considering eternal life or death, we would be fool-hardy to close our eyes and begin running in every direction with the world. If we conform to the world (thus losing the repugnant tag "odd-ball"), we make a deal for the pleasures of sin. This deal is stamped with the "Seal of Good Taste, Distinction, and Wisdom" and notarized from within the Lake which Burneth With Fire and Brimstone. If we conform to the world, the wages of pleasure are only "for a season" (Hebrews 11:25); then we must take our part in the Lake of Darkness and Despair thus receiving the wages of unrelenting anguish for eternity. Is this such a smart deal? Who is the real "odd-ball"? "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2:15-17).

Let us not be ashamed to wear the name of our Lord; "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Our spirit should be permeated by a living and perpetual gratitude, a cup which runneth over in our daily speech and manner of life. "For God hath not given us the spirit of fear (shameful timidity); but of power, and love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord" (2 Timothy 1:7-9). Just as the crucifixion of Christ for our sins "was not done in a corner" (Acts 26:26), we should not keep our Christian identity hidden in our hip pocket. "Be ye therefore very courageous to keep and to do all that is written . . . that ye turn not aside therefrom to the right hand or to the left" (Joshua 23:6). "If ye be reproached for the name of Christ, HAPPY ARE YE; for the spirit of glory and of God resteth upon you" 1 Peter 4:14). Let us not cringe or feel belittled because we have accepted the Lord's grace and escaped the burden of sin! As the sons of God, we live "in the midst of a crooked and perverse nation, among whom ye SHINE AS LIGHTS in the world, HOLDING FORTH the word of life" (Philippians 2:15-16).

End

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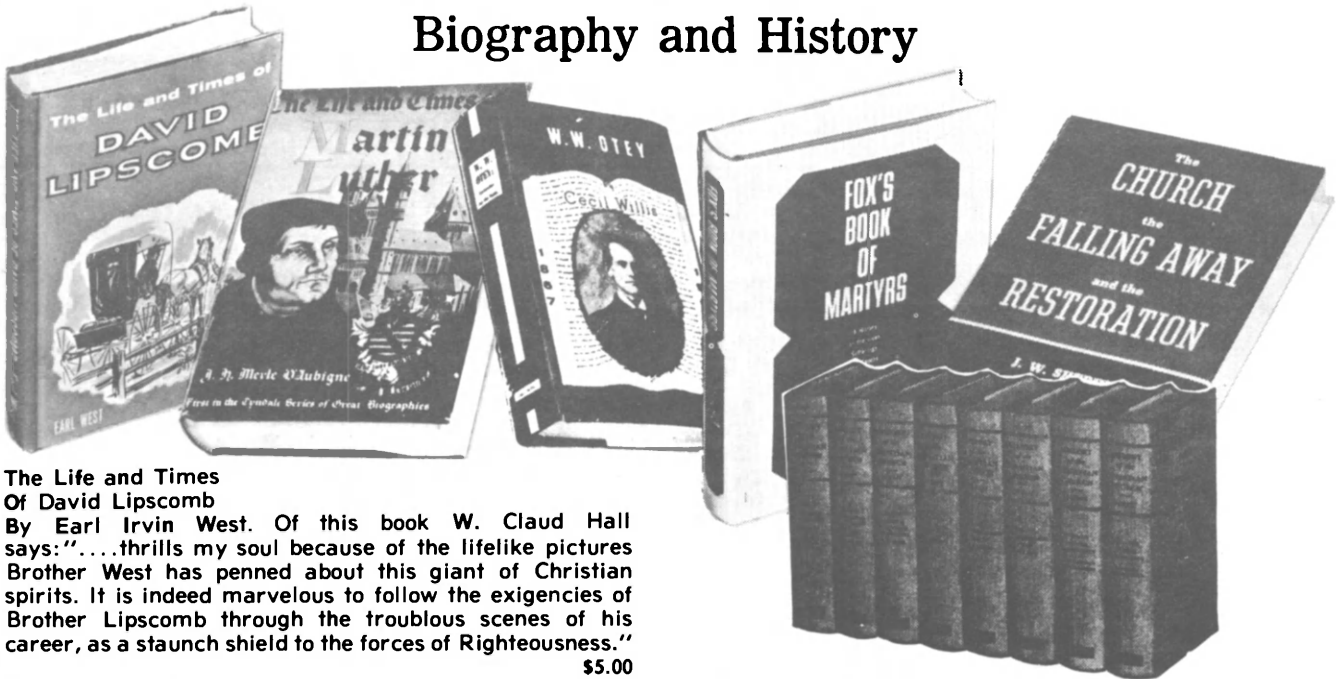
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HISTORY OF LOCAL CONGREGATIONS

PEKIN CHURCH OF CHRIST

Box 81
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The history of the Pekin church of Christ is actually the history of two congregations known as the Old Pekin Church and the New Pekin Church.

In the year 1806, the Old Pekin Congregation had its beginning in a barn with the exalted Head of the Church being Jesus Christ who had his beginning on earth by being born in a stable. Brother John Martin met with a group in this lowly barn armed with the Gospel of Christ and preached for two weeks to an audience who hungered for truth.

In the year 1861, the first property was purchased by the congregation. A meeting house was erected which served the congregation for 67 years. In 1928 a new building replaced the old meeting house and continued to house the congregation until 1958 when the united congregations began meeting.

The congregation known as the New Pekin Church began meeting in 1909. They first assembled in the Pekin school building. By 1910, a new meeting house was completed and ready to use. Brother Archie Dalton preached the first sermon for the congregation which continued as the New Pekin Church until 1957. At this time the Old Pekin and the New Pekin congregations became one and constructed the present meeting house. The first service of the two combined groups was held in

1958. From this time they became known as the Pekin church of Christ.

The Pekin congregation is served by the following men as elders: George Fisher, Bill Baumann, Lawrence Mahuron, and Floyd Soliday. There are ten deacons serving.

The congregation employs Bob Buchanon as full time minister and in addition, is sending partial support to five other ministers of the Gospel.

If you are ever in this area, we invite you to worship with us. The schedule of our services is: Bible Study, 9:45 a.m.; Morning Worship, 10:30 a.m.; Evening Worship, 7:30 p.m.; and Wednesday Bible Study, 7:30 p.m.

A New Congregation OMAHA, NEBRASKA

On July 11, 1971 a conservative work was started in Omaha, Nebraska. The work was started with help from notices published in several periodicals. As a result of these announcements, the names of three families were received. The church here is composed of 10 members, plus 9 children, with the congregation meeting at 1215 North 90th Street in the home of Kenneth Hirshey.

The Offutt Air Base is at nearby Bellvue, Nebraska. I'm sure there are some service personell stationed at this Air Base who should be attending a sound congregation. Council Bluffs, Iowa is just across the Missouri River from Omaha, and they, too, have no congregation. Omaha is a city of about 400,000 population. This area was in need of a sound congregation and one has been provided. Those who know of anyone living near Omaha and wish them contacted please write any of the following:

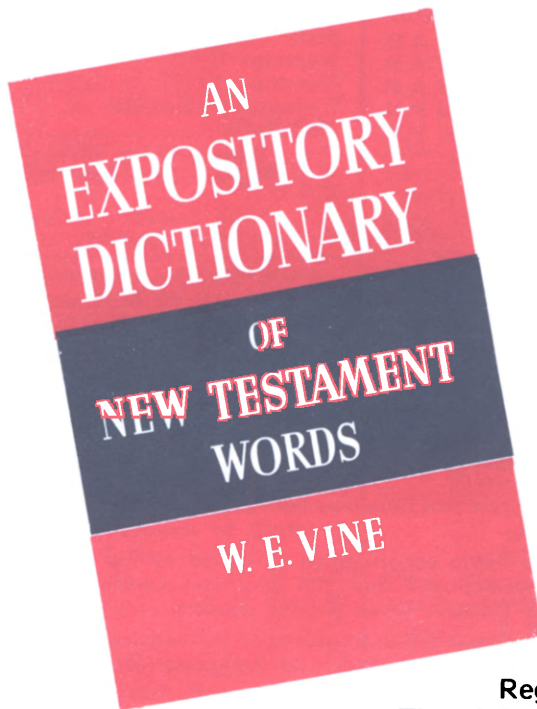
W. F. Bater, 12213 South 25th Ave., Omaha, Neb. 68123
Timothy Fox, 3075 Mason, Omaha, Neb. 68105
Kenneth Hirshey, 1215 N. 90th St., Omaha, Neb. 68114

We are all thankful that we were able to locate each other and thus be able to meet together doing the Lord's work here. I am thankful for the three who noticed the article in the magazines and took time to write me.

Kenneth Hirshey
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James W. Adams



Not By Himself

Things are not always what their titles might indicate. The English language has a peculiar way of confusing the minds of persons unacquainted with its nuances. The relationship of a current usage of a word to the root term from whence it originated, while never absolutely severed, may be tenuous indeed. Hence, quite often the same word may mean several different things. Pronunciation is quite as confusing. Words with entirely different meanings and even spelled differently may be pronounced exactly alike.



This article has to do with a word which may mean several things — the word, "arms." Check your dictionary; you might be surprised by the number of acceptable uses of this term. All of which makes one sympathetic with a small boy with a penchant for wishing to appear knowledgeable about whatever subject happened to be mentioned in his presence regardless of how ignorant he might be concerning it. Many adults are troubled with the same fixation. On a certain occasion, one of this boy's young friends asked him, "My history teacher told us about a coat of arms today; do you know what a coat of arms is?"

"Sure," said the small walking encyclopedia, "A coat of arms is a — is a jacket an octopus wears."

Give the boy credit for making a natural mistake and for his ingenious answer. Arms can mean that member of the body which fills the sleeve of a "jacket," and if an octopus wore a

James W. Adams — Evangelist for the Pruett and Lobit church, 600 W. Lobit, Baytown, Texas 77520.

"jacket," it would be a "coat of arms." This particular "Johnny" should get an "A" for effort if not for accuracy. As I laughed over this anecdote, the thought occurred to me that "Johnny" is not by himself in misunderstanding what a "coat of arms" signifies, hence the title for this article.

The Christian's "Coat of Arms"

The Christian, figuratively speaking, has a coat of arms — "the cross of Jesus Christ." Those familiar with heraldry know that a "coat of arms" was in ancient times a light garment or surcoat worn over the armor of a combatant with certain symbols painted upon it or embroidered into it which indicated the genealogy of the wearer, hence identified the "house" to which he belonged and in whose service he fought. These symbols were often to be seen upon the shields and the banners of those engaged in combat.

In the Middle Ages, the Crusaders often had emblazoned upon their shields, surcoats, and banners a large white or red cross to identify them, however perverted their purposes may have been, as contenders in the cause of Christ, hence mortal enemies of the infidel Saracens and Turks. In our hymns and rhetorical discourses, we often figuratively describe our spiritual warfare in the army of the Lord as "lifting high the blood-stained banner of the cross" or as fighting "beneath the banner of the cross." (See *Not By Himself*, page 9)

VOLUME 20 OCTOBER, 1971 NUMBER 12

In This Issue

Editorial, Social Gospel	
Stanley J. Lovett	Page 2
Light	
W. L. Wharton, Jr.	Page 3
Book Review—Baptism In The Scheme of Redemption,	
Kent Ellis	Page 3
Building Character	
Irene S. Foy	Page 4
Eis and Matthew 3:11,	
Charles Boshart	Page 5
Thought Inspiration	
David Smitherman	Page 5
"Every Tub Shall Sit On Its Own Bottom,"	
Truman Smith	Page 6
Either... Or,	
Bobby Graham	Page 7
Chart Sermon — Judgement Day Surprises,	
Danny Brown	Page 8
History of Local Congregations	Page 11
Index To Volume 19-20	Page 12

The Preceptor Magazine

Stanley J. Lovett

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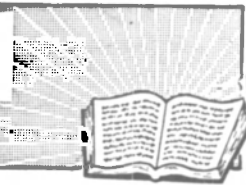
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EDITORIAL

Stanley J. Lovett



Social Gospel

The "social gospel" concept envisions the work of a local congregation as ministering to "the whole man."

Obviously "the whole man" has needs that should be supplied in order for the individual to attain his full potential. Luke in his gospel (2:5) divides the person of the Saviour into (1) wisdom (mental), (2) stature (physical) and (3) in favor with God and man (religious and social). Human beings likewise possess a similar tri-partite nature.

Throughout the past, generally, brethren have understood the mission of the local congregation to be concerned chiefly with the spiritual. Although in times of want a local church supplied the needs of its own indigent number as well as sending assistance to needy congregations.

But now it is quite different. Brethren of liberal views with reference to the authority of the Scriptures have moved further and further to the left in adopting the "whole man concept" of the ministry of a local congregation. Nor do they limit its scope to "saints" as does the New Testament.

To observe the extremes to which people go when they fail to respect the silence of the Scriptures, we relate the following.

In August while in a gospel meeting at Concord, North Carolina, where brother Jack Byars preaches, a Presbyterian preacher attended one evening service of the meeting. Later we unsuccessfully attempted to visit him at his home which stood just behind the Presbyterian meeting house.

Being intrigued by a sign attached to the meeting house and without a camera, the writer copied the sign that appears below:

Come In If You Seek

Salvation
Mediation
Marriage
Church Home

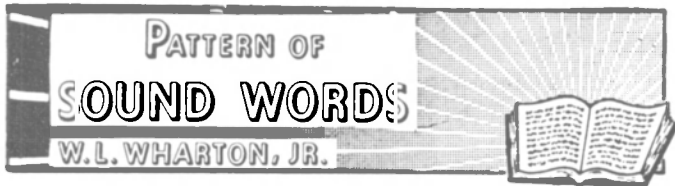
Sleep
Food
Friendship
Any Other

The sign implied they were interested in the salvation of lost souls and invited the concerned to "come in."

Likewise they provided a place for quiet meditation; people do need to meditate and especially with reference to God's will.

But that was not all. Those interested in marriage likewise were invited. The sign did not make it clear whether marriages were performed for couples who desired to be united in marriage; or, whether help in seeking a suitable spouse for marriage would be given!

See EDITORIAL, Social Gospel, page eight



Light

“There was a man sent from God, whose name was John. He came for a witness, to bear witness of the Light, that all men might believe. He was not that Light, but was sent to bear witness of the Light. That Light was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not” (John 1:6-10). The word here translated “light” is from a word which means radiance, or what we would identify as light itself.



“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness” (Matt. 6:22, 23). Here there are two different words translated “light.” The first one refers to the “light” of the body and means a lamp or light-holder, while the second refers to the effect, i.e. “thy whole body shall be full of light.” Here the word refers again to what we would call light itself.

“Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life” (Phil. 2:14-16). Here the word that refers to the “light” in connection with saints, gives emphasis to the thought of a luminary, like the moon; something that reflects a light which it in turn receives.

There are four considerations, in connection with Light, that are set out in the passages we have just read: (1) Jesus is the “Light” of the world. Apart from him there is no light at all. (2) The human mind is the avenue or medium through which “light” enters and influences the life through understanding. (3) When one has a right attitude toward the truth of God it allows truth to enter his heart and guide him. If his attitude is not right (“if thine eye be evil”) then he not only walks in darkness but is doomed to so continue (“thy whole body shall be full of darkness”). None is so blind as he who will not see! (4) The individual who received LIGHT and is influenced by it, in turn influences others also!

Jesus is plainly set forth as the “LIGHT” of the world. He is the source of God’s revelation in this age of the world (Heb. 1:1,2), and without knowledge of his teaching the best man is doomed to walk in darkness. “The way of man is not in himself” (Jer. 10:23). Without divine revelation man sees what “seemeth to be right” and discovers that it is in reality death itself (Prov. 16:25). Jesus is LIGHT because he reveals to man the will and

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

way of God. “Without me,” he has said, “ye can do nothing” (Jno. 15:5). All religious controversy must finally be resolved in the light of what Jesus taught or be relegated to “darkness” with those who follow accepting the consequence of their decision. This aspect of LIGHT pertains to what might, for lack of a better term, be called DOCTRINAL matters.

No matter how doctrinally true a thing may be, it cannot influence the life of one who will not receive it. Truth does not force its way into men’s lives. It blesses and benefits him who loves and receives it. The heart must be “good and honest” or truth will be rejected.

When one accepts the “light” of God and allows it to enter and influence his life, there is a consequent benefit to those about
See *Light*, page nine



BAPTISM IN THE SCHEME OF REDEMPTION

Kent Ellis

L. A. Mott, Jr. has produced a fine little volume entitled *Baptism in the Scheme of Redemption*. I have wondered sometimes if we are thoroughly studying and teaching baptism as we should. It would be a tragic and costly mistake if we are not. Considering the importance of baptism and the general denial and perversion of its significance, this is a subject about which we should be prepared to teach with complete competence.

Brother Mott’s book will be a valuable assist to anyone studying the purpose and place of baptism in the scheme of redemption. The book is composed of two parts, the first demonstrating that baptism is a condition of salvation, the second showing its relation to faith, grace, works, and the blood of Christ. Each chapter contains a careful analysis and exegesis of a major New Testament passage on baptism. Those who do not have access to the sources quoted will find some valuable quotations.

In this work brother Mott shows himself to be an accomplished student and a ready scribe. It is not just a representation of hackneyed expressions, but is fresh and stimulating. It is original without being sensational, thorough, but not tedious, and scholarly without being stuffy. His presentation on “the interrogation of a good conscience toward God” (1 Peter 3:21) alone is worth the price of the book. While I have reservations on a few points, as with every work of man, I commend this book to anyone wanting to know what the Bible teaches about the purpose of baptism.

Baptism in the Scheme of Redemption has 13 chapters in 61 pages. For personal or classroom study it will repay its price of \$1.00 per copy; 10 for \$8.00; 25 for \$15.00; or 50 cents each for 50 or more.

End

Building Character

Solomon made great preparation for building the temple where the Lord had chosen to place His name. "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart even as the sand that is on the sea shore"(1 Kings 2:29). Solomon said: "I purpose to build an house unto the name of the Lord my God." He had to make extensive preparations for so worthy an undertaking. "And Solomon had three score and ten thousand that bare burdens, and four score thousand hewers in the mountains; Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work" (1 Kings 5:15, 16). Next, one sees the result of Solomon's careful preparation: "And the house when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7).



Josephus gives this account: "Now the whole structure of the temple was made with great skill of polished stones, and those laid together so very harmoniously and smoothly, that there appeared to the spectators no sign of any hammer, or other instrument of architecture; but as if, without any use of them, the entire materials had naturally united themselves together, that the agreement of one part with another seemed rather to have been natural, than to have arisen from the force of tools upon them."

THE SPIRITUAL TEMPLE

Jesus spent three three years teaching and manifesting the type of characters who were to make up His spiritual temple. That temple was to built of "living stones," of those people whose character was made ready.

He left us a composite portrait of those who might become "living stones" in His spiritual house. They must, if they would be happy, or blessed; maintain purity of life; be "poor in spirit," meek, merciful, hunger and thirst after righteousness, live a life of good works glorifying their Father in heaven. The Holy Spirit directed Peter in these words: "Ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5).

How may one acquire all of those characteristics of the "lively stones" that make up the spiritual house? The answer is: They are the result of adequate preparation, even much more than

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went into the building of the temple by Solomon for that was made with material things. However, Solomon had those stones so adequately prepared "with great skill" that they lay together "harmoniously and smoothly, made ready before it was brought thither." How much more then should we, as Christians, be concerned and active "for the edifying of the body of Christ," the building of the spiritual temple, by teaching and preparing our youth today so that when they become "living stones" there may be agreement of one part with another making a unit and oneness with other "stones" to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

THE RESPONSIBILITY OF PARENTS

Upon you, parents, rests the greatest responsibility in the world. Your duty is that of molding the lives and shaping character of your children so that when they may become "living stones" in the temple where the Lord has "chosen to place His name," they may be ready "before being brought thither."

There is dignity, honor, privilege, and great responsibility in the position of motherhood, woman's sphere in life. All will be wise to follow the example of Manoaah when he entreated the Lord, saying: "O my Lord, let the man of God which thou didst send come again unto us, and teach us what we should do unto the child that shall be born" (Judges 13:8). All parents need to go to the Word of God for wisdom and understanding on how to order the child aright. Very brief is the time for training one's child for the great work designed for him when he will have become a member of the Lord's family, in the temple of the Lord, His church, His body.

One important experience that will draw a family close together and closer to God, thus helping the children to get ready for life in the Lord's family, is a regular devotional period together in the home. What can be a finer closing of the day than for the family to assemble and listen as the father reads from God's Word and then all humbly bow on their knees before God as they follow the words of the house as he thanks God for the blessings of the day and prays for His watch-care over the family during the night? One may learn to love, respect, and obey our King by hearing the father read regularly the words of truth divine around the fireside at home. The children will learn what a great feeling of security one may enjoy when the father of the household manifests daily "what a privilege it is to carry everything to God in prayer."

Let us stop robbing our children of the bread of life, the greatest heritage we can give them, that of building character that will prepare them to become faithful members of the Lord's family.

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ATTENTION

Staff Writers and Contributors

Please have copy for publication in The Preceptor Magazine in hands of Editor on or before the first of the month preceding its publication.

—Stanley J. Lovett, Editor.



Eis and Matthew 3:11

This article continues our study of those passages alleged by some denominationalists to be examples of a retrospective use (“because of”) of eis, the preposition given “unto” (ASV) in the expression “unto the remission of your sins” in Acts 2:38. The effort is to try to establish that sometimes eis means “because of” and to cast doubt on the proposition that, where direction is emphasized, eis is always prospective.



I. Consider The Passage Itself

“I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire....”

II. Consider The Argument of Denominationalists

First, the point is made that Matthew 3:11 says “baptized” eis “repentance.” Then we are told that as one repents before he is baptized, “baptized” eis “repentance” must mean “baptize because of repentance.” The conclusion is subsequently reached that, since eis may mean “because of,” there is no conclusive proof that eis means “in order to” in Acts 2:38. Let us see.

III. Consider The Reply of Truth

While some translations give eis as “for” in this passage, both the King James Version and the American Standard Version give “unto” and we insist that this English term precisely represents the proper sense of eis here.

In the Thayer-Grimm Greek-English Lexicon of the New Testament, p. 94, in discussion of the Greek verb “baptizo”, we find, “b. with prepositions; aa. eis... to mark the end: eis metanoian, to bind one to repentance, Matt. 3:11....” Then, according to this lexical analysis “baptize you unto repentance” would mean “baptize you to the end of binding you to repentance.” This is the prospective idea (into, unto, in order to) and not the retrospective (because of) meaning. To bind one to repentance is to bind one to the life to which repentance leads or obligates one, i.e., an amended or reformed life.

This meaning harmonizes with the context. From it we note that “in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying, Repent ye; for the kingdom of heaven is at hand...” But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance....” (Matthew 3:1,2,7,8) “Fruit worthy of repentance” equals deeds and acts of a type or character that demonstrate true repentance.

See Eis, page nine

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Thought Inspiration

David Smitherman

A basic question relative to our faith in God’s Word is “Are the scriptures inspired?”. If they are not, they are no more worthy of my consideration than the works of Shakespeare. If they are, my whole life ought to be involved in a study and practice of the truths found in them.

The word “inspiration” means “God-breathed”. Not only should we seek to know if the scriptures are inspired (God-breathed) but also how the scriptures were inspired. This writer firmly believes in “verbal” inspiration: that God revealed the very words that he wanted and this is what was written and is what we have today. From all evidence, this has to be how God breathed his will to men. We want to consider, however, the “thought” inspiration theory as to how God gave us his will.

Thought inspiration has been defined thus: “Generally, God gives the inspiration, and leaves the man to present the thought in words he chooses.” Dungan, Hermeneutics, p. 156. Notice the consequences of this theory: (1) It gives God only partial credit for inspiration. In this respect the theory of thought inspiration and the theory of theistic evolution are identical. The theistic evolutionist says “Yes, God created the heavens and the earth but it was done by God creating the first cell and then letting this cell evolve into everything that we see and know today”. In other words, God got it started but the processes of evolution finished it. This makes God only partially responsible for life. Thought inspiration says “Yes, God inspired the Bible but it was done by God putting the thoughts into man’s mind and letting men take the thoughts and select words to express the thought.” In other words, God got it started but the mind of man finished it. This makes God only partially responsible for the Bible. (2) It makes it necessary that our faith be in man, not in God. We know that God gave the proper thought because he is infallible. But, did man always select the proper word to express that thought? If he did that would make him infallible and we know that is not true. If he didn’t then I have a book in which the thoughts of God are mis-conveyed due to man’s short-comings.

Romans 11:34

In a study of this subject some time ago, a passage of scripture kept coming to mind that I thought might have some bearing upon this theory. I turned to Rom. 11:34 and read “For who hath known the mind of the Lord? or who hath been his counsellor?”. The words “known” and “mind” are of particular interest in this passage. Known (ginosko) “signifies to be taking in knowledge, to come to know, recognize, understand, or to understand completely...” Vine, Vol 2, p. 297. Mind (nous) “2.. a particular mode of thinking and judging...thought, feeling, purposes...” Thayer, p. 429. (Emphasis mine throughout, D.S.). The question here is a rhetorical one, the answer is evident. “Who has known (understood) the mind
See Inspiration, page eight

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“Every Tub Shall Sit On Its Own Bottom”

Truman Smith

Peter said, “If any man speak, let him speak as the oracles of God” (1 Peter 4:11). Granted these words were written with specific reference to the time of spiritual gifts which were prevalent during apostolic times, yet there is an application to us today in that we are to maintain purity in that which we teach. It was from this passage of Scripture that faithful preachers through the years have impressed their listeners with, “Let us speak where the Bible speaks; and be silent where the Bible is silent; and call Bible things by Bible names and do Bible things in Bible ways.”



We believe this application needs to be made in our time. There are two statements we hear often and it appears that many have come to think that they are actually taught in the Bible. Let us examine them.

Christians In All Churches

With an air of authority people often say, “There are Christians in all churches.” In the first place, of what value is such a statement? What is gained by it? If you have used this expression, are we to believe it simply because you said it? By what authority is the statement made?

To get to the bottom of the matter, let’s consider just what a Christian is. A Christian is more than simply a morally good person. A Christian is one who believes in and follows Christ (Acts 11:26). The people referred to in Acts 11:26 had been “added” unto the Lord (v. 24). Baptism “adds” one to the church (Acts 2:41, 47), which is “His body” (Eph. 1:22, 23; Col. 1:18, 24). Paul also says, “There is one body” (Eph. 4:4). One can plainly see that in order for a person to be a Christian in the Scriptural use of that term, he must be a member of the one church that we read about in the New Testament. If not, why not? Jesus only promised to build one church – His church (Matt. 16:18). They who reject baptism as necessary to salvation are not followers of Christ, for He plainly teaches in His word that baptism is necessary in order to be saved from sin. Please study Mk. 16:16; Acts 2:37, 38; Acts 22:16; 1 Peter 3:20, 21. But there are those in many denominations who do not believe the Word of Christ; so, how can they claim to be Christians?

Reader friend, following men (rather than Christ) was condemned by Paul in 1 Cor. 3:5-7. This case of following men in Corinth had not yet ripened into denominationalism as it exists today. If such was wrong then, even with Scriptural teachers, isn’t it evident that it is wrong today to follow men who are unscriptural Teachers? But one says, “No, they are all Christians serving Christ in their own way.” Listen friend, “There is a way that seemeth right unto a man, but the end thereof are the ways of death” (Prov. 16:25).

It Does Not Matter About The Church

The other statement to which we refer is: “Well, it does not matter about the church, because you don’t have to be a member of the church to be saved.” Again, can you find that statement in the Bible? By what authority is it spoken? Well, let’s look into the Bible and just see what the Bible says.

Eph. 5:23 says, “For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body.” Now, if you would read the verses that follow in this chapter, you will readily see that the term “body” refers to the church just as we observed above; therefore, the passage teaches that Christ is the Savior of the church. This statement could not be true if He saves men out of the church and before they enter the church. In which case He would be the Savior of men out of the church but not the Savior of the church. Yet Paul says that Christ is the Savior of the church.

If the Lord saves one man out of the church, He evidently saves all who are out of the church. Thus, every person who goes into the church is saved before he enters. Then how could Jesus be “the Savior of the church?” It just would not be possible! The statement shows us that the Lord saves men who enter the church, not those on the outside. According to Acts 2:47, the church is the saved. There was not a saved person in all the city of Jerusalem that had not been added to the church. So, today the Lord has added to the church everywhere such as should be saved. And, if any from that time to this has been saved out of the church, he was saved when he should not have been! In view of these Bible facts, I challenge you to find in the Bible where it teaches that the church is not important to one’s salvation.

Just remember that such statements as the above have their origin in the ideas of men. They are not found in the Bible. There are many more, such as: “Join the church of your choice”, “One church is as good as another”, “You don’t have to be baptized to be saved”, “Baptism will not save you”, “A child of God cannot fall from grace”, etc., etc., etc. Where did people get such ideas? They were spoken with an air of solemnity and authority, repeated and handed down through the generations. They are the traditions of men condemned by Jesus (Matt. 15:8, 9). Paul said, “Let no man deceive you with vain words” (Eph. 5:1). To Timothy he wrote: “Hold fast the form of sound words” (2 Tim. 1:13). Our list could go on: “Once saved, always saved,” “All that goes up is bound to come down”, and “Every tub shall sit on its own bottom.”

End

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Either . . . Or

Bobby Graham

Many people who profess to be members of the body of Christ freely admit that they are not all that the Lord would have them to be. "Oh, yes," they tell us, "I recognize that I'm not as faith-



ful as I ought to be and not as zealous, but after all I was baptized and I don't do this or that" and the list of things done or abstained from seems almost endless. Furthermore, even some outside the Lord's body are just as willing to confess their own undone condition, but they quickly add that they do lean toward the Lord and His church. Attitudes and statements like these are very familiar to

those who have talked to others about their spiritual condition very much at all. People possessing this attitude often go ahead to say that they are not opposed to the Lord and the Way of Righteousness.

Whether such persons really recognize it or intend it or not, they are actually denying the plain import of Bible teaching. As Jesus was concluding his remarks to those Jews who had denied the power by which He had worked miracles, he reminded them that any man who is not with Him is against Him, and he who does not gather with Him is scattering abroad. (Matthew 12:30). It is apparent to any understanding reader that the Lord, in these few words, categorizes all men as either standing with Him or against Him, either gathering with Him or scattering abroad. According to the Lord, therefore, there are only two classes—there is not a third. Yes, there is no middle ground! The only middle ground that ever did exist in service to God and standing for right was in the fertile imaginations of men whose emotions exceeded their knowledge of God's Word. As the title of the article indicates and as the word of the Lord affirms, service to God is an "either-or" endeavor. One is either fully serving the Lord, or he is opposing Him.

Another passage from the teaching of the Christ likewise underscores the same point. In Matthew 7:13-14, the Lord begins what might be called the hortatory section of the Sermon on the Mount. In the previous section the Lord has been explaining or clarifying God's will for the new kingdom, but in the verses referred to He begins to encourage men to do what He has just taught them God's will is. He urges them to enter the strait gate and to walk in the narrow way in order that they might enjoy eternal life, for those who enter the wide gate and walk in the broad way are headed for destruction. Now the plain emphasis of the Lord's teaching is that there are two gates, two ways, two groups (the few and the many), and two destinies. Again we must conclude there is no middle ground: there is no middle road between the narrow way and the broad way that windingly meanders its way between the two, sometimes touching the one and at other times nearing the other. The Lord's picture is clearly drawn.

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Another section of the same sermon emphasizes this very point. In verses nineteen through twenty-four of Matthew chapter six, the Master says that no man can serve two masters. The reason assigned is that his love for one will exceed his love for the other. Unfaithful children of the Lord would do well to consider the Lord's teaching, for they are trying to serve two masters in some instances and the Lord says that such is impossible. Likewise, those who classify themselves as "leaners" need to be aware that they must be complete servants of God or they are really serving another master.

The parable of the wise and foolish builders in Matthew seven equally enforces the fact that serving God is an "either-or matter". Jesus pictures the wise builder who lays his foundation on the rock, representative of the doer of God's word, and the foolish builder who lays his foundation on the sand, representative of the mere hearer of God's word. He pictures two builders and two foundations, and he shows that the difference between the two is doing—obedience. It is very clear that the obedient and the disobedient exhaust the categories. There is no other, and the man who does not obey the Lord is disobedient.

James 4:4 points out that a man can be either a friend or an enemy of God—two classes. The person who tries to maintain friendship with the world does so at the expense of Divine friendship: he becomes the enemy of the Lord. The only way to be a friend of the Lord is to do what He commands. (John 15:14).

Even on the judgment day, the Lord's Word reveals that all humanity will be divided into two groups, the sheep and the goats, that have two destinies awaiting, eternal punishment and eternal life. (Matthew 25:31-32, 46). My friend, the group in whose company you will be on that great day and the destiny that will then be yours depends altogether upon your stand with

See *Either . . . Or*, Page eight

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John 6:44; 12:48

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Matt. 25:1-13

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Matt. 25:14-30

Net Matt. 13:47-49

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Rev. 2:10 2 Timothy 4:7-8

Felix - Convenient Season

-- Danny Brown

EDITORIAL, Social Gospel (Continued from page two)

Further, those seeking a "church home" are invited.

Then, again, if one is in need of sleep he is bidden to enter. We presume reference was made to facilities for sleep for those needing it, and not the sleep some engage in during gospel services!

If a person, whomsoever he may, seeks food, all he has to do is go in and it is promised to him.

But the climax is reached under a general catch-all phrase, "any other." Which expression is certainly a universal within the limits of an understood specific.

It is positively amazing that such a small group could possibly promise so much to so many with such little observable prospects for fulfillment. Unless, they have an arrangement like some of the "sponsoring church" brethren who do the planning and expect other churches to do the paying!

How fine it would be if all could be content to let the local congregation be just that.

End

INSPIRATION (Continued from page five)

(thoughts) of the Lord?"—NO ONE! Yet this is what must be true if thought inspiration is correct. Paul said that it cannot be done. If Paul was "thought inspired" here then he certainly misunderstood the thought and selected words which said that it was impossible to do the very thing that he was doing!

Is the Bible inspired? YES! Did God breathe the thoughts and leave man to select the words? NO! It gives God only partial credit for the Bible, demands that we place our faith in men and contradicts what Paul said in Romans 11:34. Thanks be unto God that we have the very words that his Spirit revealed instead of the attempted interpretation of his thoughts by fallible men.

End

EITHER . . . OR (Continued from page seven)

the Lord in this life. Man should not expect to be indifferent or neutral in this life and then to be treated as the faithful in the next life.

In conclusion, let us note that God's Word does say a bit about that third group, that middle ground of neutrality or indifference that some try to occupy. Revelation 3:15-16 portrays those in it as being lukewarm—neither cold nor hot—and consequently both distasteful and reprehensible to the Lord.

Let us all examine ourselves whether we be in the faith; for if we are not, we are reprobate. (2 Corinthians 13:5). We must stand with the Lord and gather with Him; we must be among the few who are walking in the narrow way and serving God; we must be building upon the rock and maintaining the friendship of God so that we can be among the sheep on the Lord's right for whom eternal life is reserved. Otherwise, our lives are spent in service to another master and destruction will be our lot.

End

him. This is "letting your light shine." While a Christian is not motivated to serve God out of a sense of attracting those about him, he is aware that his influence is ever a factor of reality for good or evil and seeks to make it good because of its basic effect on his own destiny. While no man can disregard the influence of his life on others, he is moved primarily to serve God out of a sense of his own need. Otherwise, he is merely acting a part and giving a show without himself having the sense of importance and meaning of Christ to himself.

When one looks upon the teaching of Jesus with a view to walking in his steps; when he himself is learning and striving to be what he ought to be, then he is allowing "light" to enter his own heart. In such course he is seen to be exactly what he is. . a disciple of Jesus. This makes him a light-bearer and an influence for good. He is indeed a light in the world and a true son of his heavenly Father.

Viewed in this manner, it is possible for us to appreciate the origin of LIGHT with God and be seen in Christ, through whom it is transmitted, and by which our lives are influenced, coupled with the wonderful effect upon society about us. As we come more and more to appreciate this divine chain of "light" transmission, may we be lifted to a fuller understanding of our own duties and blessings so as to not only save our souls but lead others to Christ as well. End

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Observe: 1) The Pharisees and Sadducees came with the intention of being baptized. 2) They were rebuked and refused with the command to "bring forth fruit worthy of repentance." The baptism of John, then, had the purpose or end of binding one to "bring forth fruit worthy of repentance" and this is the prospective idea. In expanded form the sense of the passage is, "I indeed baptize you in water in order to bind you to the reformed life to which repentance obligates and leads you."

This meaning harmonizes with other uses of the word repentance. Remember, we are maintaining here that "repentance" in Matthew 3:11 stands for something broader than merely changing one's mind and that it is put for the life to which this change of mind leads. We are not pleading for something special for this word is similarly used elsewhere. In responding to Peter's account of the conversion of the household of Cornelius, "they that were of the circumcision" (Acts 11:2) said, "Then to the Gentiles also hath God granted repentance unto life." (Acts 11:18) It is obvious that the "life" here is conditioned on more than "repentance" for it is also said to belong to "whosoever believeth." (John 3:16) Then "repentance" in Acts 11:18 stood for all the response of the Gentiles that was "unto life" and "repentance" in Matthew 3:11 stands for the reformed life to which it leads.

There is nothing in the text of Matthew 3:11 or its context to indicate that we must abandon the usual prospective sense of eis and adopt an unusual retrospective meaning in order to understand it. The effort to circumvent Acts 2:38 as a passage teaching that baptism comes before remission of sins by trying to get a "because of" use of eis into Matthew 3:11 fails. End

In the New Testament, the expression "cross of Christ" is made to symbolize or describe the death of Christ and "the death of Christ" by the figure of synecdoche (a part for the whole) to symbolize the sum total of the gospel of Christ. Observe the following references: "The enemies of the cross of Christ" (Phil. 3:18); "offence of the cross" (Gal. 5:11); "the preaching of the cross" (1 Cor. 1:18); "persecution for the cross" (Gal. 6:12). Figuratively speaking, therefore, "the cross of Christ is the Christian's "coat of arms."

**The Christian's "Coat of Arms"
As Understood By Some**

Like Johnny, the know-it-all schoolboy, some of our very ingenious brethren interpret the Christian's "coat of arms" to be a many-armed, spiritual jacket of fellowship which will lovingly cover many species of religious error. To them "the banner of the cross" flies proudly over hosts of doctrinally diverse religious groups uniting them in a fellowship-relationship to Jesus and to one another. Instead of their "coat of arms" proclaiming their identity as united warriors in the interest of a correlated, well-defined, and clearly identifiable body of truth emanating from the person of Jesus Christ and figuratively described as "the cross of Christ," it symbolized a compromise with and capitulation to humanly-conceived, religious error and to the person of Satan, "the God of this world," who inspired it. The "cross of Christ" becomes therefore, a many-armed jacket of "anythingism" to clothe the naked reality of a repulsive octopus of human aberrations from Divine truth. In this light only can I view the so-called ecumenical movements of denominationalism and Catholicism and the Carl Ketcherside et. al. "fellowship" movement among professed churches of Christ. End

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Morning Worship 11:00 A.M.
Evening Worship 6:00 P.M.
Wed. Bible Study 7:45 P.M.
Leman Riley, 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.

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
Take Oltorf exit from I-35 two
miles to So. 5th. Two blocks
north to Brodie.
Bible Study 9:45 A.M.
Assemblies 10:30 A.M. and 6:30 P.M.
Wed. Bible Study 7:30 P.M.
R. L. (Bob) Craig, preacher
Phone 442-0259 or 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.
Joe D. Scarborough, preacher
Phone: 465-5062 or 926-3060

BAYTOWN, TEXAS 77520

Pruett and Lobit Church of Christ
701 N. Pruett St.
Bible Classes 9:45 A.M.
..... 10:30 A.M.
..... 5:00 P.M.
..... 6:00 P.M.
Oct.-May).... 9:30 A.M.
ng 7:00 P.M.
lams, Evangelist
7928 — Off. 422-5926

ONT, TEXAS

Church of Christ
ajor Drive
..... 9:00 A.M.
..... 10:00 A.M.
..... 6:00 P.M.
y 7:30 P.M.
Danny Brown

N, TEXAS

Church of Christ
insman Lane
..... 9:30 A.M.
..... 10:30 P.M.
..... 6:00 P.M.
..... 7:30 P.M.
is, Evangelist
..... 823-0877. 846-4987

HRISTI, TEXAS

Church of Christ
at Lexington
..... 9:30 A.M.
..... 10:30 A.M.
..... 7:00 P.M.
s Sr., Evangelist
..... -3095; 884-5045

DALLAS, TEXAS

Church of Christ
8350 Forest Lane
Bible Study 9:45 A.M.
Morning Worship 10:45 A.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.
Phone: 341-0125; 329-6143

FORT WORTH, TEXAS

West Side Church of Christ
6110 White Settlement Road
Bible Study 9:30 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 Study 10:00 A.M.
Morning Worship 10:50 A.M.
Evening Worship 6:00 P.M.
Wed. Bible Study 7:30 P.M.
One mile south of Hwy. 190—Amy Ln.

HOUSTON, TEXAS

Norhill Church of Christ
Cottage at Regan (Near Downtown)
Bible Study 10:00 A.M.
Morning Worship 10:45 A.M.
Evening Worship 6:00 P.M.
861-7235 or 864-3855

KERRVILLE, TEXAS

Junction Hwy. Church of Christ
Halfway between Kerrville & Ingram
Bible Classes 9:45 A.M.
Morning Worship 10:45 A.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.
Elmer Moore, Preacher
P. O. Box 1594 Phone: 257-6345

LUBBOCK, TEXAS

Church of Christ
62nd and Indiana Ave.
Bible Classes 9:30 A.M.
Morning Worship 10:30 A.M.
Evening Worship 6:00 P.M.
Wednesday Evening 7:30 P.M.
Evangelist: Harold Fite
Phones: 795-9731; 792-4155

McALLEN, TEXAS

Laurel Heights Church of Christ
Second and Tamarack
Bible Classes 9:30 A.M.
Morning Worship 10:20 A.M.
Evening Worship 5:00 P.M.
Wednesday Evening 7:30 P.M.
Joe Fitch, preacher

—See Next Page For More Listings—

Directory

Continued from preceding page

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

SAN ANTONIO, TEXAS

Pecan Valley Church of Christ

268 Utopia Road

(Take Pecan Valley exit
 off I-H 37 Southeast)

Bible Study 9:45 A.M.
 Morning Worship 10:45 A.M.
 Evening Worship 6:30 P.M.
 Wed. Bible Study 7:30 P.M.
 Phone 337-6143 or 534-5706
 Derrel Starling, Preacher

TEMPLE, TEXAS

Southside 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 Haynes, 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.
 Wed. 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.
 Wed. (Ladies) 10:00 A.M.
 Wednesday 7:30 P.M.

Donald Willis, Evangelist

Phones: 322-1650; 723-1296

DALLAS, TEXAS

Forest Lane Church of Christ

8350 Forest Lane

Bible Study 8:00 A.M.
 Morning Worship 9:00 A.M.
 Evening Worship 7:30 P.M.
 Wednesday Evening 7:30 P.M.

Phone 327-9245

Bryan Vinson, Jr., Preacher

HISTORY OF LOCAL CONGREGATIONS



SIoux CITY, IOWA

The small church in Sioux City, Iowa was started in January, 1968, when four families withdrew from the liberal congregation, and started meeting with another family who had before this moved to Sioux City, and had refused to meet with the liberal group. At first this group assembled in their homes until an old Presbyterian building was rented. This was sold about a year and a half later forcing the congregation to once again meet in homes of members. A short time later, a large house that had been given to the City for community purposes was acquired. This was shared with the TOPS club, a bridge club, and with others who wanted to use it at various times.

In April, 1971 a building was purchased from the church of the Nazarene. It is in fairly good condition. It has 10 class rooms not counting the auditorium. The auditorium will seat about 150 people. The building is in the Morningside area which is an ideal location. The address is 1218 South Glass Street, Sioux City 51106.

During this time two of the original families moved away, but have now been replaced by another family and one other lady and her small daughter. Also, during this time both Leslie Diestelkamp and Howard Miller preached in meetings for the church.

On August 29, 1971 brother Howard Miller began his work with the church here. He moved here from Stillwater, Oklahoma where he had preached for the past three years. Since Miller's arrival, our attendance has averaged 22 per Sunday.

Brother Miller is being supported by the following congregations: Sixth and Meredith, Dumas, Texas; College Park church of Christ, Deer Park, Texas; Southside, Springfield, Mo.; Glen Park church of Christ, Gary, Ind.; and the church of Christ, 23 Margaret St., Joliet, Ill. Also the church here in Sioux City is helping with \$50.00 a month. Our many thanks to those who are helping with brother Miller's support.

The Lord's church is almost unheard of in this area. If anyone knows of individuals in this area, or of those planning to move to Sioux City, which we might interest in the gospel, or those who are members of the church, we would appreciate receiving their names that we might call on them. When passing through this area, take time to worship with us.

— 0 —

This section, history of local congregations, is informative and inspiring to brethren in Christ. Each reveals an effort and sacrifice on the part of many who love the truth. These histories reveal work planned and accomplished as the congregation grows. It reveals the faith and work of the members and becomes an encouragement to others. To have the history of the congregation of which you are a member appear in this section, send us a picture of the building along with a short, concise history of the church.

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Index

THE PRECEPTOR MAGAZINE

Volume 19—20

November, 1969—October, 1971

A

Abilene, Thrust At	261
Anomia	246
Anomia - II	280
Anomia - III	294
Aphesis	213
Apostasy, Kinds of	184
Authority	37

B

Baptist Explosions	39
"Better Than the Mighty"	1
Bible Complete, Is Our	35
Big, It Doesn't Make You	215
Boone, Pat, and the Gift of Tongues	326
Bounds and Limitations	69

C

Campus Unrest and The Young Christian	199
Care, Why, For One's Body?	21
Chart Sermon, "A Model Church"	74
Chart Sermon, Adorn The Doctrine	346
Chart Sermon, Bible Heart	9
Chart Sermon, The Bible versus The Assemblies of God	129
Chart Sermon, Called of God	266
Chart Sermon, Contributions	187
Chart Sermon, Conversion By the Holy Spirit	42
Chart Sermon, Does It Make Any Difference To Which Church People Belong?	217
Chart Sermon, Holy Spirit's Work in Conversion	298
Chart Sermon, Judgment	376
Chart Sermon, Lessons From Noah	233
Chart Sermon, New Testament Church—Work and Worship	122
Chart Sermon, Obedience	24
Chart Sermon, Parable Of the Talents	282
Chart Sermon, Prayer	362
Chart Sermon, The Resurrection	154
Chart Sermon, Simplicity Of the Gospel	170
Chart Sermon, Some Dangers of Our Age	314
Chart Sermon, There Is One Baptism	57
Chart Sermon, Walls of Jericho	202
Chart Sermon, What Shall I Do With Jesus?	90

Chart Sermon, Why Obey The Gospel	106
Chart Sermon, Will A Man Rob God?	250
Child of God?, Am I A	291
Child—Tomorrow, Your	260
Christian, Why I Am A	293

Church, The, Body of Christ	277
Classes Fail, Why Our Bible	341
Colorado, Some Answers About	328
Creation Research Society	338
Crown for You, A	310
Corruptions, No Small	81
Courage and Strength Today	4

D

Daniel, The Courage of	71
Death of Man, The	289
Debate, A Good	39
Denominational Comments On 1 Peter 3:21	359
Denominationalism, Trend To	86
Departures From the Faith	166
Difference What You Believe, It Does Make A	147
Discipline	306
Douthitt, Cecil	274

E

Editorial	2
Eis	311
Eis II	327
Eis and Matthew 3:11	373
Eis and Matthew 12:41	358
Either... Or	375
Elders In Every Church	66
"En" In Galatians 6:6, The	347
Essentiality of Local Church Membership, The	6
Evangelist (Traveling), The	327
"Extra" For the "Ordinary," Supplying the	49

F

Facts for Faith	50
Faith	163
Fellowship	167
Fellowship, Principles Of	182
Fellowship—II, Degrees Of	198
Fellowship—III, Extent Of	214
Fellowship—IV, A Different Application	231
Fellowship Among Churches—V	247
Fellowship Among Churches—VI	262
Fight Of Our Lives, The	229
Flesh, The Works of the, (An outline study) Gal. 5:16-21	120
Flowers, Say It With	353
Fool's Paradise, A	209
Forgiving Those Who Sin Against Us	55

G

Generation, Possibilities In An Evil	150
God Can Take Care Of Himself	100
God Giveth The Increase	40
God, Know	148

God Is Not Dead, Just Sick!	328
Good, What Is?	212
Good, Do, Unto All Men	241
Groping	357

H

Happiness of Duty, The	232
Happy, Some Thoughts About Being	195
Harvest, The Certain	225
Hate or Faith?	168
Heaven, Do You Want To Go To	151
Hell, Who Will Be Found In	248
Hither... Thither... Yon	8
Hither... Thither... Yon	41
Hither... Thither... Yon	56
Hither... Thither... Yon	73
Hither... Thither... Yon	89
Hither... Thither... Yon	105
Hither... Thither... Yon	121
Hither... Thither... Yon	137
Hither... Thither... Yon	153
Hither... Thither... Yon	169
Hither... Thither... Yon	186
Hither... Thither... Yon	201
Hither... Thither... Yon	216
Hither... Thither... Yon	249
Hither... Thither... Yon	265
Hither... Thither... Yon	281
Hither... Thither... Yon	297
Hither... Thither... Yon	312
Hither... Thither... Yon	329
Hither... Thither... Yon	345
Hither... Thither... Yon	361
Home: A Potential For Happiness or Heartache	343
Homes Tomorrow, Our	292
Homes Tomorrow II, Our	308
Howl, Learning To	33
Holy Spirit, The Indwelling Of	20
Holy Spirit II, Indwelling Of	54
Holy Spirit III, Indwelling Of	70
Holy Spirit IV, Indwelling Of	102
Holy Spirit V, Indwelling Of	117

I

I Can	360
I Must Respectfully Decline	85
Indifferent Goodness	65
Influence, The Power of Woman's	84
Inspiration (2 Tim. 3:16-17)	331
Inspiration, Thought	373
Issue, The	82

J

January 1, 1970	34
Jesus Christ the Same	227
Jesus Is My Representative!	118
John 3:15	19
Joplin, Janis	210
Judge Righteous Judgment	339

L

Lamb of God, The	119
Life, What is Your?	196
Literature, Good	226
Living of the Gospel	98
Louo and Nipto	230

Love Thine Enemies	344	Problem, A, Among Us	290	Truth and Freedom	307
Loved and Lost Awhile	257	Punishment, Was Man Created For Eternal	309	Truth, The Test Of	305
M					
Making of Many Books There Is No End, Of The	322	R			
Mania, A Modern	273	Ray, Jerry C.	242	U	
Marrs, Dana	114	Reciprocal Responsibility	145	Unpopular Subject, An	296
Mars Hill, Paul's Text on	231	Redeeming the Time	356	Unity and The Gospel Guardian Peace Offensive	17
Meek, Blessed Are The	179	Rejecting God	103	Ungodliness, The Essence Of	321
Miracles, Christianity and	244	Relevancy in Preaching	18	Use, Not Abuse	132
Morality or "New Morality"	245	Religion of Christ Change, Does The?	5	V	
Mormonism (7), The Fallacy of	7	Religion of Christ Change, Does The Pt. II	22	Vine's Dictionary	357
Mormonism (8), The Fallacy of	23	Religion of Christ Change?, Does The, Pt III	134	W	
Mormonism (9), The Fallacy of	38	Religion of Christ Change?, Does The, Pt. IV	149	Walk, The Way We	152
Mormonism (10), The Fallacy of	55	Religion of Christ Change?, Does The, Pt. V	165	Weekend Series, A Concentrated	163
Mormonism (11), The Fallacy of	87	Religion of Christ Change?, Does The, Pt. VI	181	What Do You Know About You?	243
Mulley Cow Logic In Religion	337	Religion of Christ Change Does The, Pt. VII	197	Where Is The Passage That Says I Must Be A Member Of The Church?	6
Mystery of the Gospel, The	133	Responsibility, Personal	129	Who Am I?	178
Mc					
McIntire, Carl	194	Restore Such A One	97	Widows, Some Churches Don't Care For Their	264
N					
Need Today, Our Basic	340	Root, They Had No	228	Wine, The, Water That was Made	40
Not By Himself	369	S			
Nothingness	194	Sabbath, Should Christians Keep	200	Wiping Out An Embarrassment	54
O					
"Odd-Ball"? , Who Is The Real Operator's Manual	358 275	Salvation, One's Assurance Of, (No. 2)	53	Withdraw, Should A Church, From A Member Of Another Church — VI	279
P					
Panthers, Anarchists, and First Principles	278	Saved, What Is	146	Woman, A, Of Good Understanding	116
Personal, Purely	161	Self-Willed	104	Woman, A Great	52
Personal Work	211	Soldiers Keeping Rank, A Means of Christian	355	Woman's Liberation	164
Philippine Work, Report I	72	Space Flight Article, That	88	Women Teachers	324
Philippian Work, Report III	185	Spirit Does That The Bible Does Not Do, Something	325	Word of God?, How Do You Handle The	342
Phraseology, Bible, Expresses Bible Truth	68	Statistics and You	51	Word Of Life, Holding Forth The	322
Pollution	101	T			
Power, If You Had The	259	Technicalities	295	Word Studies I	67
Prayer, Paul's, For the Saints At Ephesus	183	"That Which", A Note On	263	Word Studies II	83
Preach?, What Should A Gospel Preacher	136	Theological Liberals at ACC, Sequel To	135	Word Studies III	99
Preacher's Workshop	258	Time, The Great Instructor	36	Word Studies IV	115
Problem, A	162	Tradition, Church of Christ	177	Word Studies V	131
		Train Up A Child	130	Work For The Night Is Coming	276
		Truth and Argumentation	3	Worship and Work, What Is Your Present Attitude Toward?	103
				Worthy Woman	180

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THE PRECEPTOR MAGAZINE

Volume 19 — 20

November, 1969 — October, 1971

ADAMS, JAMES W.

Better Than The Mighty 1
 Corruptions, No Small 81
 Death of Man 289
 "Extra" for the "Ordinary,"
 Supplying The 49
 Flowers, Say It With 353
 Fool's Paradise, A 209
 Good Unto All Men, Do 241
 Harvest, The Certain 225
 Howl, Learning To 33
 Indifferent Goodness 65
 Loved and Lost Awhile 257
 Mania, A Modern 273
 Mulley Cow Logic in Religion 337
 Not By Himself 369
 Nothingness 113
 Personal, Purely 161
 Reciprocal Responsibility 145
 Responsibility, Personal 129
 Restore Such A One 97
 Tradition, Church of Christ 177
 Truth, The Test of 305
 Unity and the Gospel
 Guardian Peace Offensive 17
 Ungodliness, The Essence of 321

ALLEN, CARL A.

Inspiration (2 Tim. 3:16-17) 311

BALLARD, VOYD N.

Debate, A Good 39

BOSHART, CHARLES

Anomia 246
 Anomia - II 280
 Anomia - III 294
 Aphesis 213
 Eis 311
 Eis II 327
 Eis and Matthew 3: 11 373
 Eis and Matthew 12: 41 358
 Louo and Nipto 230

BOWMAN, JAY

Classes Fail, Why Our Bible 341

BROWN, DANNY A.

Chart Sermon, Adorn
 The Doctrine 346
 Chart Sermon, Bible Heart 9
 Chart Sermon, Called of God 266
 Chart Sermon, Contribution 187
 Chart Sermon, Does It Make
 Any Difference to Which
 Church People Belong? 217
 Chart Sermon, Holy Spirit's,
 The, Work in Conversion 298
 Chart Sermon, Judgment 376
 Chart Sermon, Lessons
 From Noah 233
 Chart Sermon, New Testament
 Church — Work and Worship 122
 Chart Sermon, Obedience 24
 Chart Sermon, Parable
 Of The Talents 282
 Chart Sermon, Prayer 362
 Chart Sermon, The Resurrection 154

Chart Sermon, Simplicity
 Of The Gospel 170
 Chart Sermon, Walls of Jericho 202
 Chart Sermon, What Shall I
 Do With Jesus? 90
 Chart Sermon, Why Obey
 The Gospel 106
 Chart Sermon, Will A
 Man Rob God? 250

BROWN, DON

I Can 360

BRUCE, H. L.

Colorado, Some Answers About 328
 Happiness, The, of Duty 232

BULLOCK, DEAN

Wine, The Water
 That Was Made 40

CLAIR, GARRETH L.

Walk, The Way We 152
 Chart Sermon, There Is
 One Baptism 57

COPE, JAMES R.

Weekend Series, A Concentrated 163

DENISON, J. L.

Chart Sermon, The Bible versus
 The Assemblies of God 129
 Chart Sermon, Conversion By
 The Holy Spirit 42

DEVORE, LARRY R.

Daniel, The Courage of 71
 Denominational Comments
 of I Peter 3:21 359

DICKENS, LARRY L.

God Is Not Dead,
 Just Sick!! 328
 Lamb of God, The 119
 Prayer, Paul's, for the
 Saints at Ephesus 183

ERNEST, EAYNE

Preach, What Should
 A Gospel Preacher 136

ELLIS, KENT

Boone, Pat, and the
 Gife of Tongues 326
 Denominationalism, Trend to
 Technicalities 295
 Theological Liberals at ACC
 Sequal To 135
 Vine's Dictionary 357

FINLEY, ERNEST A.

Big, It Doesn't Make You
 I Must Respectfully Decline 85
 Worship and Work, What Is
 Your Present Attitude Toward? .. 103

FINDLEY, R. J. JR.

Love Thine Enemies 344

FITE, HAROLD

Generation, Possibilities In an Evil . 150

FOY, IRENE SOWELL

Care, Why, For One's Body? 21
 Child — Tomorrow, Your
 Bounds and Limitations 69
 Courage and Strength Today 4
 God, Know 148
 Homes Tomorrow, Our 292
 Homes Tomorrow, Our, II 308
 Influence, The Power of Womans ... 84
 Life, What Is Your 196
 Morality or "New Morality" 245
 Need Today, Our Basic 340
 Personal Work 211
 Pollution 101

Redeeming the Time 356
 Root, They Had No 228
 Time, The Great Instructor 36
 Use, Not Abuse 132
 Woman, A, of Good Understanding 116
 Woman, A Great 53
 Woman's Liberation 164
 Women Teachers 324
 Work For The Night
 Is Coming 276
 Worthy Woman 180

FRANKS, BOB

Religion of Christ Change?,
 Does The 5
 Religion of Christ Change?
 Does The, Pt II 22
 Religion of Christ Change?,
 Does The, Pt. III 134
 Religion of Christ Change?,
 Does The, Pt IV 149
 Religion of Christ Change?,
 Does The, Pt. V 165
 Religion of Christ Change?,
 Does The, Pt. VI 181
 Religion of Christ Change?,
 Does The, Pt VII 197

FUDGE, EDWARD

Jesus Is My Representative 118
 Mars Hill, Paul's Test on 231

GIVENS, DONALD R.

Crown, A, For You 310
 Where Is The Passage That
 Says I Must Be A Member
 Of The Church? 6

GRAHAM, BOBBY

Either....Or 375

GRUSHON, MICHAEL E.

Campus Unrest and
 The Young Christian 199
 Groping 357

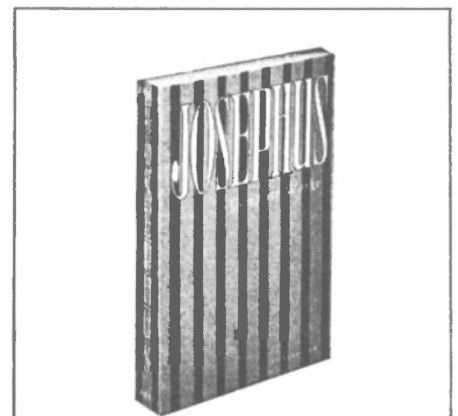
HALBROOK, RON

Fight of Our Lives, The 229
 Hate or Faith? 168
 Odd-Ball?, Who Is the Real
 Panthers, Anarchists, and
 First Principles 278
 Spirit Does That the Bible
 Does Not Do, Something The 325
 Widows, Some Churches
 Don't Care For Their 264

HENDRICKS, ROGER M.

Essentiality, The, of Local
 Church Membership 6

Forgiving Those Who Sin Against Us	55	Hither..... Thither..... Yon	312	Christian, Why I Am A	293
Rejecting God	103	Hither..... Thither..... Yon	329	God Can Take Care Of Himself	100
HESTER, JAMES W.		Hither..... Thither..... Yon	345	Good, What Is	212
Mormonism (7), The Fallacy of	7	Hither..... Thither..... Yon	361	Miracles, Christianity and	244
Mormonism (8), The Fallacy of	23	MCDONALD, ROBERT L.		Salvation, One's Assurance Of (No 2)	53
Mormonism (9), The Fallacy of	38	Abilene, Thrust At	261		
Mormonism (10), The Fallacy of	55	Self-Willed	104	WHARTON, W. L. JR.	
Mormonism (11), The Fallacy of	87	NOSKER, JOHN L.		Bible Complete?, Is Our	35
HESTER, L. R.		Departures From the Faith	166	Child of God?, Am I A	291
Phraseology, Bible, Expresses Bible Truth	68	PROCTOR, O. B.		Difference What You Believe, It Does Make A	147
HOLDERBY, OLEN		Fellowship	167	Faith	163
Baptist Explosions	39	RAY, JERRY C.		Happy, Some thoughts About Being Jesus Christ the Same	195
KIRBY, JACK H.		That Which, A Note On	263	John 3: 15	19
Sabbath, Should Christians Keep ...	200	ROGOL, LEO		Judge Righteous Judgment	339
LEHDE, RONALD		Fellowship, Principles of	182	Meek, Blessed Are The	179
Space Flight Article, That	88	Fellowship - II, Degrees of	198	Operator's Manual	275
LITTLE, WALLACE H.		Fellowship - III, Extent of	214	Power, If You Had The	259
Philippine Work, Report	72	Fellowship - IV	231	Soldiers Keeping Rank, A Means of Christ	355
Philippian Work, Report III	185	Fellowship Among Churches - V	247	Satisfics... And You	51
LOVETT, STANLEY J.		Fellowship Among Churches - VI	262	Truth and Argumentation	3
Creation Research Society	338	Holy Spirit, Indwelling of the	20	Truth and Freedom	307
Discipline	306	Holy Spirit, Indwelling of, II	54	What Do You Know About You?	243
Douthitt, Cecil	274	Holy Spirit, Indwelling of, III	70	Word Studies No 1	67
Editorial	2	Holy Spirit, Indwelling of, IV	102	Word Studies No 2	83
Elders in Every Church	66	Holy Spirit, Indwelling of, V	117	Word Studies No 3	99
Facts for Faith	50	Punishment, Was Man Created for Eternal	309	Word Studies No 4	115
Issue, The	82	Withdraw From a Member of Another Church - VI, Should A Church	279	Word Studies No 5	131
January 1, 1970	34	Word of God?, How Do You Handle the	342	WHEELER, TOM	
Joplin, Janis	210	SEXTON, WILLIAM C.		Heaven, Do You Want to Go To	151
Literature, Good	226	Apostasy, Kinds of	184	WILLIAMS, PAUL K.	
Living of the Gospel	98	Home: A Potential for Happiness or Heartache	343	"En" in Galatians 6: 6, The	247
Making of Many Books There Is No End, Of the	322	SHARP, KEITH			
Marrs, Dana	114	Authority	37		
McIntire, Carl	194	Flesh, The Works of the, (An Outline Study) Gal. 5: 16-21 ...	120		
Preacher's Workshop	258	SMITH, TRUMAN			
Problem, A	162	Tub, Every, Shall Sit on Its Own Bottom	374		
Problem, A, Among Us	290	Wiping Out An Embarrassment	54		
Ray, Jerry C.	242	SMITHERMAN, DAVID			
Relevancy in Preaching	18	Inspiration, Thought	373		
Saved, What Is	146	STROUSS, MARLOWE E.			
Train Up A Child	130	Evangelist (Traveling) - II, The	327		
Who Am I?	178	Unpopular Subject, An	296		
Word of Life, Holding Forth	322	TERRY, RICHARD W.			
MARTIN, LUTHER W.		Hell, Who Will Be Found In	248		
Mystery of the Gospel, The	133	TRIGG, JAMES R.			
MCDONALD, JIM C.		Chart Sermon, Some Dangers Of Our Age	314		
Hither..... Thither..... Yon	8	TURNER, HAROLD E.			
Hither..... Thither..... Yon	41	God giveth the Increase	40		
Hither..... Thither..... Yon	56	VINSON, BRYAN			
Hither..... Thither..... Yon	73	Church, The, - The Body of Christ ...	277		
Hither..... Thither..... Yon	89				
Hither..... Thither..... Yon	105				
Hither..... Thither..... Yon	121				
Hither..... Thither..... Yon	137				
Hither..... Thither..... Yon	153				
Hither..... Thither..... Yon	169				
Hither..... Thither..... Yon	186				
Hither..... Thither..... Yon	201				
Hither..... Thither..... Yon	216				
Hither..... Thither..... Yon	249				
Hither..... Thither..... Yon	265				
Hither..... Thither..... Yon	281				
Hither..... Thither..... Yon	297				



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October 1, 1971

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