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Colorado Springs, Colo.

I want to thank you for the space for my article "Some Answers About Colorado" in a recent issue of The Preceptor. Our bonds are all sold and we have our new meeting house well underway. – H. L. Bruce

Letters

Editor - It is a matter of satisfaction to think, perhaps, we have had a small part in such a good work. We have in the past and expect to continue in the future to encourage worthy endeavours through the pages of The Preceptor Magazine. When we lived and preached in Denver a quarter of a Century ago, we discovered the gospel moves more slowly in that state than in some others.

-0---

Kent, Washington

I enjoy The Preceptor -especially the logical, concise writings of James W. Adams. The writings of W. L. Wharton are stimulating and original. The articles by others dealing with specific errors (Jehovah's Witness, Mormonism, et. al.) are beneficial. Sister Foy's articles are fine, presented from a mature Christian woman.

E. L. Flannery

Editor - This kind we like! It is encouraging to know our readers do enjoy and profit from the material of those who contribute to The Preceptor Magazine. We are proud of and grateful to the able writers who make such a magazine as this possible. It was good to see brother E. L. Flannery and his family last Summer while in a meeting with the Southwest church in Seattle. (Barney Cargile, Jr. is the faithful and able preacher for the Southwest church.)

---0----

Romulus, Michigan

My classified ad looks fine. Enclosed is a check to cover the appearance of this ad in the August, September, October, and November issues. At 25 cents per line this will amount to \$3.00.

L. A. Mott, Jr.

Editor - We are happy that brother Mott is pleased with his classified ad. The cost is reasonable. An ad, either classified or display, is an effective way to inform brethren of what you have to offer, "it pays to advertise."

_0 _

Richmond, Virginia

I was so pleased by bound volumes 5-6 and 7-8 of The Preceptor that I received this week, I wish to take this opportunity to order the three bound volumes listed below. Enclosed is a check for \$19.50 to cover the cost.

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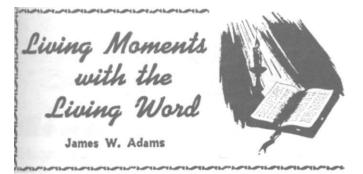
Roland H.Worth, Jr.

Editor - Bound Volumes provide an ideal way of preserving copies of publications which are to be kept. Loose copies have a way of getting lost, torn or soiled. They are conveniently indexed both by authors and also by subject matter making quick reference possible. They become more valuable with age.

Some of the older volumes are rapidly being depleted. You are advised to hasten your order if you wish to keep your set intact.

To Our Readers

We appreciate hearing from our many readers. You are encouraged to offer your comments. Please send your letters for this column to the Editor: Stanley J. Lovett, 4123 Valleyfield Drive, San Antonio, Texas 78222.



"The Word of God"

The writer of the letter to the Hebrews begins by saying, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days



spoken unto us by his Son____" (Heb. 1:1, 2.) That which was thus spoken was regarded as "the word of God," for in the latter part of the letter, the same writer says, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." (Heb. 13:7.)

Cruden's Concordance lists forty-seven (47)

passages of Scripture in which the expression, "the word of God," may be found, and in which, it refers to God's revelation to man through his inspired prophets both Old Testament and New Testament. Seven (7) times the plural, "words of God," is used. In addition to these, there are hundreds of examples of passages in which the expressions, "my words, his words, thy words, this word, his word, my word, and thy word, " are found-all referring to Divine revelation.

Jesus equated scripture with "the word of God," hence recognized the existence and validity of written revelation. The term, "scripture," is a translation of the Greek word, graphe, meaning "a writing." Jesus said, "Is it not written in your law, I said, Ye are Gods? If he called them Gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:34-37.) He had previously said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Paul calls the writings (i.e, "scripture") to which Jesus referred, "the holy writings," and affirms that all such writings are "inspired of God." Hear him say: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:14-17.)

Peter, likewise, affirms that prophetic writings (i.e., "scripture") are God-inspired through the agency of the Holy Spirit, hence not man-inspired: "We also have a more sure word of prophecy; whereunto ye do well that ye take heed — Knowing first, that no prophecy of scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

The word, "interpretation," in this passage has led many to miss the real point of the passage. We ordinarily think of "interpretation" as being the exposition of a message previously delivered. The context of this expression will not allow such a meaning in this particular text. "Interpretation" is a translation of the Greek word, epilusis, which does mean "explanation, exposition." However, as the context indicated, the "exposition" is not the explaining of a message previously delivered, but the "exposition" of a divine revelation by delivering it. Peter insists that all sacred writings are prophetic in character-Godinspired through the agency of the Holy Spirit, hence do not arise from mere human-impulse, therefore should be "heeded." It is of interest to note that other translations strengthen this fact in their renderings of verse 21: "No prophecy ever came by the impulse of man" (RSV); "no prophecy was ever made by an act of human will" (NASB); "for not by the will of man was prophecy brought at any time" (Confraternity, Official Roman Catholic edition.); "for it was not through any human whim that men prophesied of old" (NEB). By the statement, "no prophecy of the scripture is of any private interpretation," may we repeat, Peter is simply saying that no revelation from God came as the result of the mere impulse, whim, or will of the man who spoke it, but that he was moved to speak and guided as he spoke by the power of the Holy Spirit, hence that it is characterized by divine authority and must be "heeded" by man.

Let it be observed that, not only was divine revelation for the ancients reduced to written form and collected in a library of "holy writings" and recognized as authoritative (Jesus said, "The scripture cannot be broken." (John 10:35), but there is evidence in the New Testament which suggests the same was to be true of God's revelation through Christ, his apostles, and the New Testament prophets. The Apostle Peter implied as much when he said, "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according in to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Pet. 3:15, 16.)

In other articles, we shall explore this matter further. It will suffice in this article to have established the fact that Jesus and his disciples equated religion with revelation, revelation with a library of "holy writings" referred to as "the word of God" by reason of their having been inspired by the Holy Spirit, and the acceptability of man's religious faith and practice with their degree of conformity to God's revelation thus given and preserved. This is to say, they believed in and practiced "book religion" which is now regarded with such contempt by liberals as an anachronism belonging to an age of superstition and ignorance. (See Word of God, page 24)

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The

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The Preceptor

This issue of The Preceptor Magazine marks the beginning of its twenty-first year of publication.

November 1, 1951, under the editorship of James R. Cope, the first issue saw the light of print, being mailed out from Tampa, Florida.

Luther G. Roberts became editor with the May, 1955, issue ark served in that capacity one year.

We celebrate the beginning of the twenty-first year of publication of this magazine by presenting "a new look."

Some basic changes in the format were in order, we thought, after twenty years of fundamentally the same arrangement.

The use of more color will add to its attractiveness. The total number of pages of each issue will vary from issue to issue, the minimum being sixteen and the maximum thirty-two; or, even more. It may be observed this particular number contains 28 pages instead of the customary 16.

In addition to re-vamping the physical make-up of the journal we are adding other features which we think will be of interest and profit to the readers.

For instance, on page 2, we have added a "Letters To The Editor" section. In this space we will publish excerpts from; or, in some instances, very brief notes or letters from readers. We are not naive enough to suppose they will all be complimentary and we are certain we will have some of the other sort. We want to know what you are thinking. It will afford a means for our readers to "sound off." That is not to say we will or can publish every missive received. We ask those who write to be brief and to the point (these have the best chance of being published) and observe principles of gentlemanly conduct. Feel free to express yourself either by way of disagreement or by offering constructive criticism. Likewise commendations will be in order. Take issue as you see fit but we will not publish personal attacks upon any one. Not all comments can be published but we will publish those which, in our judgement, we think are of value and of interest generally. In some instances we will print only that part of a communication which we deem significant and profitable.

An important addition which we think will be valuable and helpful will be "the specials" we plan to run with each issue. Subjects for the next twelve months have already been decided upon which we think will be both interesting and of value. Turn to page 13 for the first of these by Bill Crews of Baton Rough, Louisiana.

This issue introduces us to the beginning of sixteen years under the same ownership and editorship. (See page 24)



Chips and Scraps

"For which of you desiring to build a tower, doth not first sit down and count the cost, whether he hath sufficient to finish it?" (Luke 14:28).

This is the question of Jesus to a multitude that followed him.



It gives emphasis to considerations which must characterize the decision and life of him who would be the Lord's disciple. It represents one's life as a building which is erected out of the moral and spiritual considerations made in this life and for which each individual is accountable to God. Consider this thought, of building one's life with both plan and dedication, a bit further.

Would you please give me a definition of sawdust? Next, what are shavings? Then, what are chips?

Do you know what filings are?

What do we call small bits of cloth? What are ravelings? What are crumbs?

Now that we have the whole collection of the above things together, what can be made from them?

How acceptable a house can be made from sawdust and chips? How good an automobile engine can be made from filings? How could you make a desirable garment from ravelings? How would you like to sit down to a meal of crumbs?

I believe that by now you have caught on to what I am driving at. We cannot make much that is worthwhile out of mere leftover stuff. We need whole matter to work with, whether it be boards, cloth, food or energy.

Scraps are pretty well worthless but never forget that they are expensive. The 3 inch 2x4 costs as much per inch as the 8 foot section from which it was cut but is pretty worthless. Without proper skill and knowledge, and yet full of good intention, it is possible to take good lumber and reduce it to rubble. When we desire to make a house, or garment, or prepare a meal, we consider the amount needed and plan the distribution and use of it accordingly, so that the greatest advantage may be gained from what we have to do with. This involves placing each part in its place. Now, that's good sense isn't it?

Piling boards on top of boards and even driving nails in some and sawing others does not make a house; it only creates a lumber pile. It does not make a house until that stacking, nailing and sawing fits into a plan and pattern of proper design.

It appears that there are people who seem to think they can make a worthwhile life in any haphazard way they please; with

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

no plan or purpose toward which to work, just piling up boards that have been reduced to scrap, some ravelings of thought, a few shavings of energy, etc., etc. But that is not really the way to make the kind of life one can live with. Piling up one day on top of another does not, in itself make for life, rather it may be only a pile of days. We ought to give most serious thought to what we are making of the days that come to us; to plan with serious forethought for what is inevitably ahead, namely; death and eternal judgment. The only architect with knowledge of the proper building plan is our Saviour and Benefactor, Jesus the Christ. He has himself executed that design in his own life upon earth and given us the perfect pattern by which to be guided in our personal efforts. Not only so, but through his grace and mercy, he affords forgiveness and fresh material when we miscut and damage the precious elements of our character here upon earth.

Making the kind of life you can live with and look back upon with a sense of joy is dependent upon skillful putting together in proper relationship the things that really make for your character; courage, self-control, faithfulness and personal purity. While making a living is important, because it relates to the care for the body, making a life is more important because it cares for the soul.

Whether we build moral and spiritual hovels or stately mansions, the material is equally costly. We all start with full supply of good dimension material and life uses it all up, regardless. We may elect to saw it up, cut it up and smash it but when we do we will have to live with it both now and hereafter. No man now living in a moral hovel is there but by his own choice and, by that same choice, can live in a mansion through the mercy of God.

Indeed, it is time for all of us to sit down and count the cost of spiritual shabbiness and consider the issue of our present course of life. It IS later than you think!

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The Conscience Of Man

The human conscience distinguishes man from the lower creation, and sets him apart as a creature to be governed as to impulse by this conscience rather than as by animal instincts.



The term, we are told, literally means a "knowing with," or with one's self. It is a form of the word consciousness, which suggests a state of knowing. Hence, there can readily be seen the indispensable relation between knowledge and conscience. In Hebrews 10:2, the Revised version employs the term "consciousness" rather than the term "conscience." It is from the same original

term rendered conscience, and being so rendered, it displays the truth that words have varying shades of meaning as determined by the setting in which they appear. In this passage the thought conveyed is that of a remaining sense of guilt in the worshipper, notwithstanding he had offered sacrifices for his sins; and the ground on which this observation rests is the annual recurrence of these offerings for the same sins. Had all consciousness of guilt been erased upon initially offering an animal sacrifice, then there would have been no incentive in making subsequent offerings therefor. This is presented as evidence that the sacrifices under the law could not, and did not, make the ones so offering perfect; that is, actually and completely freed of guilt. The conscience, then, functions in the realm of assessing one's guilt or innocence as bearing on his behavior. In this situation, as here presented, the full and actual forgiveness of sins would have relieved the conscience of all uneasiness and pain by reason of the consciousness of this forgiveness. But in order that this conscious awareness be justly and competently experienced, there has to be the knowledge of this forgiveness. The provisions of the new Covenant, resting on the efficacy of the blood of Christ as offered by him, and the terms of which these provisions are tendered, must be known and complied with before the conscience can rightly be freed of this sense of guilt.

Today, however, we are witnessing a reliance on the conscience and its determinations and decreed, entertained and exercised apart from this knowledge, as an assurance of salvation from the guilt of sin; and on the other hand of the rectitude and righteousness of our lives. The conscience is virtually being identified as Deity implanted within us, and from our inner reflections there emerges those impulses of light pointing out the Tightness or wrongness of our actions, both morally and spiritually. I have seen printed material which substantiates, insofar as I am able to grasp its import, this sort of concept. To me it, in effect, vitiates completely the influence of the revealed Word of God, making it of none effect.

What relation does the Word of God sustain to the conscience of man? A very vital one, indeed. The Gentile World was portrayed in a very bad light in Romans one, but out of the whole Paul did depict some of them as doing the things required by the law, though they were without (revealed) law, their consciences the meanwhile either accusing or excusing them in those things they did. This accurately sets forth the native province am function of the human conscience. The expression, "good conscience" is subject to a variable meaning. When one's conscience functions as the accuser or approver of its owner it is good in that it is functioning responsive to its proper office. Antecedent, however, to it functioning in any given instance correctly there must be the capability of knowing what is right and what is wrong. This requires a measure of mental development, which involves time and growth. Consequently, an infant is to be held wholly irresponsible for its actions, and even on through several years of its life. With a developing sense of discernment of right and wrong comes an accompanying measure of responsibility, and a corresponding exercise of the conscience.

In this area the sphere of actions to be classed in the mind as either right or wrong are essentially those related to moral law. This is true because there is a native relation and association between the moral nature of the human being and the existence and activation of his conscience. Though being a moral creature, all the actions of man come not within the sphere of the moral-there is an amoral sphere, in which the actions are not subject to moral judgments. Such actions may be wise or unwise, helpful or harmful, but nevertheless empty of the quality of being inherently right or wrong. The point, in such matters, as to their Tightness or wrongness is that on the practical effects resulting from such action. These arise from the finiteness and errancy of man, and reflects not at all on the moral worth of the person. However, today there is developing what is styled a "new morality," designed to new-form society with a freedom of behavior decidedly subversive of those standards of morality by which society has mainly been governed in the past. Efforts to liberalize the laws of the several States concerning the grounds for divorce, and even the introduction of bills designed to make marriage solely contractual, subject to renewal or termination at the discretion of the parties at the end of a three year period, are instances reflecting this changing morality. What has the conscience to do with this? The human conscience is mightily influenced by its environmental setting, and with such a changing climate there will be a corresponding alteration of the rules governing the conduct of the conscience. The ultimate end of this direction of movement can well be that of identifying all behavior under the new morality as amoral.

The spiritual realm also imposes upon the human conscience duties the most exacting. In this there is likewise observable the basic concept that the conscience is the sole arbiter of right and wrong, apart from any external force or light. This is identified by some as an inner light, and as the "kingdom of God within you." Further, as so defined, the thought is advanced that this is in reality God being in us, as argued from the premise of the omnipresence of God. It is, then, no wonder, that a "thus saith the Lord" has been supplanted by "I think within myself," as a (See Conscience of Man, page 24)

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



A Mother's Responsibility

Every blessing in life brings with it an attendant responsibility. When woman begins to enjoy the blessings of marriage and home life, she should feel the weight of responsibility, if she



has a sense of appreciation tor her blessings. She will not think of her responsibility as an objectionable burden but as a welcome opportunity for good.

God our Father, in His great wisdom set up means for the carrying out of His will for the human beings which He created. His means are wisely adapted to the ends He has in view. The wisdom of the world could never improve

on the means designed by God. So, let us study the means He would have man use for the training and development of our children.

Our Father did not design material means nor agents for moral ends and purposes. Such are not a part of His great plan for training up our children in the way they should go. One must need seek for the God-given plan. It is evident that bestowing money and things on our youth has not resulted in their moral and spiritual growth. A taste of having all the things one can use without any guidance and responsibility in the use of those things has resulted in a sad state of affairs, a generation that has no interest in the subduing of or "dominion over" every living thing that moveth upon the earth," which would include control over one's own being. On the other hand, the attitude prevails that what my body desires that it must have. Permissiveness but not control and direction. As a result we are suffering a period of moral decline as though morality is not relevant to the world today.

Home was the first institution established by the hand of God. From study and observation it is plain to see that society cannot rise higher than the home. In fact the home is the very foundation of civilization. As go the homes will go the nations. Lack of spiritual feeding in the homes has led to wide-spread spiritual malnutrition so that one no longer sees the interest and joy in the work and worship of our Lord that should characterize Christians. As a result, worldly means are being wrongly used to try to create an interest in spirituality. Such means are: "church parties," picnics, games, "sing-outs," "campaigns for Christ" with "door-knocking," and various and sundry things. Long ago it was proved that one cannot do wrong that good may come. God's great plan for worthy home-life has ever been:

1. The pattern of Zacharias and Elisabeth, as parents.

"And they were both righteous before God, walking in all

the commandments and ordinances of the Lord blameless" (Luke 1:6).

2. Parents must feel their inadequacy to do it alone so they will do well to follow the pattern of Manoah when he entreated the Lord, in view of his expectation that his wife would come into the blessing of motherhood, "0 my Lord, let the man of God which Thou didst send come again unto us, and teach us what we shall do unto the child that shall be born" (Judges 13:8).

What Is The Responsibility Of The Mother In The Home?

It seems to characterize womankind today to be "busy here and there with a prevalent reason for not doing many worthy things: "I am too busy," or, "I just do not have time."

On creating woman, God placed on her a weighty responsibility, that of being a help to man. Since God is good and all goodness comes from Him, we know that responsibility is to help man to be and to do that which is good.

The work that will bring the greatest returns, both in time and in eternity, is that of helping him to bring up their children "in the nurture and admonition of the Lord."

The following thought should prompt every woman to devote more time and effort to her child's welfare:

"But at my back I always hear Times winged chariot hurrying near; And yonder all before us lie Deserts of vast eternity."

One cannot estimate the reward that will come to a worthy woman who is a "keeper at home," a help to her husband, and one who is diligently training up her children. Her influence will be far-reaching and her reward a beautiful setting of the sun at (See Mother's Responsibility, page 25)

TRACTS

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Truman Smith

I do not always take issue with Abby's answers in her "Dear Abby" column; but one recently disturbed me greatly for it is typical of the gross ignorance and / or outright rebellious at-



titude of so many in today's society. Perhaps too, it points up the permissiveness which permeates our time. It is concerning the long hair craze of many young men in our time. Please read the following:

DEAR ABBY: "My father and brother are having a go-around about my brother's hair. Sam is 18 and wears his hair below his collar. My father says he is going to buy him some

ribbons and curlers if he doesn't get it cut. He's not kidding. (Yesterday he gave him a hairbrush with jewels on it.)

"They've always gotten along so well until this hair business came up. My brother works after school and week-ends, so I told Dad to lay off and pretty soon Sam's boss will tell him to cut it, and in the meantime let Sam go thru this stage and get it out of his system. When I was my brother's age I teased my hair into a beehive until I realized how ridiculous I looked.

"What can you advise fathers who have sons who like long hair?"

DEAR SISTER: "To paraphrase a columnist who said it beautifully: 'If Jesus returned today, He would probably be stopped, searched and carted off to the precinct station by the first cop who spotted Him. Shoulder length hair, breaded, with sandals, a dropout from school, hanging around with dubious characters and a notorious frequenter of low places, what chance would He have today? Even less than the Romans gave Him.

" 'I am convinced that our anti-hair phobia is in some mysterious, but deeply-fixed way connected with the Bible and religion; that it serves as an unconscious reminder of the way we have lost, the message we have ignored. Nothing less than this can explain the ugly and irrational rejection and contempt we express for the ancient tresses.' "

Abby does not give the name of this columnist who said it "beautifully" concerning the way today's society would probably treat Jesus if He returned today. But it is frightening to me to observe the way Jesus is so often described as a hippie by so many today. And, many of today's youth appeal to Jesus for an excuse to let the men wear long hair. They say, "Jesus wore His hair down to His shoulders!" Where do they get this idea? Modern art is where they get it! Modern art must be to blame for portraying Jesus as an effeminate with "shoulder length hair." We would do well to examine whatever evidence is available to see just what is the truth regarding the length o Jesus' hair.

First, let us consider the historical and archaeological evidence. It is a well documented fact that all of the oldest pictures, back in the first century, depict Jesus with closely cut hair and without a beard. It is commonly known also that the Roman emperors set the style for the whole empire during the first century. Pictures supplied by University Paints, Historical Pictures Service, Metropolitan Museum of Art, etc. all portray Julius and Augustus Caesar with short hair. Even Tiberius, who began reigning while Jesus was a teen-ager (A. D. 14) am continued to reign until A. D. 37 which covered the remainder of Jesus' life on earth, is depicted in Smith's Bible Dictionary with short hair. Indeed, all of them from Pompey to Trajan are pictured with short hair! So much for historical and archaeological evidence. Let's go to the New Testament.

Jesus most assuredly must have looked about like the other men of that day. He was even able to slip out and away from crowds because He did not look any different from the other people. "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by" (Jno. 8:59). Another example is contained in Lk. 4:28-32.

Paul wrote, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto Him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (1 Cor. 11:14,15). If Jesus had worn His hair long, do you think Paul would have written these words? Certainly not! The word nature" is from the Greek "phusis" and Thayer defines it, "Natural sense, native conviction or knowledge." It simply means then that it is according to a man's nature to have his hair short, and to let it grow long is to leave that which is natural for a man and become unnatural. But long hair is a glory for a woman, and when a man wears long hair is for him to become effeminate and unmanly. Paul said "it is a shame unto him." "Sham" here means "dishonor, ignominy, disgrace," according to Henry Thayer.

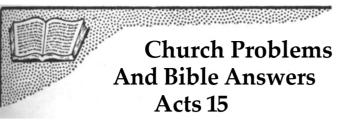
Reader friend, do you honestly think that Jesus wore His hair long like the hippies of today? If you do, you are sorely mistaken! It is evident that the identity of the sexes was clearly discernible by the hair and clothing the people of the New Testament wore. But now look at us in the "enlightened" twentieth century! Observe the hair dressing and jewelry store commercials on television. They even cater to this ungodly, disgraceful thing!

No, our position is not to be regarded as just typical of old fashioned or Puritan ideas; but rather as that which is sound, sensible and Scriptural! The child of God who is knowledgeable and perceptive is even wary of those men who seek to compromise by allowing their hair to grow just to the brink or margin of being effeminate. Just so, would he also be just as leery of those women who try so hard at becoming masculine or mannish.

My humble prayer is: "Lord, help us to teach and train our sons and daughters in the way that is right!" End

Tell a friend about The Preceptor

Truman Smith — Preacher for the Crescent Park church of Christ, 1415 Royalty Avenue, Odessa, Texas 79760.



James W. Rury

INTRODUCTION:

- A. Acts 15:24 "certain who..troubled you..."
- B. Church trouble should be: (1) avoided if possible, (2) recognized and dealt with when it arises, (3) should not be an overwhelming discouragement.
- C. Acts 15 tells of a church problem and how it was dealt with by inspired and godly men.
- I. NO AGE OF GOD'S PEOPLE HAS BEEN WITHOUT PROBLEMS:
- A. God's plan for the church is perfect, but people are imperfect.

1. Every age has had or will have difficulties, differences, and human failings.

B. Old Testament examples.

1. Instances of problems and failings among God's people make up much of Old Testament.

C. New Testament examples.

1. Among the apostles, Judas (1) kiss of hypocrisy, (2) betrayal unto death, (3) suicide.

2. Ananias and Sapphira, Acts 5 – lying, deceit, pride, extreme discipline.

3. Grecian widows, Acts 6 — "murmuring" about a problem.

4. Suspicion of brethren concerning Paul, Acts 9:26 - "not believing he was a disciple."

5. Prejudice among Jewish Christians, Acts 10:28, 45.

6. Possible family prejudice, Acts 15:37; Colossians 4:10 - Barnabas and his "cousin," John Mark.

7. Mark's leaving the first trip, Acts 13:13 - disagreement about this, Acts 15:36-ff.

8. Dispute concerning circumcision, Acts 15:1-2. (1) One of the "issues" of their day. (2) "False brethren" in that controversy, Galatians 2:4.

9. Peter's inconsistency about the settled issue of circumcision, Galatians 2:11-13.

10. The congregation at Corinth — immaturity, incest, going to law with brethren, confused on several points of truth, 1 Corinthians.

- II. SOMETIMES OLD FRIENDS, FORMER CLASS MATES, GOOD MEN DISAGREE:
- A. "Pharisees who believed," Acts 15:5 perhaps, former class mates of Paul, Philippians 3:5, brought up issue of circumcision.

B. Paul and Barnabas (both good men) had a "sharp contention," Acts 15:36-41; Galatians 2:13.

1. Do not take for granted that friendship will prevent disagreements.

James W. Rury - 6425 S.W. Queen's Lane, Beaverton, Oregon

2. Disagreement between two does not mean that one is an evil man.

3. Good men have and express emotions and judgments, Acts 15:37-38.

4. Good men do not hold such against one another, 2 Timothy 4:11; Colossians 4:10.

- 5. Good men do not quit the Lord's work because of a disagreement, Acts 15:39-41.
- III. RESULTS OF TROUBLE, ERROR, AND HUMAN FAILINGS:

- 1. "troubled you with words," Acts 15:24.
- 2. "subverting your souls," Acts 15:24.
- 3. "make trial of God" by teaching error, Acts 15:10.
- B. Peace destroyed, progress hindered, time lost (trouble at Antioch, trip to Jerusalem, were not on preaching trip then.)
- C. Made to wonder if one has "run in vain," if all work lost, Galatians 2:2-3.
- D. "Liberty" endangered, Galatians 2:4.
- E. "Sharp contention," Acts 15:39.
- IV. DEALING WITH PROBLEMS AND DISAGREEMENTS:
 - A. Recognize and deal with issues forthrightly, Acts 15:2.
 - 1. Most problems do not "blow over" but up!
 - B. Resist, "withstand" error, Galatians 2:11.
 - 1. Correct those in error, Galatians 6:1.
 - C. Take questions to "Jerusalem" to the "apostles," Acts 15:2.
 - 1. See what has been "commanded," Acts 15:24.
 - D. Discuss questions allowing both sides to be heard, Acts 15:6-ff.
 - 1. Men in error cannot be taught by denying them any freedom of expression.

2. Let one in error state his belief, lest you be answering a straw man.

3. "Though conscious of his own inspiration and grasp of truth and tenaciously holding to that truth, Paul acted by prudence and guidance in going to Jerusalem. By apostolic authority he could have settled the issue at Antioch."

E. Accept authority in matters of truth and error, Acts 15:28.

- F. "Rejoice" at settled issues, Acts 15:31.
- G. Compromise on matters of indifference, Acts 15:20
 1. These laws were well known, so no need to needlessly offend Jewish people, as in eating "pollutions of idols."

2. Paul's circumcision of Timothy (Acts 16:3) and not of Titus (Galatians 2:3-5). One a matter of expediency; one a matter of principle.

- 3. Read carefully Romans 14; 2 Corinthians 8.
- H. Accept back, respect, allow the service of one with whom we have disagreed.

1. Paul's acceptance of Barnabas, Mark, and Peter, 1 Timothy 4:11; Colossians 4:10.

2. Peter's acceptance of Paul. He called attention to Paul's letters which would forever contain a note of his own correction, 2 Peter 3:15; Galatians 2:11-ff.

I. Often an obvious act of good will help mend matters, Galatians 2:10 - "remember the poor in Jerusalem."

(See Church Problems, page 25)

A. "Dissension and questioning," Acts 15:2.

From Out of the Past

CHAS. R. NICHOL

Chas. Ready Nichol was born March 26, 1876, near Murfreesboro, Tenn. Son of Capt. J. W. and M. R. Nichol, of Scotch-Irish descent, with traits of each in his appearance and nature.

He has a liberal education and is at ease with those who wish to discuss any question pertaining to science in all its branches. He is a constant and hard student, and says he wishes to be able to converse intelligently with those he meets on any question that may be of interest to them.

He has labored extensively in the Southern States in evangelistic work, and has baptized more than 5,000 people, which in a measure speaks of his success in that work. In the field of polemics he is in his element. He has met men of nearly every denomination in the South, from J. N. Hall of the Baptist church to the Stumblingstoners. He has engaged in more public debates than any man his age among us. His debate with Mr. Bradley, which was reported by a stenographer, is a book of 350 pages, and is said to be the strongest defense of the Truth and the most complete refutation Materialism known. He also has a debate published with the Baptists and one with the Methodists.

In 1896 he was married to Miss Hattie Helm of Clifton, Tex., a relation of the Helms of Kentucky. To them one child has been born.

For the past five years Bro, Nichol has been one of the editors of the Gospel Guide.



JOE S. WARLICK

Joseph Sale Warlick was born twelve miles from St. Louis, Mo., Nov. 1, 1886. Son of N. S. and Mary A. Warlick. Scotch, Irish and German descent, with the former dominant in his nature.

He was constantly in school till he was grown. His parents, though poor, gave him every advantage they could, and his brothers and sisters cheerfully worked on the farm that he might prosecute his studies.

He has been constantly preaching the Gospel since he was 19. In his evangelistic work he has labored in nearly all the southern states, and a number of the northern states, and made one trip to Canada. More than 200 oral debates has he engaged in, on subjects covering the entire field of religious thought. The most important discussion being three with J. N. Hall, Baptist, and Jacob Ditzler, Methodist.

His first wife was Miss Florence Campbell. To them four children were born-three now living. His present wife was Miss Lucie Dabney, granddaughter of E. W. Dabney, who is remembered as one of the pioneer preachers of the Gospel in Texas. Each of these Christian women have assisted him in his work for the Master.

He is sole owner, publisher and senior editor of the Gospel Guide, published at Dallas, Texas. He is also the author of several books and tracts that have had a wide circulation and have been endorsed by the leading preachers among us.

He has been instrumental in leading a large number to The Christ, and expects to meet many in the other world that have been taught the Truth by him.

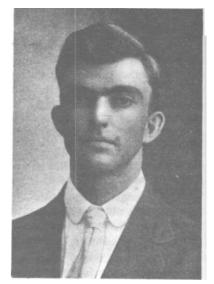
EARLY ARCENEAUX

John Early Arceneaux was born at Denison, Texas, October 23, 1883. His parents moved to Wilbarger County when he was a few years old. His first days in school were at Vernon, Texas. When eight years old the family moved to the plains of Northwest Texas, locating in Swisher County. He was in school only about two years before he was fifteen years of age, then he entered Lockney Christian College, where he was a close student for five sessions; in the main he has worked his way through school. He has ever been a close Bible student, even when a mere boy on the farm he was often found with his Bible reading studiously. There are to be found few closer students.

When thirteen years of age he was baptized at Lockney by the great and truly good man S. W. Smith. February, 1900, he began preaching. 1901-02 he made trips to Florida, where he preached. The Largo congregation, the first in that part of the State, is the result.

1903-04 was spent in Nashville Bible School. September 6, 1904, he was married to Miss Delia Fenley, of Uvalde, Texas. They immediately moved to Lockney, where he assisted in the school work that session. In June, 1905, they returned to Uvalde. Here they remained nearly three years. Two girls were born, the oldest dying at the age of six weeks. January, 1908, they moved to Sabinal, Texas, he being interested in Sabinal Christian College, as director, teacher and student.

He has held 120 protracted meetings; baptized about 600, and engaged in three debates. February, 1910, he became one of the editors of the Firm Foundation. He is at present with the South Side congregation, Fort Worth, as evangelist.





Editor's Note: The pictures and information on this page was first published in a book entitled Gospel Preachers of Texas and Oklahoma, l»lt, compiled by the late Mrs c R. Nichol, Clifton, Texas. It is our intention to publish some of the pictures and resumes of their lives as found in this book. We would be happy to hear from our readers as to some particular person of this category that you would enjoy seeing. If we have it we will reprint it.



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



James Adams held a September meeting in Houston, Texas at the Lang Rd. church___Jim Ward held a mid-October meeting for the Shively church in Louisville, Kentucky___Billy Moore held a mid-September meeting for brethren in Locust Grove, Oklahoma<u>Robert</u> Jackson held a mid-September meeting for the Haldeman Ave. church in Louisville, Kentucky The Southern Oaks church in Lake Jackson, Texas held a late October lectureship with Luther G. Roberts, Jerry Wilburn, Darwin Chandler, Ben Thomasson and Bill Miller all speaking____W. L. Wharton is scheduled to preach in a gospel meeting at the West Main church in Lewisville, Texas November 28-December 3rd...Jimmy Tuten held a September-October meeting for Belmont brethren in Indianapolis, Indiana W. C. Hinton held an early October meeting for the Spencer, Indiana church___Raymond Harris held a late September meeting for brethren in Shoals, Indiana The Sun Valley church in Birmingham, Ala. held a September lectureship with Bob Tuten, Mackie Richardson, Richard Weaver, Hugh Davis and Frank Smith all speaking Paul C. Keller was with the

Lyons Chapel church in Tompkinsville, Kentucky in an early September meeting....Ardie Brown held an early October meeting for the Gashland, Missouri church____Cecil Willis held a late October meeting for the Southside church in Kansas City, Missouri.

B. G. Hope holds a gospel meeting for the Second and Walnut church in Paragould, Arkansas in early November. . . . John Clark held a mid-September meeting in Wichita, Kansas<u></u>Dean Bullock held a late September meeting for the Kiestview church in Dallas, Texas.... Robert Turner held a mid-September meeting for the South Park church in Houston, Texas___Thomas F. Shropshire held a September meeting for brethren in Evadale, Texas___Don Martin held a mid-September meeting for brethren at West Groves, Texas.... J. R. Snell held a late September meeting for the Mt. Moriah church in Penrod, Ky Doyle Banta held an early September meeting in Forest City, Arkansas....The Southside church in Jacksonville, Texas held a mid-September meeting with Robert Goodman, Clyde Strickland, Charles Boshart, Wiley Trest, John Iverson and Ron Lloyd all speaking Eugene Britnell held a late October meeting for the Front Street church in Berea, Ohio___Robert Jackson held an August-September meeting for the Twin Oaks church' in Huntington, Tenn_. Leslie Diestelkamp held an early September meeting for the Huntington Ave. church in Morgantown,'W. Virginia<u>l</u>ames Needham held a mid-October meeting for the Cedar Ave. in church Moundsville. W. Virginia<u>F</u>rank Jamerson holds a meeting for the Wendell Ave. church in Louisville, Ky. November 7-14____Wayne Earnest held a late September meeting for the Smith Grove, Ky. church ___Everett Hardin held an early September meeting for the Round Hill, Ky. church____Ron Mosby holds a gospel meeting in Evansville, Indiana beginning November 15 Tom O'Neal held an early September meeting for the Bloomfield church in Macon, Georgia____Hershel Patton held an early October meeting for the Westside church in Warner Robins, Georgia.... Gene Frost held an early October meeting at Gardiner Lane in Louisville, Ky Ward Hog land held an early October meeting at

Westwood church in Glasgow, Ky___Jimmy Tuten holds an early November meeting for the Hobart, Indiana church___James Adams held a September meeting for the Main street church in Allen, Texas... .James Cooper held a September-October meeting for the brethren in Campbellsville, Ky. and holds a November meeting for the Etna church near Eubank, Ky. Irven Lee held a mid-September meeting for the church in Lockland, Ohio.... Johnny Edwards was at the Westview church in Hamilton, Ohio in September____Harry Pickup, Jr. held a mid-September meeting for the W. Broad church in Columbus, Ohio.... The Thayer St. church in Akron, Ohio held a late September lectureship – James P. Needham was at Wilmington, Ohio in early October; Joe Hill was at Pisgah, Ohio in early October-Larry Devore was in New Carlisle, Ohio in October____Audue McKee held an October meeting for brethren at Hillsboro, Ohio___Rea Pennock held a mid-October meeting at Loveland, Ohio.

George Pennock held a September-October meeting at Griffith, Indiana____Wm. Fain held a late September meeting for the North Freeport, Texas brethren___Jack Thompson held an early October meeting for the church at Pinecrest in Beaumont, Texas - J. F. Dancer held an early October meeting for the Northside church in Ft. Wayne, Indiana Leslie Diestelkamp held October meetings at Piano and Bradley, Illinois.... Raymond Harris held a September-October meeting at the Ellettsville, Indiana church___Morris D. Norman held a late September meeting for brethren in Muncie, Indiana____John Clark held an early October meeting for brethren in Connersville, Indiana Walter Stevens held an early October meeting for the West End church in McMinnville, Tenn...The North Meadow church in Murfreesboro, Tenn. held a mid-October lectureship.... Jack Gilliland held a September-October meeting for brethren in Alta Loma, Texas....Gene Frost held a late October meeting for the Southeast church in Akron, Ohio Maurice Barnett held a late September meeting tor the Studebaker Rd. church in Long Beach, California Bob Bolton, George Harris and R. J. Stevens each spoke two nights in a gospel meeting in Mentone, California___Bill Cavender held a gospel meeting in early October at the Perry Heights church in Nashville, Tenn Bro. Cavender left from Nashville to hold a mid-October meeting for the Brownsburg, Indiana church____Royce Bell held a September-October meeting for the Lake Granbury church in Granbury, Texas____I. R. Lewish held an early October meeting for the Westside church in Weatherford, Texas___Paul Keller held an early October meeting for the church in Wellsburg, W. Virginia Bro.



NO ADDITIONS Rev. 21:18 Rev. 21:19 NO SUBTRACTIONS 1. Silence Observed 1. Saul, 1 Kings 15 Heb. 7:14 - 8:4; Mark 7:1-7 2. Lot's Wife, Gen. 19:26 1 Cor.4:6; 1 Pet.4 11; 2 John 9 3. Scribes & Pharisees, Mt. 23:23 2. Moses & Aaron, Nu. 20:7-13 4. Observe All, Mt. 28:18-20 3. Instrumental Music 5. Baptism from Salvation 4. Societies 6. Lord's Supper from Each Week GOD MEANS WHAT HE SAYS NO SUBSTITUTIONS **BLESSED WHEN OBEY** 1. Cain, Gen.4:3; Heb. 11:4 1. Noah, Genesis 6 2. Nadab & Abihu, Lev. 10:1-2 2. Lot & Daughters, Gen. 19 3. Pouring, Sprinkling for 3. Walls of Jericho, Joshua 6; **Baptism** Heb.11:30 4. Morality for Obedience 4. Naaman, 2 Kings 5 5. Gospel, Mark 16:16 -- Danny Brown

Keller held a late October meeting for brethren at Fourth and Groesbeck in Lufkin, Texas___Dean Bullock held an early October meeting for brethren at Pineland, Texas____Don Martin held an early October meeting for brethren in Bossier City, La W. R. Jones was with the Mound and Starr church in Nacogdoches, Texas in an October meeting___Elmer Moore, Jr. held a mid-October meeting for the Greggton church in Longview, Texas.... Bobby Thompson held a September-October meeting for brethren in Seymour, Indiana Sewell Hall held an October meeting for brethren in Glen Burnie, Maryland___The Chestnut Grove church near Danville, Ky. held a September meeting with Bobby Witherington preaching Sewell Hall held a mid-October meeting for the Washington Ave. church in Russellville, Ala Tommy Thornhill held a late October meeting for the Almaville.. Tenn, church Roy Cogdill held an October meeting for brethren at Arch Street in Little Rock, Ark Harold Sharp held a gospel meeting in September for the N. 15th Street church in Mayfield, Ky...James Cope held an October meeting for the Trussville church in Birmingham, Ala Other Birmingham meetings held in October were at: Westwood with Bob Harkrider; Midfield, with Hiram Hutto; North Birmingham

with Yater Tant; 4th Ave. West, Quentin McKay; Tuscaloosa Oakdale; Vestavia, Roy Cogdill; Fairview, lectureship and 5th Ave. in Bessemer, Granville Tyler....Johnie Edwards held an October meeting for the S. 46th Street church in Ft. Smith, Arkansas.

The Church in Redding, Calif.

I will begin work October 1st with the small church (18 members) meeting in Redding, California. These brethren are meeting as the result of the firm stand they have taken against the liberal attitudes and practices in the Continental Street church. Brother Lewis Dugger has been doing a fine job in helping these brethren carry on the work in Redding.

Redding, California is located in the northern part of the state at the foot of Mr. Lassen and Mr. Shasta in the beautiful Sierras. It lies along the Sacramento river and is surrounded by some of the most beautiful lakes in the country. It is a good place to vacation and a great place to retire without worry concerning the soundness of the church.

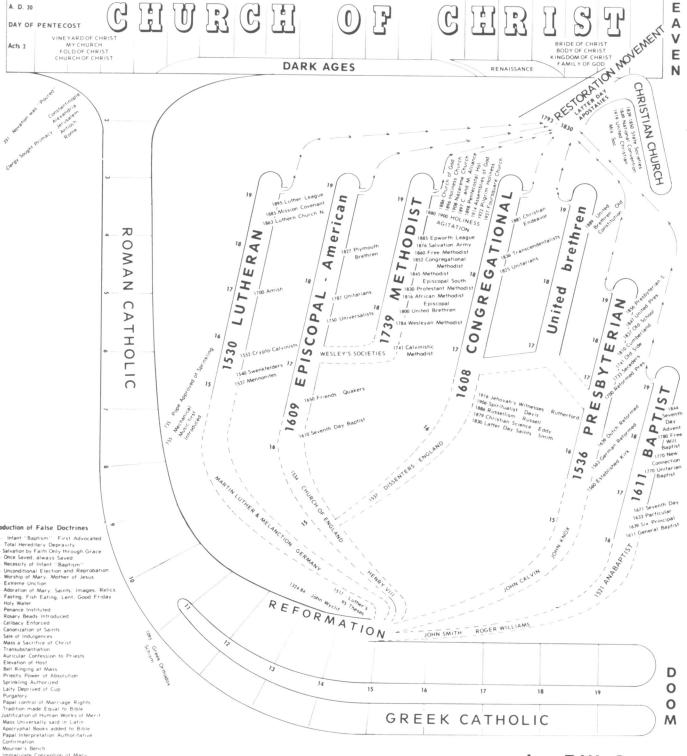
Brethren who are interested in coming our way may write us for brochures and further information.

John W. Wilson, P. O. Box 2043 Redding, California 96001

Don Martin, Rt. 1, Box 20, Pineland, Texas: We have been laboring with the Pineland church for approximately three years. During this time the church has experienced much growth. Up until about two years ago, the Pineland church had not been self-sustaining; now, however, not only is she self-supporting and maintaining a full local work program, but she has been helping preach the gospel elsewhere. Most of our attention and concentration has been focused on strengthening the church; however, we have had fifteen baptisms and we believe the next year will be more fruitful. When in the Sam Rayburn or Toledo Bend area, worship with the Pineland church.

Dick White, 8350 Forest Lane, Dallas, Texas 75231: This is to advise that the church property located at 8350 Forest Lane, Dallas, Texas, has been sold; however Forest Lane members will continue to meet (early morning and late evening) at that location while a new building is being constructed at a new location. The new location is Easton Road at East Lake Highlands, Dallas. The new building should be completed early in 1972 at which time the church will be identified as the Easton Road church of Christ. In the interim correspondence to the Forest Lane Church should be directed to Leon Ladyman, 723 Kirkwood Drive, Dallas, Texas 75218, phone 327-9245.

Special Feature Section Church Origins 2 3 10 14 15 16 18 19 A. D. 30



by Bill Crews

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Immaculate Conception of Mary Infallibility of the Pope

Adventist

Six present-day denominations exist as the fruit or consequences of the "Adventist Movement" inaugurated by William Miller. The two largest are "The Seventy-Day Adventist Church" and "The Advent Christian Church."

William Miller was born in 1782 and died in 1849. As a result of his highly speculative and mistaken interpretations of some Bible prophecies, he predicted the end of the world between March 21,1843 and March 21,1844. When the expected return of Christ did not materialize, Miller and his associates set another date, October 22, 1844. Afterward various advocates in the Adventist Movement set other dates: 1847,1850,1852,1854,1855, 1863,1866,1867, 1868, 1877, et. al. As the dates came and went, many disciples of Adventism deserted the ranks, but explanations were always forthcoming, loopholes were found, and some doggedly embraced its principles and followed its leaders. William Miller and others were, and some still are, considered prophets of God.

In spite of the failures of Miller's predictions, a sizable group met in Albany, New York in 1845 and formed the "American Millerite Association." Some afterward formed the "Evangelical Adventist," a group that has dwindled away. In 1861, under the leadership of Jonathan Cummings, the "Advent Christian Church" was organized.

James White and Ellen G. Harmon, who became Mrs James White, found a way to patch up Miller's predictions by transferring the fulfillment from earth (where it clearly did not occur) to heaven (where they could claim that it did). They and others championed the idea of observing the Sabbath of the Old Testament. Through their efforts the "Seventy-Day Adventist Church was organized. Headquarters were set up in Battle Creek, Michigan in 1855; in 1903 they were moved to Washington, D. C. It was in 1860 that the name "Seventh-Day Adventist" was officially adopted.

Mrs. White claimed to have had visions and to have received revelations. She authored several letters, testimonies, articles and books. Her claim: "In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my ideas. They are what God opened before me in vision--the precious rays of light shining from the throne" (Testimony No. 31, p. 63) She said also: "If you lessen the confidence of God's people in the testimonies he has sent them (meaning, of course, Mrs. White's testimonies--B.C), you are rebelling against God as certainly as were Kora, Dathan, and Abiram." (Testimony No. 31, p. 62). Mrs. White was no more inspired than was Joseph Smith (founder of "Mormonism") or was Mrs. Eddy (founder of "Christian Science"), and the church she established was no more the Lord's church than were the churches they established.

Anglican / Episcopal

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The "Protestant Episcopal Church" is now the name of "The Self-Governing Branch" of the Anglican Church (or Church of England). For the first century and a half of its existence in America it was known as the Church of England and was considered as part of the Anglican Church, which was the state religion of England. Primarily as a result of the American Revolution against England the Anglican Church in America became self-governing; in 1783 the name "Protestant Episcopal Church" was adopted. In 1789 a constitution was adopted in Philadelphia, and the "Book of Common Prayer" of the Anglican Church was Revised for use in America. Substantially the Episcopal Church is Identical with the Anglican Church in doctrine, worship and practice.

Now let us give our attention to the Anglican Church. Originally the Anglican Church was an integral part of the Roman Catholic Church. In England, as in many nations today, Roman Catholicism was the religion of the state, and the state was the protector (and often servant) of the church. Well, King Henry VIII (who ruled from 1509 to 1547) was married to Catherine of Aragon (Spain); he wanted to divorce Catherine and marry young Anne Boleyn. Such permission had to come from the Pope (Clement VII), who was head of the Roman Catholic Church throughout the world. But the Pope thought too much of the power of Charles V, King of Spain and uncle of Catherine. The divorce was refused, and, as a result, Henry VIII, using his power as king, severed the Catholic Church in England from the Papal authority. An act of the English Parliament made it official and also made the King head of the New Angelical Church. During the reign of Edward VI, son of Henry VIII, the Common Prayer Book and the Forty-Two Articles of Religion were adopted as the creed of the church. From the circumstances of its origin one can readily see why, in spite of its breaking away from Roman Catholicism, the Anglican Church closely parallels Catholicism in many particulars. This is also true of the Episcopal Church. There is a vast difference between the church of the New Testament, the church that Jesus built, and the churches of human origin. For the most part Episcopal priests are extreme liberals. The Ex-Episcopal Bishop of San Francisco, James A. Pike (now deceased), called the Bible account of the garden of Eden a "myth" and described the Virgin Birth of Jesus as a "myth." In February of 1961 he said of the Biblical account of the Garden of Eden, "Yet I do not know a single member of the Anglican Communion-Bishop, Presbyter, Deacon or Layman--who believes this story literally."

_____O____ Anglican liberalism

The following will give you some idea how liberal are the leaders in many Episcopal and Anglican Churches:

"We should make prostitution a legal business and then we would be able to put a tax on it." "I suggest we will never stamp out prostitution. Why not let the profession regulate itself? Put prostitution on the free enterprise system." -From a letter by Robert W. Cromey, Vican of St. Aidan's Episcopal Church, San Francisco.

The wife of Robert Hedges, rector of St. Timothy's Episcopal Church in Des Moines, Iowa, filled an order from a local lounge owner for four paintings, two of the portraits of nude women. So realistic were the nudes that Vice detectives ordered them taken down. - A P News release of May 5, 1967.

The suffragan Bishop of Woolwich, England, Dr. John A. T.

Robinson, wrote a book called, "Honest To God." An AP News release from London dated March 27, 1963 says, "The Bishop calls on Christians to stop thinking of God as being 'up there' or 'out there' or anywhere. He says they must go through 'The agonizing process of detaching themselves from this idol' And he says moral laws are not necessarily valid all the time.''

In October of 1966 a symposium on the art of listening was conducted in England. "The Rt. Rev." Edward Wickham, the bishop of Middleton, said: "There is nothing like a drink or two to induce honesty, frankness, revelation and mutual response to overcome inhibition." - A P News release from London, May 5, 1967.

In 1967 Ernest Harrison, an Anglican clergyman of Toronton, Canada, published his book, "A Church without God," in which he denies the divinity of Christ, the inspiration of the Bible and many other fundamentals. He said, "Life has shown us that nobody has the final answers for all time, that we learn from experience and each other." - A P News release of May 6, 1967.

A newspaper article in 1967 from New York stated: "A daylong symposium of 90 Episcopal priests have produced general agreement that the church should classify homosexual acts between consenting adults as 'morally neutral' rather than condemn such as wrong in themselves."

While I was living in Fort Worth, the St. Alban's Episcopal Church in Arlington, Texas had some "sacred Dances" performed during Sunday worship services by a college physical education and dance instructor and some of her students. Back in May of 1962 the Trinity Episcopal Church of Greeley, Colo, had a Jazz band to render its religious music. "This is the Music of a 20th Century folk mass," said "Father" Fred F. King.

Baptist

Today there are more than twenty (about ten major divisions) Baptist denominations. Back beyond the seventeenth Century history records neither Baptist Churches nor Baptist people. They had their beginning in the early part of the seventeenth century as a fruit of the Protestant Reformation Movement.

"The first regularly organized Baptist Church of which we possess any account is dated from 1607, and was formed in London by a Mr. Smyth, who had been a clergyman of the Church of England. It was formed on the principles of the General Baptist.' In the year 1633 the first Particular Baptist Church was formed in London under Mr. Spilsbury."Benedict's History of the Baptist, p. 304. "The difference was small. Smyth is regarded as the founder of the General Baptists of England, which are Armenian in doctrine and 'close,' or 'restricted,' in communion; while the Particular Baptist are, for the most part, Calvinistic in doctrine and open in communion." Story of the Baptist, by Dr. Cook, p. 2. This is Baptist History by Baptist Historians.

John Smyth, not being satisfied with his own infant baptism, baptized himself. At least he administered to himself what he considered baptism; history shows that he sprinkled water upon himself. At first Baptists were called "Anabaptists" due to the fact that they denied the validity of infant baptism and thus baptized again all who were baptized in infancy. I have in my library a book entitled "Baptist Confessions of Faith" by W. D. McGlothlin, a former professor in the Southern Baptist Theological Seminary. The first sentence of the "Introduction" says: "Primitive Christianity drew up no Confessions of Faith." How true that is. Early Christians had the preaching and writing of inspired men; in the New Testament we still have the same, and it is complete and sufficient. But Baptists have drawn up many confessions of faith. Among the more notable are: The First London Confession of Faith (1644), The Second London Confession of Faith (1677), the Philadelphia Confession of Faith (1742) and the New Hampshire Confession of Faith (1833).

Religious practices and doctrines cannot be, at the same time and both, good and bad, right and wrong. Nor can they be neutral, neither good nor bad, neither right nor wrong. Just as surely as the Bible is the word of God, it is all the word of God, authoritative and understandable. Some Baptist doctrines and practices contrary to the scriptures are these:

1. The doctrine of original sin or that infants are born depraved, inheriting the guilt of Adam's sin. Ezek. 18:20; Luke 18:15-17 refute it.

2. The doctrine of salvation by faith alone. James 2:14-26; Gal. 5:6 refute it.

3. Denying that obedience is essential to salvation. Matt. 7:21; Heb 5:8-9; 2 Thess. 1:8 refute it.

4. Denying that baptism is essential to salvation. Mark 16:16; Acts 2:38; Acts 22:16; Gal. 3:27; 1 Pet. 3:21 refute it.

5. The doctrine of the impossibility of apostasy (or the perseverance of the saints) or that a child of God cannot so sin as to be eternally lost. Heb. 3:1, 12; Gal. 5:2-4; 1 Cor. 10:12; 2 Pet. 2:20-22; Heb. 6:4-6; Gal. 5:19-21 and many others refute it.

6. The doctrine of Premillennialism or that Christ will return to the earth, set up his kingdom and reign for a thousand years. Acts 2:36; John 18:36; Col. 1:13; Rev. 1:5-6; 5:9-10 refute it.

7. Congregational approval by voting of all candidates for baptism; such baptized candidates are said to have joined that particular Baptist church. Acts 2:47; 8:35-39 refute it.

8. Congregational government of A pastor and deacons. New Testament congregations each had pastors (also called bishops and elders), not A pastor; preachers and pastors were not identical. Phil. 1:1; Acts 20:17, 28.

9. Conventions and Associations; intercongregational and intracongregational organizations; church colleges and hospitals and orphanages.

10. Church-sponsored recreation, entertainment and social meals; church-owned and operated youth camps.

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11. Missionary and Benevolent societies.

- 12. Youth churches.
- 13. Choirs to sing to the congregation.
- 14. Instrumental music in worship.
- 15. Unscriptural money-raising endeavors.
- 16. Collections at nearly every service.
- 17. The Lord's Supper quarterly or monthly.
- 18. And many others.

Christian Science

Mary Baker Glover Patterson Eddy (thrice-married; Glover died, divorced from Patterson; lived from 1821-1910) has been referred to, both by herself and by her followers, as the "Discoverer" of "Christian Science." It would be more appropriate to refer to her as the "founder" of what is misleadingly called "Christian Science"-it is neither Christian nor science. "The Church of Christ Scientist" today occupies a place of intellectual dignity in the minds of both its members and others who are not acquainted with its origin. The Mary Baker Eddy of books written by "Christian Scientists" is more legend than fact. The Mrs. Eddy of history was emotionally unstable, very limited in education, selfish, greedy for material gain and guilty of woeful plagarism, misrepresentation and false testimony.

Mrs. Eddy claimed to have discovered Christian Science in 1866. In 1875 she published the first edition of "Science and Health With Key to the Scriptures" (The Bible of Christian Science). Actually her book was largely taken from a manuscript entitled "Science of Man" and written by Phineas Parkhurst Quimby (1802-1866). "Dr." Quimby was a prominent New England "mental healer" of whom Mrs. Eddy had become an ardent disciple. It was after Quimby's death that her system and her book were advanced. Due to Mrs. Eddy's limited education, the first four editions of her book were in her own crude style. In 1885 she received the services of James Henry Wiggins, a retired Unitarian clergyman, whom she prevailed upon to polish and even rewrite her own manuscript. It was he who gave Science and Health With Key to the Scriptures some degree of literary respectability. Through the years Mrs. Eddy continued to revise in ways small or large her book, but without the services of Mr. Wiggins, her "Bible" (and she called it that) would hardly have been taken seriously as it subsequently was.

The first Christian Science Church was established in Boston in 1879; it was reorganized in 1892. It is called "The First Church of Christ Scientist" and referred to as the "Mother Church." "Christian Science" enabled Mrs. Eddy to become and die a millionaire. The church Mrs. Eddy established is not the church Jesus built, and the book she is responsible for producing is not a revelation from God.

"Christian Science" denies the existence and reality of matter, disease, sickness, infirmity, the devil, sin, hell and death, but Mrs. Eddy, its founder, died December 3,1910.

"Church of God"

Literally scores of separate religious groups wear the name "Church of God" in one form or another. Most of then, have originated during the latter part of the nineteenth century or the early part of the twentieth century, but some began earlier.

About the turn of this century A. J. Tomlinson of North Carolina inaugurated a movement of which he served as general overseer from 1903 to 1923. Disagreement over the form of government and a dispute over who would be Tomlinson's successor led to the dividing of the movement into several groups. Of the three main bodies two have their headquarters in Cleveland, Tennessee and one in Queens Village, New York. Followers of Tomlinson claim that more than forty denominations have arisen from his efforts. Since Jesus established His church more than 1900 years ago, I would be ashamed to have it said that I founded even one denomination.

Another "Church of God" has its headquarters at Anderson, Indiana and originated about 1880. It teaches much of the truth and is therefore much nearer to the New Testament pattern than the Tomlinson-originated bodies, but it is no less a human denomination.

Another "Church of God" has its headquarters at Chattanooga, Tennessee and was organized in 1886 following a split among the followers of a preacher named R. Spurling. In 1922 the church was incorporated and the word "Original" was added to the name.

Still another "Church of God" has its headquarters at Stanberry, Missouri. Though formally organized only in 1865, the scattered remnants which were at that time united had roots that began as early as the latter part of the seventeenth century. This movement taught the observance of the Sabbath (the Seventh-day rest of the law of Moses), and many of its followers, sometimes entire congregations, joined the Seventh-Day Adventist movement led by Mrs. Ellen G. White. Those who did not organized as the "Church of God." In 1933 a group withdrew from the main body and formed the "Church of God (Seventh-Day)," but in 1949 the two groups merged.

The "Church of God and Saints of Christ," composed of negro people, was founded in 18% by William S. Crowley. Crowley claimed to have seen visions and to have received a divine commission. He, naturally, became the first "Bishop" of the church and was also known as "The Prophet." Amusingly and pathetically "Prophet" Crowley led the negro people to believe that they were descendants of the "Lost tribes of Israel."

The "Church of God in Christ" is also composed of negro people and is the largest among the groups wearing the name "Church of God." It was organized in 1897 by C. H. Manson, a negro (as was Crowley also). It is headed by a "Chief Apostle" or "General Overseer."

How can anyone familiar with the New Testament condone religious denominationalism? The Lord never sanctioned His disciples becoming divided nor men establishing other churches. (John 17:20-21; Matt. 15:13-14).

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Disciples of Christ

By the time that the "Protestant Reformation" movement was well under way and had given birth to a number of new denominations, there were initiated some widely separated efforts to lay aside religious creeds, names, organizations and practices that were of human origin and to embrace only those that were of divine origin. In view of the fact that these were, basically, efforts to restore among men the primitive church set up by Christ under the divine direction of the apostles rather than efforts to reform some existing human church, these efforts have become known as the "Restoration Movement." Some of the efforts were short-lived; some fell far short of the goal; some merged; some, after seemingly accomplishing their goals, began to drift away from their lofty aims.

In the eighteenth century such efforts as described above were led in Scotland by such men as John Glas, Robert Sandeman and the Haldane brothers, James and Robert. In the United States, at the close of the eighteenth and early part of the nineteenth centuries, they were led by such men as James O'Kelly, Elias Smith, Abner Jones, Barton W. Stone and Thomas and Alexander (father and son) Campbell. O'Kelley come out of the Methodist Episcopal Church and worked in North Carolina and Virginia; Smith and Jones came out of the Baptists and worked in Vermont and New Hampshire; Stone came out of the Presbyterian Church and began his work in Kentucky; the Campbells came out of the Seceder Presbyterian Church after coming to America from Scotland.

Some of these efforts at restoration fell short of their goal and crystallized into new denominations. Such was the origin of the "Christian Church" which in 1931 united with the "Congregational Church (thus forming the "Congregational Christian Church"). However, when most people speak of the Christian Church, they have in mind that religious denomination better known as the "Disciples of Christ." Let us briefly trace her origin:

During the fourth and fifth decades of the nineteenth Century the "Restoration Movement" in America had accelerated to such a degree that tens of thousands of people in various states were forsaking denominations in order to become simply Christians and members of the Lord's church. By turning away from human creeds, names, organizations, ways of worship and practices and embracing the New Testament as the final, complete and sufficient guide, they were having part not in the birth of a new denomination but, in a sense, in the restoration among men of the church as it existed back in the first century. But then disaster came; dark clouds arose. From among the very people who seemed so intent upon being nothing more nor less than the Lord's church in the nineteenth century was destined to arise one of the most liberal of all denominations.

While , from the standpoint of numerical growth, the "Restoration Movement" was becoming so successful, at the same time a climate ripe for departure was building up. Multitudes of people had left various denominations and entered the Lord's church; so many of these had learned little more than first principles, were still steeped in denominational ideas and practices, and were certainly neglected in the matter of "teaching them to observe all things whatsoever I commanded you" (Matt. 28:20). Most preachers were busy in new fields, preaching the rudiments of the first principles and reaping new converts. In so many congregations the development of babes in Christ was neglected; qualified teachers were too few to supply the need.

To make matters worse there arose a host of new preachers not of the same quality as the early evangelists who had paved frontiers before them. These new preachers had more formal education and less devotion to the principles of the restoration. Most of them were zealous and energetic, but many were beset with new ideas and goals without regard to scriptural authority.

A desire to bring the disciples and churches closer together and to keep abreast of what was going on led to area meetings of members from many churches. A desire for concerted efforts and cooperative endeavors among congregations led to voluntary county missionary societies, state missionary societies and finally a national missionary society. Out of the restoration there had arisen independent congregations after the New Testament order; now there had arisen a human institution which in time was made a test of fellowship and would eventually dominate churches. "The American Christian Missionary Society" was born in Cincinnati, Ohio in 1849. At Midway, Kentucky in 1859 an instrument of music, a melodian, was introduced into the worship; 'ere long many churches were worshiping with mechanical music.

As is usually the case, the majority of churches and disciples soon endorsed the innovations. Many who opposed them were forced by their convictions to either go elsewhere to worship or to establish new congregations. A few churches began to build elaborate buildings for show; organizations within churches were developed; organ recitals were conducted; church bazaars were held; some preachers began to accept the title "Reverend"; located preachers became "Pastors"; discrepant sounds were echoing. Within a few decades following the inception of the national missionary society many preachers and members in the church began to look upon the church as a denomination; not a few preachers began to question the inspiration of portions of scripture. The idea that what God does not specifically forbid or condemn is permissible was championed. Those who opposed the societies, the instruments and other unauthorized features were branded as "non-progressives," "legalists," "anti-missionary," "anticooperative," "anti-organ," and even "anti-music." In 1919 the various existing boards and societies were grouped together in the "United Christian Missionary Society." An "International Convention of Disciples of Christ" began as an annual affair.

As time continued, the liberal movement became too liberal for many among the "Disciples of Christ," and they called a halt and endeavored to hold on to some conservative ground. Some "Christian Churches" today are thus referred to as liberal (better known as "Disciples of Christ") and some as conservative.

Many of the preachers and leaders among the Disciples of Christ do not believe that the Bible is inspired of God, that Jesus was truly divine, that he was born of a virgin, that he worked miracles, that he was raised from the dead, that he ascended into heaven, that the soul of man is immortal, that the devil is a real being, that the dead will be raised in the judgement, and that heaven and hell are eternal realities. Modernism has permeated her pulpits and her "theological seminaries." The "social gospel" is highly endorsed. The road of apostasy always leads to infidelity.

Among Disciples of Christ we find the pastor system; titled preachers; women preachers and elders; open membership; organizations-inter-church and intra-church-of men, women and young people; instruments of music in worship; choirs; church benevolent, evangelistic and educational institutions; recreational and entertainment activities; and many other things that were no part of the churches that existed in New Testament times. The "Church of Christ" did not split off from the "Christian Church"; the "Christian Church" is the result of apostasy from the truth.

Jehovah's Witnesses

"Jehovah's Witnesses," as they style themselves, have in the past been known as "Millennial Dawnists," "International Bible Students," and, contrary to their own wishes but in accord with the facts, "Russellites," after their founder, C. T. Russell.

Charles Taze Russell was born February 16, 1852 and died October 31,1916. He was colorful, controversial, zealous, shrewd and unscrupulous. The Russell of Witness literature today is afar cry from the Russell of history. Such facts as these are engraved upon the pages of authentic history: A. Charles Taze Russell founded a religious cult and used it as a money-making scheme. B. The money that flowed in through the societies he organized was under the control of a holding company in which Russell held 99 per cent of the capital. C. He fraudulently advertised and sold wheat at \$1.00 a pound which he labeled "miracle wheat," but which was actually low in quality according to government tests. D. He made a trip around the world in 1912 and sent back for newspaper publication glowing reports about speeches that were never delivered to audiences that never assembled. E. While under oath he repeatedly perjured himself in more than one libel suit which he himself had initiated. F. He was, according to his own admission, guilty of immorality. In court he said: "I am like a jelly fish; I float around here and there; I touch this one and that one, and if she responds, I take her to me, and if not, I float to others." In spite of his character, hundreds of thousands of zealous and sincere persons have entrusted their eternal destinies to the doctrines he taught.

At the age of 18 Russell organized a Bible class which elected him their "Pastor" when he was 24. In 1879 he founded the paper "Zion's Watch Tower." In 1881 he organized "The Watch Tower Bible and Tract Society" at Pittsburg, Pennsylvania. Russell authored six books under the title "Studies in the Scripture"; the first was printed in 1886 and the last in 1904. A seventh volume was added in 1917, a year after Russell's death. In 1908 headquarters of the movement were set up in Brooklyn, N.Y. It was not until 1931 that the name "Jehovah's Witnesses" was adopted. "Pastor" Russell was the first "President" of the religious organization he founded. He was succeeded by "Judge" J. F. Rutherford, who did much to embellish and strengthen the organization. In 1942 at Rutherford's death Nathan H. Knorr took the helm.

"Russellism is a mixture of Universalism, Unitarianism, Adventism and Materialism." Charles Russell and His followers deny that the Father, the Son and the Holy Spirit are three beings composing the Godhead, that Jesus was divine (they make him "A God" rather than "God" - John 1:1), that the body of Jesus was raised from the tomb, that punishment is everlasting, that the wicked will be raised, that the soul is immortal, that hell is an eternal reality, that salvation is extended to all the lost and that Jesus died as an atonement for all mankind. Russell taught that Christ and His apostles came to earth in October of 1874 and have been here (invisible, of course) since. He taught that the consummation of the ages and the rule of Christ would come and did come in 1914. According to Rutherford in 1918 Jesus "came to the temple of Jehovah." They are again predicting, as they have so many times in the past, the end of all human organizations, civil and religious--this time in

1975. But if 1975 comes and goes with an obvious failure of their prophecies, they will find some way to patch it up as they have in the past.

I close with the quotation of Russell's blasphemous statement concerning the Bible and his own "Studies in the Scriptures":

"If the six volumes of 'Scripture Studies' are practically the Bible, topically arranged with Bible proof tests given, we might not improperly name the volumes 'The Bible in an arranged form.' That is to say, They are not mere comments on the Bible, but they are practically the Bible itself. Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see, also, that if anyone lays the 'Scripture Studies' aside, even after he has used them, after he has become familiar with them, after he has read them for ten years--if he lays them aside and ignores them and goes to the Bible alone, though he has understood the Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the 'Scripture Studies' with their references and had not read a page of the Bible as such, he would have the light of the Scriptures." From "The Watchtower," September 15, 1910, page 298.

"Jehovah's Witnesses" are a human organization with a human founder and human doctrines.

Lutheran

Today there are almost a score of Lutheran denominations, but all of them wear the name "Lutheran," and look to Martin Luther as the founder of the Lutheran Church. Be it said to Luther's credit that he did not intend to found a church nor did he intend for anybody to become a "Lutheran." He even pled for those who followed in his footsteps not to call themselves Lutherans, but Christians.

Martin Luther was born in 1483. He was reared in the Roman Catholic Church. He entered a monastery at 22 and was ordained a priest at 24. Afterward he became a teacher in the University of Whittenberg in Germany. Luther's study of the Scriptures led him to oppose many of the doctrines and practices of Catholicism. He voiced his objections to the sale of indulgences and to the claims being made for them. In 1517 he nailed his famous ninety-five theses of objections to Catholicism to the door of the church building in Whittenberg. After defying a Papal "Bull," Luther was excommunicated.

Luther was the first great champion of justification by faith "only." In his zeal to support it he rejected the book of James, declaring it not inspired and added "only" to Romans 3:28 in his German Language translation of the New Testament. (Dr. Robert G. Bratcher, Baptist, has exceeded Martin Luther; in his translation, "Good News for Modern Man, The New Testament in Today's English Version," published by the American Bible Society, he has added the word "only" in Rom. 3:28 and Gal 2:16 and the word "alone" in Rom. 1:17.) In 1529 Luther wrote his Longer and Shorter Catechisms; in 1530 the Augsburg Confession of Faith was written by Luther's associate, Philipp Melanchthon. Lutheranism, therefore, traces itself back to Martin Luther inOrigin,name and principle doctrines. It was not founded by Christ and is unlike the church founded by Christ in doctrine, name, organization, mission and worship.

Methodist

There are some twenty Methodist denominations in America today. However, the three largest (Methodist Episcopal Church, Methodist Episcopal Church South and Methodist Protestant Church) were united in 1939 into what was called the Methodist Church. In 1968 the Methodist Church and the Evangelical United Brethren Church became the United Methodist Church. Methodism in general goes back to the early 1700's and freely acknowledges John Wesley as its founder. Two words stand out: "Episcopal," which brings out the fact that the Methodist Church had its origin within the Ranks of the Episcopal or Anglican Church and "Methodist" (from "Method"), a name given in derision by enemies of the movement and later accepted by its adherents.

Methodism had its beginning in 1729 among a group of students of Oxford University in England. These students were members of the Church of England. Outstanding among them were John and Charles Wesley and George Whitefield. It was the intention of John Wesley to instill fervor and spirit within the cold, formal ritualism of the Anglican Church. At first he considered the meetings conducted and the societies formed as a movement within the Church of England, but eventually Methodism emerged as a separate and new denomination. In 1739 John Wesley drew up a set of general rules; he also prepared the Articles of Religion, which are held to this day. The Methodist Church is a human church (like all denominations), having a human founder and a human creed. The earliest name of the church in England bore the name of Wesley, and his name is still prevalent in the churches, colleges and societies of the various branches of Methodism.

METHODIST DOCTRINE vs BIBLE DOCTRINE

1. Methodist doctrine teaches that salvation is by faith only, declaring this to be "most wholesome" and "full of comfort." The Bible teaches that salvation is by faith (Rom. 5:1), but denies that it is by faith only (James 2:24) and makes obedience to the Lord's commandments essential to salvation (Matt. 7:21; Rom. 6:17-18; Heb. 5:8-9).

2. Methodist doctrine permits infant baptism and infant church membership. The Bible teaches that infants are innocent of sin and not in need of baptism or church membership (Deut. 1:39; Luke 18:15-17). The Bible requires hearing of the word of God, believing in Christ, repenting of sins and confessing faith in Christ as prerequisites to baptism (Matt. 28:19; Mark 16:15-16; Acts8:35-38; Rom.10:10; Acts 18:8), infants cannot and need not comply with any of these.

3. Methodist doctrine encourages and permits the practice of sprinkling or pouring (of water on the head of a "candidate") for baptism. According to the Bible baptism is a burial in and resurrection from water (Rom. 6:3-4; Col. 2:12; Acts 8:38; John 3:23).

4. Methodist doctrine has arranged for the church to be centrally governed by a College of Bishops; the Bishops, in turn, who compose that ruling body are over the various districts and the conferences in the districts. Bible doctrine makes no arrangement for a central governing body over the church. Christ is the only head of His church (Col. 1:18), and He exercises His authority by His word (Matt. 28:20; 2 John 9). The only organization provided by Christ is the local congregation; each local congregation is independent and ruled by a plurality of men known as bishops or elders or pastors (Acts 14:23; 20:17,28; Philip. 1:1; 1 Pet. 5:1-4).

5. According to Methodist doctrine the Methodist Church is to be guided by the "Discipline of the Methodist Episcopal Church." The church that Jesus built was and is to be guided by the doctrine of Christ as delivered by the apostles (2 John 9; Acts 2:42).

6. Methodist doctrine provides for a "preparatory membership roll" which includes "baptized" children and others who have enrolled in "confirmation preparation." The New Testament church had no such provisions.

7. Methodist doctrine teaches that baptism is not essential to one's salvation. Bible doctrine places baptism between a lost soul and salvation (Mark. 16:16). remission of sins (Acts 2:38), washing away of sins (Acts 22:16), getting into Christ (Gal. 3:27), getting into the death of Christ (Rom. 6:3).

8. Methodist doctrine leads one to rest his case on his "feelings," "experiences," "conscience," "satisfaction of heart," and human wisdom. According to Bible doctrine one must walk by faith (2 Cor 5:7; Gal. 5:6; Rom. 1:16-17), and this faith must come as a result of hearing and accepting God's word (Rom. 10:17; Acts 15:7).

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Mormon

There are presently five denominations (there have been many more, but these have ceased to exist) among the religious people commonly called "Mormons," but who call themselves "Latter-Day Saints." Three of these are very small. The two largest groups have their headquarters at Salt Lake City, Utah and at Independence, Missouri. Each of the five groups believes itself to be the original "Church of Jesus Christ of Latter-Day Saints," as founded by Joseph Smith. The divisions in the ranks of Mormonism arose shortly after the death of Smith. Among the early leaders of these separate groups were Brigham Young, Joseph Smith, Jr. (son of the founder of Mormonism, who was also known as Joseph Smith, Jr.), Sidney Rigdon, Alphaeus Cutler and James J. Strang.

Joseph Smith was born December 23,1805 in Sharon, Vermont and was killed June 27, 1844 in Carthage, Illinois. He claimed to have had a series of visions beginning when he was a boy of FOURTEEN! In these "visions" he saw God, Christ and Angels, particularly the angel, "Moroni," was told that all existing churches were wrong, that he was to join none, that the pure gospel and the true church be re-established through him, and was given information and instructions which led to the "discovery" and "translation" of certain "plates of gold," from whence is supposed to have come the "Book of Mormon." The Book of Mormon to be an account of the ancient inhabitants of this continent and a history of some of the Jews. Its background is fraudulent and its contents ridiculous. The Mormon Church was organized April 16,1830 at Fayette, New York. With Mormons revelation is continuous. Thus they embrace, not only The Book of Mormon, but other declarations and writings (principally the Book of Doctrines and Covenants and the Pearl of Great Price) of Smith (whom they claim was a prophet of God) and the declarations and writings of others since. These could gain acceptance only to the extent that the Bible was disparaged and reflected upon; therefore, Mormonism accepts the Bible with a broad condition ("as far as it is correctly translated"-they say that they can have more confidence in The Book of Mormon because it was translated with divine direction) that is supposed to take care of the many, many points at which it condemns The Book of Mormon and other "inspired" writings.

The Mormon Church is a human organization, having a human founder and a human creed; it began 1800 years after the establishment of the Lord's church in Jerusalem.

THE BOOK OF MORMON

The first edition of the Book of Mormon, the "Bible" of the Church of Jesus Christ of Latter Day Saints and the Reorganized Church of Jesus Christ of Latter Day Saints, was published in March, 1830 at Palmyra, New York. At a cost of \$3,000 five thousand copies were printed.

On the flyleaf of that first edition "Joseph Smith, Junior" was referred to as "Author and Proprietor." In later editions this was changed to "Translated by Joseph Smith, Jun." The testimony of three witnesses, and then the testimony of eight witnesses were given in the back of the first edition. The eight witnesses also referred to "Joseph Smith, Jr." as "the Author and Proprietor of this work." In the 1837 edition, after two of these "witnesses" were dead this "testimony" was changed to read "Joseph Smith, Jun., the translator of this work."

The self-styled prophet, Joseph Smith, claimed that the contents of the Book of Mormon came from records on "Golden Plates" by men who were supposed to be guided by God in the making and preservation of those records. Not only that; Smith himself claimed to have been given the translation in English, word by word, from God. He said himself, "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystones of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (History Of The Church, Vol. IV, p. 461). Yet, in spite of this, literally thousands of changes have been made from the first edition to current editions-many of these changes in the text itself.

About ten years ago Jack Free of Ontario, Oregon compared a first edition reprint (which I also have in my library) of the Book of Mormon with a current edition. He tabulated 12,349 changes!

The tragedy of it all is that several hundred thousand people are casting their eternal salvation on the claim of a nineteenth century man to being a prophet of God. Precious souls hang in the balance, and I would not want to stand in the place of that impostor of a man when the judgement comes. The Book of Mormon cannot be true unless the Bible is true, but if the Bible is true--because of its very nature and claims and warnings, the Book of Mormon and all other professed revelations must be false.

MORMON ORGANIZATION

To give you some idea how far removed from the New Testament pattern the Mormon Church is, here is a brief depicture of the organization of the Utah Mormon Church:

They have two orders of the priesthood, the Melchizedek (the higher order) and the Aaronic (the lower). The Melchizedek Priesthood holds the power of the presidency and authority over various offices of the Church. Its members hold authority to officiate in all the "ordinances of the gospel." From higher to lower its offices are apostles, patriarchs, high priests, seventies and elders. The apostles are "special witnesses of Christ," and there are only twelve of these at a time. The patriarchs or evangelists have the duty of blessing the members; a presiding patriarch has the power to "bless or curse, to bind or loose on earth" and is a prophet, seer and revelator. The high priests are for a standing presidency and service. The elders have authority to bless children and take charge of meetings (there are 96 in a quorum). The seventies are travelling elders and are arranged in groups or quorums of 70; they work under the general direction of the twelve apostles and are presided over by seven presidents of equal rank among their number.

The Aaronic Priesthood is said to guide the temporal affairs of the church. Its offices in a descending scale are bishops, priests, teachers and deacons. One may become a deacon at age twelve (boys only); deacons are grouped in quorums of 12, presided over by one of the number serving as their president. Teachers are grouped in quorums of 24. The priests, who preach and teach, have 48 to a quorum.

Local congregations are wards, and each ward is headed by a bishop. Wards are grouped together into stakes, and each stake is headed by a high priest who in this capacity is called the president of the stake. Many stakes also include missions, which are not self-sustaining wards yet. The stake presidents and ward bishops, along with patriarchs, high priests and elders supervise the work within the various stakes and wards.

The council of the twelve apostles, chosen by "revelation," supervises (under the direction of the First Presidency) the whole work of the Church and ordains all "ministers."

The presiding council of the Church is the First Presidency composed of three high priests, one the president and two his counsellors. Final and universal authority in spiritual and temporal affairs rests in the First Presidency. The president is regarded as "the mouthpiece of God."

Presbyterian

Among the outstanding leaders in the Reformation Movement was John Calvin, who lived from 1509 to 1564. He was born in France, became well-educated, and, while a young man, sided with the "Protestant Movement." Due to his opposition to Roman Catholicism, he was forced to flee from France and took refuge in Geneva, Switzerland. There he developed what has since been appropriately called "Calvinism." Many denominations have embraced some of its tenets. It contained five cardinal points:

1. Hereditary Total Depravity. Calvin taught that, as a result of Adam's sin, all of Adam's descendants are born totally depraved, "opposite to all good, and wholly inclined to all evil," unable to do anything toward being saved.

2. Unconditional Predestination. He taught that God, before the creation, unconditionally elected certain ones to be saved. In fact, he believed that everything that came to pass was according to God's unchangeable decrees.

3. Limited Atonement. Since only the elected ones could be saved, according to Calvin, then Jesus died only for those who were to be saved.

4. Irresistibility of Grace. He taught that when God in His own due time acted upon a sinner who was among the unconditionally elected, that the sinner could not resist God's grace. He, of course, believed in a direct operation of the Holy Spirit.

5. Perseverance of the Saints. He taught that none of the elect, having received the grace of God, could fall away and be lost. NOT ONE OF THESE FIVE POINTS IS TAUGHT IN THE BIBLE: IN FACT, ALL OF THEM ARE REFUTED BY WHAT THE BIBLE DOES TEACH.

From the foundation laid by the work and teaching of John Calvin have come the various Presbyterian Denominations of today as well as other kindred denominations. The "Hugenots" of France, the "Puritans" of England, the "Covenanters" of Scotland and the "Dutch Reformed Church" of Holland were early allies in the movement called "Presbyterianism." The "Westminister Assembly," which convened in Westminister, England from 1643 to 1648 produced the "Westminister Confession of Faith" and the Larger and Shorter Catechisms, which have long remained the creed of Presbyterianism. A meeting was conducted by a Southeast Texas Presbyterian Church. A leaflet advertising the meeting stated of the speaker: "His platform is that of the acceptance of the Bible as affording full and final authority in all matters of faith and practice." This is a wonderful platform, but the man-made creed of Presbyterianism and the Presbyterian Church itself are living demonstrations that deny this platform. The 178th General Assembly of the Presbyterian Church in the USA, which convened in 1966, drafted a revised and updated confession of faith for the denomination. Some of the changes have aroused the ire of many Presbyterian members. The worst offender is this: "The Bible is to be interpreted in the light of its witness to God's work of reconciliation in Christ. The Scriptures, given under the guidance of the Holy Spirit, are nevertheless the words of men, conditioned by the language, thought forms, and literary fashions of the places and times at which they were written. They reflect views of life, history, and the cosmos which were then current."

Nazarene

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The Nazarene Church, as it exists today, was brought into being at Pilot Point, Texas (north of Dallas) on October 13,1908. On that date two denominations, the "Holiness Church of Christ" and the "Pentecostal Church of the Nazarene" united and agreed upon the name, "Church of the Nazarene." The "Pentecostal Church of the Nazarene" was the result of a merger in 1907 at Chicago of the "Association of Pentecostal Churches in America" (concentrated in New York and New England) and the "Church of the Nazarene" (of California).

"The background of the Nazarenes is definitely Methodist; they adhere closely to the original Wesleyan (from John Wesley-B.C.) ideology. Most of the early Holiness groups in this country came out of the Methodist Episcopal Church; five of the original seven general superintendents of the Church of the Nazarene were ex-Methodist ministers, and the Nazarene Manual has been called 'A rewritten and modified Methodist Discipline.' " (Handbook of Denominations, by Frank S. Mead, page 58).

A Port Arthur, Texas Nazarene preacher, W. M. Lynch, wrote, "Near the close of the 19th Century the Wesleyan doctrine of Christian perfection had become little more than a creedal matter among the larger denominations that once taught it as essential. The Church of the Nazarene was organized by church pioneers to conserve and promote this doctrine." ("Port Arthur News," May 11, 1957.)

The Nazarene Church teaches that one is regenerated and afterward, as a "second work of grace," receives sanctification by means of Holy Spirit baptism. The Bible makes no such distinction between regeneration and sanctification (1 Cor. 6:11) nor does it promise Holy Spirit baptism to any today.

The Nazarene Church is another of the many denominations which are entirely human in origin. In New Testament times disciples were called Christians by God (Acts 11:26); they were called "the sect of the Nazarenes" by men (Acts 24:5). They followed the apostles' doctrine (Acts 2:42), not a manual drawn up by an assembly of uninspired men.

Roman Catholic

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In the debate with Eldred Stevens in Stillwater, Oklahoma in 1952 Mr. Eric Beevers, a Roman Catholic priest, said: "If the Catholic Church is not the original, apostolic church, then tell us when it was founded and who founded it." Well, it so happens that no one can locate a specific date as the birth or beginning of nor specify some individual as the founder of the Roman Catholic Church. But this does not force us to the conclusion that Mr. Beevers was implying.

The Roman Catholic Church is the result of departure from the pattern of organization, doctrine, worship and work given by Christ through the apostles and contained in the New Testament. This departure began very early and moved very slowly, but surely; its final fruit bears little resemblance to the church that Jesus build.

The Roman Catholic Church tells us that such departure was not possible; the New Testament, on the other hand, not only shows its possibility, but prophecies it. To the elders of the church at Ephesus the apostle Paul said: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock: and from among your own selves shall men arise speaking perverse things, to draw away the disciples after them" (Acts 20:29-30). To the church in Thessalonica he wrote: "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, he that 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. Remember ye not, that, when I was yet with you, I told you these things?" (2 Thess. 2:3-5). The inspired apostle further stated: "For the mystery of lawlessness doth already work" (vs. 7). To Timothy he wrote: "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of man that speak lies, branded in the own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth" (1 Tim. 4:1-3). The Roman Catholic Church is an apostate church. Some of its component parts are 18 centuries old; some of them are not one century old (E.G., the Bodily Assumption of Mary; the dogma of the Infallibility of the Pope is just now a hundred years old).

Beginning in the second century the process of corrupting the organization given through the apostles was begun. This was accompanied by departures in worship, doctrine and work.

The church that Jesus built had no pope; such began A.D. 606 when the title of "Universal Bishop" was conferred upon Boniface III.

The church that Jesus built had no councils; such began A.D. 325 when the council of Nicea convened.

The church that Jesus built had no orders of priests, diocesan bishops archbishops, cardinals, synods, dioceses, parishes, monks, nuns, convents, monasteries or parochial schools; such things began without authorization far this side of the New Testament.

The church that Jesus built had no holy water; such was introduced about 120 A.D.

The church that Jesus built had no doctrine of "Penance"; such began around 157 A.D.

The church that Jesus built had no latin mass (nor any other kind of Mass); such began A.D. 394.

The church that Jesus built had no doctrine of "Transubstantiation"; such was formed in the 8th century.

The church that Jesus built did not worship Mary; such was introduced in the 4th century.

The church that Jesus built did not use religious images and paintings; such were introduced in the 4th century.

The church that Jesus built had no doctrine of Purgatory; such was introduced in the 5th or 6th centuries.

The church that Jesus built had no doctrine of "Extreme Unction"; such began in the 6th Century.

The church that Jesus built had no doctrine of "Celibacy"; such was made a regulation in the 11th century.

The church that Jesus built did not sell "Indulgences"; such had its roots in the early centuries, but was not fully developed until the 12th century.

The church that Jesus built did not use instruments of music in worship to God; such was introduced about666 A.D.

The church that Jesus built did not practice "Auricular Confession"; such began in the 13th Century.

The church that Jesus built did not sprinkle for baptism; such was introduced in the 3rd century, but not formally adopted until 1311. The church that Jesus built had no Rosary, lighting of candles, burning of incense, Sacraments, Christmas, Easter, Lent Religious Titles, Religious vestures, choirs, prayers to deal saints, prayers for the dead, Sacramentals, Eucharist, Coul firmation, or infant "Baptism" and membership, but the Roman Catholic Church has them all.

Unitarianism

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In May of 1961 the Unitarian Universalist Association came into existence—the result of a merger between the Unitarian and the Universalist Churches. Both of the consolidating churches were very liberal in theological background and posture.

Basically, the principal idea of unitarianism was the onenesss of God and the complete humanity of Jesus in opposition to the deity of the Father, the Son and the Holy Spirit. And, basically! the principal idea of Universalism was the ultimate salvation of all men in opposition to the salvation of only a limited number and the destruction of the rest. But so liberal are the leaders and members of the Unitarian Universalist Association that the majority among them no longer believe that there is a personal} God of any sort or that the soul is immortal and will live beyond this live.

Unitarians pride themselves on having no formulated creed and on binding no particular doctrine upon their members-each one is supposedly left to believe what he wants to believe (or disbelieve). When asked to define their values and principles,! about all that they can do is give the results of a poll conducted

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among the members. And such polls show that most of the members do not accept the inspiration of the Bible, the divine creation of the universe and man, the miracles of the Bible, the virgin birth of Christ, the death of Christ for man's sins, the bodily resurrection of Christ, the second coming of Christ, the resurrection of the dead, the judgement of all men, eternal life in heaven, eternal punishment in hell, the existence of Satan, the authorativeness of the Scriptures, and many other fundamentals. What so many people are blind to is the fact that most major denominations are drifting toward a like rejection of these very same fundamentals. Many theological seminaries and many "Protestant Ministers" already stand on common ground with the average Unitarian.

Ironically, though, nearly half of the Unitarians prefer to call themselves Christians. What a paradox that professed followers of Christ should reject every fundamental that makes Jesus the Christ. What most Unitarians want from their association meetings is, in their own words, "mental stimulation, a chance for personal meditation and intellectual fellowship." But, apparently, they do not want much of these, for many Unitarian churches have begun the practice of dispensing with services through the summers months.

Most Unitarians believe that God is simply an idea, a process or a principle; that the Bible is a product of man's wisdom and filled with contradictions, exaggerations and absurdities; that Jesus was born of earthly parents, became a great leader and teacher, and died for his beliefs; that his followers exaggerated and invented many tales about him--his birth of a virgin, his miracle working, his death for sins, his resurrection, his ascension; that our salvation and our heaven must be entirely in this life; that there is no fixed standard for human conduct; that each person should be allowed to believe what he wants to and accepted on that basis.

In October and November of this year year (1970) the local (Beaumont, Texas) Spindletop Unitarian Church sponsored an ad which said: "What should children be taught in Sunday School? That God created the world in six days? (Technically, Genesis one teaches that God created the heavens and the earth "in the beginning" and that the work of the six days came afterward-BC) That man is not a creature of evolution? That Jesus was virgin-born, did miracles, and was literally raised from the dead? That Jesus may come down from the sky just any day now? That only those who believe such assertions with all their hearts are saved while everybody else will burn for forever in hell? Or that creation should be studied from all of the world's religious views, plus the views of modern science. That man has evolved from a wonderful evolutionary process, and is part and product of nature. That Jesus was most likely a good man who taught many good things, and like many of the religious leaders of the world had myths invented about him by his followers. That religion should deal in the here and now with complete trust in the forces that brought us into existence without morbid fear of death. (Implying falsely that we don't teal in the here and now and that we have a fear of death, a morbid one at that-BC.) If you agree with us in teaching our children a broad free view of religion, come visit us." Pity the little children that fall under the influence of such infidel philosophy.

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Consider the Following In Contrast to what You have just read

Church of Christ

"Church of Christ" is certainly a scriptural designation (1 Cor. 12:27; 12:27; Col. 1:18; Rom. 16:16), and many churches thus designate themselves. But, as in the case of other scriptural designations ("Church of God," "The Lord's Church," "The Church"), more is required than this to constitute the true church of Christ. The church that is "of Christ" (belongs to Christ) is composed of all those who have been saved from their sins (Acts 2:47), and it is necessarily non-denominational (not inter-denominational) and non-sectarian. It is scriptural in designation, doctrine and practice; it bears the same identifying marks which characterize the church of the Lord depicted in the New Testament.

The church of Christ was formulated in the mind of God as part of His eternal purpose (Eph. 3:10-11) and foretold by Old Testament prophets (Dan. 2and Isa. 2). Jesus Christ the Son of God stated His intention to build it upon the rock of the great confession made by Peter (Matt. 16:13-19). He, indeed, is its builder (Heb. 8:2), its foundation (1 Cor. 3:10-11), and its head (Eph. 1:22-23). It began in the city of Jerusalem on the Jewish feast day called Pentecost; it began about 30 A.D. and shortly after the death, resurrection and ascension of Christ (Acts 2). It was brought into existence, extended and strengthened by the preaching and direction of the Spirit-filled and Spirit-guided apostles (John 16:13; Acts 1:4-5, 8; 2:1-4, 42). It was purchased by the blood of Christ (Acts 20:28-only those redeemed by His blood compose it); it is the pillar and ground of the truth (1 Tim. 3:15); in it the lost are reconciled unto God (Eph. 2:6). It is not a denomination or a collection of denominations; it was not founded by man, and it has no human creed.

Under the direction of the apostles, members of the church of Christ banded themselves together into local churches or congregations; this enabled them to work and worship together, to keep themselves saved and to help save the lost as God intended. These congregations were independent; in time each appointed its own rulers (elders, overseers, shepherds) and its own special servants (deacons) (1 Tim. 3:1-13).

When men and women today believe and obey the gospel of Christ as revealed in the New Testament, they become members of the same church of Christ. When they work and worship together as did first century Christians, they constitute a church of Christ.

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WORD OF GOD (Continued from page three)

Julian Huxley well sets forth the case of such people when he states as his "conviction that religion of the highest and fullest character can co-exist with a complete absence of belief in revelation and a personal god." (Religion Without Revelation, Reprint, Mentor Book, pg. I.) Mr. Huxley believes that the application of "The Scientific Method" to religion has disposed of the idea of a "personal god" and religion based upon a revelation from him as "inadequate hypotheses" in the study of the "phenomena of human destiny." Theological liberals (while not as blatantly atheistic and agnostic as Mr. Huxley) in their views of revelation and inspiration, reach conclusions relative to the Bible that differ little from him. (More later.)

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EDITORIAL, The Preceptor. (From page 4)

Our aim has remained the same throughout the past fifteen years and seven months. We think it fitting to print again what we published on the editorial page of the very first issue we put together in May, 1956. Here it is:

" S T A T E M E N T "

"With a limitless confidence in the miraculous inspiration, divine authority, and all-sufficiency of the word of God, we stand and shall continue to stand. Conversely we shall withstand and oppose anything and everything that is inimical to the plenary inspiration, authority, and sufficiency of the word of truth.

"Through these pages we propose to continue to promote and encourage, positively and aggressively, the spread of the pure gospel where ever men are lost in sin. Equally is the entertained desire to build up and strengthen brethren in the most holy faith. Our heart is possessed of an humble and sincere longing to contribute good and no harm at all to the cause of our Lord and Saviour Jesus Christ."

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base for and defense of what one believes and practices religiously.

How can such transitions be accomplished? It requires as the initial changers those of a base character. Read the description of apostasy in 1 Tim. 4:1-3. On the part of those who introduced the teachings of demons to replace the truth, there was the speaking of lies, and they were enabled to so do by reason of a condition of conscience described as seared. They had by their sustained life of sin so desensitized their consciences that no feelings of censure or remorse plagued them in what they were doing. Their experience can be re-enacted in the lives of men today. There lived one who affirmed he had lived in all good conscience before God. This obviously means he had so lived with respect to the will of God that he possessed an approving conscience. In that sense it was a good conscience. This conscience, acting from the knowledge possessed approved all that Paul had done. It was the result of his having lived by the high principle of "herein do I exercise myself to have always a conscience void of offence toward God and man." A nobler aspiration than this no man can have, and by no lower principle should one strive to be governed. Nonetheless, when he first

learned that he had been guilty, as indicted by Christ, of sin he was overwhelmed with anguish and remorse. Why? Had he not had the testimony of an approving conscience in that which he did, and now regards as wrong? Certainly. This dramatically depicts the absolute necessity of having a correctly informed mind to correctly influence the functioning of one's conscience. He truly had thought he should do many things contrary to the name of Jesus, which things he did! Hence, his good or approving conscience while so doing. But this knowledge is not self-generated. It is imparted from without -- in his case from the teachings of Jewish tradition. But when he learned the truth, did it alter has conscience? The truth learned influenced the conscience to condemn that which theretofore it had approved! Does he then have a good conscience? Only in the sense he has a properly functioning one, but not in the sense of an approving one. Before it was good in both senses; now in only one. There is still something wanting with respect to his conscience. The writer of the Hebrew letter, likely this man, wrote an extensive contrast of the Jewish and Christian systems, in which he set forth an element of the superiority of the latter in these words: "For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ. who through the eternal Spirit offered himself without blemish to God, cleanse your (our) conscience from dead works to serve the living God" (Heb. 9:13-14). The cleansing of the conscience! presupposes a prior condition of uncleanness. This must, then, be the purging therefrom all consciousness of the guilt of sin identified with the dead works here mentioned.

Of the same import is the familiar language of Peter to the effect that "the like figure whereunto baptism doth also now] save us, not the putting away of the filth of the flesh but the] answer (seeking) of a good conscience toward God." That is, though Christ was raised for our justification, and on the basis of our faith in this fact and its purpose, in order that we might have | a purged conscience, and as seeking it we are baptized, and thereby saved. Baptism, then, stands as an act designed to j secure a good conscience toward or before God, as the one before whom we had stood as guilty but now a cleansed conscience, freed from all sense of guilt.

Christians, then, by this same writer are identified as having good conscience, in the language preceding the foregoing (1 Peter 3:16). This good conscience was theirs be reason of their faith and obedience, followed by their informed mind am harmonious life, being ever ready to give reason for the hope within them. This hope was suspended on the possession of a good conscience, and an upright life that shamed those who spoke evil of them.

To violate the dictates and judgments of the conscience is ever wrong, even though it be acting from false premises and a responsive to erroneous persuasions (Rom. 14:22-23); 1 Cor. 8:7, 10,11). For the conscience to serve its master well, it must be constantly nurtured by truth, as nourished up in the good words of faith. By this learning is acquired and the powers of discernment cultivated and strengthened; that is the capability of discerning good and evil is increased through the exercise of our senses (Heb. 5:14). Accompanying this, and as enabled thereby, we should treat with great solicitude our conscience. Never insult it by seeking to deceive it, and thus render it impotent to justly serve our best interest. Treat it with tenderness and cultivate within it a healthy sensitiveness; Keep it aloof from being victimized by the philosophy that "every body is doing it, therefore it is all right." Do not subject it to the tortuous treatment imposed by doubt and cynicism, with the searing and hardening effects that result from such exposure. We should strive to maintain that health of conscience which will enable it to bring us repentance for all our sins, and through this sustained course of a righteous life we can enjoy a good conscience before God and man. End

MOTHER'S RESPONSIBILITY .. (Continued from page seven) the close of her little day, with a view of the beauties of the heavenly home before.

What Can Make or Break a Home?

A devoted mother who loves her home that is after God's order can so manage that it will be one characterized by sacrificial love for God and man. It will be a home where members of the family have a relationship with God and who talk freely to Him about their problems, always asking for wisdom in The Way of Life.

It will be a home where is practiced loving obedience to the authority in the home and to the Father in heaven. It will be a home given to hospitality to those in need of such. It will be a home where fellowship prevails, joint participation in the necessary work for the good of all. It will be a home where each member daily "feeds on the Bread of Life."

What will break a home may be answered in one little word: SIN. Sin is transgression of God's law. Woman has the power to prevent this by early and continuous training "in the Way of Life" and by ever shewing forth "the excellencies of our Lord."

What mother's heart does not go out in tender sympathy as she hears vicariously David's question to Cushi: "IS THE YOUNG MAN ABSALOM SAVE?" In order to avoid having to ask that question, every mother today needs to direct her child in the way of truth and right. Help your boy to hide God's Word in his heart that he might not sin against him.

"Teach me, 0 Lord, the way of Thy statutes; And I shall keep it unto the end. Give me understanding, and I shall keep Thy law; Yea I shall observe it with my whole heart. Make me to go in the path of Thy commandments; For therein I delight." -Psalm 119:33-35.

CHURCH PROBLEMS..... (Continued from page nine)

J. Go ahead and work in the church regardless — Paul did, Barnabas did, Peter did, the church at Antioch did, and Jerusalem did.

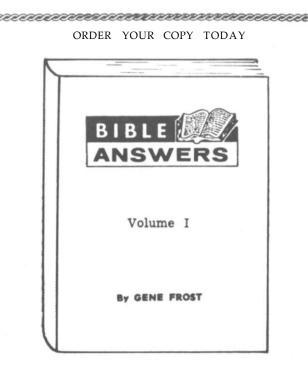
- K. Give diligence to keep unity, Ephesians 4:3; Romans 14:19.
- L. Had error continued, discipline would have been exercised as at Corinth, 1 Corinthians 5; 2 Corinthians 2:5-8.

CONCLUSION:

A. Seek peace and progress.

- B. Recognize the possibility of error and trouble.
- C. Deal with all in an honorable manner.

D. Exercise good judgment, tolerance, with firm adherence to truth.



Some of the Questions Answered in BIBLE ANSWERS

How can I understand the Bible?

Are there books missing from the Bible? Is birth-control sinful?

Is one church as good as another? Is cremation sinful?

Is it all right for women to cut their hair? What will we look like in heaven?

- What is the sin against the Holy Spirit?
- Is it all right to have kitchens in the church building?
- Is there a difference between being married by a Justice of the Peace and a gospel preacher?
- Is it wrong to drink liquor?
- Is nudism sinful?

Is it sinful to eat pork?

How did Christ preach to the spirits in prison? Is it proper to call a preacher "Reverend"?

- What is a saint?
- When is it permissible to miss services of the church?
- Is it right for adults and young people who are Christians, to wear shorts in public?
- Is it true that one may as well do what he thinks?

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Phone 327-9245	
Bryan Vinson, Jr., Preacher	j
FORTH WORTH, TEXAS	
West Side Church of Christ	
6110 White Settlement Road	
Bible Study	
Morning Worship 10:3	
Evening Worship 6:00) P.M.
Wed. Bible Study 7:30	
Bob, Franks, preacher	
HARKER HEIGHTS, TEXA	C
	5
Church of Christ	
Forest Hills (Fort Hood Area	
Bible Study 10:00	
Morning Worship 10:50) A.M.
Evening Worship 6:00) P.M.
Wed. Bible Study) P.M.
One mi. south of Hwy. 190-An	
-	
HOUSTON, TEXAS	
Norhill Church of Christ	``
Cottage at Regan (Near Downt	own)
Bible Study 10:00	
Evening Worship 6:00) P.M.
861-7235 or 864-3855	
KERRVILLE, TEXAS	
Junction Hwy, Church of Chri	iet
Halfway between Kerrville & In	aram
5	0
Bible Classes 9:45	
Morning Worship 10:45	
Evening Worship 6:00	
Wed. Evening 7:30) P.M.
Elmer Moore, preacher	
P.O. Box 1594 Phone: 257-634	15
	<u>10</u>
LUBBOCK, TEXAS	<u>15</u>
LUBBOCK, TEXAS Church of Christ	<u>10</u>
LUBBOCK, TEXAS Church of Christ 62nd and Indiana Ave.	
LUBBOCK, TEXAS Church of Christ 62nd and Indiana Ave.	
LUBBOCK, TEXAS Church of Christ 62nd and Indiana Ave. Bible Classes9:30) A.M.
LUBBOCK, TEXAS Church of Christ 62nd and Indiana Ave. Bible Classes) A.M.) A.M.
LUBBOCK, TEXAS Church of Christ 62nd and Indiana Ave. Bible Classes) A.M.) A.M.) P.M.
LUBBOCK, TEXAS Church of Christ 62nd and Indiana Ave. Bible Classes) A.M.) A.M.) P.M.

CORPUS CHRISTI, TEXAS Church of Christ Hwy. 9 at Lexington

Married

Phones: 795-9732; 792-4155

-See Next Page For More Listings-

Directory

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Mc ALLEN, TEXAS Laurel Heights Church of Christ Second and Tamarack

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

SAN ANTON 10. TEXAS Church of Christ 1226 Highland Blvd

izzo iligitutta biva.	
Bible Study 9:30	А.М.
Morning Worship 10:30	А.М.
Evening Worship 6:00	Р.М.
Wednesday Evening	Р.М.
Evangelists: Stanley J. Lovett;	
W. L. Wharton, Jr.; John Witt	

SAN ANTONIO, TEXAS Pecan Valley Church of Christ 268 Utopia Road (m. 1

(lake Pecan valley e	XIT	
off I-H37 Southeast)	
Bible Study.	9:45	A . M .
Morning Worship	10:45	A . M .
Evening Worship	6:30	Р.М.
Wed. Bible Study	7:30	Р.М.
Phone 337-6143 or 534-5	5706	

Derrel Starling, Preacher

TEMPLE, TEXAS Southside Church of Christ 2003 South 5th St

Bible Classes 10:00	A . M .
Morning Worship	Α.Μ.
Evening Worship 6:00	Р.М.
Wed. Bible Study 7:30	
Bill Haynes, Preacher	
D1 000 14(1	

Phone: 773-1461

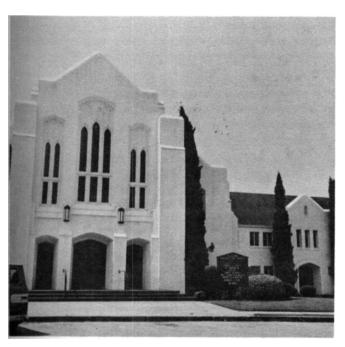
VIDOR. TEXAS North Main Church of Christ

1460 North Main (Hwy. 105 Nort	h)
Radio KLVI (560kc) 8:00	A . M .
Bible Classes	А.М.
Morning Assembly	Α.Μ.
Evening Assembly 6:00	Р.М.
Wed. Bible Classes 7:30	Р.М.
Jack Thompson, Preacher	
Phone 769-3497	

WICHITA FALLS, TEXAS Floral Heights Church of Christ 1814 Buchanan

1014 Duchanan	
Bible Classes 9:45	A . M .
Worship	А.М.
Worship 6:00	Р.М.
Wed. (Ladies)	А.М.
Wednesday. 7:30	Р.М.
Donald Willis, Evangelist	
Phones: 322-1650; 723-1296	

HISTORY OF LOCAL CONGREGATIONS



SAN ANTONIO, TEXAS Highland Boulevard

The Highland congregation is the oldest among brethren in San Antonio. Its beginning reaches back to 1894 and its first meeting place was on Pierce Avenue. In 1909 property was purchased on the corner of Porter and St. Anthony. Here a meeting house was built and completed for occupancy in the year of 1910. In 1949 the present property at 1226 Highland Boulevard, was completed for use and the first services in the new building were conducted the first Sunday in November 1949. The building was completed at a cost of \$200,000.00 and the indebtedness speedily retired.

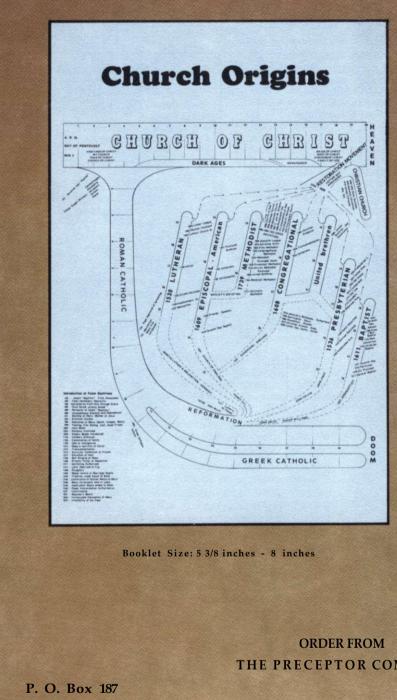
Highland has, for many years, been characterized by a strong spirit of evangelization as evidenced by spending the greater part of the contributions directly for preaching the gospel. In 1969 we achieved a plus 85 per cent expenditure of contributions in such work. This is a very unusual achievement even though, for many years, we have exceeded the 75 per cent mark. Only spiritual minded leadership, coupled with a dedicated membership, can produce that kind of record.

In 1969 John Witt located among the brethren at Highland. His coming was in view of filling a need for additional personal evangelization in our own area and to supply help in the pulpit in the coming-and going-out slate created in the necessary schedules of Stanley Lovett and W. L. Wharton, Jr. It has been a rewarding and profitable forward step, and a great deal of credit is to be paid both the leadership and membership for their willingness to conceive and execute such a program. Over forty meetings a year are conducted by Lovett and Wharton, outside Highland, and are underwritten by this congregation in a financial way. Many of the congregations benefiting from these meetings are not able to financially provide such on their own. Besides the support of the three local men, Highland has a large part in the support of two others, and throughout the year, as occasions arise, aids other preachers as well.

Highland enjoys a rather unique situation. With a good piece of property free of debt and a dedicated leadership and membership, strength is present for a strong program of evangelism. Our prayer is that such may continue on and on as God grants us time and opportunity. The dedicated efforts of each member are both needed and solicited to make this possible.

The elders serving this congregation are: Paul E. Batterton, Sr., George E. Bernard, Elvin L. McDougal and Roy D. Spears.

NOTE: 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. Send to The Preceptor Co. P. O. Box 187, Beaumont, Texas 77704.



Feature Section

Church Origins

Available

In

Booklet Form

30c each - \$20.00 per 100

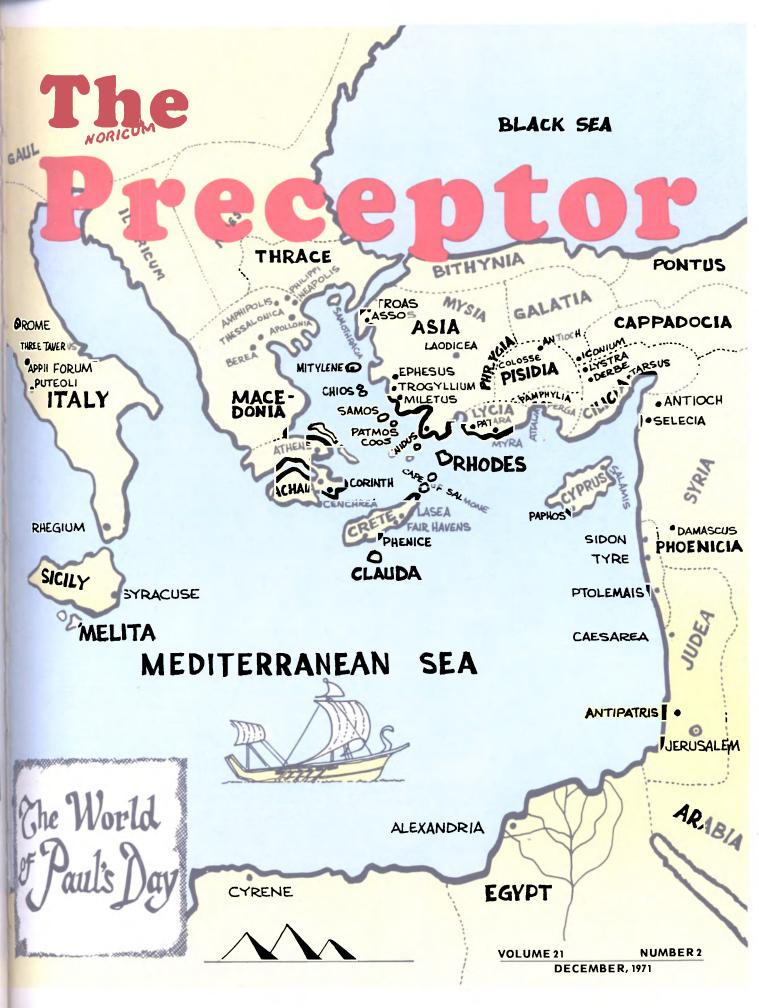
This booklet sets forth the origins of fourteen different denominations. It is written in brief concise language by Bill Crews.

32 pages

THE PRECEPTOR COMPANY

Beaumont, Texas 77704

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



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Paul the Evangelist
Paul's Purpose of Life 18
Paul's Four
Accomplishments
Imitators of Paul

Next Month Walking In Newness Of Life

Letters

Hobart, Indiana

I really enjoy receiving your magazine. I especially enjoy the articles by brothers Adams and Wharton. The editorials are usually brief and to the point, and very well written. I do not care for a lot of personal vindettas from the editorial writer and I think you keep your comments on a high level.

-Michael E. Grushon

Editor - For such encouraging comments we are indeed grateful.

Longview, Texas

Hope all goes well with you and yours. I am still cherishing the intention to write a series of articles expository in composition, probably on Romans. It looks like I shall have time to devote my thoughts to such soon. —Brvan Vinson

Editor - We sincerely hope Bryan Vinson will fulfull his intentions with reference to Romans. One may not always agree with everything he writes but even then his writings are fresh, different and challenge further thought.

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Athens, Alabama

Donna and I continue to appreciate your work on **The Preceptor.** Every issue that is not saved is passed on to someone else to read. I especially appreciated your editorial awhile back on the need for small churches to go to work and quit splintering and fighting; I have lived through that misery and found it very discouraging; I am so thankful for the goodwill and work-will of the brethren at Sooley Springs where we have worked these last four years. I hope the enclosed article may be useful in the pages of the **Preceptor.** —Ron Halbrook

Editor - Ron Halbrook is a splendid example of the many young and able preachers among us who are contributing so much to the progress of the gospel. In addition to his gospel labors he teaches history in the Athens (Alabama) Bible School.

Beaverton, Oregon

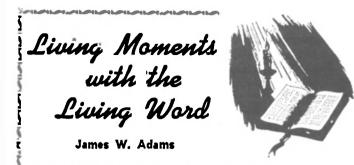
It was a pleasure to have you in the northwest this summer and to talk with you in Portland.

Enclosed you will please find some notes I made from a study of Acts 15 and some related passages about church problems and how they dealt with them. The study was helpful to me and perhaps would be to others if you care to included the outline in The **Preceptor** sometime.(Appeared in the November Issue, S.J.L.) In the idealism of my first few years of preaching, church trouble used to greatly discourage me as I felt that it should be nonexistent among Christians. I retain that desire for peacle and try to promote it, but realistically I see that problems have always been with us and likely always will be. One must accept this, deal with it as best he can, and go ahead and serve God anyway.

Enclosed also is a bulletin article I wrote about the same subject. It has some "tongue-in cheek" but serious principles to keep in mind in controversy.

Best wishes to you in your work. —James W. Rury

Editor - it was an enjoyable pleasure to be with brother James W. Rury, as well as with a number of other faithful preachers while in a meeting last summer in Portland, Oregon. In a future issue we intend to publish his "Rury's Rules of Controversy" whice our readers will enjoy.



"Preacher's Workshop" At Abilene

The rampant unbelief and crass materialism of our time, which hang like a tornado cloud ominously upon the religious horizon threatening the extinction of every fraternity of



professing believers in so-called "Christendom," have focused anew the attention of protestants, Roman Catholics, and those who claim to be neither upon the tragedy of religious division and the crying, imperative need for unity. As a result, the ecumenical movement has been spawned along with reapproachments to unity among religious bodies more or less closely related

historically and doctrinally. With these movements there has come a renewed interst in religious dialogue and debate in a climate of objective study rather than partisan confrontation. Some of these movements, projected as they are upon wrong principles, are of highly questionable value. Others are possessed of varying degrees of validity and worth.

An Experiment at Abilene

Reader's of The Preceptor, by reason of articles by Stanley J. Lovett and Robert McDonald, know something of "The Preacher's Workshop" which was conducted on the campus of Abilene Christian Collede, Abilene, Texas last January. This meeting was conducted while school was not in session during the break between the fall and spring semesters. The college provided their dormitories and cafeteria at nominal cost to accomodate the six or seven hundred visiting preachers. The College Church provided its auditorium as the place of meeting for the discussions. Three days of intensive study was engaged in by those who attended.

Preacher's representative of practically ever group of people with any sort of historical connection with the so-called "Restoration Movement" were present. They ranged all of the way from preacher's from conservative Christian Churches to non-Sunday School brethren. Each came as an individual with no delegated responsibility or authority from any person, group, or institution with which he might be connected.

Abilene Christian College simply provided facilities. The college did not identify in any sense with any point of view represented by the men who spoke during the meetings. Several

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

who spoke were from the faculty of the college. However, let it be said in absolute fairness that they did not profess to represent the official view of the college. They spoke, as did all others not connected with the college, their personal convictions. Some have written articles in which the college has been unfairly and incorrectly criticized as though it gave its endorsement to and its concurrence with certain points of view which were set forth by certain speakers. Any article so representing the matter is completely inaccurate. I personally wish to commend the authorities of Abilene Christian College for providing the opportunity and facilities in order that such an open and free discussion of the matters which divide us might be engaged in by those who do about ninety percent of the public teaching of the word of God among professed churches of Christ. To me, this is a sign of healthy, intellectual honesty as opposed to diseased, sectarian bias and bigotry.

Brother Harry Pickup, Jr. and I were invited to speak in this meeting; that is, we were invited to deliver major speeches upon themes that have to do with scriptural principles upon which we differ radically from most, if not all of the people, officially connected with Abilene Christian College. We were treated with absolute fairness and impeccable courtesy. During my three days stay on the campus of the college, I received as kind treatment as I have ever received anywhere at anytime or place. I do not recall an unkind thing that was said or done.

In delivering my material on "Human Organizations," I was granted perfect liberty. No unfair advantage was taken of me, nor was I at any time called upon to compromise any conviction. We were told before comeing that the situation would not be a "debate" situation and that the purpose of the meeting was to discuss principles and not persons. I did my very best to work within this format and found these regulating principles to be no impediment whatsoever to a clear presentation of what I believe to be the truth upon the subject which I discussed. We were allowed rebuttals to material presented in opposition to our views.

This was an "experiment" on the part of Abilene Christian College. The school, while a private institution, is also "public" in the sense that it does not belong to those who operate it and its continuance is dependent upon the people who believe in it and support it. It, therefore, entered into the matter not knowing just what its effects would be. The men who operate the school risked criticism and opposition and possible injury to the school. It seems a healthy sign that there was a bare minimum of such criticism and almost overwhelming endorsement, hence the school regarded the experiment a success and plans to repeat it in 1972.

Conservative Brethren and the 1972 Workshop

The "Preacher's Workshop" will be conducted early in January 1972 at Abilene Christian College. The expense of attending is minor. Board and room are minimal in cost and there is a slight registration fee to take care of the expense of publicizing the meeting etc. A car load of preachers from any given area could reduce travel expense by going in that fashion.

I sincerely believe that conservative preacher's in large numbers should be there. (1) Let us demonstrate that we are not possessed of a mean spirit of sectarian bias manifested in an See Preacher's Workshop, page 24

The

Preceptor

Magazine

P. O. Box 187 Beaumont, Texas 77704

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

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By now most everyone knows of the cleaveage in the once-united brotherhood due to the "sponsoring church" and "institutionalism."

Through the years of controversy the point repeatedly was made that each local congregation should plan and execute her own program of work in evangelism, benevolence and edification. Attention was called to the New Testament pattern of evangelism in which a local church sent support directly to a preacher. In benevolence each congregation took care of her own indigent members except when she was financially unable to do so alone. In such instances, another church, or churches, sent aid to the indigent congregation. In New Testament times never did a local church send through another church for any purpose. Again and again it was warned "the sponsoring church" arrangement, in addition to being without scriptural authority, would likewise get out of hand. The latter thing has done just that and, at least, some of "the sponsoring church" brethren are beginning to see it.

In Gospel Light, October, 1971 (a monthly published by brethren who promote institutionalism and the sponsoring church type of cooperation) appeared an article headed 'We Need Help' by G. L. Peters. In the first two paragraphs he satirizes the sponsoring church arrangement as follows:

"If every congregation that receives this letter, which 1,000 congregations, would send us \$100 per year, then we would have \$100,000 a year to use in our great plans in the work of the Lord here.

"May I give you a bit of our history. We are a small congregation compared to our vision and zeal. That is, we are not able, within ourselves, to do all we had planned and hoped by the grace of God and the liberality of brethren across the country, to do. We have only 200 members here. Our building is very nice, but, of course, not as nice as some of our religious neighbors. Our contribution is about \$600 per week, which we feel is good considering the fact that most of our members are in the \$8,000-\$10,000 a year bracket. Of course, not all of our members are poor as we have two whose income is in the \$25,000-\$10,000 a year bracket. One of them is a dear elder. We have a very nice preacher's home and a very nice preacher to live in it. We have all the 'programs' of most any congregation in the brotherhood, meeting with about the same overall results. Our elders are indeed men of vision, in fact the brotherhood could not possibly finance the vision if all elderships had as much. Our elders see the possibility of doing great things through this church if some of you brethren will just finance it." See Editorial, page 24



The "End" of the Law

"For Christ is the end of the law unto righteousness to every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby" (Rom. 10:4-5).



Righteousness is the state or condition of being righteous. To be righteous is to conform in every respect to what is right, and of course this requires some consideration of a standard by which a thing is determined to be right or wrong. When the term "righteous" is found in the scriptures there is always an appeal made to the utterances of God which establish the standard of right. If one should

ever do that which God declares to be right and thereby avoid what he establishes as wrong, then one would be righteous. The whole point in making regulations, whether divine or human, is in order to have them followed. If the Jew had followed the instructions of the law of Moses he would have been righteous. If the Gentile had followed the law given him he would have been righteous. The fact that neither did left them both short of righteousness and in this condition they could not be acceptable to God and made them liable for punishment due to their transgression of law. (Rom. 3:9, 23).

While God's law entertained the view of men's obedience to it and righteousness as a result of that obedience, such was not the case, with human history bearing testimony to how far short of being what man ought to be humanity really was. Since the purpose of law was to establish right there was nothing provided in it for forgiveness of sins committed. This it was powerless to accomplish.

The purpose of the coming of Jesus into the world centered in saving the lost (Luke 19:10). In order for lost men to be brought back into relationship with the Father there had to be the remission or removal of sins (Isa. 59:1-2) which separated from God. This, Jesus accomplished by living a sinless life, absolutely righteous, and offering that sinless life to be the penalty for our sinful ones. Hence he was made to be sin (sin offering) on our behalf that we might become the righteousness of God (i.e., attain the stature of righteousness appointed by God) in him (i.e., in connection with him) by union with him (John 15:1-5).

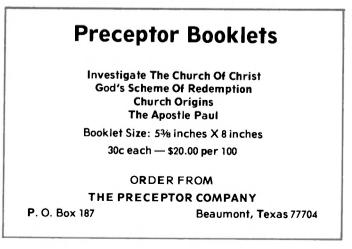
When Paul speaks of Christ being the "end of the law he is speaking of the object of view to which the purpose of law pointed, i.e. to make men righteous. While law entertained this purpose and would have constituted any man righteous who kept it, no man was able to do so because of his own sins. So, when men are made righteous through Christ they attain this "end" of

W. L. Wharton, Jr. — Evangelist for the Highland Boulevard church and Staff Writer for The Preceptor Magazine, 4935 Lakewood, San Antonio, Texas 78220. "view" of the law even though it is not brought about by the law but by Christ.

It is an easy mistake for the reader to confuse the meaning or significance of the term "end" as it occurs in Rom. 10:4. To read that Christ is "the end of the law" has caused some to hasten to the conclusion that Christ terminated the law. To add to this confusion is the existence of a number of statements concerning Christ and the law that seem to convey the same thought. The end result of all this is to reach the conclusion that at the death of Jesus (the crucifixion scene itself) the law of Moses came to an end. However, while this seems to be a rather innocent and inconsequential conclusion, it does leave the reader of the New Testament in guite a guandary in respect of a number of subsequent situations. For example, why did Paul circumcise Timothy and refuse to circumcise Titus. (Timothy was a Jew and Titus was a Gentile)? How does one explain Paul's haste to get to Jerusalem for Passover each year? Why did Paul become as a Jew to Jews; does he suggest that all Christians are to adopt Jewish customs in order to win them? What of his conduct in the temple in respect of the vows and also the advice given him by the elders at Jerusalem concerning the very thing? Would this be proper for a Christian in Jerusalem today if Jewish Christians were there and a Gentile or Jewish Christian visited there? How do we explain that Jesus warned of the dangers that would obtain if the destruction of Jerusalem occurred on "the Sabbath" (Matt. 24:20), if the law of Moses (the law regulating and even bringing into existence the Sabbath observance) had been done away?

While the law of Moses, as the civil code of the Jews, given as a national law of Israel continued until the destruction of the nation itself a.d. 70, Christ brought the reality of righteousness to a lost world, a thing that law could never have accomplished but to which it looked. The text itself plainly stated; "For Christ is the end of the law unto righteousness to everyone that believeth...." He does not bring the benefit of righteousness to that man who does not believe. It is a conditional "end" to be enjoyed. For the unbeliever Christ is not the "end of the law unto righteousness."

For men who hunger and thirst after righteousness there can be but one source of satisfaction and that is Jesus our Lord. Indeed, it is through him that we, though sinful and unrighteous, are made the righteousness of God. End





"What Is Man?"

Job, in perplexity over his misfortunes, said: "What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" (Job 7:17).



Many problems of and much unrest among our youth today come from a failure to get an answer to the question, "What is man?" Since an answer is not forthcoming, they seek satisfaction in the "lust of the flesh, the lust of the eye, and, the pride of life." Not finding an answer in the abuse of those areas, they are restless and troubled.

It will rightly motivate each child who is given Biblical answers to the great question, "What is man?" As is true of all of man's problems, the Bible, and the Bible alone, holds the answer. The Book begins, in creation, with the elevation of man above all the work of His hand for God said: "Let us make man in our image, after our likeness" (Genesis 1:26a). That statement was made only in reference to man. No winged fowl, no fish, nor animal was said to be made in the likeness of God. Man was the crowning work of creation and God only could give him that placement. God said another thing that shows man's superiority over all other created things: "and let them have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Thus God honored man by giving him the potential to have dominion over all created things, including himself.

First, man is a creature of powerful and far-reaching influence. Each one, good or bad, has some follower, so how careful parents should be in training their yourth to know the Creator's design for them. Paul wrote in 2 Corinthians 3:2: "Ye are our epistle written in our hearts, known and read of all men."

Perhaps the greatest answer to the question, "What is man?" lies in the fact that "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). Paul to the Romans wrote: "But God commendeth His love towards us, in that, while we were yet sinners Christ died for us" (Romans 5:8). The price He paid for man's redemption shows His evaluation of that one made "in His image."

As parents and teachers, let us so teach that our children will be motivated to walk in The Way of Life as was Paul when he said: "For the love of Christ constraineth me" (2 Corinthians 5:14a). One may be able to do that by keeping aware of the elevation accorded to man by his having been created in the image of God; by His creating all things for man's use, not abuse; and by giving him dominion over "every living thing that moveth upon the earth." Best of all, inform him of how "God so loved mankind." We know: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

The result of such teaching will help our youth to: "Love not the world, neither the things that are in the world....For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof but he that doesth the will of God abideth forever" (1 John 2:15-17). Let us help our children to know "What is man?" that they may be lifted to higher ground.

Second, God made man a dual being. He is more than flesh, more than animal. There is an inward man and an outward man. In Romans 7:22-25, Paul wrote: "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

"While men slept," many of our youth have developed the idea of permissiveness, allowing the flesh to serve the law of sin. "What my flesh desires that will I permit," thus succumbing to the lust of the flesh without direction of its right usage. When one delights in the law of God, the inward man will be in control. Paul to the church in Corinth wrote: "But though our outward man perish, yet the inward man is renewed day by day."

Third, the Creator made man with amazing mental capabilities. In spite of that, there is one very important thing he does not know. It may help one to keep humble if he will learn that Jeremiah wrote: "O Lord I know that the way of man is not in himself. It is not in man that walketh to direct his steps" (Jeremiah 10:23). "What is man?" He is a being ignorant of the Way of Life and can learn it only by looking up to and submitting to the God who made him. How many today do not know that but trust in their own capabilities to do what they think are marvelous accomplishments.

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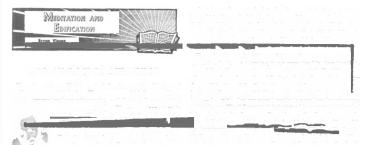
Classified Ads

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.

A real challenge to the right man. Active young church seeks evangelist to work in suburban-rural area in western Harris county Texas (Houston).... Full support available. Write the church of Christ, Rt. 12, Box 13, Houston, Texas 77040.

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

A Good Book You Need. Baptism in the Scheme of Redemption. Send \$1 to the Author: L. A. Mott, Jr. Box 155, Romulus, Michigan, 48174.



The Futility of Existence

There is existence. Existence is defined as a state of being; of reality as opposed to fiction. The paper on which I am writing, and the typewriter I am using exist; and the fact I am writing



proves my existence. We are confronted with existence all around us, and of varying sorts. All that exists is not of equal value, but has only the common ground of mere existence. But, in fact, does mere existence have meaning or virtue? To exist for existence sake is futile. Except there be a reason for existing, then existence is vain and senseless. Matter exists in differing forms and

natures. Some matter exists solely to contribute to the existence of other matter. Hence, the existence of that possesses a virtue derived from this; it cannot within and of itself, apart from its contribution to something else, be of any value intrinsically.

Vegetable matter is the product of mineral matter, and, in turn, exists to become flesh. Thus far can matter be identified as existing, and its existence be evaluated. All flesh is not the same, however, and the existence of flesh in one form is found to be justified in existing by its transmutation into flesh of another form. When, then, flesh in its highest form is the victim of death and corruption, all existence is terminated as to purpose. If flesh is the highest and last form of existence, all existence becomes futile. "He that sows to the flesh shall of the flesh reap corruption." This is the epitome of futility.

Man is fleshly, and he alone can, conceivably, by choice sow to the flesh; all antecedent sowing by other forms of life are necessarily restricted to this sowing, but man has a choice only if he is more than flesh. Assuming him to be wholly flesh, and but a more advanced form of flesh than others, then all existence is inevitably futile. "All flesh is as grass, and the glory of man as the flower of the grass; the grass withereth and the flower thereof falleth away." Wherein is the likeness of flesh and grass in this statement? It is found in the inevitable ending of each. Just as the grass withers and the flower fades, so does the flesh of man and all fleshly glory.

Life, when views thus of the flesh, is transitory. "It is but a vapor that appeareth for a little while, then vanishes away." This truth is easily and readily seen as it applies to others; only when we seek to give it personal application does it's truthfulness partake of dimness. But if existence is confined within the perimeter of its present form, what does it matter whether one's days be few or many? They all end in nothingness, and when the end is reached, all that is past has lost its significance, and we become as though we never were! When men struggle

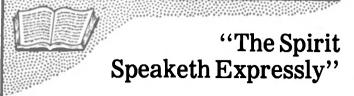
Bryan Vinson—Preacher for the Timpson. Texas church when not engaged in meeting work. P. O. Box 764, Longview, Texas. and strive, scheme and plot, for fame and fortune, and are brought to the end of their days to nothingness, wherein were their ambitions merited or their struggles justified? Consequently, the apostle, on the assumption that with this life only are we to be concerned, we should eat, drink and be merry why? "for tomorrow we die."

There lived one who did eat, drink and pursue merriment to excessive limits, and looking back over the life thus lived observed that all was vanity and vexation of spirit. He did not say all was vanity and vexation of flesh; in fact, all was designed for the gratification of the flesh. Hence, in bringing in an adverse judgment it was essential that another factor be brought into focus-the spirit. But we aren't ready to consider the existence of this factor. Why? Because it is designed to portray the level of interest which fits the generality of humanity. Ours is a grossly materialistic age, and pleasure is the chief pursuit, with wealth its handmaiden. Week-ends find lakes filled with boats. stadiums with people, and businesses devoted to providing entertainment and pleasure the most lucrative in the land. Truly, most of us live as though this present life marks the bounds of all existence, and thus we will eat, drink and be merry today while we can, and give no thought to tomorrow or the hereafter. Is it all worthwhile? When Solomon appraised it all as vanity, he was speaking from the vantage point of personal experience, and such experience as excelled others. To go through the book of Ecclesiastes, and enumerate the things the writer did and possessed, and check the recurring expression of "all is vanity" can be very illuminating and sobering. He identifies our existence as a "life of vanity," and, "all the days of our vanity."

What prescription was given as an antidote to the malady of defeatism and fatalism? It was to "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shall say, I have no pleasure in them." The point of view thus far presented rests actually on an appraisal of our existence apart from God. Leaving Him out of our lives, disregarding Him and His Will is but to reduce our existence to the plane of utter futility, regardless of what we endeavor to accomplish while we live, and whatever measure of success attends our efforts. Length of days, health of body, wealth and pleasure all come to nought. True, bodily exercise profits but little, because the toll of time exacts its pound. But, happily, godliness is profitable in all things, having the promise of the life that now is, and that which is to come.

When, then, we project our existence into the unfathomable future, reaching out beyond the confines of time and space, we can discover purpose and thus value to being. When the apostle Peter tells us that all flesh is as grass and the glory of man as the flower of the grass, and that the grass withereth, and the flower falleth away, he, in contrast thereto, says that the Word of God abideth forever. John tells us, correspondingly, that the world and the lusts thereof passeth away, but he that doeth the will of the Father abides forever. There is vouchsafed to us a continuing existence beyond the corruption of all things material and fleshly. And with this unending existence there is identified a state of life or death; life with God if His will we do while here, and eternal separation from Him if we do not please Him, and such as is enveloped in ceaseless suffering.

See Futility of Existence, page 24



Ron Halbrook

In talking with our religious friends, we find that many are willing to accept the Bible as the Word of God. They are quite willing to acknowledge that the Bible writers revealed "the



wisdom of God....not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2). In spite of their confusion or outright erroneous ideas in regard to the Holy Spirit, they will agree that "the Spirit speaketh expressly" upon the pages of the Bible (1 Tim. 4:1).

"But, how do you know that the Spirit is not sending people today miraculous messages? I

have heard some very sincere people who think the Spirit is miraculously speaking to them; how do you know that they aren't telling the truth?" When our friends make such statements, they may be evidencing that they are honestly torn between the idea of the Spirit speaking in the Bible and speaking in modern preachers; the easiest solution that comes to their mind is that both are inspired of God through the Spirit. After all, we can't see the hearts and motives of those who make such claims and this solution delivers one from the unpleasant task of delving into the motives for making a claim that is not true.

One way to help our friends is to show them that by the nature of the facts they must choose between the Spirit speaking in the Bible and dependence on modern claims... and that there is no way to have both! We may or may not be able to see motives, but we can see the necessity of choosing whom we should listen to in religious matters. The following are examples of what the Bible says and what modern "Spirit-filled" preachers say... and the two simply do not match. Where shall we cast doubt—on modern preachers or on the Bible? Which can we trust without fear of mistake—the Bible or modern preachers? If we never understand the motives involved, we must make the choice.

1. One reads Jn. 3:16 and says the Spirit gives him inner assurance that we are saved by faith only. WHAT THE SPIRIT SAITH EXPRESSLY: Jas. 2:24.

2. One says the church has nothing to do with salvation in Christ and that the Spirit has shown him how we can just be loyal to Christ and forget the church. WHAT THE SPIRIT SPEAKETH EXPRESSLY: Eph. 1:3, 20-23; 2:16; 5:23, 27; Acts 2:47.

3. Another says the Spirit has given him unusual experiences and made him see that Jesus doesn't care what "church" we associate with, just so it is some "church of your choice." WHAT THE SPIRIT SPEAKETH EXPRESSLY: Matt. 16:18-20; Acts 2:42-47; 1 Cor. 1:1-2; Acts 20:28; Matt. 15:13.

4. Another claims the Spirit has shown him that Christ is not yet on His throne and not yet established his kingdom, but the

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"signs of the times" indicate Jesus will soon return to rule from Palestine. WHAT THE SPIRIT SPEAKETH EXPRESSLY: Col. 1:13; Rev. 1:9; Acts 2:30, 36; Eph. 1:22-23.

5. In regard to the forgiveness of sins, new birth, and entrance into God's family, various ones have claimed the Spirit has shown them that we can be saved before hearing, or before believing, or before repenting, or before confessing Christ, or before water baptism, or without continuing to serve Christ faithfully. THE SPIRIT SAYS: Rom. 10:1-17; Acts 8:35-39; 2:38; Jn. 15:1-14.

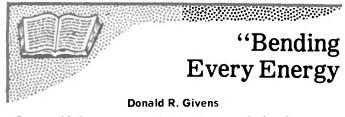
6. Many teach the Holy Spirit assures them the way we know we are saved is by the Spirit giving a warm feeling; a small, still voice; miraculous energy; electrifying emotions of glory, praise, and joy; ecstatic utterances by direct inspiration; not afraid to handle poisonous snakes; healing powers: other miraculous manifestations and emotions and experiences and feelings that are "worth more than a thousand Bibles" or more heavenly than "the mere word." WHAT THE SPIRIT-SPEAKETH EXPRESSLY: (1) Gal. 5:16-26; 1 Jn. 5:1-6; Rom. 8:16-17 and I Jn. 5:10-11 with | Cor. 2:11 (a), i.e., we can know confidently whether we agree with and have complied with the record given by the Spirit and can take account of this in determining our relationship with God according to His own Word. (2) 1 Cor. 13:8 and Matt. 7:22-23 (note iniquitylawlessness-doing things without the approval of God's law) and 2 Thess. 2:9-12 (as Deut. 13:1-4), i.e., just as the Lord gave some indicators of the influence of His Spirit in our lives in Gal. 5, He has given some other indicators by which to test oneself or others as to their relationship with Himself; the test of teaching, whether one loves and teaches THE TRUTH, whether one searches and agrees with God's Law or avoids and belittles it as "not important," "non-essential," "the mere word," and thus whether one is humbly obedient or presumptive and selfwilled.

7. Some are saying the Spirit's influence has guided them to urge people to "embrace God," "accept Christ," "expect a blessing from the Spirit," but that "doctrine doesn't matter." (How is it that the Spirit always forgets to tell them that the word "doctrine" simply means "teaching!" WHAT THE SPIRIT SPEAKETH EXPRESSLY: 1 Tim. 1:3,10 (Note that lying is identified as a matter of doctrine.); Acts 2:42; 2 Jn. 9.

8 Some claim the Spirit has miraculously empowered them and told them to heal, has appeared in various ways to them (feelings, emotions, revelations, pointing out who needs healing, identifying "the devil's people in our audience," unexplainable experiences, visions, etc.), and has told them exactly what subject to preach on or what verses to read or what words to use.

Note: Their "miracles" are different from the Bible miracles (not immediate, often not complete healing, can't heal certain diseases and injuries, not confirming any new truth that God hasn't already confirmed), and they have fabricated a whole new vocabulary that does not come from God's Word (heal "from the root up," i.e., not immediate nor complete; "point of contact" for healing; must be a believer to be healed).

Note: Their "inspiration" and "revelation" are different from the Bible writers...."I'm trying to say this just like the Spirit is giving it." "It seems to me..." "I wouldn't take a thousand See The Spirit Speaketh, page 24



Jesus said that we must "strive to enter in by the narrow door," or "strait gate" (K.J.V.) because "many, I say unto you, shall seek to enter in, and shall not be able" (Luke 13:24). We



must put forth every effort to be saved! Here is a gate that many desire to enter, but shall be DENIED entrance. What a terrible tragedy to face a shut door. Are you striving (agonizing!) for the Heavenly home? "Homeless" and "loneliness" are pitiful words.

Scripture tells us to "strain every nerve" to enter the gate into the eternal city. Too many

people will fail to enter life everlasting because they only "casually" sought it. Indifference regarding the destination of one's own SOUL is the worst tragedy of all.

The Greek word which is translated into the English word "strive" in Luke 13:24 is agonizesthe which is the second person plural present imperfect of agonizomai which means: "to be a combatant in the public games; to contend, fight, strive earnestly." ("Analytical Greek Lexicon" (Harper, p. 6.) Herein is seen the ideas of struggling to win the prize; contending with an adversary; endeavoring whole-heartedly to accomplish something; and laboring fervently. The Greek word is even seen in our word AGONIZE! No, going to heaven, contrary to what old Felix thought, is not the way of "convenience," but the way of "bending every energy."

How frantically do people, in some great emergency, seek a way of escape! In A. W. Buchan's eye-witness account of the tremendous fire in the Iroquois Theater in Chicago, Dec. 30, 1903, in which 590 people burned to death, she relates how: "When firemen burst through the theater's main protal into the foyer, they could not open the doors into the auditorium. The doors were barricaded with bodies heaped to the top sills!" (Reader's Digest, Nov. 1957.) There is a fate worse than burning to death in a theater fire, and that is to be cast into "outer darkness," and the "lake that burneth with fire and brimstone" (Rev. 21:9). The "gate" of Luke 13:24 is the ONLY ESCAPE from this everlasting fire.... but how earnestly do men strive to enter it?

Would a mother only "casually" go back into a burning house to save her precious baby? Does the drowning man only "nonchanlantly" grab for the life jacket? Why then would one half-heartedly try to save his soul?

William Barclay gives some insight: "The Christian does not say: 'I am interested in Christ.' He says, 'For me to live is Christ' (Phil. 1:21). He does not say, 'I would like to come to terms and to some arrangement with this Jesus.' He says, 'surrender to Jesus Christ.' "And then Barclay continues with See Bending Every Energy, page 27

Down With The Materialistic Establishment (pass the t-bone)

Harold E. Turner

A lot of problems confuse us and leave us staggering in bewilderment but nothing quite does the job like the disposition on the part of some of our associates, while gorged to the crown in every possible way with the by-products of the hard work (and in many instances a great deal of sacrifice) of others, to malign, criticize and generally express their disgust for the origin of that in which they wallow. Has to be the inconsistency of the age.

If in some way the appalling nature of the inconsistency could be made vivid in the minds of those who are thus disposed it might just serve to improve.

Perhaps the figure is crude but almost without exception I envision a hog. Not just any ole hog but the fattest, dirtiest, cornfed and pampered soul that you can picture in your mind. There he is in his mudhole with only his ears, eyes and part of his snout in the open air having eaten so much corn and slop that another kernal would put him in three counties. Grunting gleefully, there he lays. The epitome of dependence but nevertheless, total satisfaction. What's going through his mind?

"Dumb ole farmer. All he ever thinks about is corn. I never see him but what he's either plowing, planting, hoeing, pruning, picking, husking or bringing the stuff over. Biggest cornist I've ever seen. He just completely overlooks the finer and more enjoyable things in life. If good sense prevailed he'd hop that fence, dig him a good hole, fill it with water, paw around in it until it got good and grimey and then plop down here with me and together we could find ourselves.

Obviously, that isn't what goes through his mind. Tis true that come hog-slopping time the farmer isn't going to be treated to a lengthy discourse of thanksgiving, but he does get up out of the mud and partake whole-heartedly without ever a hint of disgust. How far you care to take the analogy is up to you, but such I'm reminded of when from time to time I observe a healthy youth prancing around some college campus (which little experience is sapping the energies, monies to say nothing of the concern of his parents) wearing dad-bought clothes, driving a dad-bought car, eating dad-bought food, picking his dad-bought guitar, enjoying dad-financed dates, apartments, stereos and every record recorded in 10 years by the "Do-your-things," the "pickyour-noses," and the "dirty dozen," while at the same time (and right after a C.O.D. air-mail special delivery letter home marked "747 if possible" begging for a little more bread which really isn't needed but should be wired if there is any love there at all) having the gall to vomit on every possible occasion his disgust for poor ole Dad and others like him who need to get out of the corn field, crawl in a filthy hole and find themselves.

If there be any of this sort reading who desire us to be im-See Down With, page 27

Donald R. Givens — 4349 Vassar, Port Arthur, Texas 77640.

Harold E. Turner — P.O. Box 694, Greenwood, Ark. 72936.

From Out of the Past

FOY E. WALLACE

Foy Edwin Wallace was born in Decatur, Tex., June 2, 1871. He lived in Anderson County from small childhood till he was 15.

At the age of 18 he was married to Miss Mattie Higgins, of Pike, Tex. Ten children have been born of this union--six boys and four girls, eight are living.

Soon after his marriage, being encouraged by his devoted wife, he determined to preach. Not being satisfied with his education, he attended school for three terms. He began preaching when he was 21 years old, since which time he has given his entire time to the work, in which work he has been well supported, except for the first two years. The major portion of his preaching has been in Texas among those who have known him best, though he has engaged in some very successful meetings in Tennessee, Arkansas and other states. He has engaged in seventeen debates, meeting representative men among the Methodists, Baptists, Adventists and Mormons. Knowing the Truth, with his earnestness and ability he always accomplished much good in this work.

Seeing the need of men to work in the larger towns and cities, the last nine years of his life have been given to that work. During these nine years he has labored in Denton, Paris and Sherman. He is now in his third year with the church at Sherman, at which place he has a nice home, and the congregation is in a most prosperous condition.





J. D. TANT

J. D. Tant was born in Georgia in 1861. At the age of 14 he joined the Methodist church, and began preaching the Methodist doctrine at the age of 19.

At the age of 25 he was baptized into Christ by John Durst, since which time he has faithfully preached the gospel.

The first four years that he preached the Truth he was doing missionary work—at least he was not paid one cent for his work, tho often he preached where there were congregations. The fifth year of his work he was paid \$9.75. Since that time he has been paid from \$300 to \$1,000 each year, with about an average of \$750 each year.

He has conducted meetings in more than 20 states and engaged in more than 100 public discussions, and baptized more than 3,000 persons.

While his school advantages were not the best, he has been a hard student and possesses a rich store of useful information.

His every effort in preaching is to meet the approval of God—he seeks not to please men, nor does he cater to the whims of the world. J. D. Tant is one of the plainest preachers among the disciples of Christ.

CLEDDIE E. WALLACE

Cleddie Eugene Wallace was born in Greenville, Texas, March 9, 1892. He is the oldest son of Foy E. and Mattie Wallace. He is twenty years and nine months younger than his father and eighteen years younger than his mother.

Cleddie attended the public schools in reach of his home and then entered Southwestern Christian College, Denton, Texas. He has also been a student in the Sherman Private School for Boys, Sherman, Texas, and the East Texas Normal College, Commerce, Texas.

At the age of sixteen he began preaching the Gospel. During his seventeenth year he spent the entire summer in protracted meetings, with a most successful year's work. While in school at Commerce he was not only active in the school room, but two nights out of the week a number of the students would meet in his room where he would read with them the Bible. In this way he was able to convince several of them of the Truth, and baptized them. He is one of the purest of boys, being a Christian with all that word means, and promises to make one of the most successful teachers of the word of the Lord we have.



Editor's Note: The pictures and information on this page was first published in a book entitled Gospel Preachers of Texas and Oklahoma, 1911, compiled by the late Mrs. C. R. Nichol, Clifton, Texas. It is our intention to publish some of the pictures and resumes of theis lives as found in this book. We would be happy to hear from our readers as to some particular person of this catagory that you would enjoy seeing. If we have it we will reprint it.



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 October at the Mt. View church in San Bernardino, California church....Two were baptized in October at the Bellaire church in Houston, Texas....Two were baptized in October at the Talmadge, Ohio church Three were baptized in October at the Southside church in Kansas City, Missouri.... One was baptized in October at Imhoff Ave, in Pt. Arthur, Texas.... Three were baptized in October at the Huffman church in Birmingham. Alabama Two were baptized during October at North Main in Vidor, Texas Three were baptized in November at the Loop 287 church in Lufkin, Texas One was baptized recently at Dexter, Main Three were recently baptized at Pecan Valley in San Antonio, Texas One was baptized recently at Baker, Louisiana Five have recently been baptized at the West End church in Louisville, Kentucky Latest reports from the Philippines give 180 baptisms on the Islands of Luzon and Mindanao Four were baptized in October at the Shively church in Louisville, Ky. Four were baptized in a recent meeting in laeger, West Virgina Two have been baptized at the Woodland Heights church in Brownwood, Texas Two were baptized in October at Westside in Irving, Texas.

November gospel meetings were held in California at Lancaster with Otis Mover preaching; El Rio (Oxnard) with Ken Marrs and Taft with Homer Walker preaching Terry Sumerlin held a mid October for brethren at Pecan Valley in San Antonio, Texas David Harkrider held a November meeting for brethren at Greens Bayou, Houston, Texas Jose Soto held a November meeting for brethren in Dickinson, Texas Frank Jamerson held a mid-November for the brethren in Dyersburg, The Bartlett church in Tenn. Memphis, Tenn. held a mid-November lectureship Robert Welch held an early November meeting for the Pleasant Valley church in Amarillo, Texas and a mid-November meeting for brethren in Owensboro, Kentucky at Southside B. G. Hope held an October meeting at Winchester, Ohio and a November meeting for the Second and Walnut church in Paragould, Arkansas The Castleberry church in Ft. Worth, Texas had a late October lectureship with brethren Les Richardson (Grandbury,



Texas); David Lewis (Haltom City, Texas); Robert LaCoste (Cooper, Texas); Larry Page (Grand Prairie, Texas) and Ken Osborne (Wichita Falls) all speaking Dean Bullock held a November meeting for brethren at Lenwood Ave. in Nacogdoches, Texas James Wilson preached a meeting for Alton, Texas brethren in November W. R. Jones was with the Garden Valley Rd. church in Tyler, Texas in November Tom Bunting held an October-November meeting for the University Heights church in Murfreesboro, Tennessee.

Frank L. Smith held a late October meeting for the Parkway church in Corpus Christi, Texas T. Hagewood held an October-November meeting for brethren in Tochelle, III. Bill Reeves held an early November for the Joliet, III. church Connie Adams held November meetings at Milbridge, Maine and at Pine Hills in Orlando, Florida. Earl Robertson held a mid-October meeting for the Tallmadge, Ohio brethren The church in East Memphis had a late October meeting with James R. Cope Jimmy Tuten held an early November meeting at Hobart, Indiana Leon Odom held an October meeting for the Oak Street church in Abilene, Texas J. R. Snell held a mid-November meeting for brethren at Duncan, Oklahoma James P. Miller was with the Bear Wallow, Kentucky church in mid-October Ben Shropshire held a November meeting for the Expressway church in Louisville, Kentucky The church in Metairie, Louisiana held a September-October lectureship Robert Turner held October and November meetings at Spring and Blaine in St. Louis, Missouri; St. James, Missouri and Mulvane, Kansas.

The Central church in Terre Haute, Indiana had a late October meeting with O. C. Birdwell Bob Owens was in an October meeting for brethren at Greenwood, Indiana William Feist held a gospel meeting in Pittsfield, Me. during November Eugene Britnell held gospel meetings in November at the Mabelvale Cuttoff church in Little Rock and at Lubbock, Texas Billy Norris held a November meeting for the Eastside church in Red Bay, Alabama Guy McDanield held a late November meeting at Five Points, Alabama

John D. Swatzell held a recent meeting at Belgreen, Ala. A. C. Grider held an October meeting for the Mill Street church in Leitchfield, Kentucky Robert Jackson held a mid-November meeting for the Stevens Ave. church in Huntsville, Als. Irven Lee held a November meeting for the Fultondale, Ala. church James P. Miller held an October meeting at Big Cliffy, Kentucky Earl Robertson held a November meeting for the Red Bluff, Pasadena, Texas brethren Morris Norman held a late September meeting for the North Broadway church in Muncie, Indiana Robert Welch held a mid-October meeting for the South Liberty church near Paoli, Kentucky Gilbert Holt held a late September meeting for the Central City, Kentucky brethren Ron Mosby held a mid-November meeting for the Evansville, Indians church Gospel meetings in Indiana were scheduled in October at: New Castle with Bob Nealy and Glen Shaffer; Lafavette Heights (Indianopolis) with Harry Thetford; Spencer, W. C. Hinton; Emerson Ave., (Indianopolis?) with Robert Turner; Connersville, John Clair; Southport, Gary Ruddle; Noblesville, J. T. Smith; Bloomington, J. B. Grinstead; and Plainfield, Robert Jackson.

Leslie Diestelkamp held a late October meeting at Plano, Illinois Larry Hafley held an October meeting for the E. Alton, Illinois church Douglas Matlock held a November meeting for the Mooresville Pike church in Columbia, Tenn. Larry McKee held a November meeting for the Brandenbury, Kentucky church Norman Fultz was with the Preston Highway brethren in November (Louisville, Kentucky) Robert L. McDonald held a late November meeting for the Northeast church in Colorado Springs, Colorado Martin Lemons held an early November meeting for the First Street church in Union City, Tenn. Franklin Puckett held a late October meeting for the Old Saltillo Rd. church in Tupelo, Mississippi Hayse Renear held a late October meeting for the Chandler Highway church in Tyler, Texas. The attendance was good. Chairs were placed in the isles to receive the overflow crowds. Brother Ron Lloyd is the local evangelist for these brethren. One was baptized.

Students at JaxState and residents in the area near Jacksonsville (Alabama), can now worship together in a new work with sound teaching. They meet in the Posey Building on the N. W. corner of the downtown square. Steve Balou is the preacher. --from the Huffman (Birmingham, Ala.) Truth and News.

The Ron Chaffins are seeking to raise travel funds and monthly support to enable them to go to South Africa. Brethren may contact Ron at 825 N. Main Street, Uhrichsville, Ohio 44683.

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Conflict Of The Ages

SATAN

- 1. Keep In Ignorance
- 2. Keep Out of Church Keep In His Kingdom - Col.1:13
- 3. Get ChristiansBack Into WorldJames 4:4
- 4. Make You Worthless To God -Rev. 3:20-24

Conflict Ends 1 Cor. 15:24-25

vs

 Know The Truth. John 8:32; Ps. 119:104-105; Rom. 10:17; John 6:44-45; Jas. 1:21; 1 Pet. 1:22-23; 2 Cor. 5:19; John 17:17; 2 Tim. 3:16-17; Eph. 5:17

CHRIST

- Add You to His Church. Acts 2:47
 If saved out of the church, saved out of the body (Eph. 1: 22-23; 5:23) kingdom (Mt. 16:18-19; John 3:5) house of God (1 Tim. 3:15) and without blood (Acts 20:28) spiritual blessings (Eph. 1:3)
- 3. Keep You In His Service. 2 Pet. 1:5
 Apostasy possible 2 Pet. 2:20-21; 1 Tim. 4:1-2; 2 Tim. 4:10 ---- Rev. 2:10; John 10:27-28 (2 Tim. 3:16-17)
- 4. Worth Something to His Cause. John 15:2; 2 Tim. 2:2; 1 Cor. 10:31; Matt. 5:16; 1 Cor. 15:58

Whose Servant Are You? Rom. 6:17 - Matt. 6:24

Danny Brown



There are many benefits to be derived from a study of church history. It is indispensible to a proper understanding of the religious situation in which we live, and also will help us to know how others see us. It will assist any rational person to have a better perspective on the present if he knows the lessons and developments of the past.

Anyone who wishes to seriously study church history could not make a finer purchase than Philip Shaft's eight volume History Of The Christian Church. Schaff was an industrious and accomplished scholar, and an interesting and instructive writer. He had the information and knew how to impart it. The covers on these volumes are not amiss in the claims: "This work by Schaff has been universally acknowledged as the finest complete history of the Christian Church in existence." It does indeed contain a considerable contribution to a religious education.

These volumes cover the first century through the work of Luther and Calvin. Together they contain 7,078 pages, averaging more than 900 per volume. Their excellence and interest will encourage continuous reading, but their clear divisions, tables of contents, and indexes make them eminently usable as reference works. Volume I serves well as a handbook of the first century circumstances, history, on major N. T. characters and all N. T. books. The following volumes describe in detail the developments that produced Catholicism, its hierarchy, doctrinal system, etc. Each volume deals with the doctrinal controversies, major leaders, changing historical situation, etc. of the period covered. One will find a detailed discussion of many questions of teaching-unconditional predestination, papal claims, inherited sin, faith and works, the Lord's Supper, etc. Schaff was a fine Bible scholar as well as historian, and demonstrates it in these discussions.

Schaff's History has its limitations. Every reader must take into account that, while he is a relatively unbiased historian, he still writes from the standpoint of a Protestant theologian. These volumes cover only to, but do not include, the English Reformation and everything this sideof it, including American church history. They were completed approximately eighty years ago, and, so are dated to a minor extend in polemical outlook and currency of research.

Shaft's History represents a sizeable investment, but a wise one for the person who wants to seriously study the events of the past which have produced the conditions of the present.

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Special Feature Section

The Apostle Paul

By Danny A. Brown



Paul's Conversion

Acts 9: 1-19; 22: 1-16

The Bible reveals Saul's conversion in four steps: (1) Saul before his conversion. (2) Christ's appearance to Saul. (3) Christ's appearance to Ananias. (4) Saul's obedience to the Lord's commands.

Saul - Before His Conversion

Saul was born at Tarsus in Asia Minor. His parents were Jews of the tribe of Benjamin, and observed the law of Moses. In religion Saul was a strict observer of the law and a member of the sect of the Pharisees. At an early age he was sent to Jerusalem to study at the feet of the famous Jewish teacher, Gamaliel.

Saul was zealously opposed to Christ and his church. He stood by and held the coats of those who stoned Stephen, the first Christian to die for Christ (Acts 7:58-60). He bound and delivered into prison many Christians, both men and women. When they were judged to be put to death, he gave his voice against them. To enlarge the boundries of his persecutions, Saul requested of the High Priest letters to the Synagogues in Damascus that if he found any Christians there, he might bring them bound to Jerusalem. He received this authority and began his journey to Damascus.

There is one fact not to be overlooked in Saul's life at this time. He thought he ought to persecute Christians. He said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). Yet, he said, "I did it ignorantly in unbelief" (1 Tim. 1:13). After he had been a servant of Christ for a long time, he said, "I have lived in all good conscience before God until this day" (Acts 23:1). Thus, while persecuting the church Paul had had a good conscience.

Christ's Appearance to Saul

"And as he journeyed, he came near Damascus: and suddenly there shined around about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

1 7 8 9 9 10 8 Bala (1994)	Constantia Constantia Constantia	PAUL'S	CONVERSI	ON
rsanting = Cate (M tie	BEFORE	C	ONVERSION	AFTER
-	Religious 1.1:14		lieved - Acts 22:10	Member of Body, the Church - 1 Cor. 12:13 - Eph. 1:22-23
Perse	cutor - Acts 9:1	Re	pented	- Epii. 1:22-23
	Conscience ts 23:1		- Evidenced by Change of Action	Christian - Acts 26:26-28
	nt Doing Right ts 26:9-11		ptized - Acts 22:16	Preaches the Faith - Gal. 1:23
Sinner	- 1 Tim. 1:13-15		- Rom. 6:1-4	Pressed on Toward Prize

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he say no man, but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither did eat nor drink." -Acts 9:3-9

Among the many things of interest in this passage of Scripture there are three facts of utmost importance to be learned:

FIRST - Christ appeared and spoke with Saul. In order for one to be an apostle, it was necessary to have seen the Lord after his resurrection from the dead. Jesus said to Paul, "But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint theee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I appear unto thee" (Acts 26:16).

SECOND - Saul, who was an unbeliever, now believes that Jesus is the Christ. Jesus said, "It is hard for thee to kick against the pricks." Paul was finding it hard to remain in unbelief with all the evidence that Jesus was the son of God. With the appearance of Jesus, the last stronghold of unbelief was broken. Paul is now a believer; so he says, "Lord, what wilt thou have me to do."

THIRD - Saul is instructed to go into the city and it will be told him what he must do. Since the Bible says MUST, we should not weaken it to make what he is told to do less important or unnecessary. Paul was told that he must do it.

Saul's Obedience

Saul's faith was not little, weak, or dead, but strong, being made perfect by obedience. We see it working, first of all in repentance. Though it is not mentioned, it is evident. Repentance is that change of mind which leads to a change of life. Paul had come to the city of Damascus with letters from the chie priest at Jerusalem to persecute those that were of the way. However, no such intention was ever carried out. A change d mind took place and a change of action followed. Paul repented Later he began to preach the very faith he had formerly sough to destroy. (See Gal. 1:23.)

Paul was specifically commanded to "Arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Act 22:16). Baptism stands between the sinner and the washin away of sins. The verse does not tell what washes sins away, bu when they are washed away. The order of the verse reveals that the washing away of sins was after Paul was baptized.

"And he trembling and astonished said, Lord, what wilt the have me to do? And the Lord said unto him, Arise, and go int the city, and it shall be told thee what thou must do" (Acts 9:9) Saul was told that in the city it would be told him what he mu do. The word must indicates that he would be required, com pelled, obligated to do what he was to be told. In the cit Ananias, the inspired preacher, instructed Saul: "Arise, and b baptized, and wash away thy sins, calling on the name of th Lord" (Acts 22:16). These things he must (was required compelled, obliged) do. This takes baptism out of the realm of the non-essential. It is that command which must be obeyed Therefore, no man can be saved without being baptized; unlen he can be saved without obeying God.

When was Saul saved? If when he fell to the earth—then he was saved before he knew who Jesus was. If when he was told to g into the city—then he was saved before Jesus knew it. If save while tarrying in the city—he was saved before Ananias (wh was to bring him the Lord's commands) knew it. If while he wa without sight and did neither ear nor drink—then he was a mod miserable saved man. If when Ananaias laid his hands on himthen he was saved before he was told what the Lord instructed Ananias to tell him to do. If before he was baptized—then he was saved before his sins were washed away. The truth is that Sad was saved when his sins were washed away, and this occurred as a result of his being baptized.

Some time later, Paul looked back at his baptism in writing to the brethren at Rome. He wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). The use of the word us indicates that Paul included himself in both the benefits and responsibilities that result from being baptized.

In his statement to the Romans, he enumerates three blessings which are received when one is baptized:

1. One Enters Into Christ When He Is Baptized. The passage declares that Paul was baptized into Christ. The Bible also teaches that every spiritual blessing is in Christ. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). Note the Chart:



So we have it:

1. All spiritual blessing are in Christ (Eph. 1:3). — None outside of Christ.

2. But we are baptized into Christ (Romans 6:3).

3. Therefore, there are no spiritual blessings without baptism into Christ.

The Bible also says that new creatures are in Christ—no new creatures out of Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). So we have it:

1. To be a new creature, one must be in Christ.

2. But we are baptized into Christ.

3. Therefore, in order for one to be a new creature, he must be baptized.

The New Testament declares that salvation is in Christ. "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10). So we have it:

1. In order to be saved one must be in Christ.

2. But we are baptized into Christ.

3. Therefore, in order for one to be saved, he must be baptized. 2. The Blood of Christ Redeems, Reconciles, Cleanses When One Is Baptized.

Besides stating that he and the saints at Rome were baptized into Christ, Paul also said that they were baptized into His death. Reaching the death of Christ is important because His blood was poured out in His death. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:34). Observe:

1. The blood of Christ was poured out in His death.

2. We are baptized into His death.

3. Therefore, we are baptized to reach the benefits of His blood.

The death of Christ was necessary to man's redemption. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life" (Romans 5:10). Observe:

1. Men are reconciled to God through the death of His Son.

2. But men are baptized into the death of His Son.

3. Therefore, men are reconciled to God through being baptized.

3. The baptized Person Arises From That Watery Grave To Walk In Newness Of Life.

Not only does Romans 6:3-4 affirm that Paul was baptized into Christ and baptized into His death, but also that from this watery grave, he was raised to walk in newness of life. Note the following:

1. We are dead to sin when buried in baptism.

2. We are raised to walk in newness of life.

3. Therefore, there is no walking in newness of life until after baptism.

Observe also:

1. Walking in the new life comes after the raising.

2. Therefore, no new life to walk in before baptism.

Paul Was Not Saved....

1. Because He Was Religious. He had advanced in the Jewish religion faster and farther than others of his own age. He was very religious, but religiously wrong. He said of those yet in the Jews religion, "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 unto the righteousness of God." (Rom. 10:1-3). Therefore, one is not saved simply because he is religious.

2. Just Because He Was Zealous. Looking back on his life while in the Jewish religion he recalled his zeal, "Concerning zeal, persecuting the church" (Phil. 3:6). In the above statement of Romans 10:1-3 Paul calls to mind that the Jews have zeal, but not according to knowledge. Therefore zeal does not save one.

3. By A Good Conscience. Paul said, as he stood before the court of the Jews after having been a christian many years, "Men and brethren, I have lived in all good conscience before God until this day" (Acts 23:1). He also said of his former life, "Who was before a blasphemer, and apersecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:13). His conscience was good, yet he was a sinner. Therefore one is not saved because he has a good conscience.

4. At The Point Of Faith or By Faith Only. "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). This is the only time faith only is mentioned in the New Testament, but instead of teaching justification by it, it teaches the very opposite-"Not by Faith Only." For faith to avail, it must work as did Abraham's. James further illustrates by saying, "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26). To have faith only is to have a dead faith. Surely a dead faith will not save.

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John 12:42-43). They "believed on him." Jesus said they did. They loved popularity. They denied Christ. Their condition is certain: "But whosoever shall deny men before men, him will I also deny before my Father which is in heaven" (Matthew 10:23). They denied the Lord because there was something they loved more than Him. Many today are in the same condition. They believe, but love the works of the flesh more than obeidence.

King Agrippa is an example of a believer who was not saved. The Apostle Paul was priviledged to preach unto this king. He related the case of his own conversion, preached of the crucified and resurrected Lord, and emphasized that Moses and the prophets had foretold these things. Then he declared, "King Agrippa, believest thou the prophets? I know that thou believest" (Acts 26:27). Yet, the king replied, "Almost thou persuadest me to be a Christian" (Acts 26:28). A believer but not a child of God. The king was a believer, yet as far as the Bible reveals, he went into eternity unprepared to meet God. As a believer he had the right to become a Christian, but did not, although almost persuaded. Almost cannot avail; almost is but to fail. Almost, but lost!

4. By Prayer. When Ananias came to Saul to tell him what he must do to be saved he found him in prayer. If there ever was an opportune time to tell one to pray through or that prayer was God's plan for salvation, this was the time. However, Ananias does not tell him to continue to pray but says, "Arise and be baptized and wash away thy sins calling on the name of the Lord" (Acts 22:16). Thus the alien is not saved by prayer. It is rather the privilege of the child of God.

Paul Was Saved By....

FAITH — He revealed his faith on the Damascus road when he said, "Lord, what wilt thou have me to do?" (Acts 9:6). Also his faith is revealed in his complete obedience to the will of Christ.

REPENTANCE — This is evident for he changed his mind and practice. He ceased his persecution of the saints and began to preach the gospel of Christ.

BAPTISM—He was told to be baptized to wash away his sins. When he obeyed, his sins were forgiven - washed away by the blood of Christ. He was baptized into Christ, into the death of Christ and arose to walk in newness of life (Rom. 6:3-4).

Follow Paul

Paul, the great apostle of Christ, said, "Those things which ye have both learned, and received, and heard and seen in me, do: and the God of Peace shall be with you" (Phil. 4:9).

Paul — The Evangelist

In the world of Paul's day, there were three general conditions which were especially conducive to the spread of the gospel:

1. One World Government — Out of the decay of the Macedonian kingdom of Alexander the Great grew the fourth world kingdom prophecied in Daniel 2. The Roman government grew in strength until it ruled the known world by the time of the birth of Jesus and remained in power until 470 A.D. Because of the governments strength and laws, some peace and stability was insured as well as the possibility of world travel that had not been possible in years past.

2. One Great Language — Alexander the Great did two things during his brief life. He conquered the world with his armies and spread the Greek language throughout the world. As he conquered country after country he would leave overseers and teachers who had the responsibility to teach the people the Greek language. They did their work well for in a few short years the Greek language became a world language. The people did not forsake the language of the locality but simply added the Greek tongue as a veneer or second language. So in Paul's day the Greek tongue was used in great abundance by the people throughout the known world.

3. The Spread of Monotheism (belief in one God) — After their return from the seventy years of Babylonian captivity the Israelites spread gradually throughout the world. As they had learned well their lesson of the falsity of idolatry they carried with them in their dispersion the doctrine of one God. They were the leaven that made conditions conducive to the spread of the gospel.

In order to help understand Paul's work as an Evangelist this study has been devided into five sections:

- 1. Paul's Zeal as an Evangelist.
- 2. The Gospel Paul Preached.
- 3. Three Characteristics of Paul's Preaching.
- 4. Paul's Fourfold Aim in Preaching.
- 5. Some things Paul Endured to Preach the Gospel.

PAUL'S ZEAL AS AN EVANGELIST

Paul Begins Preaching — Immediately following his conversion at Damascus (Acts 9:20-22), he immediately preached Christ in the synagogue, to the amazement of the people, and confounded the Jews with the proof of Jesus' divinity. After three years, the churches of Judea heard that he now preaches the gospel which he once tried to destroy (Gal. 1:23). Later, Barnabas brought Saul from Tarsus to Antioch where he preached for a whole year and taught much people (Acts 11:25-26).

Three Evangelistic Journeys — He made three evangelistic tours that covered Asia Minor, Macedonia, and Greece. It took about nine years with thousands of miles traveled without modern means of transportation.

THE GOSPEL PAUL PREACHED

Below are eight major facts concerning the gospel Paul preached and finally gave his life for.

1. Revealed from Heaven — "But I certify you, brethren, that the gospel which was preached of me is not after man. For I

neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11-12).

2. Inspired by the Holy Spirit — "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:11-13). The gospel is verbally or fully inspired. The Holy Spirit chose even the words by which the truth of the gospel is revealed. Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (1 Tim. 3:16-17).

3. Most Important Message in the World — Its importance can be seen in many ways. For instance:

(1) It is God's power to salvation — "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

(2) We are saved by this gospel — "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 15:1-2).

(3) The Lord will take vengeance on all who do not obey it — "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing. For theythemselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God" (1 Thess. 1:8-9).

(4) By this gospel we are called — "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:14).

(5) We are begotten by the gospel — "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15).

4. Contains Facts To Be Believed — "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4). These facts are plainly set forth: (1) The Death of Christ, (2) His Burial and (3) His Resurrection. These gospel facts must be believed if one is to be saved.

5. Contains Commands To Be Obeyed — Those who believe the facts are to obey these commands:

Repent - "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30). **Confess Faith In Christ -** "That if thou confess with thy mouth the Lord Jesus and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

Be Baptized For Remission Of Sins - "Then Peter said unto them, 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).

6. Contains Promises To Be Received — There are three great promises to those who obey the gospel:

Remission of Sins - "Then Peter said unto them, 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).

Gift of the Holy Spirit- "Then Peter said unto them, 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" (Acts 2:38).

Promise of Eternal Life - "And this is the promise that he hath promised us, even eternal life" (1 John 2:25).

7. The Gospel Paul Preached Is The Final Message From God To Man —

None Other Promised or Prophesied - The New Testament is silent as to any later revelation.

Our Standard of Judgment - "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16).

No Other Gospel To Be Preached - "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-9).

8. Responsibility Of Those Who Obey The Gospel:

Preach It- "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Not To Be Ashamed Of It - "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

Guard It - "O Timothy, keep that which is committed to thy trust, avoiding profane babblings, and oppositions of science falsely so called" (1 Tim. 6:20).

Defend It- "But the other of love, knowing that I am set for the defense of the gospel" (Phil. 1:17).

Live Worthy Of It - "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

Hold It Fast - "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 15:1-2).

CHARACTERISTICS OF PAUL'S PREACHING

1. He Preached For AII — The commission under which he was preaching commanded him to "go unto all the world and preach the gospel to every creature" (Mark 16:15).

2. He Preached All The Gospel — "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house" (Acts 20:20). "Wherefore I take you to record this day, that I am pure from the blood of all men" (Acts 20:26).

3. He Preached It Publicly And Privately — "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house" (Acts 20:20).

PAUL'S FOURFOLD AIM IN PREACHING

1. To Establish Faith — Paul preached the word of God because he knew that "faith comes by hearing and hearing by the word of God" (Rom. 10:17).

2. To Save Souls — Paul preached the gospel because he knew that without it men are lost. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek" (Rom. 1:16).

3. To Be Freed From The Blood Of Others — "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:26-28). Paul did not want to be guilty of failing to tell others about Christ so that they could be saved.

4. To Present Men Full-grown Spiritually — "Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus" (Col. 1:28). The word perfect in the Bible, as in this verse, refers to maturity or being full-grown.

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Paul's Purpose of Life

Philippians 3:4-14

When Paul wrote to the saints in Philippi to warn them of false teachers, he set forth his personal purpose or aims in life. They are:

1. To gain Christ.

2. To have the rightousness of God which is by faith.

3. To attain unto the resurrection of the dead.

4. To gain the prize of the high calling of God in Christ.

This article is a study of these aims or purposes of life.

PERSONAL

Have you ever really thought about life being lived to accomplish definite aims. Paul did. His aims were God-given. How different the lives of many would be if lived to accomplish an aim. How different the world would be. But more important, how many more would have the hope of heaven. As you read this, read to understand these aims. Make them your purposes in life.

TO GAIN CHRIST

"Though I might also have confidence in the flesh. if any other man thinketh that he hath wereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamim, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." —Philippians 3:4-8

Paul first set forth those things which had been of "advantage" to him. Which things he counted as loss. He did not regard the things received from his parents as having saving value. Neither ancestry, birth, nor circumcision were in his own hands, yet he could point to them as marking him for a privileged member of the chosen people. Four of these things received from his parents are as follows:

1. Cirmumcised on the eighth day - He was neither an Ishemelite, who had been circumcised at age thirteen, nor a proselyte, who had received circumcision later in life. In Paul's case, he had received it in perfection (Gen. 17:12).

2. Of the stock of Israel - If one could trust in the purity of desent, Paul could. His ancestors were all Israelites.

3. Of the tribe of Benjamin - If there were saving merit in the special distinction of being an Israelite, then Paul was entitled to it, for being a Benjamite, he was surely a most authentic Israelite.

4. A Hebrew of Hebrews - He was a son of Hebrew parents and stock. By this he marks the purity of his decent. To people who trusted in their linage, Paul proves he is a Hebrew if there ever was one.

Neither does Paul consider those things which he had attained by his own efforts as having saving value. He counted them as loss to gain Christ. He lists the following three:

1. As touching the law, a Pharisee - Paul had chosen to become a Pharisee. Of all the sects of the Jews, the Pharisees were the most scrupulous in the observance of every minute part of the law.

2. As touching zeal, persecuting the church - In his zeal for the law, as misinterpreted by the Pharisees, he had bound, imprisoned, and consented to the death of many Christians. If persecuting zeal could open the gates of heaven, Paul could walk right in.

3. As touching the righteousness which is in the law, blameless - So strict had Paul's obedience been to the legal requirements of the law, he was reckoned to be blameless. His outward conduct had been such that none of his fellows surpassed or even equaled him in its strict observance.

All the profit and honor gained as a result of good parentage and personal attainment, he counted as loss. These things were not the basis upon which to build hope of eternal llife. Paul's aim was not these things. His aim was to gain Christ. Why gain Christ? The Bible says that all spiritual blessings are in Christ (Eph. 1:3). See the chart. (Notice the spiritual blessings in Christ and how to enter Christ.)

RIGHTEOUSNESS OF GOD

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." -Philippians 3:9

There are three sources of righteousness: (1) of man, (2) of the law, and (3) of God by faith.

Righteousness of Man

"And in the process of time it came to pass, that Cain brought of the gruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." - Genesis 4:3-5

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." - Hebrews 114

'So then faith cometh by hearing, and hearing by the word of God.'' - Romans 10:17

Abel offered by faith — by the word of God. Cain's offering was not according to God's command. He sought his own way. He wrought his own righteousness — the righteousness of man. As a result, his sacrifice was rejected. Anyone today who seeks his own will rather than the will of God is seeking his own righteousness.

All are to be righteous. However, the Bible teaches that all who seek it by their own will are rejected. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost"(Titus 3:5). "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 unto the righteousness of God" (Romans 10:1-3). Paul knowing this did not want his own righteousness.

Righteousness of the Law

There is a righteousness of the law. The law referred to is the law of moses as contained in the Old Testament. When one uses the law as the authority for his religious practices, he is justified by the law. For example, some today use instrumental music in worship and appeal to 2 Chronicles 29:25 as authority for doing so. They are seeking the righteousness of the law.

The Bible teaches, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). "Knowing that a man is not justified by the works of the law" (Gal. 2:16). Thus, Paul did not aim to have the righteousness of the law.

Righteousness of God

The righteousness of God is revealed in the gospel — the New Testament (see Rom. 1:16-17). Paul said of the Jews that they had not submitted themselves to the righteousness of God (Rom. 10:3). That is, they had not obeyed those things commanded of

God in the New Testament for the forgiveness of sins and faithful living. The **righteousness of God** is being right before God based upon submitting to God's way of being right. This was what Paul did in his conversion. He believed, repented, and was baptized. These commands were not of his own will, nor of the law, but of God. Paul aimed to be righteous, but only in God's way.

RESURRECTION OF THE DEAD

"That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." -Phil. 3:10-11

The doctrine of Christ is one. It is so interrelated that it cannot be separated. As an example, Paul set forth his aim of having the righteousness of God, which is by faith. Growing out of his being righteous are four results:

- 1. To know Christ.
- 2. To know the power of his resurrection
- 3. To know the fellowship of his suffering.
- 4. To become conformed unto his death.

These are all necessary in order to obtain his aim — the resurrection of the dead.

His aim was not that he might be simply raised from the dead. The Bible teaches that all, good and bad, will be raised. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). Paul's great aim was to be among the good that will be raised to eternal life.

PRIZE OF THE HIGH CALLING

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."-Phil. 3:12-14

As a child of God, Paul aimed for the prize of the high calling of God — the crown of life. To gain this goal, he recognized two requirements:

1. To forget those things which are behind.

2. To press on toward the prize.

The past must be forgotten if one would gain the crown of life. The mistakes of the past must not be allowed to hinder the Christian in his work for Christ. Paul certainly did not allow his past mistake in persecuting the church to hinder his work. Neither can we rest on past accomplishments. Paul had made three preaching tours, has established many churches, and had suffered many things for Christ. Yet he said he was "forgetting the things which are behind."

There must be a stretching forward, a pressing on, if the crown is to be won. The idea of stretching forward pictures a runner straining every nerve and muscle, as he keeps on running with all his might. If the prize is gained, it will be because a complete effort was made. A runner in a race, to win the prize, must put out of his mind the things behind, and with his eyes fixed on the goal, advance steadily toward it. Like the runner, Paul in his race for the crown refused to be hindered by the mistakes or attainments of the past, but kept his eyes firmly fixed on the goal and pressed on to the obtaining of it.

CONCLUSION

Remember there are two spiritual leaders — Christ and Satan. There are three means of righteousness — of man, of the law, and of God by faith. There are two resurrections — good and bad. There are two destinies of life — eternal life or eternal damnation. To which do your purposes of life lead?



Paul's Four Accomplishments

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give unto me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-8). As Paul's life was about to end, he spoke of what had been accomplished. He revealed four things:

- 1. Fought a Good Fight.
- 2. Finished the Course.
- 3. Kept the Faith.
- 4. Gained the Crown of Righteousness.

By this study, three things should be accomplished: (1) An understanding of each of these statements. (2) A recognition of what is required in sacrifice and labor to accomplish these things. (3) A firm desire to accomplish the same things.

"FOUGHT A GOOD FIGHT"

This statement suggests a war. Paul had admonished Timothy to "war the good warfare" (1 Timothy 6:12). This war is not a carnal war but a spiritual one. It is a fight against the devil, sin, and false teachings. "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:4-5). "Put on the whole armour of God, that ye may be able to stand aginst the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:11-12).

For a soldier of the cross to successfully engage in the fight, he must be properly equipped. Paul said: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and sword of the Spirit, which is the word of God: praying always with all prayer 1. Truth - By it he is made free (John 8:32).

2. Righteousness - Not of men or the law of Moses, but of faith in Christ Jesus (Philippians 3:9).

3. Peace - Which passeth all understanding (Philippians 4:4-7).

4. Faith - That God is, and that Jesus is the Christ, the son of God, based on the testimony of the Bible (Romans 10:17).

5. Salvation - Forgiveness of past sins (Acts 2:38).

6. Word of God - The Bible (2 Timothy 3:16; Matthew 4:3-4).

7. **Prayer** - An armor for the Christian, but no parallel in the Roman soldier (James 5:16).

No one can fight the good fight and win without this armor. Put it on!

The type of warfare Paul fought was both defensive and offensive. He defended the faith against false doctrines (Philippians 1:17). He took the offense to carry the gospel to those who needed it, teaching both publicly and privately (Acts 20:20).

Paul was a good soldier. He urged Timothy to be a good soldier (2 Timothy 2:3). In order for one to be a good soldier, he must be:

1. Well Disciplined — He learns to be obedient in all things. He takes orders well and obeys them completely. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:8-9).

2. Willing To Sacrifice — Paul urged Timothy to suffer hardships as a good soldier. Remember from the last study how many things Paul suffered for the cause of Christ (2 Corinthians 11:23-28).

3. Steadfast — Paul told the Ephesian Christians that after they had done all to stand — to stand therefore (Ephesians 6:13-14). He said to the Corinthians: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord" (1 Corinthians 15:58). He also said, "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Corinthians 16:13).

4. Faithful Unto Death — A good soldier does not desert. Jesus said, "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10b).

"FINISHED THE COURSE"

Paul finished. An accomplishment — for so many make a great start but quit before they reach the finish line. During Paul's day, the Greeks engaged in running races. A day would be appointed, the race course would plainly be marked for the contestants, each would lay aside anything that would hinder his running, judges would be appointed to award prizes to the winners, and usually a great crowd gathered to watch the race.

Paul likens the Christian life to such a race in three passages of scripture:

1. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it unto subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:24-27). Here we learn that self-control is necessary if we expect to finish the course.

2. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (2 Timothy 2:5). One may run faster than all the others, but if he does not abide by the rules of the race, he will be disqualified and lose though he was the fastest.

3. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Hebrews 12:1). The Greeks would train for the race wearing weighted shoes. At the race, they laid them aside so they could run faster. So also, the Christian is to lay aside any hindrance to his progress in the gospel. He also is to run with patience. That is, keeping on keeping on—finish the course.

From these three passages, there are four things to keep in mind:

1. Each must exercise self-control.

2. Each must contend according to the rules — the law of Jesus Christ, the New Testament.

3. Each must lay aside anything that would hinder his running — living the Christian life.

4. Each must finish the course - run with patience.

"KEPT THE FAITH"

Words sometime have many meanings. For example, the word bank. It may mean a place where money is kept, or it may refer to a place at the edge of a body of water, or it may refer to a "bank of clouds," etc. The word faith is like this. It may refer to the mental art of believing a fact based on testimony; such as, believing Jesus to be the Christ, the son of God, based on the testimony of the apostles. Or it may refer to the fidelity of one to Jesus—that is, his faithfulness. Or again, it sometime refers to the things believed or the gospel in this case.

Jude said, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delievered unto the saints" (verse 3). This passage reveals three facts:

1. The passage asserts that there is an organized body of truth called the faith. It is this body of truth that Paul kept himself faithful to.

2. The passage also reveals that the faith is complete. It was "once delivered"—not twice or three times. We look for no other or later day revelations from God. The faith Paul kept is the complete revelation of God's will to man. Paul said, "Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:7-9).

3. The passage informs us that the faith is the authority of God to men. It was delivered. Men did not decide upon it; heaven decreed it. No wonder Paul kept it. Paul said, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21). He also said it was God's power to save (Romans 1:16).

"GAINED THE CROWN OF RIGHTEOUSNESS"

In Revelation 2:10, the Lord promises to the faithful the crown of life. "And this is the promise that he hath promised us, even eternal life" (1 John 2:25). "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Timothy 6:12). Thus because Paul had fought the good fight, finished the course, and kept the faith, he had the assurance of a crown, not of olive leaves, but of righteousness.

Remember that this crown was not promised to Paul only, but to all who have loved the Lord's appearing. You, too, may receive the crown if, like Paul, you fight the good fight, finish the course and keep the faith.

Imitators Of Paul

"Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17). In the four previous articles are many things in Paul's life to be imitated. To be saved, Paul believed in Jesus as the Christ, the son of God; repented of his sins; and was baptized for the remission of sins. We are to follow this pattern. We must also believe, repent, and be baptized to have remission of sins.

Paul's purpose of life is also to be followed. He aimed to gain Christ, to have the righteousness of God which is by faith, to attain unto the resurrection of the dead, and to receive the prize of the high calling of God which is in Christ Jesus. No one today can have a greater purpose in life than this. All who hope in Christ Jesus should make these aims their own to accomplish while here on earth.

Paul's great work as an evangelist is worthy of imitation. Wouldn't it be a great thing if each one had the zeal Paul had, preached the exact same gospel Paul preached with the same fullness and power, defended it as Paul did, and would endure all hardships to further the gospel as Paul did.

When our life on earth draws to a close, wouldn't it be fine to say, as Paul did, I fought a good fight, I finished the course, I kept the faith. Then to look forward to the crown of life as Paul did.

This article is a further study in the life of Paul. We will study four things that should be imitated. We should, like Paul:

- 1. Have A Perfect Faith.
- 2. Seek The Things That Are Above.
- 3. Love Not The World.
- 4. Persuade Men.

HAVE A PERFECT FAITH

The Bible tells of several degrees of faith. It reveals a:

1. **Dead Faith** - "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

2. Little Faith - "And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm" (Matt. 8:25-26).

3. **Great Faith**-"When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel" (Matt. 8:10).

4. Perfect Faith - "Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect" (James 2:21-22).

The New Testament offers many illustrations of Paul's faith. One is recorded in the book of Acts, chapter 27, verses 14-25. Paul had been in prison for over two years. During that time, to save his life, he appealed to Caesar for trial. He is now on board ship being sent to Rome to appear before Caesar.

"But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, struck sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ve should have hearkened unto men, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul: thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me" (Actsa 27:14-25).

Let's look at the facts. Here Paul and the others in the ship were caught in a terrible storm. For two weeks they did not see the sun by day or any stars at night. They were being driven by the storm so that they did not know where they were in the sea. Fear so overtook them that none ate food. Yet in the midst of this, Paul believed all would be saved simply because God said so.

Do you believe God? Do you believe it will be just as God has said?

SEEK THE THINGS THAT ARE ABOVE

Paul taught the Colossians: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1-2). Then he names a number of

things to be put off. In order to accomplish his admonition of seeking the things above, he says: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one anoother in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:12-17).

Below are listed a few of those things that Paul says we are to strive to possess as a part of our character:

1. Mercy - To be compassionate, to manifest pity toward ills of others.

2. Kindness - A disposition not to inflict pain-physical or mental.

3. Humble - Not to be proud or haughty, but lowly; to be poor in spirit.

4. Meek - One who is firm in conviction, but with kindness and humility.

5. Longsuffering - To be patient with, to forebare.

6. Forgiving - To remit, to cancel punishment due to sinful conduct.

7. Charity - Love (Read 1 Cor. 13:4-7).

8. Peace of God - In fellowship with God by walking in the light (1 John 1:9).

9. Thankful - To express greatfulness.

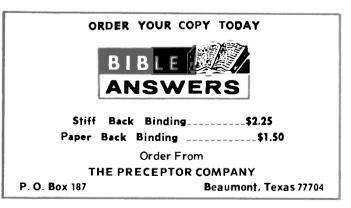
10. Let Word Of God Dwell In You - Study, understand and be directed by God's word in thought and action.

LOVE NOT THE WORLD

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The word crucified refers to putting to death. Thus Paul put to death, as far as he was concerned, worldliness.

John tells us worldliness can be classed under three headings:

- 1. Lust Of The Flesh.
- 2. Lust Of The Eyes.
- 3. Pride Of Life.



"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, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

PERSUADE MEN

Paul said of himself, "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11a). To help us imitate Paul, suppose we look at this passage from three directions.

1. We persuade MEN — Paul was not trying to persuade God to be willing to save men. Nor was he trying to persuade the Holy Spirit to convict men of sin. Paul knew God and the Holy Spirit were already willing (2 Pet. 3:9; John 16:7-9). Paul's aim was to persuade men to subject themselves to God's way—Jesus Christ (John 14:6).

2. We PERSUADE men — Paul was not forcing men to submit. He was persuading — attempting to induce them to believe and voluntarily obey. To persuade is to present the evidence and urge submission to it. For example:

(1) To persuade an unbeliever to become a believer, Paul preached the word of God (Acts 16:22), for "faith cometh by hearing and hearing by the word of God" (Rom. 10:17).

(2) To persuade an unrepentant one to repent, Paul asked, "Know ye not that the goodness of God leadeth thee to repentance" (Rom. 2:4), and pointed out that "godly sorrow worketh repentance" (2 Cor. 7:10). (3) To persuade one to confess Christ, Paul teaches that "confession is unto salvation" (Rom. 10:9-10).

(4) To persuade one to be baptized. Paul referred to his own obedience when he was baptized to wash away his sins (Acts 22:16).

(5) To persuade the obedient to lifelong faithful service, Paul said, "Therefore my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:0).

Paul's efforts were to persuade men. Agrippa said, after Paul had preached to him, "Almost thou persuadest me to be a Christian" (Acts 26:28). Paul continued to persuade by saying, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds" (Acts 26:29).

3. Why? — Knowing The Terror Of The Lord — Paul said we know something, therefore, we persuade men. We know the terror of the Lord. Paul knew that: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9). "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. 11:22). knowing this, Paul persuaded men. Now that we know it, we should imitate Paul and also seek to persuade men. End

	FLORI	DA COLLEGE — LECTURE January 24-27, 1972	ESCHEDULE	
	C	eneral Theme: The Meaningf	ul Christ	
		eneral meme: me <i>m</i> eaningr	ui Chrisi	
	Monday	Tuesday	Wednesday	Thursday
9:00 - 9:45 Chapel		Current Youth Movements: EdHarrell	Continued	Continued
9:55 - 10:40	The Holy Spirit:	Controversy Through History of Restoration: Chas. Caldwell, III	Miracles and Tongues Movement: Hiram Hutto	The Indwelling Of the Spirit: Robert Turner
10:50 - 11:35	The Question of Fellowship:	Harry Pickup, Jr.	Continued	Continued
11:45 - 12:30	World Evangelism:	Africa: Gene Tope David Ogunsola	Australia: Robert Turner Honduras: Dan Coker	Hawaii: Ben Shropshire Philippines: Connie Adams
	N	0	0	N
2:30 - 3:30		Teaching: Materials and Methods: Ferrell Jenkins	Continued	Basketball game
7:30 - 8:30	The Coming Christ: Homer Hailey	The Suffering Servant: James P. Miller		Closing Address: James R. Cope
8:30 - 9:30	The Merciful Master: Rufus Clifford	The Living Word: Marshall Patton	The Princely Priest: J. T. Smith	Musical Program, Florida College Chorus

PREACHER'S WORKSHOP (Continued from page three) unwillingness to discuss in a dignified and restrained atmosphere scriptural principles governing matters which divide us. (2) Let us come to know the men personally who differ from us concerning these matters and permit them to know us that we might not entertain wrong concepts of one another's basic attitudes and sincerity. (3) Let us accept the opportunities which this meeting affords to disseminate what we conceive to be saving truth on the issues which divide us. In my judgement, there should be at least one hundred conservative preachers present. There were about thirty last January. I plan to go.

As I understand it, brethren Edwin Harrell and Gene Frost from among conservative churches will deliver major speeches. Brother Harrell's speech will have to do with the "social gospel" movement and Brother Frost's with the "marriage" question. Let us give these men our encouragement and the truth they shall represent our endorsement by being present. End

Peters is concerned about "sponsoring churches" planning programs of work beyond their own power to finance by themselves and then flooding the brotherhood with pleas for help. He is not opposed to the idea of "cooperation in various efforts that demand more than one congregation can handle alone - that's not under discussion here." But he writes, "The thing I am concerned about is this: Just because a group of God's people want to do certain things they can't afford this does not give them the right to think, 'We'll just send a thousand letters asking for a given amount of money, and thereby we can do what we plan to do.' Why not sit down and count the cost before the work is begun? Then if you can afford it, do it: if not, let it go! Who said that a little congregation just had to have a new building, and many other things that would be desirable if they could afford them? Who said the thing we are to do is to undertake something that is too big for us and then flood the brotherhood with letters of appeal?"

"We have entirely too many brotherhood projects ready to use every dime contributed into the treasuries of the individual congregations. May I suggest: Do your own thing. The Lord doesn't expect you to do more than you can do; not only so, he does not expect you to do anything before counting the cost and seeing if you have sufficient to finish it."

Maybe more of our "liberal brethren" are seeing and will see the Lord's way is the right way after all.

It is regrettable brother Peters does not go to the heart of the matter and show his brethren the sponsoring church arrangement is entirely without scriptural foundation; and, therefore is wrong because of a lack of Biblical authority. End

FUTILITY OF EXISTENCE (Continued from page 7)

To cultivate a lessened regard for the Divine Will, and esteem as inconsequential even the slightest defections therefrom is to act the part of a fool. To hazard the interminable consequences of our actions by a presumptuous attitude toward the revealed Will of Christ is the capital rasheness of which one is capable.

When we survey the state of social unrest, of religious ferment and political upheaval, we are made to ask why are conditions so. Possibly the answer is found for all the frustration evidenced by the general absence of God from the thoughts, interests and

plans of our society. Without God as the center of life's aims, desires and efforts we are at sea without chart or compass, and in a ship without a rudder. It is an experience of aimless drifting, caught up in the cross currents of conflicting forces. in which the eventual outcome will be destruction for those who shall follow by the rule of the fool who says there is no god. If one is a fool who says in his heart there is no God, it follows that anyone who lives as though there is no God is equally a fool. The latter but responds actively to the thought the first has subscribed to and holds in his heart. Simply stated, the existence of man without the accompanying truth of the existence of the Supreme Creator and Governor renders inexplicable this existence. The consciousness born of this inescapable truth is doubtless the root of all the frustration so evident in the present time; man has drawn his thoughts within the small perimeter of time and space, and such narrow limits provide no solution for his existence.

The much talked about revolution of the youth today seemingly springs from a disillusionment with their elders, whose lives largely reflect an interest only in the present, as indicated by their conduct. Their rebellion against what they style as organized or institutionalized religion arises from its barrenness in satisfying the deepest longings and needs of the inner man. They are appraising religion by its external manifestations, and rejecting it. Unwisely they are seeking satisfaction in an exploration of feelings and resultant emotional experiences, rather than going back to the fountain of truth—the scriptures.

All human knowledge, that is of human origin, is transitory. When we reflect on the eternal and indestructible nature of Divine Truth, we can repose complete confidence in its teaching. When we recognize the ephemeral character of human wisdom, and the conflicting emotions which at different times and under varying influences control us, we must utterly distrust their worthiness.

To the imperishable Word of God we are driven as affording the only basis of assurance we can have, either as respecting our origin or destiny. Affording this, it becomes exclusively the sole source of light to guide us through the days of our life here, and secure for us a purposeful and rewarding hereafter. End

THE SPIRIT SPEAKETH (Continued from page eight) Bibles (God's Word, objective truth) for my feeling (subjective experience, existentialism adapted to form of faith, a way which "seems" to be right)."

WHAT THE SPIRIT SPEAKETH EXPRESSLY: Jn. 16:13; Mark 15-20; 1 Cor. 13:8-10; Jas. 1:25; Heb. 2:3-4; Jude 3.

9. Some women claim the Spirit has empowered them miraculously and inspired them to preach, prophesy, pray, or sing. WHAT THE SPIRIT SPEAKETH EXPRESSLY on the subject of inspired women: 1 Cor 14:34, 11:1-4 (So-called inspired women today violate these plain statements.).

As has often been observed by gospel preachers, it is not so much what the Bible says that divides religious people, but what the Bible does not say. Those who would be disciples of the Lord today can unite upon more and more truth by following what "THE SPIRIT SPEAKETH EXPRESSLY." Thus shall we speak "as the oracles of God" (1 Pet. 4:11).

HISTORY OF LOCAL CONGREGATIONS

GARDEN GROVE, CALIFORNIA

TOMPKINSVILLE, KENTUCKY Grandview church of Christ



The church at 13211 Fairview St., Garden Grove, met for the first time on November 16, 1955, a Wednesday night, with 59 present. Floyd Thompson, who had preached at Birch & Mc-Fadden in Santa Ana for nearly 21 years, went with this new work. We met for 18 months in the chapel of a local mortuary, while locating and building the first unit of our present building.

85 members signed the register on November 20, 1955, with 100 present that day. Three men, M. L. Stockton, H. S. Coffman, and Elmer Rhoton, were selected to serve as elders.

May 19, 1957, we met for the first time in the first unit of our new building, at its present location. 208 were present for that first service.

With a mind to expand our facilities, we gave generously, and saved toward the erection of our auditorium. We met in this new auditorium first on January 21, 1962. The seating capacity is 400. This building also includes a study, and some class rooms.

Later, the old classroom building was converted into more classroom spack, and restroom facilities. We have some 250 members at present, with an average morning attendance of over 300, in 1970.

In 1969, 14 years after our beginning, we were entirely free of debt, and are helping to support several preachers in difficult fields. Floyd Thompson continues to serve as evangelist, and others of the congregation are capable of filling while he is away in meetings. Presently, the church is served by four fine elders, H. S. Coffman, Elmer Rhoton, Donald Bass, and David Crews, with 10 deacons to help in every work they can.



The Grandview church of Christ had its beginning in 1962 due to a division with the uptown congregation over the benevolent and institutional questions. At the time of the separation brother Ross O. Spears was associated with the Uptown Church of Christ engaged by them as their local preacher; however, when this division took place brother Spears took his stand with the Grandview church. It was not until a year later that the work took on the name Grandview. The first meeting of the newly established congregation took place in one of the member's basement and the next week arrangements were made to meet in the local school building. About one year later work had been completed upon the new church building and it was designated as the Grandview church of Christ, being located in the Grandview section of town. Brother Spears labored with this congregation until they had completed the building program and was then succeeded by brother Donald Townsley who moved from Louisville, Ky. to labor with this congregation. In 1969 brother Tonsley accepted the position of evangelist with the newly formed Underwood Heights congregation in his home town of Florence, Alabama, and was followed in this work by brother Jerry Hale of Sheblyville, Tennessee. In August of 1971 brother Hale terminated his work with the Grandview church and was followed by the present preacher, brother Richard W. Terry who moved from Haleyville, Ala. to assume the responsibilities of local preacher. The church is presently publishing a bulletin called "Gospel Rays" if anyone is interested in receiving it please write brother Terry at P. O. Box 162, Tompkinsville, Ky. 42167.

The Grider-Toddy Debate was conducted at Grandview.

PREACHERS WORKSHOP — Abilene Christian — January 10 - 12, 1972
MONDAY — Divorce and Remarriage · Pat Harrell, Reaction · Gene Frost, Roy Lanier, Sr. — The Place of Ministerial Counseling · Carl Mitchell, Reaction · Paul Faulkner, John Scott — The Nature and Meaning of Inspiration · Harold Hazelip, Reaction · Gary Freeman, Neil Lightfoot
TUESDAY — The Nature and Value of Worship - Bob Douglas, Reaction - Perry Cotham, LeMoine Lewis — The Work of the Holy Spirit - Buster Dobbs, Reaction - Garth Black, Jimmy Jividen — Values and Dangers in Ministerial Education - John McRay, Reaction - Richard Rogers, Maxie Boren — Objectivity in Morals - Prentice Meador, Jr., Reaction - Thomas Olbricht, J. P. Sanders — Tradition and the Church of Christ - Hybert Locke, Reaction - Ed Harrell, Dan Anders
WEDNESDAY — Theistic Evolution - Tom Gaumer, Reaction - Furman Kearley, Clark Stevens — Law and Grace - Alonzo Welch, Reaction - Louis Garrett, Robert Oglesby

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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. Wed. Evening 7:30 P.M.	Phone: 252-8917 or 776-6416 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. Westhouse and Lee Streets (5 Blocks west of Hwy 35)	DALLAS, TEXAS Forest Lane Church of Christ 8350 Forest Lane Bible Study
Phone: 965-6646 Evangelist: Frank Thompson-962-0532 MIAMI, FLORIDA Miami Shores Church of Christ 10275 N E. 2nd Avenue Bible Study	Wed. Bible Study	Bryan Vinson, Jr., Preacher FORTH WORTH, TEXAS West Side Church of Christ 6110 White Settlement Road Bible Study
Leman Riley, Preacher Phone: Off. 758-3036; Res. 758-9845 PASCAGOULA, MISSISSIPPI Church of Christ Chico Road & Scovel Road Bible Study	R. L. (Bob) Craig, preacher Phone 442-0259 or 442-7714 AUSTIN, TEXAS Church of Christ 507 Wonsley Drive Bible Classes	HARKER HEIGHTS, TEXAS Church of Christ Forest Hills (Fort Hood Area) Bible Study 10:00 A.N Morning Worship 10:50 A.N Evening Worship 6:00 P.N Wed. Bible Study 7:30 P.N One mi. south of Hwy. 190-Amy Lr
Ved. Bible Study7:00 P.M. Evangelist: Ronald V. Lehde Phones: 762-9692; 762-2030 OMAHA, NEBRASKA Church of Christ 1215 North 90th St.	Wed. Bible Study7:30 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.	HOUSTON, TEXAS Norhill Church of Christ Cottage at Regan (Near Downtown) Bible Study
Bible Study 10:00 A.M. Aorning Worship 11:00 A.M. Evening Worship 7:00 P.M. Ved. Bible Study 7:30 P.M. Phone: 393-1480; 291-6958 or 341-8240	Bible Classes	861-7235 or 864-3855 KERRVILLE, TEXAS Junction Hwy, Church of Christ Halfway between Kerrville & Ingram Bible Classes
AKRON, OHIO Church of Christ 640 Thayer Street (Two blocks east of intersection of routes 5, 8, and 18)	James W. Adams, Evangelist Phones: 713-422-7928; Off. 422-5926 BEAUMONT, TEXAS Church of Christ 720 Major Drive	Evening Worship
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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. Wed. 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	SAN ANTONIO, TEXAS Pecan Valley Church of Christ 268 Utopia Road (Take Pecan Valley exit off I-H 37 Southeast) Bible Study	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 Hayse Reneau & Kenneth Osborne, Phones: 322-1650; 322-8309; 767-3466
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The Directory Page Is:

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BENDING EVERY ENERGY (Continued from page nine)

the reasons why some fail in living for Christ: "....the main cause of failure in the Christian life....is simply that we do not sufficiently desire to be a Christian. It is the experience of life that, if a man desires a thing sufficiently, he will get it. If he is prepared to bend every energy, to sacrifice everything, to toil with sufficient intensity, to wait with sufficient patience, he will succeed in getting that on which he has set his heart. The great barrier to our becoming fully Christian is our failure to desire it enough, our deep-rooted unwillingness to pay the price of it, our fundamental desire not to upset life, but to keep it as it is." (Wm. Barclay, "The Beatitudes and the Lord's Prayer for Everyman,"p.52.) Bending every energy....sacrificing....waiting with patience....toiling with intensity....that is what it is all about. We must, collectively and individually, bend every energy to evangelize our world. As Edward Fudge wrote: "Judgment is coming, if the Word of God is true. Most people in the world don't know it and, consequently, are not prepared for it. We do know it. God expects us to tell the rest. This is the mission of the church—it's as simple as that.

"There is no merit in 'keeping house' for the Lord. Jesus once told of a man who tried that. He ended with seven devils in residence. The man had not learned the lesson that spiritual nature also abhors a vacuum. Stewards are either faithful or unfaithful. There is no middle ground.

"Let us go forward in love for God and lost souls. Let our work prove our faith! It is time to act, if we are to act at all. May God give His people faith to step out, hope to trust Him, love to season their efforts, courage not to give up, and the kind of sincerity to be doers of the word and not hearers only. Satan is counting on us to do none of these. Will we please him or the Lord Jesus Christ?" (Edward Fudge, "Christianity Without Ulcers," C.E.I., Athens, Als., p. 78.)

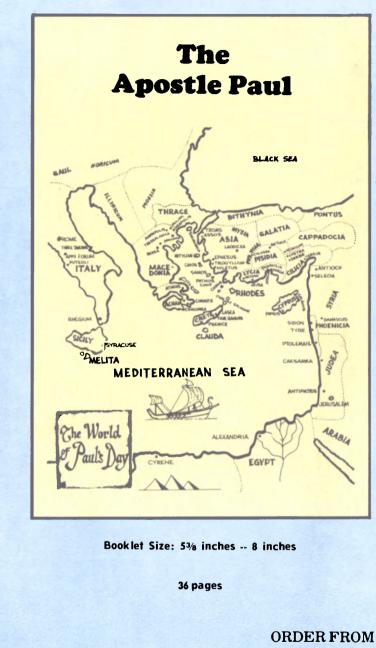
May we all strive—agonize—study to have the knowledge of God in our heads, and the love of God in our hearts; and let us bend every energy to have the hand of God write our names in the Lamb's book of life.

Eternity is getting closer with every breath you take.

DOWN WITH (Continued from page nine)

pressed with such (regardless of how fancy be the phrases and trimmings) there's only one way you're going to get serious audience and that's to cease your parasitic grumblings and show in some kind of understandable and decent fashion the way things should go. In the mean time your ten dollar tie blurs our vision.

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The Preceptor



What shall we say then? Shall we continue in sin, that grace may abound?

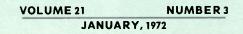
2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

--- Romans 6:1-4





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Next Month A Study of Adventism

College Station, Texas

This is for two one-year subscriptions of **The Preceptor**. Send them to the addresses below.

It has been a pleasure to read the copy of **The Preceptor** which was sent with my last order of books. Thank you!

-Chester St. Clair III

Letters

Editor - Thank you, both for the favorable comments as well as for the subscriptions to The Preceptor Magazine!

-0-

Wichita Falls, Texas

I received the first magazine from the Preceptor today and I must say that I am very glad that I subscribed. As this is my first issue to receive I cannot truthfully comment on whether your change of features is an improvement or not but I certainly did enjoy reading it. I for one like the new set-up.

I did notice in reading the bulletin however, that the ad for the Floral Heights congregation in Wichita Falls has not been corrected. Don Willis has moved to the Vivian Road congregation in June and Hayse Reneau has moved here. The congregation here had also begun a program to help young men planning to preach while at the same time letting them finish their schooling at Midwestern University. This a trial program but it seems to be working out rather well, at least from my point of view.

—Ken Osborne

Editor - We do not publish The Preceptor Magazine just to be complimented, but we do appreciate it when readers take the time and trouble to thus encourage us.

Kirkland, Washington

We received the following request for a home Bible study. I do not know anyone in Dallas nor do I have the address of any church there. Thus may I impose upon you to see that someone in Dallas attempts to call upon this person.

I trust that all is well with you. Surely enjoyed visiting with you this summer. The work here continues to be a wonderful experience. Thank you for your assistance.

-Jim Puterbaugh

Editor - We presume the above request came from the "talk" radio program aired by the Kirkland, Southwest and, possibly, a third church in the Seattle area. They put on a fine program and have a surprisingly large listening audience. Jim Puterbaugh, Lowell Williams, Barney Cargile, E. L. Flannery, etc., are doing some of the finest gospel work we know of, in that part of the nation.

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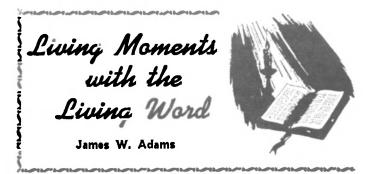
Marshall, Texas

I am sending along the inclosed for your consideration, and the plea to publish it if you can find space to do so. The subject is so critical as to jeopardize all that we hold dear in this country. Yet so little has been said among brethren, and most of what has been said in secular publications has been so slanted that I'm afraid most people today have no clear concept of the situation. Generally, those who opposed the "praver amendment" have been characterized "against as praver"-which is of course, but effective nonsense, propaganda.

I am sending a duplicate copy of this to each of the other major brotherhood papers because of its importance and the virtual absence of other comment.

—Wallace H. Little

Editor - Wallace Little calls attention to some very serious implications in the matter to which he refers. For more details see his article, "Twenty-Eight Against The Establishment" on page 9 of this issue.



Receiving The Word of God

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word



of God, which effectually worketh also in you that believe." (1 Thess. 2:13.)

In the November issue of The Preceptor, an article was presented in this department on the subject, "The Word of God." In this article, it was established that true religion cannot be separated from revelation, that such religion is a matter of revelation from God. It was also established that this revelation exists in a

collection of sacred writings called "Scripture," and that these writings are also called "the word of God." It was further established that these "sacred writings," being "inspired of God" through the agency of the Holy Spirit, are authoritative in reference to religious faith and practice.

In the Scripture text at the beginning of this article, Paul exhorts the Thessalonians relative to faithfulness to the word of God which he had preached to them and reminds them that when he thus delivered the word of God to them, they received it "not as the word of men" but as "the word of God." This suggests the topic for consideration in this article.

What exactly is involved in receiving Scripture as the word of God? To my mind, it involves three distinct tenets of faith: (1) Faith in its Divinity; (2) faith in its sufficiency; and (3) faith in its authority. Since, in ourframeof reference, Scripture and the Bible are one, this discussion involves an acceptance of the Bible as "the word of God." It, therefore, involves faith in the Divinity, sufficiency, and authority of the Bible in the realm of religion—man's relationship to God.

Let us deal first with faith in the Divinity of the Bible. For the Bible to be Divine—the word of God, it would have to be Godinspired. Paul assures us that it is not "the word of men." He affirmed to Timothy that "all scripture is given by inspiration of God." (2 Tim. 3:16.) The word, inspiration, is from an original Greek term, theopneustor, meaning, "God-breathed" (Interlinear Greek-English New Testament, Nestle-Marshall, p. 841).

There are many ideas in current religious thought as to what "inspiration" involves. Many contend that the Bible itself

projects no "theory of inspiration." By this, they mean that the Bible does not tell us how it was God-breathed, nor to what extent we are to regard its contents as having been so delivered. While, I do not contend that the Bible reveals a "theory of inspiration," I do affirm that it tells how it was God-breathed and to what extent.

Current Views of Inspiration

While there are a multitude of theories relative to this subject, most of them, certainly those pertinent to our purposes, fall into four general categories. First, there is what may be called, **Natural Inspiration**. By this is meant a divine spark expressed in human genius; for example, Homer, Shakespeare, Milton, Poe, Longfellow and others. The ability and the impulse to create are regarded as being from God, but that which is produced as being the product of purely human wisdom and effort, acquired technique, information, and life's experiences. Every contribution in the fields of arts and sciences is, in this sense, regarded as being inspired. The atheist, agnostic and infidel will grant this form of inspiration to Biblical writers.

Second, there is what may be and is called, Noematical Inspiration. This is sometimes called, Thought Inspiration, and the matter in question referred to as having been "ideally inspired." The word, noema, is a Greek term meaning, "thought." By this is meant that God gave the thoughts to men and allowed them to express them in their own way and in their own words. The fact that each Biblical writer is characterized by his own peculiar style of expression is urged as proof of this concept, as well as the fact that personal experiences of the writers are often inseparably woven into that which they have written.

Third, there are those who believe in Mechanical Inspiration. They believe the Bible to have been in all its parts a matter of diction much in the same manner as Paul dictated certain of his letters to Timothy and others. This concept, if true, would mean that they were mere robots, and would have in it no place for the peculiar style and experiences of the writers.

Fourth, there are many who believe in Plenary Inspiration or Verbal Inspiration. The word, plenary, comes from the Latin term, plenus, meaning "full or complete." This means that the Bible is God-breathed in all its parts. There are many modern theologians, even some among professed churches of Christ, who believe the parts of the Bible dealing with faith and morals are inerrant but that in historical and scientific matters much of it simply conforms to the generally accepted ideas of the times in which it was written and is, therefore, in many cases, untrue. Others go further than this and mythologize all parts of the Bible not acceptable to twentieth century standards of human reason. Like Roy Bowen Ward, editor of Mission Magazine (speech at the Preacher's Workshop, Abilene, Texas, January 1971), they believe the Bible contains the truth and that it is absolute and attainable, but that not everything in the Bible is true. These views would not admit of Plenary Inspiration. The term, Verbal Inspiration, does not suggest Mechanical Inspiration, as some suppose. Inspiration can be verbal without being mechanical. It simply suggests that God not only gave men the thoughts but that he miraculously guided them in their choice of words so they might correctly and exactly express His thoughts.

See Receiving, page 27

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

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Stanley J. Lovett

In the December 21, 1971, issue of Firm Foundation is an interesting and significant exchange between Reuel Lemmons, Editor; and, Eldred Stevens, preacher for the Preston Road church, Dallas, Texas.

Among other things, the exchange implies there are some among brethren who endorse congregational support of institutions and church-cooperation of the sponsoring church type who see danger in some of the things now being done but are reluctant to say too much for fear of being branded "anti-cooperation." Stevens seems to anticipate the charge of "negativism" by writing, "The negativism and devisiveness of the anti-cooperation brethren are, in my judgement, reprehensible, but they are hardly justification for swinging to opposite extremes." Then, he continues, "Why, oh why, can't we see that all congregations discharging faithfully their own responsibilities as local churches will produce a cumulative yield many times greater than that of a single brotherhood effort into which each church tosses a subscribed pittance? If that were not true, the Lord would probably have set up his church differently." In truth, in these words he does sound much like the "antis"!

Stevens describes his reaction to the demise of Campus Evangelism as follows,

"Regarding Campus Evangelism, I must confess that the announcement of its demise brought more joy than regret. From its very inception, nothing seemed to me more obvious than its disdain for 'the establishment,' its dedication to the 're-structing' of the church, its disregard for congregational autonomy, and its determination to usher in the neo-Pentecostal, experiential, Pat Boone-Oral Roberts brand of religion. It had 'Danger!' in red letters all over the wrapper. If this sounds like beating a dead horse, please observe that his fecundity left behind a dangerous herd of colts. Furthermore, recent reports from Florida and Georgia indicate that even the old stud is far from dead! We still have the problem with us."

In replying to the charge that "nothing at all has been, or is being, done to penetrate the campuses, he writes:

"Regarding the first, it should be shouted from the housetops that many congregations working near university campuses are doing remarkable jobs of penetrating these campuses."

To a second charge of "the suggestion that nothing short of a multi-million dollar, nationally-publicized, brotherhood-wide promotion whose 'church' connections are hidden will work. These we deny," he replies, "Regarding the second, why have we so generally accepted the idea that nothing of any significance is done by churches moving merely in their congregational See Editorial, page 27



Be Not Unequally Yoked

Carefully read 2 Corinthians 6:3-18, and observe the course of life both followed and commanded by Paul and his fellow laborers (v. 3-10). In this light the prohibition to even begin to be



"unequally yoked with unbelievers" has its setting. "Unequal" is to be understood in harmony with Leviticus 19:19 where the term is translated "divers kind" and meaning what is different. This yoke, forbidden the Corinthians, is completely different from that accepted by them from God and of his grace.

This different or alien yoke is in association with unbelievers and refers to all persons

having the quality of unbelief. Deut. 22:10 forbids the yoking of the ox and ass together; the clean and the unclean yoked to the same plow. The believer has been cleansed but the unbeliever has not! Such yoke will ever be that of the unbeliever and no believer can have his neck in that yoke and retain the yoke of faith. The yoke of unbelief has broken every neck that sought to bear it.

The Corinthians trusted in the grace of God refused by unbelievers. To be yoked together with them means to be joined to them in their refusal to trust. It is faith joining hands with unbelief. While "unbelievers" mentions the extreme it is also to be understood to apply to anything short of this classification, but tenting toward it, is forbidden. Jesus rebuked the Pharisees (Matt. 5) because they understood the prohibition to kill as involving that only and anything short of murder was all right. Jesus declared that such command even forbade hating another.

Five self-answering questions are asked by the apostle. These are also questions which we must ask ourselves in the light of a prohibition that reached to us as well as those at Corinth.

(1) "What fellowship have righteousness and iniquity?" Abraham's bosom and Dives in hell cannot be joined in a union in Christ or anywhere else. The stress is on the inner quality of a thing; a partnership or sharing together of righteousness (the state of acquittal brought about by the verdict of God) and iniquity (i.e. lawlessness) pronounced so by God. Can he who is righteous at the same time be partner with what is unrighteous? They cannot abide together because they are opposites.

(2) "What communion hath light with darkness?" Righteousness and lawlessness are states or conditions growing out of powers which produce them, i.e. "light" and "darkness." God, Christ and the word of God, on the one hand working in Children of light, producing "righteousness" or rather the See, Unequally Yoked, page 27

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

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Influence of Home Life

Childhood is the most impressionable period of one's whole life. During the first five years of life lasting attitudes are formed. Even elderly people recall clearly impressions and



learning experiences of their early years. How necessary it is, then, to have at the helm parents who are faithful Christians, especially a mother who is a keeper at home (Titus 2:5).

Home Influences That Are Good

Christ like love should characterize the home of faithful Christians. Jesus said 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" (John 13:34). He defined love in these words, "As I have loved you." How has He loved? He loved in a sacrificial way, giving His very life for others. Parents will not fail in the upbringing of their children if they give of themselves to that great responsibility. They will have just begun when they conform to our Creator's laws to bring about a physical birth. Of far greater importance is their conforming to the spiritual laws from Divinity for preparation to inherit the home of the soul.

Love prepared the Way of Life. Love for truth and beauty must be instilled early in the heart of a child if he grows in awareness that "GOD IS LOVE" and that He so loved the world as to send His Son to direct our paths from earth to heaven (John 3:16).

An influence by parents must be that of tender love for each member of the family. This does not mean coddling or permissiveness but it is expressed by doing that which is for the spiritual good of the one loved.

Christ, with His matchless love for humanity, must be the center of the home. "What would Christ do in this situation?" must be the determining factor in each problem that arises.

Love is the difference in a difficult problem and an easy one. It makes the rough places smoother. Love makes the burdens lighter. Love makes each member of the family more patient and more tolerant. Love is the golden thread that holds the family together. In togetherness there is strength.

Edgar Guest wrote:

"The gladdest people living are the wholesome folks who make A circle at the fireside that no power but death can break." Even in the hour or excruciating pain on the cross Jesus expressed His love for His mother and for His beloved John in these words:

"When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He said unto His mother, "Woman, behold thy son!" Then said He to His disciple, "Behold thy mother!" And from that hour that disciple took her to his own home" (John 19:26, 27). No doubt a home characterized by love.

A most important influence in the home is the prayers that go heavenward. To begin the day, the children should hear the head of the house thank the heavenly Father for the blessings of a new day and for wisdom to meet the responsibilities of the day. Prayers should show appreciation for and invoke the blessing of divine guidance. Think on the following words of Thomas Carlyle:

"Today hath been dawning another new day. Think, wilt thou let it slip useless away? Out of eternity this day was born, Into eternity again will return. Today hath been dawning another new day. Think, wilt thou let it slip useless away?"

At last comes the close of the day which parents would do well to call it "The Children's Hour." Together, with the children, they should read The Book, sing spiritual songs and be led in prayer by the head of the house. In this period one may get sustaining grace and strength to take the trials and difficulties of the day and get comfort in the thought: "Come unto me, all ye that labour and are heavy laden and I will give you rest."

One of the most powerful influences in the home will be that of the parent's lives that exemplify the teaching of the Book. Think of the truth expressed by Tennyson: "I cannot hear what you say when what you do thunders so loudly in my ears." Mothers, in soft voices, should be able to open their mouths with wisdom and have "on her tongue the law of kindness." She should be busy doing good for her household during the day, and, her "candle goeth not out at night." She "reaches out her hand to the poor." Indeed, she lets her light so shine before men that they see her good works and glorify the Father in heaven.

Another important influence is that of discipline as authorized by Divinity. "For whom the Lord loveth He chasteneth" (Hebrews 12:6a). Often parents do not seem to realize that firmness and kindness must characterize discipline and that discipline should mean teaching. It may teach that pain or discomfort must follow disobedience. So, to avoid discipline, the child may be led to more perfect obedience. Obedience to parents is a readiness period for obedience to God for the Holy Spirit inspired this writing: "Children, obey your parents in the Lord for this is right. Honor thy father and mother; which is the first commandment with promise" (Ephesians 6:1-3).

Godly mothers have it within their power to strengthen the church by beginning early in the lives of their children to help them to enjoy the experiences of living in a home where love abounds, where prayers are frequent, where parents "shew forth the excellencies of their Lord," where discipline is a part of the family pattern, and where there is respect for and obedience to authority. In such home there is the building of characters "fit for the Master's use." End

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



In Sincerity and in Truth

In the valedictory of Joshua, in recounting all God had done through him for the children of Israel, he admonishes them as follows: "Now therefore fear the Lord, and serve him in sin-



cerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord.'' Joshua 24:14-15.

Not only does this appeal embody the imperative requirement that these people make a choice as to whom they would serve, but further as to how they should serve him. It is not competent, then, to merely select the right God to serve, but equally essential that a proper character gualify the service performed. Joshua states these two essential qualities that underlie all acceptability with God. The very fact that there are two suggests there might well be the presence of one and the absence of the other; and, too, that such emphasis may be placed on either so as to minimize or extinguish the necessity of the other. That is, one may so magnify the virtue of one to the point where its merit compensates for the lack, or deficiency, of the other. This conceivably can arise from either placing an unwarranted merit on the one, and thus feeling the other is dispensable: or , in being provoked by the consciousness of the lack of one make an effort to invest the other with a compensating sufficiency so as to render it singularly efficient.

Sincerity is internal: truth is external. One is subjective, the other is objective. Hence, they are not interchangeable, and neither can substitute for the other. The presence, therefore, of the one can never suffice for the absence of the other. Only recently I heard one explain his change in religious convictions as arising from the observation made in his extensive travels that people in other parts of the world have religious convictions different from those he had long entertained, and in reflecting on their evident sincerity, he was led to the conclusion that he and they are all partly right and partly wrong in that which is believed. His emphasis was on the point of the sincerity of these people. Evidently his reference embodied those of religions other than Christianity, either genuine or professed. In effect, what was his reasoning? Simply that the presence of sincerity negated the imperativeness of truth. This is the classic apology for religious differences; that is, when unable to resolve the

Bryan Vinson—Preacher for the Timpson, Texas church when not engaged in meeting work, P. O. Box 764, Longview, Texas. differences in doctrine, or unwilling to attempt it, recourse is taken to the way out of difficulty, which is to approve those whose teachings we believe to be false on the single assumption that their sincerity will save them. This runs counter to too many statements of scripture, such as the "clear conscience" of Saul of Tarsus, to be countenanced by those who know and respect the Word of God.

It is equivalent to investing faith with an intrinsic and sufficient virtue, wholly apart from that which is believed. Jesus taught his disciples that those persecutions to which they would be subjected would be perpetrated by those who, in so treating them, would verily believe they would be doing a service to God. The most horrible crimes chronicled by history have been religiously identified, and thus from this point of view their perpetrators were saints. The whole concept is irrational in thought and totally false in fact. While certainly sincerity is required, it does not compensate for the absence of truth in that which is performed as professed service to God.

Then, on the other hand, it is evident that recourse is taken by some to escape the demands of truth, by impeaching its validity by reason of the insincerity of some who hold it. The truth is truth regardless of who accepts it or rejects it. Truth is external to any human, and is to be embraced and come within one. It originates not with man, and hence its being the truth isn't suspended on who or how many believe it or disbelieve it. Consequently, the point of determining any position of truth is separate from the number and character of the proponents or opponents of it. Paul readily acknowledged that some preached the gospel insincerely, but such didn't lead him to reject as true what was preached! Many have sought to justify their rejection of truth on the ground "there are too many hypocrites in the church," without being candid enough to recognize and acknowledge that many out of the church may well be, and evidently are also hypocrites!

The matter of serving God in sincerity and in truth corresponds with that of worshiping Him in spirit and in truth. The two are distinguishable, service being the more comprehensive, and thus embracing the latter. In every aspect of a Christian's life God is to be served. When Paul employed the expression concerning God: "Whose I am and whom I serve," he suspends the latter on the fact of the first. He served God because he belonged to Him. But a Christian is a redeemed See In Sincerity, page 27

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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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My Father's Business

Bobby Graham

"And he said unto them, 'How is it that ye sought me? Wist ye not that I must be about my Father's business?" "So said the twelve year old Jesus in Luke 2:49 and forever sealed the



Father's will concerning the right and responsibility of His children to work. Not only are the words of Jesus applicable to older Christians, but they also set the stage for the work of younger Christians. Remember the age of Jesus at the time of the statement! Notice also the mood of necessity that the young Jesus attached to the doing of the Father's business or work—"must." The

child of God who patterns his life after that of Jesus will also feel the "must" of working the will of God. With him, work in the Master's vineyard will not be a matter of "maybe, if I have the time." He will make the time for exerting effort and rendering service in the kingdom of God. The word must in the passage will over-rule all other affairs of life. It will cause the child of God to plan and arrange the affairs of this life, as best he can, in such a way that he can always find the time to do the Lord's work and will, for these must be done while the other matters that occupy and fill our lives can usually be postponed or even cancelled if need require—but not obedience to God or work in His kingdom.

Again it is recorded of Christ in Matthew 20:28: "Even as the son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." The life of the savior was a serving life, a working life. Lest someone object that work was God's assignment to Jesus, let us not forget that the heavenly Father has committed to every child of God the same assignment, with the added reminder that he is to emulate the example of Jesus. Significant it is that Jesus—who, of all men, would have the right—did not come to earth expecting others to serve in his place. He came not to be served, but to serve. In this same vein, the apostle Paul recorded of him in Phil. 2:7 that he took upon himself the form of a servant. The appearance that he had and the impression that he made was that he had come to do the work of the Father..

Another statement that Jesus made later in his life gives us an even better insight into the thinking of Jesus concerning his work. "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). These words of Jesus were spoken at a time when the disciples thought Jesus to be hungry and when he no doubt was, but Jesus—by his words and by his own example—taught the lesson of the priority of the kingdom of God. The doing of the will of God and submitting to the will of the King must always come first. Life's temporal affairs, all of which have their place if right, can and should be delayed when

Bobby Graham — 1214 Condover Rd., Richmond, Va. 23229.

there is work to be done for the Lord. After Jesus had taught this important lesson, he turned to his disciples and urged them to be busy in the work of the Lord and not postpone it: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already unto harvest" (Jn. 4:36). He had previously taught the lesson by example and now he was making the lesson most specific: Now is the time to be busy!

The time for work is the present—right now. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (Jn. 9:4). There is no future on the earth promised to any man; the time for obeying the words of Jesus is today; the time for work in the Lord's vineyard is now. Why? There will be a time in each man's life when work will be no more. "Work, for the night is coming."

Finally, let us hear the words of Jesus on the subject of the Father's work at the close of his life: "....I have finished the work thou gavest me to do" (Jn. 17:4). Jesus was not a quitter; he finished his assignment. Some things we ought to quit; other things we cannot quit without disadvantage; but we cannot, yea must not, quit doing the will and work of God.

In view of the fact that the Lord's total employment was the doing of his Father's will and work—from beginning of life to end of life—should not every Christian make the same effort his principal concern in life this side of the grave? No child of the Lord can do any better than to center his life around this very task. Let us all set for ourselves the happy goal of busying ourselves in the Lord's kingdom. Let us work as laborers in his vineyard so that fruit may abound to the glory of the Lord, and likewise to our account. The work of the brethren at Philippi in helping the apostle Paul is commended by him with the added note that their work would yield fruit that would abound to their account (Phil. 4:17). We conclude from the passage mentioned that the Lord also wills that local congregations busy themselves in his work instead of spasmodically turning on the light switch, and holding up a dim light then.

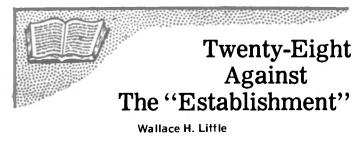
Now that we have seen the life of Christ as an example of work, let us note that the inspired Word charges every man with the same responsibility. After the Lord had told the great multitude of disciples in John 6:27 to labor (work, expend effort) for the food that endures unto everlasting life instead of that food that perished, they asked him, "What shall we do that we might work the words of God?" Jesus then answered their See Father's Business, page 28

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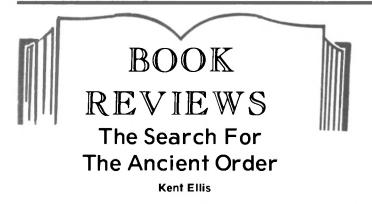
Fortunately!

No, I'm not one of today's rebels ranting against the "Establishment" (euphuism for society). Nor am I presently concerned about these. I am writing about the 9 November 1971 vote in the United States House of Representatives which brought about the (temporary) defeat of the so-called "prayer amendment."

The "establishment clause" of the First Amendment to our marvelous Constitution reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;"

House Joint Resolution 191 (The "prayer amendment")

Wallace H. Little, P. O. Box 1306, Marshall, Texas 75670.



The Search For The Ancient Order is a two-volume work by Earl Irvin West, the contents of which are described on the title page as "The History of the Restoration Movement, 1849-1906." Though Volume I is said to cover 1849-1865, nine of the nineteen chapters are devoted to the first half of the 19th century, telling of the efforts of Barton Stone, Thomas and Alexander Campbell, Walter Scott, Benjamin Franklin, and many others to preach and practice only the Apostles' doctrine, and the success they achieved in establishing churches after the Scriptural model.

The remainder of Volume I and Volume II detail the establishment of the American Christian Missionary Society, the introduction of instrumental music, the liberal / denominational trend, and the opposition to these things, all of which led to division. Interspersed are brief biographical sketches of some of the men who had a leading part in these events, including Moses Lard, J. W. McGarvey, Isaac Errett, Davil Lipscomb, Daniel Sommer, Austin McCary, etc. Separate chapters are devoted to educational enterprises, the church during the war, rebirth of the Gospel Advocate, the rise of liberalism, Texas, etc.

In 1950, when Homer Hailey wrote the introduction to Volume

reads, "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

Many have been needlessly confused over the Supreme Court decisions of 1962 and 1963 concerning prayers in public schools, believing prayers have been forbidden. This did not happen; rather, they did prohibit REQUIRED PRAYER, and ANY PRAYER DIRECTED BY GOVERNMENT OFFICIALS. Since that time, various groups have foolishly pressed for "the right of prayer in public schools" as if this right no longer existed. It does! Among the most vocal and effective has been the "CITIZENS FOR PUBLIC PRAYER," a Roman Catholic front group led for the last eight years by Roman Catholic priest Robert G. Howes. The "prayer amendment" was sponsored by Rep. Chalmers P. Wylie of Ohio. After being successfully bottled up in committee for a long time, it was finally forced out for floor action by a Petition Of Discharge (which requires 218 signatures of House members). Due to a fortunate combination of holidays and House of Representative rules on when bills petitioned out of committee may be considered, it did not come up for a vote until Monday, 8 November 1971. This was fortunate because it gave to those who love freedom of worship and were See Establishment, page 29

11, he said: "Second to the Bible, a study of this period with its great aims and oppositions, its faithful and its deserters, its trials and its victories, will do more to enlighten and strengthen, to warn and direct the Christian than any other literature known to the present writer." There is no doubt that a knowledge of this history is practically indispensable to the Christian who wants a full understanding of our present condition and position in the religious world. These two volumes by West are the best known to me to impart such a knowledge.

People often think of history as dry and uninteresting reading. This is certainly not true of The Search For The Ancient Order. People, facts, and events are presented in a living and interesting, and often entertaining, fashion. Side by side are found the joys and sorrows that have always attended "the good fight of the faith." The reader is at once inspired by the labors and accomplishments of great men, and warned by their imperfections. Noble efforts to preach the true gospel are accompained by tragic errors which offset much of the good done. In the introduction to Volume I, West wrote: "On the other hand, the study is valuable because of the historical background it furnishes to present-day issues, and the inspiration it affords to those who are continuing at this late date the plea for a return to the ancient order." This certainly proved true for me in studying the institutional/denominational trend among churches of Christ today. No book outside the Bible helped me more to see the truth on these issues. If more would study these volumes they would see that the present controversy is a repeat in many respects of the missionary society battle, the same attitudes being manifested and the same arguments being offered. I am satisifed that if more brethren had been thoroughly gounded in a knowledge of this history fewer would have been carried away into liberalism in our own generation. I recommend that every Christian read these two volumes. Their price is reasonable and their contents invaluable. End

From Out of the Past

L. S. WHITE

Lloyd Smith White: Born near Gainerboro, Tennessee, April 11, 1867. Scotch, German and French descent. His father died ten years ago.

He attended public school until 18, after which he was a student and teacher till he was 25. In 1881 he was married to Miss Florence Beck, who is his faithful helper. They have four children. The two oldest are Christians.

Immediately after his baptism he began assisting in the public work of the church. July, 1893, he began devoting his entire time to preaching. For seven years he was in the evangelistic work. For seven years he was with the church at Gallatin, Tenn. He is now doing successful work with the church on Pearl and Bryan streets, Dallas, Texas.

He has engaged in a number of debates—the one attracting the most attention was the discussion in Cincinnati, O., with Chas. T. Russell, which was published.

He preaches publicly and from house to house. Nearly 2,000 have been turned to Christ thru his labors. He is one of the editors of the Gospel Guide.





R. L. WHITESIDE

R. L. Whiteside was born in a log cabin in Hickman County, Tennessee, Dec. 27, 1869. Attended school thru boyhood three or four months each year, except two years when in his teens that he missed. At the age of 19 he was a student under the lamented R. W. Norwood. In 1890 he was a student in the West Tennessee Christian College, after this he was two years a student in Nashville Bible School.

He was baptized at the age of 18 and began preaching when he was 20. Since he began preaching he has attended school and taught. For nearly seven years he labored with the church at Corsicana, Texas, where he is universally loved for his work and intrinsic worth.

For the past two years he has been president of Abilene Christian College. While quiet, unassuming and dignified in his very nature, his students know him to be master of the subjects he teaches and for him they entertain the highest regard and love. I think I have never seen a student body that loved their president more than he is loved by the students he presides over.

For depth of thought, penetration and accuracy in analysis—in preaching and teaching we have among us not a man his superior.

Often has it been said of him, when contemplating his ability as a thinker and writer: "R. L. Whiteside is the David Lipscomb of Texas." He makes many warm friends and at all times strives to do them good. It is ever his wish that the cause of the Master should be advanced, and he never seeks to present self, but the Truth. Truly is he one of our best men.

G. H. P. SHOWALTER

George H. P. Showalter, born near Snowville, Pulaski County, Va., October 15, 1870. He is the third son of J. T. Showalter, who for 50 years has been preaching the gospel.

He was educated in the schools of Virginia and Tennessee. In 1895 he took the degree of Bachelor of Arts from Milligan College, Milligan, Tenn., and later the degree of Master of Arts from the same institution.

Several years he spent teaching in Virginia and West Virginia, and preaching during vacation.

In the spring of 1897 he came to Texas and became identified with the Lockney Christian College and for nearly ten years was president of that school.



Editor's Note: The pictures and information on this page was first published in a book entitled Gospel Preachers of Texas and Oklahoma. 1911, compiled by the late Mrs. C. R. Nichol, Clifton, Texas. It is our intention to publish some of the pictures and resumes of their lives as found in this book. We would be happy to hear from our readers as to some particular person of this catagory that you would enjoy seeing. If we have it we will reprint it.



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

Seven have been baptized in the past few weeks at the Greggton church in Longview, Texas....Two were baptized in November at the Annandale, Virginia church....Two were baptized in a gospel meeting in Ashland, Ohio during October....Two were baptized during November at Cleburne, Texas....One was baptized during a gospel meeting at Park Way church in Corpus Christi, Texas....Eight were baptized during two weeks time in November at the 77th Street church in Birmingham, Ala....Eight were baptized during November at Hobart, Indiana....One was baptized in November at the Bellaire, Houston, Texas congregation....Two were baptized in November at Moundsville, W. Virginia.....Two were baptized during a meeting in Milbridge, Maine.... Ten were baptized during a recent gospel meeting in Louisville, Kentucky at Wendel Ave.....One was baptized during November at Pekin, Indiana.... One was baptized during November at Sumter, S. Carolina....Three were baptized during the past few weeks in Tustin, California....Six were baptized during October in Kansas City, Missouri (Southside congregation)....One was baptized during October in Abilene at the North Park congregation Four were baptized during October at Baker, Louisiana....One was baptized during November at Manslick Rd. in Louisville, Kentucky....Two were baptized in November at Bedfore, Ohio....One baptized in October at Butler, One was baptized in November at Tallmadge, Ohio.

The South 5th and Brodie church in Austin, Texas had a November lectureship with brethren Joe Scarborough, W. R. Jones, Dan Shipley, Elmer Moore and Roy E. Cogdill all speaking....The Southside church in Owensboro, Kentucky heard David Claypool, Ken Green, Robert Welch, Aude McKee and Bob Crawley speaking on a November lectureship....Ron Mosley held a mid-November meeting for brethren in Evansville, Indiana....The Pleasant Grove church in Alabama had a November lectureship with Hiram Hutto,

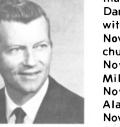
Gilbert Alexander, Irven Lee, Leo Plyler, Jimmy Thomas, A. C. Moore, Bob Waldron, Rex Hadley, Dick Ward and Curtis Flatt each speaking during the week....Robert Welch held an October meeting for the Pleasant Valley church in Amarillo, Texas....C. D. Plum holds January meetings for Texas churches meeting in Port Arthur (Imhoff) and Lufkin (Loop 287).... Otis Moyer held a November meeting for the Lancaster, California church....Ken Mars held an early November meeting for the El Rio (Oxnard), California brethren....Hoyt Houchen held an early November meeting for the West "E" St. church in Ontario, California.

The Ramon Road church in Palm Springs, California had a November lectureship with Arthur Atkinson, Tony Bland, Gilbert Copeland, Randall Swain and John Trokey, Sr. all preaching.... Roy Cogdill had a December meeting with the brethren in Humble, Texas. Max Tice held a November meeting for the Bartlett church in Memphis, Tenn...A. O. Schnabel held a mid-November meeting for the Tustin, California church Larry Ray Hafley held a November meeting for the Jordan, Ontario brethren....Robert Turner held a November meeting for the Nelson St. church in Garden Grove, California....John Clark held an early December meeting for the Park Ave. church in Hillsboro, Ohio....Barney Keith held a three night meeting at College View in Florence. Alabama....Eugene Britnell held an early December meeting for the Centerview, Alabama brethren....The Pekin, Indiana church held an early December lectureship with brethren Robert Welch, J. T. Smith, Larry McKee, Harold Gooldin, and Kenneth Green speaking....Bobby Witherington held a recent meeting in Sumter, South Carolina....Brethren in Elm Grove, Ohio had an October meeting....The North Main church in Vidor, Texas had an early December lectureship with brethren Lanning Courtney, Connard Estes, Henry Edwards, Thomas Shropshire and Carl Vernon each speaking....Buddy Fehr-

man held an early November meeting at Danville, Kentucky.... Huey Hartsell was with brethren at Traders Point, Indiana November 8-14.... The 5th and Jackson church in Paducah, Ky. held a late November meeting with James P. Miller....Guy McDaniel held November meeting at Five Points, Alabama....Hugh W. Davis held a November-December meeting for the West Hamilton, Ala. brethren....The Somerville Road church in Decatur, Alabama held a November-December lectureship....Bill Feist held a gospel meeting for the Kenwood church in Louisville, Kentucky....Connie W. Adams held meetings in Orlando, Fla. and Moultrie, Ga. in December....The Southwest church in Atlanta, Georgia held a late November meeting with James Ashurst preaching....James R. Cope held a late November meeting for the Embry Hills church in Atlanta, Georgia.... David Bonner held a late November meeting for the Eastside church in Denton, Texas.... Adan Pena held a November meeting for the Spanish church in Dallas, Texas (Weisenberger)....Clint Springer held a two night meeting at Eastside in Ranger, Texas....Earl Robertson held a November meeting for the Waynesburg, Pa. church.... Don Basset held an early November in Corinth, Miss.... Charles Limburg held an October meeting for prethren in Brea, California.... Frank L. Smith held a recent meeting at Eastside in Las Vegas, Nev..... Harry Pickup, Jr. held a November meeting at Cahaba Heights in Birmingham, Ala....James Cope held a November meeting for the Trussville, Ala. brethren (Bir-Cogdill held a mingham)....Roy November meeting for the Oak Ave. church in Dickson, Tenn.....Earl Schultz, Bill Cavendar, James Adams, Dean Bullock, Robert L. McDonald, Oliver Murray and S. L. Edwards each spoke on an early December lectureship at the Southside church in Pasadena, Texas.

Paul K. Williams' family returns to the States for a visit during February from South Africa. Brother Williams needs \$5,566.88 for plane fares, and has but \$550 of the sum needed. He may be contacted by writing 56 Maude Street, Florida, Transvall, Republic of South Africa. Brother Williams, with Ray Votaw, made a preaching trip into Swaziland in October. Two were baptized after this trip and a native preacher presently in South Africa will soon move to Swaziland to work with his people there.

A new congregation has started meeting near Sheldon, Mo. with about five



New Creature In Christ 2 Corinthians 5.17

Result Of: New Birth, John 3:3-5 Forgiveness of Sin, Eph.1:7 Baptized Into Christ, Rom. 6:3-4 New Rule of Faith & Practice Not - The World, Eph. 2:1-3 Not - Philosophy, 2 Cor. 5:7; Col. 3:8 Not - Old Testament, Heb. 10:9-10; Col. 2:14: Gal. 5:4 New Testament, He. 10:9-10; 9:16-17 Matt. 17:5; Col. 3:17; 2 John 9____ New Things In Christ New Name, Isa, 62:2; Ac. 11:26; 1 Pe. 4:17 New Value, Romans 8:5 (Kingdom of Heaven Over Earthly -Things, Matt. 6:33) (Christ Over Earthly Relationships, Matt. 10:37) (Spirit. Bless. Over Earthly-Achievements, Phil. 3:7) New Fellowship, 1 John 1:3, 7 New Outlook, 1 John 3:2; 5:12 New Goal, -Col. 3:2; Mt. 6:19; Phil. 3:14-16

New Relationship to Christ Saviour High Priest King, Col. 1:13; Matt. 28:18 Eph. 1.19-23 Example, 1 Peter 2:21 --New Life Of Faith & Trust, Ro. 5:1-2; 2 Cor. 5:7 Of Blessing & Promises Forgiveness, Acts 2:38----Sonship, 1 Jno. 3:1-3 (Ro. 8:14-17) Praver, Gal. 4:6; 1 Peter 3:12 Help, Heb. 13:5-6; 1 Cor. 10:13 Promise of E. Life, 1 John 2:25 Of Responsibilities Worship, John 4:24 Growth. 2 Pet. 3:18: 1 Tim. 3:15; 2 Pet 1.5-7 Purity, James 1:27; 4:4 ---Work, John 9:4; Matt. 20:1-16; Luke 19:10; Matt. 28:19; Acts 8:4; John 15:1-6 --Danny Brown

interested in compiling in book form a families. Brother Jack Lynch, who will be preaching there, reports that these brethren have come out of area churches which have become committed to liberal

doctrines and practices. The new church has taken a firm stand against such things. Those desiring further information can contact brother Lynch by writing to Route I, Sheldon, Mo. 64784 or call (417) 884-5272. -The Implanter, Southside church, Kansas City, Missouri.

Hubert Thornton, 301 South Robison, Edna, Texas 77957: Sunday November 14, was a great day here; there were seven responses to the gospel — five restorations and two to place membership.

October 17-22 I was with the Gordon St. congregation in Valdosta, Georgia in a meeting. There was one restoration in this meeting. Hollis-Creel is the esteemed preacher for this fine congregation. On October 24-29 I was with the Northside congregation in Fort Walton Beach, Florida. There was one baptism in this meeting. Austin Puterbaugh is the beloved preacher for these brethren.

Richard W. Terry, P. O. Box 301, Haleyville, Alabama 35565: "I am very 12 - (6)

number of the amusing incidents that took place while many of the preachers were in school at Florida College. I would like for them to send me any such incidents that happened to them or in which they participated. This book is not for profit, and I am not in any way looking to publish it for profit, at least not for myself. Any money that is made from this book will go to Florida College to help young men aspiring to preach.

"I know that many of us are not in a position to help the college financially as we would like, but this is a very simple way in which to do so. Let me further advertise a book that has just come out in recent months by Mrs. Virginia Davis of Florida College, While in college at EC 1 had the good fortune to be supervised by Mrs. Davis; and, her Book "MAMA, COME GET ME" is indeed a masterpiece and should be read by everyone.

"If anyone is interested in helping underwrite the cost of publishing this book please write me at the address above "

Please send us your change of address

CHURCH HISTORY

The Search for the

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The Church, the Falling Away, and the Restoration J. W. Shepherd. A brief, but popu-lar summary of church history, from New Testament times until early Restoration Mover ent. (Ga)

8

Special Feature Section

In Newness Of Life

Introduction

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." —Romans 6:3-4

Each individual baptized into Christ becomes the recepient of a number of blessings:

- 1. New Creature 2 Cor. 5:17.
- 2. Free from condemnation Rom. 8:1-2.
- 3. At peace with God John 16:33; Eph. 2:14.
- 4. Redemption Rom. 3:24; Eph. 1:7.
- 5. Reconciliation Eph. 2:16.
- 6. Children of God Gal. 3:26.
- 7. Heirs of God Eph. 1:11; Rom. 8:16.
- 8. Salvation 2 Tim. 2:10.
- 9. Grace 2 Tim. 2:1.
- 10. Head connection Eph. 5:23-25; 1:22-23.
- 11. Partakers of the promise Eph. 3:6.
- 12. Hope 1 Cor. 15:19.
- 13. Triumph in Christ 2 Cor. 2:14.
- 14. May fall asleep in Christ 1 Cor. 15:18; Rev. 14:13.
- 15. All Spiritual Blessings Eph. 1:3.

Along with all these blessings there are responsibilities for where much is given much is required. He is raised from the watery grave to walk IN NEWNESS OF LIFE. Therefore, this study considers:

- 1. A New Creature
- 2. A New Rule of Faith and Practice
- 3. A New Aim
- 4. Worship
- 5. Newness of Fellowship
- 6. A New Hope

A New Creature

Ardie P. Brown, Jr.

"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Cor. 5:17). Before us is a statement of scripture that is frequently quoted and read to emphasize the life of the redeemed person, and rightly so. The man in Christ is identified as "a new creature" or "creation" which is obviously a contrast between his present life "in Christ" and his former life, "the old man"; whose life is described in such statements as: "And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest" (Eph. 2:1-3). "But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth" (Eph. 4:20-24).

The New Man In Christ

The new man in Christ is such as a result of:

- 1. Experiencing the new birth John 3:3-5; 1 Peter 1:22-23.
- 2. Redemption through blood 1 Peter 1:18-24.
- 3. Having his sins forgiven Ephesians 1:7.
- 4. The establishment of a new hope Hebrews 6: 16ff.
- 5. His dying unto sin Romans 6:5ff.

"Old things are passed away" because they have been "put to death." The characteristics of the man in Christ are described as becoming new through putting on certain habits, motives and style of life which we consider under:

The New Life In Christ

Examine closely Colossians 3:1-17 and as we consider its language let us strive to determine "what is new." We suggest at least these ideas:

I. Values

a. The kingdom of heaven over earthly needs - "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

b. The Christ of heaven over earthly relationships - "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37).

c. Spiritual blessings in Christ over earthly achievement, position, fame, etc., (Phil. 3:7).

II. Purpose

a. Goal - "I press on toward the goal" (Phil. 3:14a).

b. Reward - ".... unto the prize of the high calling of God in Christ Jesus" (Phil. 3:14b).

III. Attitude

a. Ours is to be that of Christ as shown in His:

(1) Humility - "and being found in fashion as a man, he humbled himself...." (Phil. 2:8a).

(2) Obedience - "becoming obedient even unto death, yea, the death of the cross" (Phil. 2:8b).

IV. Thoughts

a. The heart as the source or reservoir - "But the things which proceed out of the mouth come forth out of the heart; and they

defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashen hands defileth not the man'' (Matt. 15:18-20).

b. Therefore it is important what is put into the heart and what is retained there - "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8, emph. mine, APB).

V. Manner Of Life

a. In ordering his life and conduct, God's "new creation" always has before his mind's eye these facts - "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Peter 3:11-12).

b. Old things are passed away or put to death - "Put to death therefore your members which are upon the earth:...." (Col. 3:5a).

c. They are become new or put on - "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness" (Col. 3:12-14).

VI. Manner Of Speech

a. Certainly the thought is the mother to the spoken word -"....for out of the abundance of the heart the mouth speaketh" (Matt. 12:34b). We must not only control what we think, but what we SAY: "And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36-37).

b. The man "in Christ" will be governed by nobler principles, such as - "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear" (Eph. 4:29).

c. God's "new creature" will speak with wisdom as suggested by - "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one" (Col. 4:6).

VII. Relationship (s)

a. To God - the man "in Christ" has been changed from an enemy to a friend, one who is in fellowship, reconciled to God - "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation" (2 Cor. 5:18).

b. To Possessions:

(1) "And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own;...." (Acts 4:32).

(2) "While it remained, did it not remain thine own? and after it was sold, was it not in thy power?...." (Acts 5:4).

As "new creatures" or persons "in Christ," the difference lies

in our attitude toward our possessions. Do we control them or do they control us?

c. To World - "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" (1 John 2:15).

What a man loves he gives himself too. We are not to be in the habit of giving ourself to the world without regard to consequences, but as God's "new creation" to love God and use the things of this world only as a means to an end.

VIII. Significance Of Old Relationships

a. Husband - "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it;" (Eph. 5:25).

b. Wife-"Wives, be in subjection unto your own husbands, as unto the Lord." (Eph. 5:22).

c. Parents - "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord" (Eph. 6:4).

d. Children - "Children, obey your parents in the Lord: for this is right" (Eph. 6:1).

e. Employer - "And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with Him" (Eph. 6:9).

f. Employee - "Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ" (Eph. 6:5).

As a "new creature" in Christ all of the old relationships of life take on new significance and intensity. We are instructed to honor them and fulfill our commitments primarily in view of our relationship to the Lord, as rendering service and glory unto Him, for He is above all of our lives and rules in all of life's relationships. The man "in Christ" honors and respects this fact.

In conclusion let us note that all of the foregoing points and principles serve in the life of the "new creature" or the person "in Christ" as indicators, much as the speedometer on an automobile indicates the speed at which one is traveling, these characteristics in the life of God's "new creation" are indicators of that life. Just as surely - their absence is an indication that the "old man" has not been "put to death" and that all things are not "new." In addition to the things already suggested the man "in Christ" evidences or indicates his relationship by the way he: (1) works - for the Lord, (2) worships - God, (3) gives - to the Lord's work, and (4) attends - the assemblies of the saints for Bible study and worship. A person may be "faithful" in all of these pursuits from an external point of view and still not be one of God's "new creatures" by virtue of a fault of the heart which is not obvious to men, but, he cannot be a "new creation" and deliberately ignore or willfully neglect those principles and practices that characterize the "new life" in Christ. In all that man has designed, his great masterpieces, his works of genius, with all that is suggested in art, literature and oratory, none is so beautiful as God's "new creation," God's "heritage," a person "in Christ," and being one reconciled to God the inspired writer Paul has said, "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds" (Acts 26:29).

A New Rule Of Faith and Practice The New Covenant

by Danny Brown

Each one who has been raised to walk in newness of life is admonished to rightly divide the Word of God:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." - 2 Tim. 2:15

To rightly divide or handle aright the Bible we must carefully consider the contents of the Bible. First of all the Scriptures are divided into two main divisions:

I. The Old Testament

The Old Testament is divided into 39 books, which may be separated into five groups:

5 Books of Law - Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

12 Books of History - Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah and Ester.

5 Books of Poetry - Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon.

5 Books of The Major Prophets - Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel.

12 Books of The Minor Prophets - Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

II. The New Testament

The New Testament is divided into 27 books which may be divided into four groups:

The Four Gospels - Matthew, Mark, Luke and John.

1 Book of History - Acts.

Twenty—one Letters - Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, Hebrews, James, 1 & 2 Peter, 1,2 & 3 John and Jude.

One Book of Prophecy - Revelation.

OLD TESTAMENT HISTORY

The Old Testament can best be understood and best kept in mind if seen and studied in its natural periods. The habit of always referring every event to its proper period, will prove a lifelong service.

1. Antediluvian Period, Beginning — 2348 B.C.

The antediluvian period begins with the creation and ends with the flood, and covers the first eight chapters of Genesis. It is difficult to assign accurate dates to this period because of its antiquity and the lack of date. However, the shortest time assigned for this period is nearly twenty—five hundred years.

(1) The three leading events of this period are:

- (a) The creation, the beginning of all things. (Gen. 1 & 2)
- (b) The fall, which brought sin and death into the world. (Gen. 3)

(c) The deluge, in which only those who obeyed God were saved. (Gen. 6-8)

(2) The leading characters of the period are Adam, Eve, and Noah.

2. Post—diluvian Period, B.C. 2348 — 1921, 427 years.

The post—diluvian period covers the period from the deluge to the call of Abraham, and covers the Scriptures of Genesis 8:10—11:26.

(1) The leading events of this period are:

(a) The genesis or beginning of Nations. (Gen. 10)

(b) The tower of Babel with the confusion of tongues. (Gen. 11)

(2) The leading characters of the period are Shem, Ham, and Japhet.

3. Patriarchal Period, B.C. 1921 — 1706, 215 years.

The patriarchal period covers the period of Old Testament history from the call of Abraham to the migration into Egypt of Jacob and his twelve sons. This period covers the book of Genesis from the twenty—seventh verse of the eleventh chapter to the close of the book. The story of this period follows the lives of four great patriarchs, Abraham, Isaac, Jacob, and Joseph, proceeding from the call of Abraham unto the development of the Hebrew nation.

(1) The leading events of this period are:

(a) The call of Abraham from Ur of Chaldees unto the land of Canaan. (Gen. 12)

(b) The promise and birth of Isaac, the son through whom the seed of Abraham shall be called. (Gen. 17)

(c) The offering of Isaac as a sacrifice unto God.

(Gen. 22)

(d) The surplanting of Esau by Jacob in the matter of the birthright (Gen. 25) and of the blessing (Gen. 27)

(e) The selling of Joseph into slavery by his brothers which, in God's providence, saved the lives of the Hebrew nation. (Gen. 37)

(2) The leading characters of this period are Abraham, Isaac, Jacob, and Joseph.

4. Period of Bondage, B.C. 1706 — 1491, 215 years

The period of bondage covers the period of time from the migration into Egypt to the exodus, and covers the first fourteen chapters of the book of Exodus. Genesis closes with the Hebrews high in the favor of the Egyptians. Exodus opens in a race of slaves. The land of Egypt has become "the house of bondage."

(1) The leading events of the period are:

(a) The birth of Moses who became the adopted son of Pharoah's daughter. (Exodus 9)

(b) The incident at the burning bush where Moses was charged with the responsibility of leading the children of Israel out of bondage. (Exodus 3)

(c) The ten plagues which came because of the hardness of Pharoah's heart and his refusal to let the Israelites go. (Exodus 7-11)

(2) The leading characters of this period are Moses, Pharoah, and Aaron.

5. Period of Wanderings, B.C. 1491 - 1451, 40 years

The period of wanderings covers the history of Israel from the crossing of the Red Sea to the crossing of the Jordan River, and covers Exodus fourteen through forty, Leviticus, Numbers, and Deuteronomy. It was not a wasted period, for in this time they were organized and disciplined, and became dependent on God; the law was given; the tabernacle was built; and the nation of Israel was established as a separate people.

(1) The leading events of this period are:

(a) The giving of the law and building of the tabernacle at Sinai. (Exodus 19-40)

(b) The ten spies and the refusal of Israel to go up and possess the land, thus the reason for the forty years of wandering. (Numbers 13-14)

(c) The sin of Moses and Aaron in smiting the rock and taking glory unto themselves, which resulted in their not being allowed to enter the promised land. (Numbers 20)

(d) The brazen serpent, erected for healing Israel from the serpent bites which were sent among them because of their murmuring. (Num. 21)

(e) Balaam's blessing, though hired by Balak to curse the children of Israel. (Num. 22-24)

(2) The leading characters of this period are Moses, Aaron, Joshua, and Caleb.

6. Period of Conquest, B.C. 1451 — 1400, 51 years

The period of conquest begins with the crossing of the Jordan River, and continues until the death of Joshua, which events are recorded in the book of Joshua. To possess the land of Canaan, it was necessary for Israel to overcome the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, the Jebusites, and Philistines, etc. This was accomplished in two swift marches, one to the south and one to the north. After which, the land was divided by lot among the tribes of Israel.

(1) The leading events of this period are:

(a) The fall of Jericho, which God gave into their hands by faith. (Joshua 6)

(b) The league with the Gibeonites and the swift march of conquest through Southern Palestine. (Joshua 9–10)

(c) The conquest of Northern Palestine by Joshua. (Joshua 11)

(c) The division of the land by lot to the twelve tribes of Israel. (Joshua 13-19)

(2) The leading characters of this period are Joshua, Rahab, and Achan.

7. Period of the Judges, B. C. 1400 - 1095, 305 years

The period of the Judges covers the period from the death of Joshua to the anointing of Saul, and covers the books of Judges, Ruth, and the first ten verses of 1 Samuel. These judges were deliverers of the people from their enemies, and led in many small wars. There were fifteen judges. They are:

(1) Othniel. Judges 3:7-11. (Delivered Israel from the Mesopotamians.)

(2) Ehud. Judges 3:12-30. (Delivered Israel from the Moabites.)

(3) Shamgar. Judges 3:31. (Delivered Israel from the Philistines.)

(4) Deborah. Judges 4 and 5. (With Barak, routed the Canaanites.)

(5) Gideon. Judges 6 to 8. (Delivered Israel from the Midianites.)

(6) Abimelech. Judges 9. ("The bramble king," who killed his seventy brothers, and was killed by a woman.)

(7) Tola, and (8) Jair. Judges 10:1-5.

(9) Jephthah. Judges 11:1-12:7. (Delivered Israel from the Ammonites.)

(10) Ibzan. Judges 12:8. (Father of thirty sons and thirty daughters.)

(11) Elon, and (12) Abdon. Judges 12:11-15.

(13) Samson. Judges 13 to 16. (Great conflict with the Philistines.)

(14) Eli. 1 Samuel 1 to 4. (Priest-judge and Samuel's foster father.)

(15) Samuel 1 Samuel 7 and 8. (Prophet-judge. He anointed Saul to be king.)

8. Period of the United Kingdom, B.C. 1095 - 975, 120 years

This period begins with the anointing of Saul to the accession of Rehoboam to the throne, and covers the scriptures, 1 Samuel 9 to 1 Kings 11 and 1 Chron. 10 to 2 Chron. 9. This period consists of the reigns of Saul, David, and Solomon. The kingdom was unified, strengthened, and widely extended. The nation became rich, engaged in world-wide commerce, and became proud and ambitions to vie with other nations in splendor.

(1) Leading events of this period:

(a) Saul's defeat by the Philistines and his death in Gilboa (1 Samuel 31).

(b) Ark removed. The capture of the stronghold of Jerusalem by David and his bringing the ark of the covenant to the city (2 Samuel 6).

(c) Temple built. Perhaps no other building has so influenced the world as has this temple in Jerusalem.

(2) The leading characters of this period are Saul, David, and Solomon.

9. Period of the Divided Kingdom, B.C. 979 - 722, 253 years

The period of the divided kingdom covers the history of Israel from the accession of Rehoboam to the fall of Samaria, and is recorded in the scriptures of 1 Kings 12 - 2 Kings 20 and 2 Chron. 10 - 32. After the death of Solomon, the kingdom was divided. Ten tribes formed the northern kingdom commonly called Israel. The northern kingdom had nineteen kings in nine dynasties, and ended with the fall of Samaria, at which time (722 B.C.) ten tribes were carried away into Assyria. During this same period of time, Judah had twelve kings, all of one dynasty, and continued for over one hundred thirty years after the fall of Samaria. It is true that the house of David was deeply corrupted, but it boasts the names of Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah, Manasseth, and the pure Josiah; while not one of the kings of Israel is free from the blot of foul wickedness.

(1) Following is a chart of the kings and the time when they ruled:

Kings of Israel	Kings of Judah	
Jeuoboam	Rehoboam	
Imri 929-918 Ahab 918-897 Ahaziah 897-896 Joram 896-884	Jehoshaphat 914-892 Jehoram 892-889 Ahazish 889-885	

		· · - · · ·
Jehu 884-85	6 Athaliah	
Jehoahaz 856-84	1 Joah	
Joash	5 Amaziah	
Jeroboam II 825-78	4 Uzziah	
Jechariah	Jotham	
Shallum 772		
Menahem 772-76	1	
Pekahia 761-75	9 Ahaz	
Pekah	9	
Hoshea 730-72	2 Hezekiah	726-698

(2) The written prophets connected with this period of time are Joel, Jonah, Amos, Hosea, Isaiah, and Micah.

(3) The leading characters of this period are Elijah, Ahab, Elisha, and Isaiah.

10. Period of Judah Alone, B.C. 722 - 587, 135 years

The period of Judah alone begins with the fall of Israel at Samaria to the fall of Judah, and is recorded in 2 Kings 21 to 25 and 2 Chron. 33 to 36. The southern kingdom lasted for over three hundred years and was destroyed by Babylon about 587 B. C.

(1) The following is a continuation of the last of the kings of Judah:

Kings of Judah

Manasseh	698-643
Amon	
Josiah	. 641-610
Jehoahaz	610
Jehoiakim	610-599
Jehoiachin	
Zedekiah	

(2) The written prophets of this period are Jeremiah, Ezekiel, Obadiah, Nahum, Habakkuk, and Zephaniah.

(3) The leading characters of this period are Jeremiah and Ezekiel.

11. Period of the Exile, B.C. 587 - 537, 50 years

This period covers the time from the fall of Judah to the return to Jerusalem from captivity, and is recorded in 2 Kings 25.

(1) The leading events of this period are:

(a) Deliverance of Shadrach, Meshack, and Abednego from the firey furnace (Daniel 3).

(b) Deliverance of Daniel from the lion's den (Daniel 6).

(c) Feast of Belshazzer and the destruction of Babylonia (Daniel 5).

(2) The written prophets of this period are Ezekiel and Daniel.

(3) The leading characters of this period are Daniel and Ezekiel.

12. The Post-Exile Period, B. C. 537 - 445, 92 years

The post-exile period covers the history of Israel from the return to Jerusalem to the end of Old Testament history, and is revealed in Ezra and Nehemiah. Here is a story of the Jew's return from Babylonian captivity, the rebuilding of the temple and of the great city of Jerusalem, and the re-establishment of the people in their homeland.

(1) The leading events of this period are:

(a) The rebuilding of the temple in the city of Jerusalem and the restoration of worship (Ezra 1 - 6).

(b) The rebuilding of the walls about the city of Jerusalem (Nehemiah 1 - 7).

(c) Deliverance of the Israelites still in Babylon out of the hand of her enemies by Esther and Mordicai (Esther).

(2) The written prophets of this period are Haggai, Zechariah, and Malachi.

(3) The leading characters of this period are Ezra, Nehemiah, and Esther.

THE OLD TESTAMENT ANNULLED

"For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). Approximately fifteen hundred years before Christ came, God gave to the decendants of Abraham, the children of Israel, the law (Deut. 5:2). Prior to this time he had spoken through the fathers of the families. This law was dedicated by the blood of animals (Heb. 9:19); contained many offerings (Heb. 10:11); demanded circumcision of the flesh (Eph. 2:11); had sins remembered year by year (Heb. 10:3); could not make perfect (Heb. 8:8); required animal sacrifice, which could not take away sins (Heb. 10:4); did not give inheritance (Gal. 3:18); was a yoke of bondage (Gal. 5:1; and could not justify (Acts 13:39).

Law Temporary

The temporary nature of the law is revealed when Jeremiah prophecied, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel...."(Jer. 31:31). Also it is spoken of as being "a shadow of good things to come, and not the very image of the things" (Heb. 10:1). It is called "that first covenant" (Heb. 8:7), again signifying that it was not to be permanent.

"Wherefore then serveth the law? It was added because of trangressions, till the seed should come to whom the promise was made" (Gal. 3:19). Notice the "till" which indicates a time or temporary element. When the seed (Christ, Gal. 3:16) came the law was annulled, for it was to last only "till" the seed came. Thus the law was not to be permanent but temporary.

Dead To The Law

Two covenants, both disposed to control the religious and moral life of the same people, differing in their requirements, could not both be in force at the same time. "Know ye not, brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is not an adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead" (Rom. 7:1-4). Here is Paul's argument: (1) The law hath dominion over a man so long as he liveth. (2) Should that man espouse another law while the first is in effect he would be a spiritual adulterer. (3) But if the first law be annulled and he espouses a second law he is no spiritual adulterer. Paul's conclusion is that we have become "dead to the law" and can, in fact, should, be married to Christ. "He taketh away the first, that he may establish the

second" (Heb. 10:9). See also, Eph. 2:14-15; Col. 2:14; Gal 3. 24-25.

Ten Commandment Law Annulled

"For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord" (Heb. 8:7-9).

In 1 Kings 8:21, Solomon said, "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." In 1 Kings 8:9, the record says, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt." Notice: (1) There was nothing in the ark except two tables of stone — the ten commandments. (2) The covenant God made with Israel when he took them by the hand to lead them out of the land of Egypt was in the ark. (3) Therefore, the ten commandment law was the covenant God made with the children of Israel when he took them by the hand to lead them out of Egypt. (4) This is the covenant the Hebrew writer said would be annulled so that a new covenant could be established. Thus the ten commandments have been removed as law for men today.

Purpose Of Old Testament Today

Though the Old Testament has been fulfilled and disannulled it yet has a purpose for the one who would serve Jehovah:

'For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." — Romans 15:4

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." — 1 Corinthians 10:11

A careful study should be given to the books of the entire Old Testament. In so doing it will become clear that it was all a preparation for the events and purposes revealed in the New Testament. The Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed.

THE CHRISTIAN DISPENSATION

The Christian dispensation began with the announcement of the gospel of Christ on the day of Pentecost following the resurrection of Jesus and will end at the second coming of Christ.

The New Testament could not come into force until after the death of Christ. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9:16-17). Christ was born under the law (Gal. 4:4-5), lived under the law, and finally died under the law to fulfill it (Matt. 5:17). His death on the cross ended the law, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2:14). Thus by his death he removed the Old Testament and made possible the Christian dispensation.

Under the Christian dispensation we must obey Christ. Moses prophesied, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;" (Deut. 18:15). Peter teaches that this prophecy has been fulfilled in Jesus Christ, and, "that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22-23). The writer of the Hebrew letter affirms, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his son." (Heb. 1:1-2). The apostle Paul, by inspiration of the Holy Spirit, reveals, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17).

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. — 2 John 9

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A New Aim

Jim C. McDonald

Someone has written: "No one walks with aimless feet." We do not agree completely with this statement, but we acknowledge that whether we are conscious or not of the direction we head, all are aimed in some direction. Many examples might be cited to illustrate this statement. A business may be headed for success or failure; it moves in one or the other direction. Still, what business has as its aim, failure? When such occurs the aim and final destination are opposite in nature.

An aim is the goal or object one seeks to attain. Aims are those things that add meaning to life for a life without a definite object as its pursuit would be hollow and empty. Our dreams of accomplishment may be as practical as rain or as unattainable as a star. Somewhere along life's path we have to distinguish between those aims that are valid and real as opposed to day dreams. There is nothing wrong with aims, provided, of course, we remember that all our plans are subject to the will of God, James 4:13-15.

The subject, "A New Aim" is not designed to deal with the aims of life, however. It is designed to set in contrast the aim and ambition of the Old Man with that of the New Man. Obedience to the gospel effects a new birth, thus a new man. A complete reversal of direction is wrought at conversion; the old man was led by the flesh while the new is guided by the Spirit.

These contrasts are clearly pointed out by Paul. "The mind of the flesh is death," said he, "but the mind of the spirit is life and peace" (Rom. 8:6). Those who live after the flesh mind the things of the flesh; those after the Spirit mind the things of the Spirit, Rom. 8:5. The word "mind" or "PHRONEMA denotes what one has in the mind, the thought; or an object of thought...." W. E. Vine, Expository Dictionary of New Testament Words. One's mind then is his aims or goals.

The old man's aim is to please self; to satisfy selfish desires. Paul wrote of certain brethren who had failed to crucify self and who were enemies of the cross of Christ. Their god was their belly To follow their pursued course to its logical end would result in their perdition, Phil. 3:18, 19. We find many examples of selfish aims both in the Old and New Testaments. A mother's selfish desires to see her sons reach eminent positions of authority can be seen in the request the mother of James and John made of Jesus, Matt. 20:20-21. Herod was a wicked king so concerned with the protection of his crown that he sought to thwart God's purpose in his attempt to slay the Messiah. Many innocent infants at Bethlehem were slain by Herod in his unsuccessful bid to slay the Lord's Messiah, Matt. 3:16-18. Jonah's patriotism and love for his nation coupled with his fierce hatred of Israel's enemies led him in an abortive attempt to flee from God's command to preach repentance to Ninneveh. Ahab's desire for Naboth's vineyard clashed with Naboth's wish to keep his vineyard and led to false swearing and murder. Whatever specific aim the old man has, we may be certain that it is of this earth. The Colossians were told to turn their eyes from earth to heaven. "Set your mind on the things that are above, not on the things that are upon the earth" (Colossians 3:2). Jesus, in His Sermon on the Mount, urged men to have nobler aims than this world. "Lay not up for yourselves treasures upon the earth," He said in Matt. 6:19. The old man is occupied with aims of self indulgence; earthly, temporal.

When Paul considered the goal he strove for, he affirmed he had counted all things lost in order to gain Christ, Phil. 3:7. Paul's aim, which was to be found in Christ clothed with the righteousness of Christ, led him forward. He forgot the things behind, he stretched forward to the things before. He pressed on toward the goal unto the prize of the high calling of God, Phil. 3:8-14.

The New Man aims for heaven. Having heard of that land, like Abraham and other patriarches, he considers himself a pilgrim on earth seeking for a heavenly country. The city he seeks has as its builder and maker, God. Having believed the Lord's promise: "In my father's house are many mansions, I go to prepare a place for you," the Christian accepts the reality of that place whose beauty and characteristics defy imagination, but which is made desireable by the Revelator's description, Rev. 21. Onward he plods, aware he may be side-tracked by the old man's aims. He frequently finds, to his dismay, that the needs of the physical man has consumed more than its just portion of his time and caused him to put second that which must be first if his goal is reached. Whether the desire burns dim or bright in him, the inheritance ever remains incorruptible, undefiled, unfaced and reserved in heaven for him who seeks faithfully the heavenly goal.

To reach heaven the Christian knows he must experience the resurrection life, John 5:28, which resurrection he cannot know unless he has pleased God. He sets about to please God by (1) self-denial, (2) cross-bearing and (3) faithful execution of God's commands, Matt. 16:24.

The new man has an aim vastly different from that of the old man. Rather than selfish aims, the aim of the new man is unselfish: self has been crucified. This the first qualification Jesus cites for the one who would follow him. "If any man would come after me, let him deny himself...." Paul had so completely denied self that he could say: "I have been crucified with Christ, and it is no longer I that live," Gal. 2:20. Self-denial is necessary "for they that are in the flesh (serve their own desires) cannot please God," Rom. 8:8. Pleasing God has superseded the desire to please self. We seek to please him who enrolled us as a soldier, 2 Tim. 2:4. The Romans were commanded to present their bodies a living sacrifice, Rom. 12:1-2.

Crossbearing is the second qualification Jesus laid down for the one who would please God. Each has his load to bear, for each man shall bear his own burden, Gal. 6:5. The cross we carry may include the scorn we may suffer from the world who thinks it strange we run not in the same excess of riot it does; it may be the clash that occurs when we differ with family and friends over scriptural things; it certainly included our fulfilling those constant duties in advancing the cause of Christ, which cause the new man has fully espoused.

Faithful execution of the commands of Christ is His third qualification if we would please God. "If any man would come after me, let him deny himself, and take up his cross, and **come** follow me." We follow Jesus as we follow his directions and commands. He makes it plain that we do not truly acknowledge him as Lord if we fail to do the things he commands, Lk. 6:46. He further notes that those who fail to do His father's will cannot enter heaven, Matt. 7:21.

The new man has a new aim. He heads in the opposite direction from his former ways. Then he served self; now he serves Christ. Then his eyes were on the earth; now his eyes look heavenward. Then he sought the advancement of self-interests even though it was injurious to the spirit man. Now he seeks to insure spiritual security and well-being at the expense of carnal desires, even to the injury of the physical man when necessary. Heaven can be his, but he can miss it. Believing that nothing is worth losing his soul for, he makes heaven his aim. He believes that he can safely trust in God and so he trades what carnal gain he might make in this life for the prospective reward of a future life. He believes that when that reward is realized all the sacrifices he made on earth will have been worthwhile. And, he must believe this, or he will never make those sacrifices. He must have a new aim! End

Worship

Robert L. McDonald

"The heathen in his blindness bows down to wood and stone" is, in brief, an expression of the vain attempt of man to find favor with some supreme being. The African or South American savage's desire is to secure the protection of some mighty spirit, one not preoccupied with tribal affairs, who chooses to take up his abode in or to render himself accessible through some such object as polished rock or delicately carved wood. Many have been the gods to have received the devotion of foolish man, wasting his talents, resources, energies and even life itself. An element of human nature is the tendency to worship, reverence, trust and depend upon a higher power.

What has man failed to worship? Can there be an object in the universe to which worship has not been directed by man — regarding the object as a manifestation of god?

"All over the world, with rites bearing at least a superficial similarity, the deities or spirits of vegetation, on whom man was thought to depend for the food which sustained his life, were worshiped with ceremonies of which there are curious survivals, no longer understood, in the spring and harvest customs of European countries. Likewise, in the pastoral and agricultural stage, men were impressed with the need of winning the favor of the great forces of nature — streams and fountains, clouds, the sky, the sun and moon. Communion was sought, where possible, by placing the offerings of the worshiper in contact with the divine power, as by throwing them into water; in the case of the sun, the old principle of classification suggested fire as akin to his substance." (NEW SCHAFF-HERZOG ENCY, Vol 12, pg 436-437)

In ancient Egypt, the cow was an object of worship, representing the goddess of Athor and Isis. The Syrian goddess, Astarte, wore the horns of a cow. Venus is sometimes firgured as a cow giving milk to her calf. Among the Hindus the cow is venerated, especially the Brahmin, and many families keep a cow for the purpose of worshiping it.

In addition, man has directed his worship to heavenly bodies, trees, rocks, images, emperors, tribal chiefs, parts of the human body — all have at one time, by some people, been the objects of adoration as god. It is somewhat pathetic to realize how men, "professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed forever. Amen." (Rom. 1:22-25)

An interesting study is to trace the history of man in his religious devotions. Mostly, man has had a tendency to make substitution for the divinely appointed services. Evidently, man has egotistically thought that his schemes were equal, if not superior, to the plans of God. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9) An old testament prophet declared, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23)

When Adam and Eve sinned, they fell from that beautiful relationship they knew in the garden of Eden. It was not long before altars began to be erected and prayers uttered in man's attempt to be reconciled to the Almighty. "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof" (Gen. 4:3-4). Acontrast of true and vain worship is found in the sacred history of man in the early days of this world. As a line began to be drawn between those who worshiped the gods of nature and the true and living God, men then began "to call themselves by the name of the Lord" (marg, Gen. 4:26). Such distinguished the true worshipers from those whose hearts were carnal. The

wickedness of man was continually increasing so that eventually the whole world was corrupt before God. Man had become so evil that "it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. 6:6) The conclusion is reached that in those days (of Noah) almost all awareness of God was gone. There seems to be little, if any knowledge or practice of religion. Man had become so corrupt! Violence filled the earth! A great gulf separated man from God — only Noah "found grace in the eyes of the Lord....for Noah was a just man and perfect in his generation, and Noah walked with God." Gen. 6:8-9)

What has been said with reference to man's indifference toward God through the first two thousand years of this world can be equally applied to the attitude of man until this present time. No one denies that man has always rendered some homage to one, in his mind, who is god. But, it is not true that man has in all ages - when he worships - directs his worship to but not the Lord! The Egyptians, offering their worship to Osirus, Isis and Horus, could not in any way be accepted by the Creator of the heavens and the earth! Joshua of old, impressing the hearts of Israel with the importance of serving the Lord, said, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods." (Joshua 24:14-16) As every Bible student knows, "the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth." (Judges 2:11-13) They worshiped, but not the Lord!

God specifically said, "Thou shalt have no other gods before me.... thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God.... (Ex. 20:3-5). For man (in that day or this) to offer worship in a way directed by one other than God, is to fail to offer any worship to God! Regardless of the religious communion one may have fellowship from some reform movement of the sixteenth century to the black mass of Satanism in the "Age of Aquarius" — if he has no faith in God as He is revealed in the Bible, there is no way he can direct his worship to God. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) How could one possibly direct his heart, in worship, to Jehovah when he knows nothing of him? How could one believe in Him without a knowledge of the Word of God? Jesus Christ said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the

Father, cometh unto me" (John 6:44-45). Of course, there is but one way that man, today, can believe in God: by hearing the word of God (Rom. 10:17).

God did not send his only begotten into this world of sin and sorrow, to suffer and die a horrible death on the cross, in order to make man religious and bring about a spirit of worship. Established religions were already in evidence from one corner of the Roman Empire to the other. The woman of Sychar told Jesus, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (John 4:20). Our Lord noted the hypocrites, who "love to pray standing in the synagogues and in the corners of the streets that they may be seen of men" (Matt. 6:5). It was said that the great goddess Diana worshipped by all Asia and the world (Acts 19:27). Athens, the center of Greek literature and philosophy, was a city wholly given to idolatry" (Acts 17:16). Men were religious and they worshiped, but their worship was directed to the god of their mind and not the true and living God. Jesus declared God to man so that man would know and understand the importance of worshiping Him in spirit and in truth.

During the early days of our Lord's personal ministry, he passed through Samaria on his way to Galilee. Near Sychar, he talked to a woman at Jacob's well. As they talked, attention was turned to the worship offered by the Samaritans and the Jews. The woman said, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (John 4:20). Mount Gerizim was regarded, in the Samaritan tradition, as the holy mount where Abraham was directed to offer his son as sacrifice as well as the place of meeting Melchizadek upon his return from battle. They believed that Jacob built his altar on or very near this sacred mount, and of course, the well where Jesus and the woman met. In the days of Nehemiah, a temple was erected by the Samaritans in the high places of Mount Gerizim where worship, in imitation of the Jewish, was offered. Even though the temple had long been destroyed (by John Hyrcanus), the Samaritans still held the site as sacred. For more than a hundred years, the Samaritan and Jew had been divided as to the place to worship God: Gerizim or Jerusalem!

The answer Jesus gives will help the sincere soul in his quest for acceptable worship. "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father" (vs. 21). Up to this point, their discussion had been centered upon the place to worship. However, Jesus emphasizes the true worshiper will not be confined to one place to offer his devotions.

Having answered the question as to the where to worship, he now turns to the object of worship. He said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (vs. 22). The Samaritans offered worship, but they did not worship God. They had erected their temple (which was later destroyed). They offered their sacrifices. They had the Pentateuch to which they could appeal for some degree of guidance. But, their's was an imperfect understanding of Deity. They rejected the writings of the prophets; they had no hope of a redeemer. The Jews had the true form of worship. From the Jews would come the Messiah. However, the hour was coming when the true worshipers shall worship God in spirit and in truth...."for the Father seeketh such to worship him" (vs. 23). The true worship would not consist of outward gestures, ceremonies or anything pertaining to the realm of sense. True worship would be of the heart. It has to do with the higher spiritual nature in man. God, a Spirit, is to be worshiped with the spirit of man, not depending on external rites or ceremonies of a fleshly sort, but homage of the heart rather than service of the lips.

But, man is not to be left to render any act of worship which may enter into his mind. When left to man's wisdom, he has always gone further away from God — never closer. Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (vs. 24). Honesty and sincerity of worship will not suffice. Who would deny the honesty and sincerity of those who passed their children through the fire to Molech? (2 Kings 23:10). Honesty and sincerity is not questioned, but whether or not those acts of devotion are in harmony with the nature of God and are authorized by Him are points of issue.

Upon the death of Jesus Christ, the gospel was sealed with his precious blood. The time had come for men to enter into the worship of God — a worship in spirit and truth! On the day of Pentecost (Acts 2), thousands of honest souls heard the truth of the gospel and complied with the terms of the Lord. Upon their obedience to the gospel, they were raised to "walk in a newness of life" (Rom. 6:4). A new relationshiphad been established with God. Truly, they were in a position to offer acceptable worship to the true and living God. The inspired historian informs us they "continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers....praising God and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:42, 47). The early Christians were not only offering spiritual worship to God after they had been taught of Him, but worship consisting of acts designed to bring man closer to, with greater love for, homage of and dependence upon the object of their devotion.

The worship of God in the first century was simple. It was far too simple to meet with the approval of the rich, the powerful and the intellectual. In ECCLESIASTICAL HISTORY, John Mosheim records:

"Another circumstance that irritated the Romans against the Christians, was the simplicity of their worship, which resembled in nothing the sacred rites of any other people. They had no sacrifices, temples, images, oracles, or sacerodotal orders; and this was sufficient to bring upon them the reproaches of an ignorant multitude, who imagined that there could be no religion without these. Thus they were looked upon as a sort of atheists" (pg 30).

It is strange but man is inclined to seek man's approval for his action rather than God's.But, the Christian is primarily concerned with what God has allowed in service and worship. It should matter little, if any, as to what others are doing in religion — for their religion could be in vain (Matt. 15:8-9).

When the disciples of Christ assembled to worship, there was an act of worship identified as "fellowship." This word conveys the idea of "communion, fellowship, sharing in common" (W. E. Vine). I understand this to refer to these people of God contributing into a common treasury at designated times (1 Cor. 16:2) so as to take care of any monetary expense with which they would be confronted. Such an act of worship was not done grudgingly or of necessity, but cheerfully participating in the financial support of the Lord's work (2 Cor. 9:7).

In addition to the weekly contribution, these Christians would break bread. Even though the expression "breaking of bread" may, in some places, refer to eating a common meal, it does not convey this idea here (Acts 2:42) or in Acts 20:7. This refers to an act of worship divinely authorized to cause these Christians to remember the great sacrifice offered for the sins of the world. Jesus, when instituting the supper, "took bread, and blessed it and break it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins (Matt. 26:26-27). These people, intent in the worship of the true and living God, remembered the Lord's death when they broke bread on the first day of every week.

Placing their dependency on God, they directed their prayers to Him. No student of the Bible fails to notice the faith and trust they placed in God. They spent much time in prayer. They were instructed that "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). To the atheist, prayer is a vain cry in the night. To the sectarian, prayer is something to be read or repeated from memory with no expectation of blessings to be bestowed upon them by God. But, to the Christian, prayer is the avenue to address God. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). If man has no knowledge of nor faith in God, how could he possibly utter a prayer to the One from whence all blessings flow and expect to receive anything from Him?

And, as these disciples worshiped God, they offered the fruit of their lips in song, praising and magnifying His holy name. There was no mechanical instrument of music to accompy their singing, for such would be completely out of place in the worship of spirit and truth. They spoke to one another "in psalms and hymns and spiritual songs, singing and making melody in (their) hearts to the Lord" (Eph. 5:19). These people were not only prompted to sing because of the direction from the author and finisher of their faith, but they had been raised to walk in newness of life, were at peace with God and holding to the promise to spend eternity in heaven.

When the apostle John had been shown and told the wonderful things as recorded in Revelation, he "fell down to worship before the feet of the angel which shewed (him) these things. Then saith he unto (John), See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God" (Rev. 22:8-9). All of us should be filled with awe with the prospect of approaching the throne of heaven in our worship in this life, realizing that such will help prepare us to spend eternity in the presence of God throughout the ceaseless ages of eternity. As John was instructed by the angel, "Worship God!"

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Newness of Fellowship

Kent Ellis

When a person is buried through baptism into death and rises to walk in newness of life, he ends one and assumes another set of relationships (Rom. 6). He has entered a new relationship with God, His people, and the world. Entrance into these new relations is effected by obedience to the first principles of the gospel; maintenance of them is guaranteed by indeed "walking in newness of life," or "walking in the light." Every new convert needs to be impressed with what it means to walk in newness of life, part of which is "newness of fellowship," with its attendant blessings and responsibilities.

The new relationship with God and His children is often designated by the term "fellowship" and kindred words in the New Testament. The word "fellowship" comes from a family of Greek words, all containing the stem "koin." In the King James and American Standard Versions these "koin" words are variously rendered as "sharers, partake, partakers, partners, common, communicate, joint-, distribute, have fellowship, communion, and contribution." The Revised Standard Version sometimes uses "participate." Both it and the New English Bible occasionally use "part," and often employ some form of "share." These "koin" words, together with their definitions as given by Arndt and Gingrich Greek-English Lexicon, are: the adjectives: koinos ("common") and koinonikos ("giving or sharing what is one's own, liberal, generous"); the nouns: koinonia ("1. association, communion, fellowship, close relationship: 2. generosity, fellow-feeling, altruism: 3. abstract for concrete sign of fellowship, proof of brotherly unity, even gift, contribution; 4. participation, sharing in something"), koinonos ("companion, partner, sharer), and sugkoinonos ("participant, partner"); and the verbs: koinoneo ("1. share, have a share....in something; 2. give or contribute a share.... of something"), and sugkoinoneo ("participate in with someone, be connected with something"). I believe most of these definitions and usages may be reduced to three conceptions, which are not difficult to remember: to have a share in something, to give a share of something, and to be a sharer with somebody. Or, it may be stated more briefly: to be a sharer in something, of something, with somebody.

Two of the "koin" words begin with the prefix "sug." This points to another family of words which involve the idea of having things and taking actions in common, and thus, being practically synonymous with "fellowship," need to be included in a study of it. They are all compound words, formed by prefixing the preposition "sun." "Sun" becomes "sug, sul, or sum" before certain other letters. "Sun" means "with, together," the same fundamental thought of the "koin" words. "Sun" in compound words is usually translated "with" or "fellow-."

Two other synonymous words also need to be included in a study of fellowship. They are "metecho," occurring in 1 Cor. 9:10; 10:17, 21, and meaning "share, have a share, participate in or of something"; and "summetochos," occurring in Eph. 3:6 and 5:7, and meaning "sharing with someone in something" (Arndt & Gingrich).

I. Fellowship With God

The thing which makes fellowship with God impossible is sin. It separates and alienates man from God and participation in the life which is in Him. (Eph. 4:18; Col. 1:21; Cf. Isa. 59:2). Fellowship with God is possible only in the absence of sin, either not committed or forgiven.

Fellowship with God is obtained through the testimony of the Apostles concerning Christ; i.e. through the gospel. "....that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3). One leaves the service of Satan and sin, and enters "the light" of God's kingdom and service, by heeding the enlightening call of the gospel and being forgiven of past sins (2 Pet. 2:9; Acts 26:18; Col. 1:13; Rom. 6:17, 18).

Fellowship with God is retained by "walking in the light," because this eliminates sin as the rule of one's life, and brings continual cleansing from sins which are committed. "If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (1 John 1:6, 7). "Walking in the light" and the resultant cleansing involves the confession of our sins (1 John 1:5-2:6).

Fellowship with God includes work as well as privilege, those planting and watering the gospel being called His "fellow-workers" (1 Cor. 3:9; cf. 1 Thess. 3:2).

Again, fellowship with Christ the Son is brought about through the Apostles' testimony, God, through the gospel, calling us into the fellowship of His Son (1 John 1:3; 1 Cor. 1:9; cf. 2 Thess. 2:14; 2 Pet. 2:9). Fellowship with Christ not only involves a past sharing in the benefits of His sacrifice for us, but also a continuous communion of His body and blood in the Lord's Supper (1 Cor. 10:16). This communion and participation in any false worship are mutually exclusive (1 Cor. 10:17-22). Sharing in the benefits of Christ's death makes us Christians, and a continued remembrance and a consistent walk of life make us constant recipients of new bestowals of these blessings (cf. 1 Cor. 11:17-24; 2 Pet. 1:9; 1 Jn. 1:7).

Fully one half of the New Testament references to fellowship with Christ state that we will be partakers of His sufferings, by being ourselves persecuted for His sake (2 Cor. 1:3-7; Phil. 3:10;1 Pet. 4:13; with Phil. 3:10 cf. Col. 1:24). These same passages teach that we will have comfort and glory with and following the suffering, but in spite of this many are not willing for their fellowship with Christ to extend this far. Too often conformity to the world and apostate brethren, and whining excuses are substituted for fellowship with the Lord in this respect. But, it is with us as with Christ, that where there is no cross there will be no crown. "Yea, and all that would live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

The "sun" words shed a great deal of light on what it means to have fellowship with Christ. We have been crucified, buried, raised, made alive, and caused to sit in the heavenly places with Him (Rom. 6:4, 6; Gal. 2:19; Col. 2:12, 13; 3:1; Eph. 2:5, 6). In becoming children of God, we became "joint-heirs" of Christ, if we "suffer with" Him that we may also be "glorified with" Him (Rom. 8:17). Thus, we do and shall live and reign with Him, if we die with Him and endure (Rom. 6:8; 2 Tim. 2:11, 12; cf. 1 Cor. 4:8, 9; Rev. 5:10).

Two passages in the New Testament speak of the Christian's "communion, fellowship, participation, or sharing of or in" the Holy Spirit (2 Cor. 13:13; Phil. 2:1). It is difficult to say with certainty whether these expressions should be taken to mean a participation in the Holy Spirit enjoyed by each individual Christian, or a common fellowship among Christians produced by the Holy Spirit. The context in each case is somewhat different. Since "the grace of the Lord Jesus Christ, and the love of God" both suggest benefits proceeding from each to Christians, "the communion of the Holy Spirit" probably means in 2 Cor. 13:13 the share that we have in the blessings which proceed from and through the Holy Spirit. In Phil. 2:1, since Paul is making an appeal for unity among the saints, the "fellowship of the Spirit" here may mean about the same as "the unity of the Spirit" in Eph. 4:3, where Paul uses very similar language in the context; i.e. the unity or fellowship produced among some men by the Spirit, "the common life" shared by Christians.

11. Fellowship With God's People

The same thing that brings men into fellowship with God keeps them there—obeying the gospel and walking in the light— brings them into fellowship with God's people and keeps them in fellowship with His faithful. Those in harmony with God are in harmony with one another. Men may be in harmony with one another and not in harmony with God, but not vice versa.

1 John 1:3 definitely teaches that fellowship with God and with others who are in fellowship with God are inseparable. Most of the writers I have consulted also believe this is the meaning of v. 7, that "fellowship one with another" means "with other Christians," not "with God." Though there is a contrast between vss. 6 and 7 John does not say "with him" in verse 7 as he does in verse 6. Thayer's Greek-English Lexicon lists Acts 2:42; Phil. 1:5; and 1 Jn. 1:3, 7 under "used of the intimate bond of fellowship which unites Christians." He says 1 Jn. 1:3, 6 speaks "of fellowship of Christians with God and Christ" (p. 352). Similarly, the Arndt and Gingrich Lexicon has "fellowship with someone....with God 1 Jn. 1:3b, 6....; with Christian brethren vss. 3a, 7" (p. 440). In his commentary on the Epistles of John, B. F. Westcott argues that "the supposition that with one another means 'we with God and God with us' is against the Apostolic form of language (Jn. 20:17), and also against the general form St. John's argument, for he takes the fellowship of Christians as the visible sign and correlative of fellowship with God: 4:7, 12. Comp. 3:11, 23" (p. 21). Concerning "the Apostolic form of language," I have checked the 94 places in the Greek New Testament in which the pronoun translated "one another" is used and have found that it is never used of God, unless 1 Jn. 1:7. It always refers to mutual relations and actions between and among men in general, or, usually Christians in particular. John uses it 17 times.

If we take "one with another" to mean "we with other Christians," then 1 John 1:6, 7 affirm three results of "walking in the light," as opposed to walking "in the darkness." We have: 1. fellowship with "Him" (God); 2. fellowship "one with another" (other Christians walking in the light), and 3. (continual) cleansing from all sin. Either way we view verse 7, verse 3 undoubtedly teaches that fellowship with God and with those who have fellowship with Him are indivisible, therefore are contingent on the same things. Any person who will not accept the gospel or walk in the light is unworthy of and disqualified from the fellowship of both God and His people.

Fellowship with Christians involves common blessings and responsibilities, mutual care and interest, common goals, and concerted action.

1. Christians have embraced a "common faith"—that is, they have believed and obeyed the same gospel (Titus 1:4; Acts 6:7).

2. Accepting the common faith, they have come into the mutual enjoyment of "the common salvation" (Jude 3). Jew and Gentile, teacher and taught share the same spiritual blessings (Rom. 11:17; 15:27; Gal. 6:6; 1 Jn. 1:3; 1 Cor 9:23). Please note that this imposes a common obligation to contend for "the faith"—"the common faith"—which not only has saved them but which has been delivered to their care.

3. This sharing of "Christian fellowship" extends to physical necessities, so that those in the Jerusalem church "had all things common," distribution being "made unto each, according as any one had need," to the extent that "neither was there among them any that lacked" (Acts 2:44; 4:32-35). This was not a compulsory disposal of all personal property and a communization of all possessions (Acts 5:4), but a sharing "that there may be equality," that none of God's children may be in "want," "lacking," and "in need" while others have the ability to relieve that need. (2 Cor. 8:14, 15). This is a fundamental element of fellowship among God's children. Eight New Testament passages distinctly speak of fellowship in this sense, more than any other single aspect of fellowship (Acts 2:44; 4:32; Rom. 12:13; 15:26; 2 Cor. 8:4; 9:13; 1 Tim. 6:18; Heb. 13:16).

4. Another manifestation of "sharing in the common life" among saints is the spiritual and monetary fellowship of those taught the gospel with those who teach it. "Let him who is taught the word share all good things with him who teaches" (Gal. 6:6 RSV). Many Bible teachers take this verse to mean a specific giving of physical sustenance by pupil to teacher. But, the language does not make necessary such a specific application, and the "all things" and the following context indicate a general sharing in the blessings of the gospel through a spiritual manner of life. This is what fellowship between taught and teacher means in 1 John 1:3. Elsewhere, Paul speaks of himself and his pupils as "joint-partakers" of the gospel (1 Cor. 9:33).

The Philippian church had fellowship with Paul in his bonds and affliction, the furtherance, defence, and confirmation of the gospel, and thus shared with him in God's grace (Phil. 1:3-7). This they did by their obedience to his teaching, sympathy with his purpose, and their encouragement and financial assistance to him as he worked (Phil. 4:14-17; cf. 1 Cor. 9:10). This, then, is another element of fellowship among Christians.

5. Being Christians involves us in common problems sharing in sufferings, hardship, afflictions, the need for patient endurance—but it also brings common comfort in these things and glory following them (Rev. 1:9; Phil. 1:7; 2 Cor. 1:3-7; Heb. 10:33; 1 Pet. 5:1).

The "sun" words add much to our conception of our common relations with fellow-Christians. From them we learn that brethren are framed, knit, and built together in love for a habitation of God in the Spirit, as a body or a building (Eph. 2:21, 22; 4:16; Col. 2:2). We should be bound in heart to live and die together (2 Cor. 7:3). We are to both suffer and rejoice together (2 Tim. 2:3; 1:8; Phil. 2:17-18; 1 Cor. 12:26; 13:6). We should be able to find mutual encouragement, comfort, and rest in each other (Rom. 1:12; 15:32). We are to help, contend, and struggle with others in prayer and for the gospel (2 Cor. 1:11; Rom. 15:30; Phil. 1:27; 4:3). Our concern for Christians who are suffering persecution should move us as though we were "bound with them" (Heb. 13:3).

In privilege and duty, with other saints we are fellow-elect, fellow-citizens, fellow-partakers, fellow-members, fellow-workers, fellow-helpers, fellow-soldiers, fellow-servants, and fellow-heirs (1 Pet. 5:13; Eph. 2:19; 3:6; Col. 4:1; Phil. 4:3; 1 Thess. 3:2; Phm. 1:24; 2 Cor. 8:23; Phil. 2:25; Phm. 2; Col. 1:7; 4:7; Rev. 6:11).

III. Non-Fellowship With The World

Fellowship with God and His people is exclusive. As Christians, there are certain acts in which we cannot participate, and certainpeople with whom we cannot be partakers. As "children of light" walking in the light, we cannot have "fellowship with the unfruitful works of darkness" (Eph. 5:7-11). We cannot both "partake of the table of the Lord, and the table of demons" (1 Cor. 10:21).

Refusing to participate in these deeds will separate us from those who practice them. It is not enough that we should simply refrain from the works themselves, but we must not approve or encourage the "workers." "....neither be partakers of other men's sins...." (1 Tim. 5:22). These are not sins one personally commits, but "other men's sins," sins other men have committed. How may one become a partaker of "other men's sins"? By sympathizing with, condoning, encouraging, or assisting the sinner. John forbids the same thing, when he says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11). The NEB says he "is an accomplice in his wicked deeds." In these two passages Arndt and Gingrich have: "to share, participate in the deeds of others means to be equally responsible for them" (p. 439). Just as encouragement and assistence to those preaching and practicing truth gives one fellowship and makes him a fellow-worker with them, the same is true with those who preach and practice error (Phil. 1:5-7; 4:14; 2 John 8).

To share with someone in wrong-doing is also to share with them in the result of wrong-doing. "Come forth, my people, out of her, that ye have no fellowship with her sin, and that ye receive not of her plagues" (Rev. 18:4). 2 Corinthians 6:14-7:1 is a more lengthy, general statement to the same effect.

Some brethren talk of refraining from participation in particular phases of other people's activities while retaining fellowship with the people themselves. Others say fellowship with a person does not imply endorsement of his actions. In the light of the last two paragraphs above, I fail to see how this can be. In certain things one transgression is sufficient to render a child of God unacceptable to Him and unacceptable among His people (Jas. 2:10). The fornication of 1 Cor. 5 and the disorderly conduct of 2 Thess. 3 were sufficient to make it necessary for other Christians to "have no company" with the guilty parties. The fornicator did not have to do any other wrong thing to be unworthy of the fellowship of God or His people. No matter how many other things about him were right, they did not cancel the fornication or make it possible to ignore it. The "right hand of fellowship" is an open sign of agreement and encouragement (Gal. 2:9). Fellowship does imply endorsement. It is not possible to have fellowship with the man without sharing his deed (2 Jn. 11).

It is possible for us to have fellowship with some with whom God does not, like the false brethren of Gal. 2:4 or the fornicator of 1 Cor. 5. Or, we may refuse fellowship to some whom God approves, like Paul in Jerusalem or those whom Diothrephes refused or cast out of the church (3 John 9:10; Acts 9:26-28). But such action on our part can be accounted for only on the ground of ignorance on our part arising from human limitation, or of rebellion against the will of God. We might for awhile refuse fellowship to a Paul or extend it to "false brethren," not knowing whether either were an impostor, or in rebellion and unholy ambition we might continue to embrace a fornicator or refuse to embrace an Apostle and other faithful Christians. But, if we desire to please God, we must not knowingly accept any whom He rejects, or reject any whom He accepts.

Conclusion

Thus, we see the "newness of fellowship," Divine and human, positive and negative. Having come into the light, the child of God is to walk in the light thenceforth, not being a partaker in or with the works or workers of darkness. His fellowship with God and His people is to be cherished, nourished, guarded, exercised, and, if possible, maintained. And, if he walks in the light, it will be maintained with God and will all who do likewise. End

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New Hope?

Carl A. Allen

Hope is defined as a "favourable and confident expectation," and for the most part has to do with the UNSEEN FUTURE, Rom. 24-25. W. E. Vine states that hope has three considerations: (1) Happy anticipation of good, e.g. - Titus 1:2; 1 Pet. 1:21; (2) The ground upon which hope is based, Acts 16:19; Col. 1:27; (3) The object upon which hope is fixed, 1 Tim. 1:1; Rom. 8:24-25.

My experience, as a preacher of the gospel, has caused me to realize there are a number of folk who believe the worthies of old did not have a clear concept of heaven and were not desiring a state beyond this life. There are many passages that teach the Old Testament worthies knew of a state to be desired beyond this life. One only has to look as Psa. 23 and observe the statement, "through the valley of the shadow of death." The cases of translations, e.g. - Enoch, Gen. 5:24; Elijah, 2 Ki. 2:11 is evidence that man can depart from this life without death; or, death does not end everything. The resurrection of the dead is a testimony of life after death, e.g. - Widow's son, 1 Ki. 17:22; Shunammite's son, 2 Ki. 4:35; Moabite man, 2 Ki. 13:21. This is evidence that death does not end all. There also is the reapearing of one Samuel, 1 Sam. 28:12-19 and the statement, "why hast thou disquited me?" Other passages to consider are Dan. 12:2; Ecc. 12:5-14; Job 14:14; 19:25-26 and the statement of David, "I shall go to him but he will not return to me," 2 Sam. 12:23.

The New Testament offers evidence of the hope which sustained the men and women of old: "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city," Heb. 11:13-16. "Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection:" Heb. 11:35. They had a "favourable and confident expectation," concerning the future.

From Gen. 3:15, Gen. 12:3, Gen. 49, 2 Sam. 7, Isa. 7 and Isa. 11, we find the hope of a Messiah. From the promises given concerning the kingdom and the rulership of the king, we have some distorted concepts. The concept of an "earthly reign" of the Messiah was a cherished hope of the Jews. Jno. 6:15; Acts 1:6 and other related passages; but, in this there was to be a disappointing hope. The Messiah came and established his spiritual kingdom and became a spiritual king to those who had been born again and in this we find fulfillment of the promises of a king and kingdom and that of overcoming the devil, Heb. 2:14. The hope of the Jews was to be in the brusing of the head of the serpent - this they did not realize. In this we see the meaning of Acts 28:10 and Acts 26:6-7, "the hope of Israel," and "the hope of the promises," - the expectation of the coming Messiah.

The Word of God describes the man who is not a Christian as: "separate from Christ, alienated from the common wealth of Israel, and strangers from the covenants of the promises, having no hope and without God in the world," Eph. 2:12. There is no way to describe the terrible state of one who is not a child of God; other than to say, he is LOST and without HOPE. This state is devoid of expectation. Through the gospel, a man is elevated and given hope. This is the reason for such expressions: (1) "Hope and resurrection of the dead," Acts 23:6; (2) "The hope of righteousness," Ga. 5:5; (3) "The hope of the gospel," Col. 1:23; (4) "The hope of the glory of God," Rom. 5:2; (5) "The hope of salvation," 1 Thess. 5:8; (6) "The hope of His calling," Eph. 1:18; (7) "The hope of your calling," Eph. 4:4; (8) "The hope of eternal life," Titus 1:2; 3:7. All of these passages give meaning to the one who has become a Christian and a child of the King.

There are certain figures in the New Testament that describe the Child of God and gives us an insight into the state after he is

a Christian as opposed to the state before. (1) Light and Darkness, Mt. 5:14; Mt. 4:16; (2) Believer and Unbeliever, 2 Cor. 6:15; (3) Old man and New man, Col. 3:9-10; are a few examples which show the "confident expectation" possessed by the Christian. Paul declares, "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them," Eph. 2:10. "We ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it," Rom. 8:23-25. In our life we look for the heavenly state, - heaven. "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven; if so be that being clothed we shall not be found naked," 2 Cor 5:1-3. This is the Christian's expectation.

One must consider the grounds upon which his hope is based, whether he is thinking of the Old Testament worthies or the children of God who have lived from the cross until now -- their hope is in Christ. He proved that he had power over death by raising certain from the dead - Lazarus, Jno. 11; Jairus' daughter, Lk. 8; Widow of Nain's son, Lk. 7. He said, "I am the resurrection, and the life:" Jno. 11:25; and proved it by raising Lazarus and others from the dead. But more than that, he raised himself; or, came forth by the power of God, Col. 2:12. His resurrection from the dead has been set forth as the supreme example of a general resurrection yet to come, "inasmuch as he has appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," Acts 17:31. Paul declares the utter dependance upon the resurrection of Christ, when he said: "If we have only hoped in Christ in this life, we are of all men most pitiable," 1 Cor. 15:19. This would be true if Christ had not come forth from the grave; but, since he did come forth from the grave we have a strong expectation for future glory. Jesus Christ is the basis for our hope.

To consider the object of our expectation or hope, is to consider a state to sublime for the mortal mind to comprehend. Because of man's inability to comprehend things spiritual, he is presented a picture of heaven, using material ideas and concepts. Who would literally think of heaven as having material walls great and high, gates made of one pearl, streets of gold, literal fruit trees, etc? Not me. Yet, when I ponder the description given in Rev. 21, I can only declare that what God has promised and prepared for me as a faithful Child of God is too wonderful for me to comprehend. How can I ponder a state in which there are no tears, no sun light, no death, no thirst, no hunger or any of the discomforts that are associated with this mortal life? That will be a spiritual life, with a spiritual body and declared to be eternal - never ending. Jesus has promised, "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also," Jno. 14:1-3. This the object of our hope.

"But now abideth faith, hope, love, these three; and the greatest of these is love," 1 Cor 13:13. Until we attain the ultimate there will be love, hope and faith; but, faith will be lost in sight and hope will be lost in attainment. Love is the eternal quality, where it be the love of God for man or the love of man for God, it is eternal. We, then, consider the **NEW HOPE**. To the people of old it is not new, they desired the same thing that we desire - a heavenly city. To the Christians passing from death to life, there is projected before him the most precious and holiest state known to man — HEAVEN. End

Debate in Dumas, Texas

February 28-29 & March 2-3, 1972

RESOLVED (No. 1). When people are invited by the local congregation for the purpose of teaching them the Bible, it is Scriptural to use Bible classes as practiced by the 6th and Meredith Street church of Christ, Dumas, Texas

AFFIRMS: David Bonner DENIES: Ralph D. Gage

of El Dorado, Ark.

RESOLVED (No. 2): When people are invited by the local congregation for the purpose of teaching them the Bible, the Scriptures teach that they must remain in one Bible class as practiced by the 14th Street Church of Christ, Dumas, Texas.

AFFIRMS: Ralph D. Gage DENIES: David Bonner

These two propositions will be debated February 28 & 29, 1972 in the building of the church of Christ meeting at 6th & Meredith, Dumas, Texas.

The time is to be 7:30 each evening with each speaker having two 30 minute speeches.

RESOLVED (No. 3): The local church has the obligation to help all the needy in the world as it has ability and opportunity to do so.

AFFIRMS: Ralph D. Gage DENIES: Davie Bonner

RESOLVED (No. 4): The local church is not obligated to care for any (other than saints) in benevolence (relieving their physical needs).

> AFFIRMS: David Bonner DENIES: Ralph D. Gage

These two nights the debate will be conducted in the building of the 14th & Meredith Street church of Christ, Dumas, Texas. March 2 & 3, 1972.

The time is to be 7:30 each evining with each speaker having two 30 minute speeches each.

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RECEIVING

(Continued from page three)

It is the conviction of this writer that, if one is to "receive the word of God as the word of God," he must believe it is "verbally inspired," hence must accept the idea of Plenary Inspiration. I reject as obviously false Natural Inspiration and Mechanical reject as obviously false Natural Inspiration and Mechanical Inspiration. This would leave only Plenary or Neematical In-spiration. It is my conviction that, if one accepts the idea of Noematical Inspiration, he can never be certain whether any particular portion of the Bible is the word of men or the word of God. Defenders of the Noematical theory have never provided any objective, understandable, and practically applicable criteria by means of which men can inerrantly determine what is the unsult of feed ordivable is the word of men. is the word of God and what is the word of men.

(To be continued) 0

(Continued from page 4) EDITORIAL capacities? From whence comes this Jumbo-itis arguing that nothing is effective unless it is consolidated into something big? In a recent big-city, downtown, cooperative campaign, many were completely dazzled by the size of the audience and the number of baptisms. They deplored the evangelistic 'vacuum number of baptisms. They deplored the evangelistic 'vacuum' that had existed previously and felt certain that we had finally discovered the key to penetrating the community. Some 'well-meaning brethen' lost popularity when they observed that at least 25 per cent more people would have attended at assemblies if cooperating congregations had not dismissed services, and that at least two to five times as many people would have been baptized if the same money had been spent in congregational efforts costing as much as \$750 each!"

Further, "Somehow or other, we have been led to believe in our day that a vacuum exists unless some 'Messiah' comes forth with a big promotion that an eldership has been sold on rubber-stamping, and that marshalls the entire brotherhood into a massive organization. Even though I think that many of our big massive organization. Even though tunin dual many of our big cooperative programs in benevolence and evangelism can be defended as scriptural cooperation, I deplore the tendency of many to regard them as the only significant efforts the church is putting forth, as if thousands of congregational efforts add up to a 'vacuum'! If the Herald of Truth, and / or World Radio, for a vacuum i if the Heraid of truth, and or world haddo, to instance, were to cease operation, some would very sincerely believe and cry that the church had abandoned radio and television evangelism, and that 'nothing' was being done. What kind of thinking is that?"

It is significant that some of the things said by Stevens are the things the so-called "antis" have been declaring for a score of years. However, we have yet to see if Stevens carries his af-firmations to their logical conclusion by making application to them

In places he truly does sound like "an anti." End 0

UNEQUALLY YOKED

righteous individual as opposed to lies, falsehoods and the like as seen in Satan, demons and the world enveloping and destroying. If these two forces "light" and "darkness" could join in union then most certainly the fruits, righteousness and iniquity, could be joined in the same individual.

(From page five)

(3) "What agreement bath Christ with Belia!?" Here, we are (3) what agreement han christ with behat: here, we are taken past both the qualities of righteousness and iniquity, and the powers that produce them (light and darkness), to the supreme rulers back of it all. Do these two ever agree? Can they hid exercise the in the number of the suprementation. abide agreeably in the same heart?

(4) "What portion hath a believer with an unbeliever?" Now (v) what portion harn a believer with an unbeliever?" Now we advance to the persons involved. All these questions find application in personal conduct and are intended for men in all time. The believer is justified by faith; the unbeliever is unstified The graph between the the other part of ""." justified. The one has what the other has not! Their "portion" diverges at every point. Not only is righteousness and iniquity and light and darkness at variance but this contradiction becomes an issue in his own heart and forever bars him from fellowship with an unbeliever.

tellowship with an unbeliever. (5) "What agreement hat a temple of God with a temple of idels?" "Agreement," is from a word meaning to "vote." False gods, idols and all they stand for find it easy to sit down together and "vote" in concord. They have no difficulty and therefore do not clash. One may add a new god or idol at any time. The pagan heart has room for them all. Not the saint! This question asks whether an idol can be carried into the sanctuary of God (the heart of the saint) to three speak and vote in concord with God. The whole idea is monstrous.

(Due debt is acknowledged to R. C. H. Lenski for his excellent notes.) _____

INSINCERITY

person, and thus we belong to Him who loved us and gave himself for us that he might redeem us from all iniquity and thus purify us unto himself as a peculiar people zealous of good works. Hence, "whatsoever we do in word or deed we are to do all in the name of the Lord, giving thanks unto God the Father by Him." This renders subservient and tributary the total efforts and interests of one's life as a Christian to the service of his Lord and Master.

That which needs to be constantly borne in mind by everyone is that in serving the Lord we are serving one who can and does read the thoughts and intents of our hearts. There were those whom he said drew near with their mouths and honored him with their lips, but their hearts were far from him. If he were able to unerringly analyze them, shall he not with equal inerrancy read our hearts? Herein lies the grave danger of the pressures of conformity in society, and more especially in the religious sphere. Those Jews were conforming to the ex-ternalities, but why? It was the expected thing to do. They were responding to external influence rather than being impelled and stimulated from within. How easily and readily can we likewise be victimized. How many today are esteemed faithful solely by reason of their regular attendance, when, with many, their hearts are far from him whom they are worshipping? This isn't suggested as designed to minimize the necessity of assembling with the saints, but rather to suggest the need of being righteously motivated in holng so. When one is motivated in his faith and / or practice by the effect, favorable or unfavorable, it has on his fellows, then is impeached his sincerity and con-sequently his acceptability with God. Certainly, with respect to matters of indifference we are to defer to one another, but in

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(From page seven)

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matters of faith they must always rest on the conviction of their truth.

Divine truth is invested with an imperishable virtue, independent of who holds or rejects it; and the virtue it possesses can never be communicated to those who hold it in insincerity. Further, however sincere one may be who holds as truth that which isn't, the blessings of truth cannot be secured thereby. We cannot create truth; we can only discover and embrace it. But, we can exercise complete control over the quality of sincerity in our relation to truth. He who gave us the truth has joined sincerity by us as essential to its operation on our lives being salutary in its influence. Because some sought glory of one another the Savior told them they were for that reason unable to believe in him. Only when we with singleness of purpose seek the favor of God can we with sincerity serve Him. When Jesus described the behavior of some in their prayers as seeking the attention and admiration of their brethren, he said they have their reward! They secured what they sought. If we seek the same we can secure it, but at such a loss! We forfeit, as did they, the approval of God. May we, then, serve God in sincerity and in End truth. -0-----

question and, in so doing, defined work for us: "This is the work of God, that we believe on him whom he hath sent." The work that God has assigned to all men is the work of believing on him, or the exercise of faith. Incidentally, note that the notion of man's incapacity to do anything until God bestows faith as a gift is obviously false and a perversion of this passage, for faith in the passage is an exercise on the part of man ("that we might work the works of God"), not a bestowed gift of God; it is the specific way to labor for the meat that endures. When the child of God has a faith that exercises him to do God's will, he is working the works of God, not works of law or works of his own righteousness of which he might boast. The faith that avails everything in the sight of God is the faith that works through love (Gal. 5:6). Surely all of us profess to believe; let us therefore express our faith in works that are of (from) God. By works our faith is made perfect (Jas. 2:22); the faith that does not work is an imperfect faith. We who teach and believe that faith alone will not save should practice the same. THE FAITH OF A CHILD OF GOD THAT DOES NOT LEAD HIM TO WORK IN THE KINGDOM IS JUST AS BANKRUPT AS THE FAITH OF AN ALIEN THAT DOES NOT LEAD HIM TO REPENT AND BE BAPTIZED, AND BOTH OF THEM ARE BANKRUPT FOR THE SAME REASON: they are both dead (Jas. 2:24). Since a dead faith cannot save, it therefore follows that the alien and the indifferent member of the body will have the same reward.

Are you engaged in the work of the Lord to the degree that your capabilities allow? Do you busy yourself in letting your light shine, holding forth the word of life, endeavoring to keep the unity of the spirit in the bond of peace, assembling with the saints, giving as prospered, edifying the body, teaching the lost, serving the needs of others, and maintaining purity of life? If not, why not? The absence of these works from the life of a Christian also means the absence of the right kind of faith (working faith) and the presence of the wrong kind of faith (dead faith). The life of the Christian is truly one of work—work that is begun, continued, and completed in faith.

Let us now turn our attention to some passages that speak specifically of the work that the Lord has committed to the Christian. Note the following references:

"....workers together with God...." 1 Cor. 15:58.

".... that men may see your good works...." Matt. 5:16.

"....rich in good works...."1 Tim. 6:18.

"....do good unto all men...." Gal. 6:10.

"....a pattern of good works...."Titus 2:7.

".... provoke unto love and good works...." Heb. 10:24.

"..... work out your own salvation...." Phil. 2:12.

"....always abounding in the work of the Lord...." 1 Cor. 15:58.

Every passage listed stresses the obligation common to every child of God. Concerning this obligation that all Christians share, the apostle said, "Let every man bear his own burden" (Gal. 6:5). Look at each of the passages closely to see the point of emphasis.

The emphasis of the 1 Corinthian passage first in the list is that of our partnership with God-not partners on the same level, but in cooperation and combination to do His work. It does not appear that the apostle was referring to apostles only in the word "we," for he had earlier in the same passage mentioned Apollos. He apparently was referring to any who plant and water: these are working together with God, who giveth the increase. Every servant through whom men come to believe is therefore classified as one who works with God. Note in the Matthew passage that letting our lights shine and glorifying God consists of men seeing our good works; it therefore follows that any man who fails to abound in good works bushels his light to the same degree and fails to give unto God the glory He is due. The passage in Titus possibly suggests a point that we have much neglected-pattern of good works. The Christian should be a model of good works to which others might look. The Philippian passage shows that when the Christian works out his own salvation (works of God), God is working in him both to will and to do of His good pleasure. Every passage in the list charges the individual Christian with work. Ephesians 2:10 says that the Christian is God's workmanship, created unto good works that God has before appointed for him to walk in. Yes, God creates the new creation, the Christian, unto or for the purpose of working that which is good.

The spirit of good works or of working the will of God is one of joy. The Psalmist said: "I delight to thy will, O God; yea thy law is within my heart" (Psm. 40:8). The word of God taken into the heart—not merely the mouth—is the key to the spirit of joy. David said that worship was a time of gladness for him (Psm. 122:1), and the early Christians received the word gladly (Acts 2:41).

The reward of working the works of God is revealed in Mk. 9:41. Romans 2:10 says it included glory, honor, and peace; James 1:25 notes that the obedient hearer will be blessed in his work. Finally, 1 Corinthians 15:58 points out that labor in the Lord is not in vain.

Let all of the Lord's people resolve again to work in His vineyard unto His glory, for unto this end hath the Lord created us as new creatures in Christ. End

ESTABLISHMENT (From page nine)

willing to do something to save it time in which to marshall the opposition. Since the bill was a proposed amendment to the United States Constitution, it's passage required a two-thirds rather than a simply majority. It was stopped by twenty-eight votes. Close! Close!

Examination of two portions of this innocent-sounding resolution will show the very great danger to the freedom we love. Notice, ".... public building which is supported in whole or in part through the expenditure of public funds...." and non-denominational prayer." Any building which accepts direct or indirect subsidy from any governmental unit (including church buildings provided police and fire protection but do not pay taxes or an equivalent for this service) would fall under the control of public officials to the extent of requiring "nondenominational prayer" be allowed in it. It would take the courts some years to produce a clear-cut decision as to what this meant, but the ultimate would be that prayer determined to be "nondenominational" by the controlling public official in a particular place would be the authorized and required one. Elders, preachers, saints, are you ready to have some public official tell you what prayer you can, and even more important, can not have within the four walls of your building? THIS IS ESTABLISHMENT OF RELIGION! And I'll give you one guess as to which religion swings enough political "Clout" to have the deciding voice in what is, and what is not "nondenominational prayer."

Brethren, I have correspondence from national legislators openly proclaiming their support for this, or a subsequent effort to authorize "nondenominational prayer" in "public buildings." It has been said that all that is required for evil men to triumph is for good men to do nothing. This is especially true as far as this "prayer amendment" is concerned. I am not saying our representatives and senators are evil, but willingly or otherwise, many are submitting to political pressure from men who are.

I am not urging churches to involve themselves in politics, but individual Christians in some circumstances must. As long as we are in the world, through not of the world, we need to do what we can to deep this old ball livable. Peter twice (Acts 4 and 5) indicated the only limitation to a Christian's obedience to government was when such placed one in opposition to God. Paul, in Romans 13 said government was for our protection. In Matthew 22 Christ told us to render to Caesar (civil government) that which is Caesar's. This specifically applied to paying taxes but in principle teaches us we have an obligation to the government under which we live, to help it maintain its Godordained course and purpose.

Do not think because this attempt has been beaten back Roman Catholicism will give up. This group is extremely persistent, sometimes devoting centuries to achieve its ends. It will not stop trying to take away our precious freedom of worship, or legal right to serve God after the New Testament order until it is made so clear that Catholicism cannot fail to understand we will not put up with it. I suggest a strong letter to your congressman and two senators would go a long way toward helping them resist the pressures of the emissaries of Rome. I have no objection to Roman Catholicism requiring its own prayers in its own facilities of its own people. I have severe Scriptural objections to it imposing such on others, especially on me and mine.

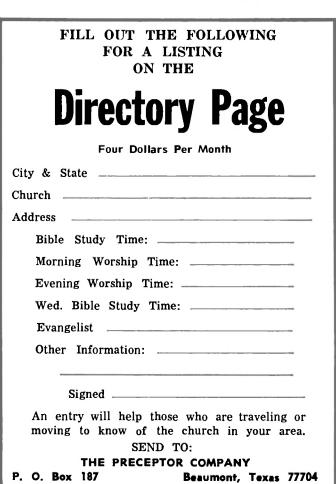
I am appalled little or nothing has been said or written among brethren on this obvious danger to our privilege of worshipping God unmolested in spirit and truth. If we are not careful, we may someday find this taken from us or our children, and going the route of Northern Ireland to Spain, wondering all the time, "What happened?" If we value what we have, we need to wake up, and soon.

Or perhaps, judging from the unconcern of so many indicated by lack of devotion (failing to assemble, etc.), the loss of such freedom might be exactly what we need to shake us out of our apathy. Historically, the church has always prospered spiritually during persecution, and this might be the very thing for us now. How about it, is this the goal for us? If not, if you are already spiritual, better get with the letter-writing.

John 4:24 will never be so precious to us as when we are forbidden by law from doing it. End

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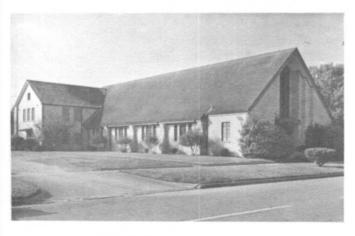
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HISTORY OF LOCAL CONGREGATIONS



CENTRAL CHURCH OF CHRIST Beaumont, Texas

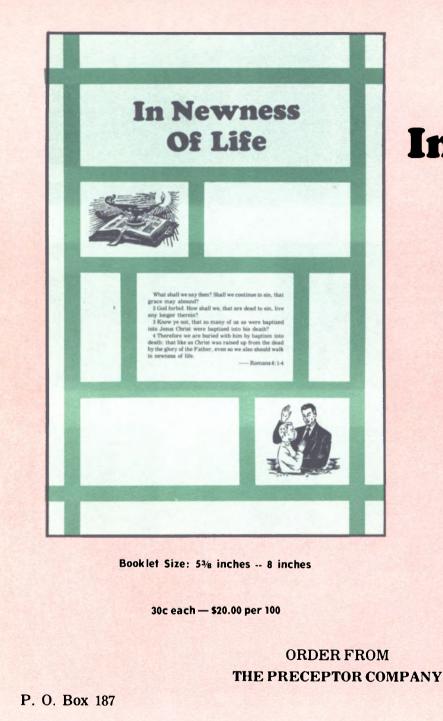
The history of the church in Beaumont traces its history back to 1902. The first worship services were conducted in the summer of that year in the home of a sister W. T. Williams. Some three families were involved including the preacher, a brother Sorrell. Homes and rented halls were utilized until 1912 when the first meeting house was constructed in South Park.

In 1920 some of the members at the South Park church made plans for another congregation. They first worshiped in the court house, then rented a building until the construction of a meeting house at 827 N. Pearl St. in 1924. This structure served Central for almost thirty years. In 1953 the present structure at Laurel and Tenth was completed at a total cost in excess of \$165,000.00 with an indebtedness the brethren quickly retired.

Through the years several faithful and extremely capable gospel preachers have worked with this good church. Central has not been without problems through the years, but these have not deterred the brethren from continuing to stand for the Truth and press the battle for right. Central is known widely for her great interest in spreading the gospel both here and abroad. At the present time Central is expending in excess of 75 per cent of the contributions in the direct support of gospel preachers and another 15 percent for teaching materials and study aids. As we grow we look to be able to increase our aid.

The future looks bright indeed for Central. Many plans have been and are continuing to be made to increase our effectiveness in glorifying God in Beaumont. The membership is enthuisiastic over the prospects for growth and are settling themselves in firm commitment to that end. Our elders are faithful men of ability who are well able to carry out the functions of their work. They are: John Hodges and A. G. Tomblin.

We anxiously solicit the prayers of God's faithful for our success in our labors here to His glory.



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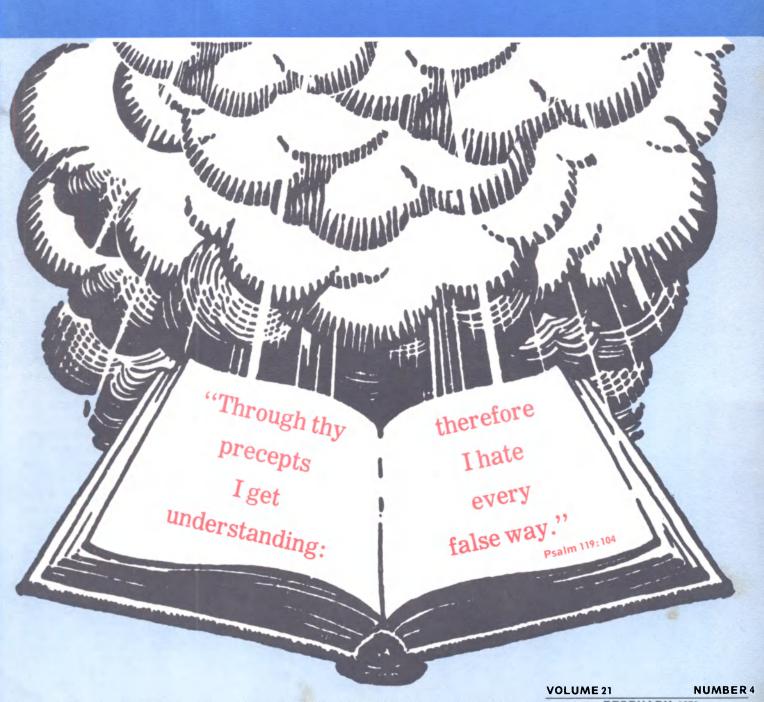
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The Preceptor



Contents

SPECIAL FEATURE SECTION

Next Month The Law and the Sabbath

Lubbock, Texas —

Enclosed, please find a check in the amount of \$20.00 to cover the cost of 100 copies of the recent feature section in the Preceptor, "Church Origins"

I was highly impressed with the new look of the Preceptor, and I know that we can still count on the excellent information usually contained therein.

–Dee Bowman

Letters

Editor - The section on "Church Origins" has been well-received. We are highly pleased at the orders for the tractform of "Church Origins." Thank you!

Pontiac, Illinois—

I enjoy the Preceptor. I know it must involve much work on your part. I have a hard time with my bulletin! Thought you might appreciate a note of appreciation. —L. Kibler

Editor - There is much work involved in editing, printing and mailing out the paper! We do appreciate such expressions.

Montebello, California-

I take this occasion to express my appreciation for the paper you edit and publish. Your staff writers are stimulating and thought provoking, and I feel especially endebted to Bill Crews for his compilation of information under title of Church Origins, in your Special Feature Section. This helps to emphasize that God has ordained the time and place for the beginning of His church. —A. G. Boaz

Editor - Thank you!

Saratoga Springs, New York— Please renew my subscription to the Preceptor for five (5) more years. Also send my bound Vol. 5-6 and 7-8. Enclosed is a check for the amount of \$26.00.

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I have received the Preceptor

for almost a year now and I have enjoyed the articles very much. received the issue with the special feature on Church Origins. Keep up the good work. —Clarence Powell

Editor - Such letters help make our day!

South Bend, Indiana—

I think the "New Look" of the PRECEPTOR is great. It is a great step forward in making the paper fresh and attractive. Best wishes in 1972 for the continued success and influence for good of the PRECEPTOR. I would be happy if you could send some sample copies that we might distribute during our spring gospel meeting with Cecil Belcher in April. Thanks.

-Larry R. DeVore

Editor - We are glad to send free copies of The Preceptor Magazine to those who will use them in obtaining new subscribers to the periodical. Thanks to all who do send them in.

Pontiac,

Coffeyville, Kansas-

The Preceptor is the finest magazine of its kind I have ever read. I reserve all my copies in a looseleaf notebook for study and reference. Thanks to my brother, Bro. A. G. Tomblin of Beaumont, I have become acquainted with a magazine which teaches the truth. I especially look forward to the articles by Bros. Lovett and Wharton.

-Mrs. J. A. Shaver

... Editor - Such comments encourage us in our continuing efforts to teach the gospel through this medium of the printed word. For those who are not as resourceful as Mrs. Shaver in preserving her copies of the paper, we offer for sale handsomely bound volumes of The Preceptor Magazine stamped in gold. They are \$6.50 per volume.

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The Bible Is The Word Of God

The word, "Bible," comes from a Greek word, biblos, meaning "book." The book we call, "The Bible," or "The Holy Bible," is correctly named, for it is, indeed, THE BOOK OF



Ly named, for it is, indeed, THE BOOK OF BOOKS. There is not now, nor has there ever been, another like it. It is not one book, but many books, a library. It contains two distinct sets known as: (1) The Old Testament; and (2) The New Testament. The Old Testament consists of thirty-nine volumes, and the New Testament consists of twenty-seven volumes. Some volumes bearing the name, "The Holy Bible," contain a third set of books called,

"The Apocrypha." These are doubtful books whose claims to a place among "The Sacred Writings, The Scriptures" are spurious. There are fourteen of these books and they are to be found in Roman Catholic Bibles, but they are ordinarily not included in Bibles published by other sources. Our remarks in this series of articles concerning "The Bible" do not contemplate the books of "The Apocrypha."

Our Use of the Term, "The Bible"

When we use the term, "The Bible," we do not refer, in these studies, to translations of the Bible, but to the established or "received" texts of the Old and New Testaments in the language in which they were originally written-the Old Testament in Hebrew and the New Testament in Greek. When reference is made to "Inspiration," words, not documents, are under consideration. The words of the original texts of the Old and New Testament are inspired; the documents from which we derive them are not, nor are the translations which are made from those words. Our "Latter Day Saints" friends who refer to "The Inspired Translation" but make themselves ridiculous in so doing, as do some of our well-meaning but misguided brethren who all but invest the King James Version with Deity. As much as I disagree with Jimmy Allen on some matters connected with the organization and work of the churches of Christ, it is my conviction that he has been unfairly abused because he dares quote from "The Revised Standard Version" and avers that "he does not believe 'The King James Version' to be inspired." Neither do I believe it to be inspired, but I believe the Bible to be the Word of God, verbally inspired. It is worse than nonsense to equate faith in "verbal inspiration" with faith in "the inspiration of the King James Version."

Our Source Documents

There are three sources from whence have come the words which constitute the received texts of the Old and New Testaments (1) Ancient manuscripts; (2) ancient versions; and (3) the Patristic Writings; i.e. writings of the dignitaries among the churches of early times which are literally permeated with Scripture quotations. For none of these do we claim inspiration of God.

There are two distinct kinds of manuscripts from the standpoint of source. They also differ radically in another respect. One kind is extinct; the other is extant. One we call an "autograph manuscript," the other a "manuscript copy." The former is extinct; the latter is extant. By autograph manuscripts is meant: manuscripts written under the miraculous guidance of the Holy Spirit, hence inspired documents. No such manuscript are known to exist. As far as we know, they have long since perished. However, there are several thousand manuscript copies which have been made from autograph manuscripts or other copies, more likely the latter. These manuscripts are the work of man, produced by purely human genius, and for them, we make no claim of inspiration from God. Many of these manuscripts are not complete but fragmentary in one degree or another. Nor are they the same in age or value. They differ widely in these respects. These manuscripts constitute the principal source from whence we obtain The Bible, The Sacred Scriptures.

Versions are simply translations of The Bible into languages other than the original Hebrew and Greek. There are many of these of varying degrees of age and value. These furnish the second most important source from which the original text of the Word of God is restored.

The copious writings of the so-called "Church Fathers" of the early centuries of the "Christian Era" are replete with Scripture quotations both from the Old and the New Testaments. These writings furnish the third source from whence the texts of the Old and New Testaments, as originally given, are restored for our time and people. Needless to say, neither the Versions or Patristic Writings as such were inspired of God, hence they are not inspired documents. However, to the extent they are true to the original revelation they contain inspired words.

Accuracy of Our Received Texts

A great many liberal and semi-liberal theologians, many of whom maintain at least nominal connection with professed churches of Christ, believe verbal inspiration to be not only moot but purely academic. Since we do not have access to the autograph manuscripts (inspired documents), "What difference," ask they, "does it make whether they were or were not verbally inspired?" Isaac Errett, the father of "liberalism" in the "Restoration Movement," assumed this attitude when he spoke on The Missouri Christian Lectureship at Independence, Missouri, July 1883. He said:

We have to remark further concerning this verbal theory, in all of its phases, that it is useless. For even if it were true that every word, as originally spoken or written, was inspired, we have none of the original documents, and the Scriptures are now read in copies of various kinds; and in translations which, at best, could not always reproduce in another language words and phrases exactly answering to

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

The

Preceptor

Magazine

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Stanley J. Lovett



Speak Out!

For all of the good things of this great nation, we ought to be grateful to God.

We should pray for rulers in high places. Thus, Paul wrote Timothy that supplications, prayers, intercessions for all men, for kings and all that are in high places, be made that tranquil and quiet lives in all godliness and gravity might be enjoyed by all. God wills his people be obedient citizens. By law-abiding and helpful lives men can make this nation a better commonwealth.

With all its faults this writer thinks it is still the greatest nation of all. Brethren generally have, perhaps, been reluctant to speak out and express themselves with reference to matters that do at one time or another affect us all.

It is this writer's opinion, that in addition to exercising one's option to vote at the polls for what one thinks to be right, he should also be more voluble with reference to what we think is right or wrong. Our experience in this has been that speaking both wisely and with moderation, influence for good can be achieved.

Two personal examples of what we mean are here given.

During the last presidential election much was said, both pro and con, concerning whether or not the news media was baised in its presentation of the news as well as other programming with reference to the national campaigns.

It was this writer's opinion that bias was evident on the part of the media. Consequently, one day we took it on ourselves to personally call the three English-speaking T. V. Stations in our city. Not knowing at all exactly what the response would be, we steeled ourselves for almost anything. But to our pleasant surprise our remarks were well received and two of the three called agreed they, also, thought there was such prejudice.

On another occasion we were viewing the now defunct "60 Minutes" program on CBS, which, of course, has nation-wide coverage. On this presentation certain prominent, as well as otherwise, persons were interviewed concerning matters of general interest as well as politics and other things.

During this particular program an artist was being interviewed with reference to various aspects of his work as a painter. In connection with the discussion the artist made the following comment. Without any attempt to quote him, he remarked when he painted nudes (women) he did not feel he had done a good job unless the painting would cause the male viewers to have lustful feelings!

We were personally indignant that such was this artist's aim in such "art." But we were the more See, Editorial page 27



"Get Thee Behind Me, Satan"

The 8th chapter of Mark contains a much briefer account of the incidents at Caesarea Philippi (vr. 27-33) than that of Matthew 16:13-23, but both contain the withering rebuke of Jesus



to Peter. This rebuke has occasioned general interest on the part of Bible readers as to what is to be understood by it. Because of that interest and at the same time the practical use the understanding of it may be to each of us, we are happy to take a brief look at the matter. Because Matthew's account is fuller we will refer to it.

Under the inspiration of God, Peter had just confessed his personal conviction that Jesus was the Christ, the Son of God, and our Lord had commended him. We do not imply that such conviction was his alone but view the whole transaction as one meeting with the full consent of all disciples present. Peter seems to have been, as usual, taking the role of speaking for all of them because the question was put to them all rather than to Peter in particular (vr. 15 of Matt. 16). This correct appraisal by Peter of the identity of Jesus was the result of revelation from the Father (Matt. 16:17). The concept is not derived from 'flesh and blood,' i.e., men, but God. When Peter stood with divine truth his conclusions were indeed correct.

Immediately following this confession of Peter Jesus began to reveal how 'he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day' (v. 21). This matter of dying at the hands of the wicked ones in Jerusalem hit upon a note that was completely apart from any concept the disciples had of Jesus becoming king in his kingdom. So far in fact was it from their concept, that Peter took Jesus aside to himself with a view to being heard the more readily by the Lord, perhaps. At any rate he did so and commenced at once to rebuke Jesus for having so said that he must be killed (v. 22).

Jesus "turned," we are told, from this position with Peter and in so doing was in full view of all the disciples. It may be they shared Peter's views and were watching to see what the reaction of Jesus would be. They were not left in doubt. For in the very act of turning from Peter, characterized in itself by vehemenence, Jesus declared: 'Get thee behind me Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men'' (v. 23). When Satan had appealed to Jesus to fall down and worship him in exchange for the kingdoms of this world, Jesus had said: 'Get thee hence, Satan' (Matt. 4:10). The role of suffering was the appointed means for the glory of Jesus and the essence of Satan's temptation was in a detour around it. In essence, this is the same thing involved in Peter's remonstrance. While Peter may have been ignorant of See, Behind Me, Satan page 27

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

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A Fateful Crisis Is Impending

Today there is before the Supreme Court of our conntry an issue, and on the decision this court makes when it has considered it, the future of our society will be vitally affected. The



issue is whether or not the death penalty as employed by several of the States is constitutional or unconstitutional, as based upon the eighth article of the Bill of Rights, which reads: "Excessive bail shall not be required, nor excessives fines be imposed, nor cruel and unusual punishments inflicted." It will turn on the judgment of the Court as it respects what is to be regarded as "cruel and unusual punishment."

The reasoning of some who oppose Capital Punishment is that in times past many crimes were punishable by death, even petty thievery, and in the progress of civilization these have been divorced from this penalty because the punishment was obviously cruel and unusual as related to the nature of the offence committed. Hence, in the forward reach of an ever-increasing enlightenment and advancing civilization, all crimes fall into this class of being removed from the penalty of death for their commission. With these reasoners no crime which man can commit merits the death of the guilty; that to take the life of any criminal is cruel and unusual punishment, and therefore is unconstitutional. When men can arbitrarily place their construction on language to sustain an already existing position, in law or in religion, the danger is equal to the power and influence such men possess. God's Word has repeatedly been subjected to such tortures, and in recent years the Constitution of the United States has been so treated, and by those who have assumed the prerogative to so act. In a recent interview the nationally renowned defence attorney, Louis Nizer, is quoted as saying, "In all close questions of law, a judge is guided first by what he thinks is right according to his moral precepts." This is equal to saying they bend the law, in their construction and application of it, to their own conception of what they think is right. This is to act in violation of their oath of office. I hold that in a court of law the Judge is bound by the law whether it coincides with his own personal persuasions of right or not. To take an expression and subject it to the tortuous treatment of stretching and bending it to mean what I want it to is wrong, whether it be the law of man or the law of God.

Recently I heard a panel discussion participated in by four other nationally famous lawyers. Two were known as highly successful defense attorneys, and two as successful prosecuting attorneys in famous cases in recent time. Of the four, three are on record as opposed to capital punishment, and only one, the prosecutor of Manson and his confederates, favored the death penalty. His was a restricted approval of it, limiting his reason

Bryan Vinson—Preacher for the Timpson. Texas church when not engaged in meeting work. P. O. Box 764, Longview, Texas. to that of its deterrent quality. The others denied that it has any deterrent influence on the commission of crime. This denies the language of Ecclesiastes 8:11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." This verse implies that sentence against an evil work is or will eventually be executed, and the lack of a properly deterrent influence is attributed to the delaying of sentence or execution of the penalty. Certainly, then, if the delay of justice encourages crime, surely the defeat of justice affords even a greater encouragement to do evil.

The pragmatic position, however, that the penalty of death is warrantable solely on its deterrence of crime, ignores the most significant reason for its employment. The scriptures give to its practice the retributive quality. The familiar passage in Genesis 9:6 assigns as a reason for the death penalty the nature of man. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." In further proof of the retributive nature of this exaction read Exodus 21:12-14: "he that smitch a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place wither he shall flee. But if a man come presumptuously upon his neighbor, to slay him with guile, thou shalt take him from thine altar, that he may die." Also, notice Numbers 35:30-34: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death. And ve shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye are, for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit, wherein I dwell; for I the Lord dwell among the children of Israel." This passage makes a distinction between killing as touching the culpability of the guilty. All murder is killing, whereas all killing is not murder. The murderer was not given sanctuary for his crime, but one who has killed another without premeditation or wilfully was granted conditionally a sanctuary. But for the murderer there was no excape. Why? The land was polluted and could not be cleansed except by the blood of the murderer! We hear much about pollution and ecology these days. While not demeaning the seriousness of those things which pollute the air and water, the pollution of the land as herein pointed out is far more serious. America has become the See, Fateful Crisis page 27

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Home, As Designed By God

"And the Lord God planted a garden eastward in Eden: and there He put the man whom He had formed." (Genesis 2:8) "God is good," so, all that He does is good. In that garden, "The



Lord God made to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden and the tree of knowledge of good and evil."

God designed work and responsibility for man in that home. He "put him into the garden of Eden to dress it and keep it." He also gave man law by which to regulate his life. "The Lord God commanded the man,

saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Our Creator planned for that home respect and obedience to divine Authority.

Having made man, our Lord knew he needed help and companionship. "The Lord God said, It is not good that the man should be alone; I will make him a help meet for him." In order to meet that need of man, God made woman of the rib which He had taken from man. He brought her unto man. She was to help him to be good and to do good. Our great and wise God would plan nothing less than for that man and woman to be good and obedient to Him." "What therefore God hath joined together, let not man put asunder" (Mark 10:9). "Therefore shall a man leave his father and mother, and shall cleave unto his wife and they shall be one flesh."

As to the husband-wife relationship, the Holy Spirit directed Paul to write: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." (Ephesians 5:22-25) Read also Colossians 3:18,19.

God created man in His own image....male and female created He them. God blessed them and said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion....over every living thing that moveth upon the earth. The great Designer of home planned that there be children in the home. The Psalmist wrote: "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold that thus shall the man be blessed that feareth the Lord." (Psalm 128:3,4) The Lord's plan for the home is for the husband to be the head with the wife subject thereto.

What about the parent-child relationship? The answer is found in Ephesians 6:1: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother.... And ye fathers, provoke not your children to wrath: but bring them up in the nuture and admonition of the Lord." In Colossians 3:20 we read: "Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged." Certainly the wife is to help her husband in bringing up their children in "the way they should go." Parents may learn from "things written aforetime," by the Holy Spirit, to Israel: "And these words which I command thee this day, shall be in thine heart: and thou shall teach them diligently unto thy children and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:6,7) What had the Holy Spirit taught those parents? Here is the answer: "That thou mightest fear the Lord thy God, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life." When parents so train their children today, they will teach them of Jesus, how "He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:8-11) If and when our children are taught the life and labour of love of our Lord, Jesus Christ, how that love for mankind caused Him to leave the beauties and joys of heaven to come to this earth of suffering, sorrow and persecution, they, like Paul, will be "constrained" by the love of Christ to obey Him and to follow in His steps.

It will be only by the restoration of our homes back to the type in which Jesus grew to manhood, that the next generation will choose to walk in the path of truth and righteousness. Jesus, in His humble home in Nazareth, was "subject to his parents" and He "increased in wisdom and stature, and in favour with God and man." (Luke 2:51, 52)

Awake, Mothers, to your God-given responsibility! There is no time to lose if today's children are to be taught to love the Lord with all the heart, soul, and with all their strength, and to fear and honour Him. There is no time to lose, if they are to learn to honour and obey their parents. End

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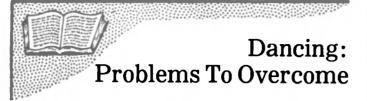
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Please have copy for publication in The Preceptor Magazine in hands of Editor on or before the first of the month preceding its publication.

-Stanley J. Lovett, Editor.

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.



Roger M. Hendricks

This article is written for teen-agers and other young people who are Christians and or whose parents are Christians. It concerns parents, but only secondarily. Primarily it is addressed to youths and it deals with one of their most prevalent problems—dancing.

"Is it wrong to dance?" The question is often asked imploringly, honestly, and in all sincerity. Frankly, the answer has sometimes posed a problem for me. The usual approach is to pronounce a blanket condemnation on dancing. Yet, it just may be possible for certain individuals, under specific circumstances, to dance legitimately. A "yes" or "no" answer, without explanation, may be incorrect. How then shall we approach the matter? Ordinarily we set out to prove that dancing is sinful. Suppose we reverse the usual procedure. Let us assume that dancing, per se, is acceptable behavior. This is not only a possibility but, to me at least, is a rather intriguing approach.

If we assume that dancing is acceptable, there are still numerous problems to overcome before we can dance without being guilty of sin. Young people, consider these problems. You must overcome.....

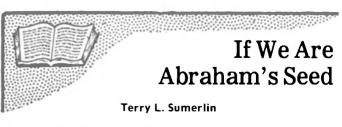
The Problem of Your Own Conscience

The functions of conscience are (1) to serve as an ever-present witness to one's own life, (2) to compel one to pass judgment upon his life, and (3) to prompt one to do good rather than evil in his life. Conscience must, of course, base its pronouncements upon what the individual has been taught concerning right and wrong. The point that is to be made here is this: According to the New Testament, the Christian must strive to maintain a good conscience. In Romans 14 Paul illustrates this truth in some detail with the eating of meat. The conclusion which is drawn there is stated thusly in verse 23: "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." What Paul is saying is that if one is in doubt about a practice of life, he should forego the practice. In other words, if in doubt---don't. If there is even the slightest doubt in your mind that dancing is acceptable, dancing is sinful for you.

The Problem Of Causing Another To Violate His Conscience

Causing another to violate his conscience is sinful. (Rom. 14:13-15, 19-21; 1 Cor. 8:7-13) Again, let us assume that dancing is acceptable behavior. If your dancing is going to cause others to do what they believe to be wrong, sin results — in your life as well as theirs.

"But whose conscience would be violated?" Well, perhaps your dancing partner's. People (and especially young people) See, Dancing page 28



In the first and second chapters of **Romans**, Paul pictures, in no uncertain terms, the ungodly nature of both the Jews and Gentiles, at the time of the introduction of the gospel. He does this by enumerating the sins of the Gentiles in chapter one; and then, concludes in chapter two that the Jews were just as sinful, since they were guilty of the same things.

In this context, emphasis is placed on how the Jews, who had the written law, had misused and misapplied it to their own destruction. Since Gal. 3:29 points out we who are Christ's are, in a spiritual sense, Abraham's seed; therefore, we can apply many of the things said to the physical seed of Abraham, in Rom. 2, to ourselves. Thus, based upon this chapter of Romans; if we are Abraham's seed we must:

TEACH OURSELVES (2:17-23). The passage, very strongly, indicates the Jews had the idea of: "Do as I say and not as I do." They endeavored to teach and bind upon the Gentiles things which they, themselves, did not believe or practice. While instructing the Gentiles in regard to adultery and stealing, they engaged in the same. They condemned the Gentiles for idolatrous worship, while they (the Jews) committed sacrilege. Yet, what about those of us who are Abraham's spiritual seed? We, many times, have difficulty convincing ourselves that godliness starts with "number one." Notice where the emphasis is placed in Matt. 7:1-5 and Jas. 1:22-24. Our influence will certainly be far greater when we can say, as did Moses, "....come thou with us...." An "example" has always had greater influence than a "pointer!"

REFRAIN FROM CONDUCT RESULTING IN BLASPHEMY (2:24). In this verse, Paul points out that as a result of the life led by those who professed to be in a relationship with God (the Jews); a situation was brought about whereby those outside this relationship blasphemed God. As this matter relates to the Jewish nation, it was prophesied that such would be so (Isa. 52:5; Ezk. 36:20). Yet, we who are Abraham's spiritual seed are admonished to so conduct our lives that, rather than God's name being blasphemed by us, He will be glorified through us.

In setting forth the superiority of the gospel in 1 Thessalonians, one of the basic arguments used by Paul is that of the effect of the gospel on the life of man, over that of any other form of religious standard. Thus, great emphasis is placed upon the idea of the Christian practicing what he preaches. Notice, also, the means of glorifying God, as set forth in Matt. 5:13-16 - by good works! Brethren, involved in these passages is the serious charge of making sure that what people see of God, as it is reflected in the lives of those of us who profess to be His children, is good. Although some will always blaspheme the name of the Lord, let us be sure that it is not "through us."

See, Abraham's Seed page 29

Roger M. Hendricks - 2301 Franklin Drive, Texarkana, Arkansas 75501

Terry L. Sumerlin - Evangelist for the Refugio Church of Christ, 207 E. Ward, Refugio, Texas 78377



How many times have you heard the words which serve as the caption for this article? You might have used it yourself. I am persuaded that many who use it do not concur with the thought it suggests.



How many times have you heard the words which serve as the caption for this article? You might have used it yourself. I am persuaded that many who use it do not concur with the thought it suggests.

Prayer is a right and privilege vouchsafed to the child of God. Indeed, Christians must believe in prayer, and that God will answer. John wrote: "And whatsoever we ask, we receive of him, because we keep his com-

mandments, and do those things that are pleasing in his sight" (1 Jno. 3:22). And Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:7-11).

We remember a song which reached popularity during World War II. An oft repeated phrase was: "Tho there's one motor gone, we can still carry on. We're coming in on a wing and a prayer." Depicted in this war time song was a bomber which had been hit from every side by enemy fire; being thus dismembered and crippled, its crew attempts to bring her in "on a wing and a prayer." How often we have thought of such tense and frightening moments! Yet, more have we pondered the implications of that song. It seems to make light of prayer; and yet takes the right of prayer for granted -something we always have, and that it is always reserved to be used as a last resort. It is set forth in the same manner, and put on the same par, as a drowning person grasping for a tiny straw. Not only is this concept of prayer true of the general masses in society, but I suspect it is even so among the members of the body of Christ as well.

We are not unmindful of the power and influence of a materialistic environment upon God's children who must live in this "untoward generation;" but Jesus plainly teaches what our attitude must be toward these material things. Said He, "The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I

Truman Smith — Preacher for the Crescent Park church of Christ, 1415 Royalty Avenue, Odessa, Texas 79760.

bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Lk. 12:16-21). That last sentence climaxes the point of Jesus' parable. Men today lay up treasure for themselves, and thus become self-sufficient; therefore losing their sense of dependence upon God. So, why ought they to pray? They have everything they need. Their sense of security consists of the knowledge that they have money in the bank; warm or comfortable clothing; a good house in which to live and be protected from the elements; a large deep-freeze, filled with fruits, vegetables and meats of various types and cuts; life insurance, medical insurance and property insurances; two or three nice cars; and a good job with all the fringe benefits. With all of these, man finds it most difficult to pray, "Give us this day our daily bread." Most simply regard prayer as "something you might need some day." They think of it as an insurance policy-"It's good to have, for you never know, it could come in handy sometime." Is it any wonder, then, why people so regard praver?

My precious brother or sister in Christ, prayer must be regarded as a right or privilege to us to make known our requests, and pour out the desires of our hearts to the King of kings and the Lord of Lords! It is not simply a panic button! "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe" (Pr. 29:25). David said, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Ps. 20:7). Paul said to young Timothy "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6: 17-19). Did not Peter say, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Pet. 3:12)? Then, let's believe it!

Don't you ever be guilty of discounting prayer. "Pray without ceasing" (1 Thes. 5:17). Yea, even as the chorus of Vana R. Raye's song goes:

"Pray in the Morning, Pray at the Noon-time,

Pray in the Evening,

Pray any-time;

Pray when you're happy,

Pray when in sorrow, Pray when you're tempted,

Pray all the time."

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Don Martin

Beloved, that the word of God teaches and commands brotherly love is made evident in a host of passages such as, 1 Peter 1:22, Heb. 13:1; Jno. 15:12,17. Concerning brotherly love



3:1; Jno. 15:12,17. Concerning brotherly love being enjoined of God, please observe the language of the apostle John, "And this commandment have we from God, that he who loveth God love his brother also." (1 Jno. 4:21). The first epistle of John is replete with teaching relative to the must or essentiality of love of the brethren and also the consequences of the absence of the same. The apostle of love, just before uttering the

foregoing, taught that brotherly love (e.g., the possessing of love for the brethren) is actually an evidence or sign that we have been born again, "We know that we have passed from death unto life, BECAUSE WE LOVE THE BRETHREN. He that loveth not his brother abideth in death." (1 Jno. 3:14, all emphasis throughout, mine, D. M.)

Kind reader, that brotherly love is needed is made apparent on every hand. Many (not all) of the doctrinal differences which have characterized God's people are conceived and sustained because of the absence of love for each other. In fact, many of the problems plaguing the church today are engendered and promoted because of the superficial love characteristic of some of us. Thus it behooves us to frequently examine ourselves to determine the extent of love for the brethren we possess. Perhaps you are wondering, in view of the indispensability of brotherly love, if you have the love for your brethren in Christ that you ought to have. The following, some things brotherly love will cause us to do, will help us to determine whether or not we have acquired love one for the other.

Shun Acts of Vengeance and Jealousy

The church at Corinth was hindered to no small degree because of jealousy and or envy. We learn from the twelfth and fourteenth chapters of the first Corinthian letter that some of the members were obviously exalting the gift of speaking in tongues over the gift of prophecy; hence, causing the competitive spirit. Paul explained, however, that the converse or opposite was true, that is, the gift of prophecy was superior to the gift of tongues. (1 Cor. 14:1-5) Because of this and other acts of envy, the apostle Paul penned the following concerning the wretched condition of the Corinthians: "For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? (1 Cor. 3:3, see also vs. 1,2.) Friends, there are many ways in which we can be jealous and envious of others. For example, some commit acts of jealousy in that they are envious of another brother's education, new clothes, or new car. Jealousy is progressive in its nature. Jealousy will lead to acts of vengeance, of hurt, and mistreat-

Don Martin - Evangelist for the church in Pineland, Texas.

ment of those of whom we are jealous. But, beloved, if we possess a sufficient amount of brotherly love, we will shun acts of jealousy and vengeance. Do we have brotherly love?

Steer Clear of All Frictions And Strife

Your writer has experienced instances where churches were divided asunder because some of the members did not possess brotherly love to the extent of steering clear of all frictions and strife. I have known of cases where two members had a falling out over "personal" disagreements. Other members learned of it and instead of avoiding the strife, took sides thus engendering the friction. Consequently, division was forthcoming. If these members had kept there nose, if you please, out of other's "personal" business, division could have been averted! Brethren, we need to keep in mind Paul's exhortation, "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). Hence, if we possess brotherly love, we will steer clear of all "personal" disagreements when meddling will only promote further strife.

There are also those who . evince their lack of brotherly love by loving contention and argumentation. These people had rather disagree than agree! In the process of trying to get along and be congenial you can conform to their demands and binding opinions and quite often these people will completely reverse their position - just to be contentious and argumentative! Certainly the word of God teaches that we must contend for the faith and be set in defense of the gospel, Jude 3, Phi. 1:17; but, beloved, these people about whom we are writing, because of their lack of love for the brethren, want to argue, fuss, and fight - not over doctrinal issues - but over silly, immaterial matters. Paul warned of this attitude and disposition in his epistle to the Christians in Galatia thus, "But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5:15) The language of the apostle Peter is as diametrically opposed to this argumentative disposition as night is to day, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." (1 Peter 3:8) Hence, brotherly love will cause us to steer clear of all frictions and strife.

Stir Up Love And Good Works

In too many cases the preacher, elders, and the faithful few are the only ones trying to encourage others to faithfulness. This See, **Brotherly Love** page 29

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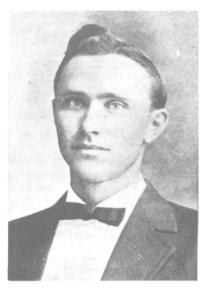
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From Out of the Past

J. H. CHISM

J. H. Chism was born near Hallsville, Texas, November 22, 1887, and was raised on the farm, attending the school of that section. On October 9, 1905, he was baptized by J. S. Dunn. The spring of 1907 and winter of 1908 he was a student in the Gunter Bible College. At the age of 19 he began preaching, and while he has met with some opposition and bitter persecution, he is not discouraged, but counts it an honor to suffer for the Master. The winter of 1909 he labored with the congregation at Gainesville, Texas.





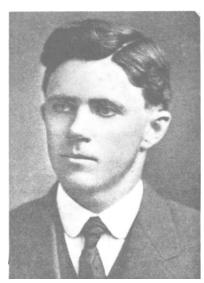
T. R. BURNETT

Thos. R. Burnett was born in Tennessee in 1842; came to Texas when he was eight years old, and was raised on a farm in Fannin County. He was educated principally in Plum Grove Academy, near his home, where he attended school about eight years. When just ready to enter college the Civil War began, and he served four years in the Confederate army. After this war he taught school for about two years, then bought a newspaper and for several years was a political editor. While in this business he was baptized by Prof. Chas. Carlton, at Bonham, Texas, and soon thereafter established the Christian Messenger, which he published 20 years. On account of failing health he sold the paper to the Gospel Advocate, and was associated editor for that paper for four years, during which time he traveled and preached all the time. On regaining his health, he established Burnett's Budget, a monthly magazine, which he has published ten years. He is the author of fourteen books, some of which have had an extensive circulation. He has engaged in a great many debates, thirteen with the Methodists, one with the Presbyterian, seven or eight with the Adventists and still more with the Baptists.

He has held 300 protracted meetings, and several thousand have been brought into the Kingdom of God through his labors. During early life he was a Methodist, and remained in fellowship with them until he was 32 years old. Since becoming a Christian he has been a very busy man.

H. W. BUSBY

Horace Wooten Busby was born in Lawrence County, Tennessee, February 21, 1884. He came to Ellis County, Texas, with the family in 1892. After his work in the public schools he was a student in N. T. S. N., Denton, Texas. In 1903-04 he taught school. On August 2, 1904, he was married to Miss May Wise. In November, 1904, he was baptized into Christ by H. E. Warlick, at Mangum, Oklahoma, and at once began active work in the public services of the church. For four years he assisted in the work of the congregation at Mt. Peak, Texas. On May 29, 1910, he began working as an evangelist, and in the first meeting he conducted there were seventeen baptized and five restored. He is preaching regularly, and will do much good in the work of the Lord.



Editor's Note: The pictures and information on this page was first published in a book entitled Gospel Preachers of Texas and Oklahoma. 1911, compiled by the late Mrs. C R. Nichol, Clifton, Texas. It is our intention to publish some of the pictures and resumes of their lives as found in this book. We would be happy to hear from our readers as to some particular person of this category that you would enjoy seeing. If we have it we wilt reprint it.



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

One was recently baptized in Hobart, Indiana....Four were baptized during the year at the Underwood Heights church in Florence, Alabama.... One was baptized in January at the West Side church in Aurora, Illinios.... Three have been baptized during January at the Southaven church in Memphis, Tenn . One was baptized in January at the Winchester Rd. church in Memphis, Tenn.... One was baptized in December in Ellettsville, Indiana....Two were baptized during January at the Loop 287 church in Lufkin.... One was baptized in January at the Timberland Drive Lufkin, church.... One was baptized in January at Centralia, Texas....Two were baptized during December at the Brawley, California church.... Two were baptized in December and January at the Plainfield, Indiana church.... One was baptized in January at the Bellaire, Texas church....Two were baptized in late November at Dexter, Maine.... One was baptized during December at the Shively church in Louisville, Kentucky....Two were baptized during January at the Tallmadge, Ohio church....Three were baptized in December at Embry Hills, Atlanta, Georgia. One was baptized in January at the Southside church in Pasadena, Texas.... One was baptized in January at the Preston Highway church in Louisville, Kentucky.... Three were baptized in November in Sioux City, Iowa.....Two were baptized in December at the Manslick Road church in Louisville. Kentucky....One was recently baptized in Kenvil, N. J.... One was baptized during November at the Evansville, Indiana church.... One was baptized during January at the Bedford, Ohio church....One was baptized in December at Annandale, Virginia.... One was baptized in December at Pekin, Illinois....Two were baptized during December at the Front Street church in Poteau, Oklahoma....Three were baptized during December and January at the Mt. View church in San Bernardino, California. Three have been baptized in December and January at the Greggton church in Longview, Texas.

Leon Goff holds a late March meeting for brethren at Gregaton in Longview, Texas....George Harris held December meeting for the 12th and "C" church in Colton, California....James Copeheld a mid February meeting for the Snapfinger Road church in Decatur,



Georgia....David Tant held a late February meeting for the Sumter S. C. church Robert Harkrider holds a late March meeting at Embry Hills in Atlanta, Georgia W. R. Jones held a January meeting for the brethren in West Columbia, Texas.... Pat Farish holds a mid-March meeting for the Caddo St. church in Cleburne, Texas....Wayne Earnest held a February meeting for the brethren in Blytheville, Ark, These brethren lost their building by fire (Main Street) and presently meeting in a building that was formerly a funeral home.... Brethren Luther Roberts, Jim Everett, Janes Moore, Jerry Wilburn will preach in February on a lectureship in Clute, Texas.... Bill Crews holds an early March meeting for brethren at Southren Oaks in Lake Jackson, Texas.... Gary Fiscus holds a Spring meeting for Ellettsville. in Inhrethren diana....James Cope was with brethren at Spring and Blain in St. Louis, Missouri in a January meeting....Larry Hafley held a December meeting for brethren in Kane, Illinois.... Connie Adams held a Moultrie. meetina in recent Georgia....R. J. Stevens held a December meeting for brethren meeting at Northside in Tucson. Arizona.... Richard Cravy, Jr. was with brethren in Herty in Lufkin, Texas in a week end meeting in January....C. D. Plum held January meetings for brethren at Imhoff in Port Arthur, Texas and Loop 287 in Lufkin, Texas... J. R. Snell held a December meeting for brethren in Hillsboro, Ohio and Shepherdsville, Kentucky....Cecil Willis preached in a meeting in December in Paden City, West Virginia....James Cope was with the Main Street church in Newbern, Tenn. in a three night meeting.

A new church has begun meeting in Covington, Ky. These brethren meet in the music room of Northern Ky. State College. Brethren in this area interested in this congregation should contact Bobby Holloway 31 Russell St., Florence, Ky....A new church meets in the Family-Y on Nilles Rd. in Fairfield, Ohio, For information concerning this church, contact Leo Johnson, 480 Oakwood, Hamilton, Ohio..... James Cooper, Harry Lewis, Wright Randolph, Kenneth Weliever, Hubert Showalter and Richard Pentecost all spoke in a meeting in December New Richmond, at Ohio....Billy Moore holds an April

meeting for brethren at Southside in Pasadena, Texas, Jim Ward held a February meeting for the church in Bellaire, Texas....W. R. Jones held a January meeting for the Pittsburg, Texas brethren....Marvin Noble held a January-February meeting for brethren in Forest City, Arkansas.... Cecil Willis held a late February meeting for brethren in Dversburg, Tenn,....Bill Cavender held a February meeting for brethren in Silsbee, Texas....Brent Lewis held a January-February meeting for brethren in Eau Gallie, Florida...

A small group of brethren are meeting in Dongola, Illinois.... For further information contact A. E. Shannon, P. O. Box 63, Dongola, III. 62926..... Efforts are underway to begin a new congregation in the vicinity of the new airport north of Houston. Some brethren from the Greenwood Village church will constitute the church in its beginning.... A new work was tentatively to begin in El Toro, California. Brethren from the Tustin, California church were striving to help this work get started....Brethren began meeting in early December in the Sheldon, Missouri area...

J. T. Smith has moved from Louisville, Ky, to work with brethren at Northside in Conway, Arkansas.... Tom Wheeler has moved from Poteau, Okla, to work with hrethren in Greenwood In. diana.... Howard Miller has moved to work with brethren in Sioux City, lowa....Ed Nowlin has moved from Atlanta, Georgia to work with brethren in Perry, Florida....

Herbert Thornton, 301 S. Robison, Edna, Texas, During the year there were 11 baptisms, 24 restorations and 6 to place membership. The budget was met and the Edna church helped in the support of three preachers besides myself. During the year I was in meetings in Panama City, Florida; Tillmans Corner in Mobile, Ala; Peabody St. in Edna, Texas; Gordon St. in Valdosta, Georgia and Northside in Fort Walton Beach, Florida.

The future for the congregation looks bright for 1972. There were three baptisms and two restorations in January. Gospel meetings scheduled for 1972 are with R. J. Stevens in April, week-end series with James Cope in June and an August meeting with David Frazer. The elders serving this congregation are A. J. Davis and Elton Ling."

John H. Crow, P. O. Box 94 Taylor, Texas 76572 "Dan Shipley of the Oaks-West church in Burnet, Texas held a five night meeting at the Tenth St., church in Taylor, Texas in December. Within a week after the meeting five souls responded to the invitation. One man was restored and his wife was baptized. A mother of six children confessed wrongs and was restored. Then, an elderly couple asked to be identified with the congregation. All of these have gone right to work as members of the congregation.

Lessons From Enoch

Gen. 5:18-24; Luke 3:37; Heb. 11:5; Jude 14-15



1. A Day of Reckoning Coming (Jude 14-15) Ungodly Convicted-Words and Deeds; Acts 17:30-31; 2 Cor. 5:10; Delay Matt. 24:48-51; Not Come 2 Pet. 3:3, 4, 8-10; Basis: John 12:48; Rom. 2:2, 6, 11, 16

Translated



Not Found

2. Value of Faith (Heb. 11:5-6) Importance-Acts 15:9; 16:31; 1 John 2:14; Rom. 5:1-2; 1:16-17 Obtained—Rom. 10:17; John 17:20; 20:30-31 Needed—Temptation Jas. 1:1-3; 1 John 5:4; Sorrow Matt. 5:24ff Obedience Gal. 5:6; Jas. 2:18; 1 Cor. 15:58 Little or Great-Matt. 6:30; 8:26; 14:31; Matt. 8:10; James 2:22 3. Walk With God (Gen. 5:24) Agreed-Amos 3:3; 2 Cor. 5:20; 1 John 1:7; Col. 3:17; 1 Pet. 4:11

4. Warned Others (Jude 14-15) Ezek. 3:18-19; Matt. 28:18-20; Mark 16:15-16 Examples: Acts 5:28; Acts 8:3, 4; Col. 1:23 Who? 2 Tim. 2:2; John 15:1-7; Prov. 11:30; Dan. 12:3; Lk. 19:10

-- Danny Brown

This congregation is 8 months old and has now purchased the meeting house of 10th and Hackberry in Taylor. John H. Crow is the preacher for this church."

C. L. Purdom, Paragould, Arkansas "The church is now meeting in Tilden, Ky. Tilden is located two miles west of where 56 Highway leaves Alternate 41 going to Morganfield. Our services are on Friday night at 6:30 and Sunday services are Bible Study at ten and preaching at eleven and again at five-thirty. I led the singing for B. G. Hope in a meeting that closed there January 16th. Our crowds were good considering the weather and the sickness that was prevelant at that time."

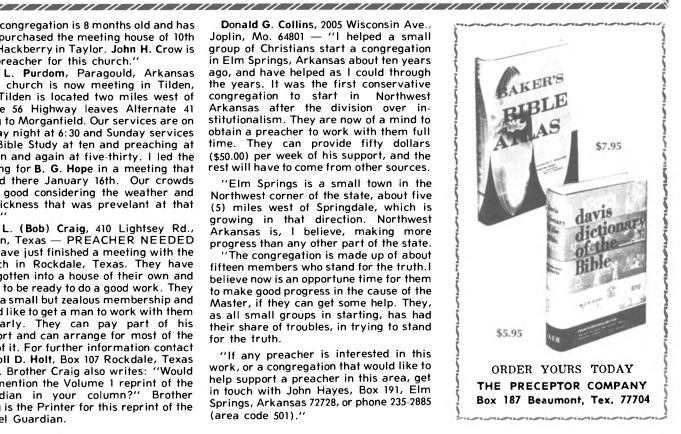
R. L. (Bob) Craig, 410 Lightsey Rd., Austin, Texas — PREACHER NEEDED -- I have just finished a meeting with the church in Rockdale, Texas. They have just gotten into a house of their own and seem to be ready to do a good work. They have a small but zealous membership and would like to get a man to work with them regularly. They can pay part of his support and can arrange for most of the rest of it. For further information contact Carroll D. Holt, Box 107 Rockdale, Texas 76567. Brother Craig also writes: "Would you mention the Volume 1 reprint of the Guardian in your column?" Brother Craig is the Printer for this reprint of the Gospel Guardian.

Donald G. Collins, 2005 Wisconsin Ave., Joplin, Mo. 64801 - "I helped a small group of Christians start a congregation in Elm Springs, Arkansas about ten years ago, and have helped as I could through the years. It was the first conservative congregation to start in Northwest Arkansas after the division over institutionalism. They are now of a mind to obtain a preacher to work with them full time. They can provide fifty dollars (\$50.00) per week of his support, and the rest will have to come from other sources.

'Elm Springs is a small town in the Northwest corner of the state, about five (5) miles west of Springdale, which is growing in that direction. Northwest Arkansas is, I believe, making more progress than any other part of the state.

"The congregation is made up of about fifteen members who stand for the truth. believe now is an opportune time for them to make good progress in the cause of the Master, if they can get some help. They, as all small groups in starting, has had their share of troubles, in trying to stand for the truth.

"If any preacher is interested in this work, or a congregation that would like to help support a preacher in this area, get in touch with John Hayes, Box 191, Elm Springs, Arkansas 72728, or phone 235-2885 (area code 501)."



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"Beware of False Prophets"

A Study of the Galse System of Adventism

by Leo Rogol

INTRODUCTION

I have been a Seventh-Day Adventist for many years. I was reared in an Adventist home and to this day have some very dear friends in that denomination. To this day I hold in my heart and soul the tenderest memories of intimate family ties and affectionate friendships. Who is the man who can erase from his mind the memories of joy and happiness; of sorrow and pain? Does not the sharing of such experiences only draw one closer to those with whom he shared them? Let no one who reads this think I have written it out of a heart full of malice or contempt for those who still hold to that belief. There is only a yearning for friendships and associations once enjoyed. There is often loneliness and grief over the "great gulf" that stands between us; only a memory holds me to some of my friends in the past. How I long that such associations could be enjoyed once again! But as long as ERROR divides us, then divided we must stand.

I therefore have only a greater burden in my heart to expose the false nature of the Seventh-day Adventist denomination, knowing that it is holding my former associates in the bonds of death. Knowing that this false system of religion is causing many of my friends to lose their souls eternally, and knowing that perhaps some of you have friends that are swayed by this false system of religion, I write this in order that some may be moved to carefully and prayerfully consider these things I write with the determination to accept truth and reject error. And so, I emphatically state that I harbor no ill-will toward your friends and mine in the Adventist church. This is not an attack on them but an attack on that false system and on those responsible for establishing and promoting these doctrines in order that the sincere seeker of truth may distinguish between truth and error.

Adventism is based upon a host of false interpretations of prophecies. It stands upon the foundation of human wisdom and authority that is opposed to divine revelations made known in the scriptures. It's outward appearance may appear pleasing to the emotion and the eye; but its fruit is full of deadly poison. No false prophet or teacher will present his doctrine as it really is error; he makes the highest claims for his "calling" as well as his doctrine. He makes himself to appear as greatly persecuted when his falsehoods are exposed. But as Paul said: "It is no great thing therefore if his (Satans-LR) ministers also fashion themselves as ministers of RIGHTEOUSNESS...." (2 Cor. 11:15). No matter how "righteous" they and their doctrines may appear, they are still Satan's "ministers" if they stand opposed to truth. Yet not one single soul who embraced the doctrines of false ministers has been saved by such. Not one false teacher has made his hearers any better for hearing him; on the contrary, though "fables" may appeal to "itching ears," the end result is that they lead down the "ways of death." For this reason Jesus cautioned: "Beward of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15).

Though false teachers appear in "sheep's clothing," yet their work is likened to that of "ravening wolves" — their fruit is destruction. The pattern of digression, apostasy, a departure from the "faith once delivered unto the saints" is always the same as also spoken of by Paul: "For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29), their work and their nature appear innocent and harmless, yea, much desired. But in verity they lead to eternal condemnation. This is why Jesus warned: "BEWARE OF FALSE PROPHETS."

May God bless each honest soul that seeks to find truth. May God grant him wisdom, strength and determination to stand for the truth once he finds it. May nothing sway his convictions in any other direction.

MRS. WHITE: INSPIRED - OR FALSE PROPHET?

Adventists defend their claim of inspiration for Mrs. White upon the basis that the gift of prophecy still remains among God's people today. This is important to them, for if they can prove they have this "gift" among them, they think they can prove they are the true church of the Lord. Hence, one of the main features of their doctrinal foundation is their claim of inspiration of Mrs. E. G. White. Destroy this claim and you destroy the entire system of Adventism for all they teach has been fully settled by her prophetic utterances. One of their writers made an accurate observation concerning this matter of inspiration and we will use his words as a basis of our study. Yet this statement made to defend the prophetic office in the church today does in verity serve Adventism a death-blow when we consider this matter more carefully. Hear him say:

"No man can make himself a prophet. No body of men, however authoritative in the church, can elect another to that sacred office. He must receive the prophetic gift—a gift which only God can bestow. Hence a person becomes a prophet only when the Lord through the Holy Spirit, imparts to that person the prophetic gift." (The Abiding Gift of Prophecy, Daniells, A. G., pg. 277, Mr. Daniells was formerly president of the General Conference for twenty-one years.) So the burden of proof is upon them. In order to prove they are the people of God, they must prove Mrs. White was inspired of God.

Identity of the "Remnant Church" — The "Spirit of Prophecy"

Adventists have long denounced the "nominal churches" of Protestantism as "Babylon." They alone constitute the "true remnant church" (Rev. 12:17). What is their "proof" in their claims of being the true church of Christ? Hear them.

"Our interpretation of Bible prophecy leads us to believe that those who make up the REMNANT PEOPLE OF GOD IN THE LAST DAYS.... 'have the testimony of Jesus Christ'.... 'The testimony of Jesus is the spirit of prophecy.' " (Questions On Doctrine, pg. 95, emph. mine-LR). Again:

"These two characteristics will therefore distinguish the TRUE REMNANT CHURCH OF GOD in the latter end of the history of the world. It's members will be commandment keepers (Sabbath especially, LR), and the SPIRIT OF PROPHECY WILL BE MANIFESTED AMONG THEM." (In Defense Of The Faith, Branson, W. H., pg. 328 — all caps and emph. mine - LR.)

Since it is necessary to have the "spirit of prophecy" to identify as "the true remnant church" then they must find a prophet (or prophetess) among them. And so, "We do not hesitate to say that Seventh-day Adventists recognized in MRS. WHITE'S WORK A SPECIAL MANIFESTATION OF THE GIFT OF PROPHECY KNOWN AS THE 'SPIRIT OF PROPHECY'." (ibid., pg. 327; all caps mine-LR.)

Since they must have a prophet to be the true remnant church, and since God divinely appoints his prophets, then E. G. White had to be divinely appointed of God to be the prophetess for the Seventh-day Adventist denomination. Did God appoint her, or was she self-appointed?

Before we consider this question, it is proper to raise another one right at this point. If the "spirit of prophecy" will be manifested among them to "distinguish" the "true remnant church of God," and Adventists recognize in her work a "special manifestation...." THEN WHAT BECAME OF THE TRUE REMNANT CHURCH? Mrs. White has been dead for more than fifty years and no new prophet has arisen among them in these "last days." According to their own claims concerning "characteristics" of the "true remnant church" they have lost their identity!

Now if they claim they have her writings, though she is dead, what makes them so superior or more authoritative than the writings of the apostles and prophets in the New Testament? If Adventists can still hold claim to being the true remnant church by virtue of her writings, can not those who hold to the writings of the New Testament constitute the true church of the Lord, though these writers have since died? Is not this "spirit of prophecy" in the New Testament still "manifested" among God's people today? Remember, they make claim of being the "true remnant church" by virtue of the "spirit of prophecy" being manifested among them." Has the word of God in the New Testament ceased to be the "spirit of prophecy?" Is it no longer "manifested?" So we see their argument that they are the true church upon the basis of having the "spirit of prophecy" is no

16-(104)

argument at all, for their prophet is dead! Adventists have only her writings, while the true church has the gospel of Christ and this is the "POWER OF GOD UNTO SALVATION" (Rom. 1:16).

Did God appoint Mrs. White to the prophetic office? If it can be proven that the Lord no longer bestows the gift of prophecy, then no one is appointed of God to be a prophet in His church. This then destroys their claim of identity. Consequently they fare no better than other "nominal churches" they brand as "Babylon." In verity, they are the same. Though it is not my intention to claim that the Protestant bodies belong to Christ, I simply want to point out that Adventists have proven themselves to be no better.

Proof Texts

Since they claim to be the true church because the "inspired" prophetess, Mrs. White, labored (past tense) among them, they must first prove that it is in the design and purpose of God to have the prophetic office in the church today. So all they have to do is find the passages of scriptures that tell us God has his prophets among the people today and the task of defending Mrs. White as being that prophet will be that much easier. Let us point out that the issue right now is not whether Mrs. White was a true prophet, but rather, Does the Lord appoint prophets today? If not, then this alone will settle any questions in one's mind whether or not she was a true prophet. If the Lord had living prophets since the New Testament times, then anyone claiming that office today is simply an imposter. I shall list some of the passages of scriptures they use to defend their position on this matter of "spirit of prophecy" in the "true remnant church."

1. Acts 2:17-18: "It shall come to pass in the last days.... I will pour out my spirit upon all flesh...." etc. Mr. Branson said: "Here is a positive statement that the gifts of prophecy will be seen in the church 'in the last days.'" (D. F., pg. 331, emph.his). This is true. But the difficulty lies in the fact that Adventists and Apostle Peter disagree as to what is meant by "last days." When was this to be?

The people heard the apostles "speak in our tongues the wonderful works of God. And they were all amazed...." (vss. 11-12). To explain what happened, Peter quoted the prophecy in Joel Two and plainly said, "BUT THIS IS THAT WHICH WAS SPOKEN BY THE PROPHET JOEL" (vs 16). Hence, when Joel prophecied of events to take place "in the last days," Peter said, "This is that...." WHAT HAPPENED ON THE DAY OF PENTECOST WAS THE FULFILLMENT OF WHAT JOEL SAID WOULD "COME TO PASS IN THE LAST DAYS." Hence, the "last days" could not refer to something that occurred since 1844 as Adventist would have us believe in order to support their claim for inspiration of Mrs. White. Peter clearly stated that "This is that" had reference to "It shall come to pass in the last days." Peter further connected "the last days" to what took place on the day of Pentecost by telling the Jews that Christ, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (vs. 33). Hence the "last days" of Joel Two "is that" what happened on the day of Pentecost WHEN CHRIST WAS "EXALTED!" Hence the outpouring of the Holy Spirit was fulfilled or came when Christ ascended on David's throne.

Adventists appeal to this passage to prove inspiration of Mrs. White and claim that these "last days" refer to the days of the "remnant church" in the closing days of our history. But they refuse to accept all that was implied or involved in what "came to pass" or what "this is that" signified. THE APOSTLES SPOKE IN TONGUES! Hence to appeal to this passage one must apply it today as it was fulfilled then, when apostles began to "SPEAK IN TONGUES...." The speaking in tongues was what excited the attention of the multitude and in answer to their amazement, Peter gave the answer that "This is that which was spoken by the prophet Joel." Adventists do not and cannot apply such a fulfillment of this prophecy in their defense of the "spirit of prophecy" among them.

Further, there is an important phrase in this prophecy that has a definite bearing on this matter. Speaking of the outpouring of the Holy Spirit, Joel said it would be "UPON ALL FLESH" (vs. 17). This shows us the extent or measure of the gift in which it would be given. THIS WAS NOT SPEAKING OF ONE SINGLE, ISOLATED CASE, such as they claim for Mrs. White. In order to get Mrs. White into the picture, they must prove the possession of spiritual gifts among a greater number of their members. Notice that "Acts 2:17-18 speaks of "all flesh" as including "your sons," and "your daughters"; it speaks of "young men" and "old men," "my servants" and my "handmaidens." There is simply no parallel between the nature and extent of this occurrance in Acts 2 and the claims Adventists make for an isolated case as Mrs. White, based on this passage. Adventists cannot claim such an extensive outpouring of the Holy Spirit among them as witnessed in apostolic days.

The question may quite properly be asked, How long is this period of time, "the last days"? Are the "last days" limited to apostolic times, or are they limited to that period of time at the close of this earth's history, or are the "last days" ALL OF THE NEW TESTAMENT DISPENSATION, AS ADVENTISTS CLAIM?

We must answer that the period of time considered in "the last days" include ALL of the New Testament dispensation. But simply because Joel prophecied of something to come to pass in "the last days" does not necessarily mean that THAT EVENT OR OCCURRENCE WILL CONTINUE THROUGH ALL THE NEW TESTAMENT DISPENSATION. Certain events prophecied to "come to pass" in the "last days" did not even happen when the event of Joel Two occurred on Pentecost. For example, the Gentiles were to be accepted of God in the last days, but this did not happen until years later, after Pentecost. But the acceptance of the Gentiles occurred in the "last days." Not in the Jewish, or Mosaic dispensation, and neither AFTER the dispensation of "the last days" for there is no other before the coming of the Lord.

As we shall also consider later, there were many other gifts of the spirit that were given in connection with the fulfillment of this prophecy relating to the "last days." They were of a short duration, they were temporary gifts in the church, and thus, though given in "the last days" they did not last beyond the apostolic days. Thus, since these gifts were given "in the last days" but are no longer manifested today, then to appeal to this scripture to prove the "spirit of prophecy" manifested today upon that basis that it was given in "the last days" is by no means any proof or evidence that it must of necessity be manifested today. Other passages of scriptures refute their argument completely.

2. Eph. 4:11 - "And he gave some apostles; and some prophets," etc. This is another "proof-text" of Adventist. Mr. Branson continues: "Ranking with apostles, evangelists, teachers IS THE GIFT OF PROPHECY." (pg. 327; all emph., caps mine - LR.)

If this is proof that the Lord has prophets in the church today, is this not equally as much proof for APOSTLES with whom prophets RANK? Adventist do not admit to living apostles today but still appeal to this verse to prove the "gift of prophecy" or living prophets "RANKING WITH THE APOSTLES." Since prophets rank with the apostles, then it is unreasonable to appeal to this verse while admitting that living apostles no longer exist. On the other hand, this verse only serves a greater blow to their defense, for if other religious groups cannot appeal to this passage to prove living apostles among them, then it is vain for Adventists to appeal to this passage to prove living prophets among them. (Actually they no longer have any prophet "ranking with the apostles" for their prophetess is dead.) Why condemn other religious groups for defending their apostles while Adventists uphold their prophets "RANKING WITH THE APOSTLES"? Whatever argument Adventists use against religious groups holding to their apostles is the same argument to destroy their claims for a prophet "RANKING WITH THE APOSTLES."

3. Adventist also say: "Moreover, the same apostle (Paul) declared that the church that would be waiting for the coming of the Lord Jesus would 'come behind in no gift.' " (Q. D., pg. 94). "It is our understanding that all these gifts of the Spirit are to be found in her" (church-LR). (In defense of the Faith, pg. 328, emph. mine-LR).

So the Adventist church is "that church that would be waiting for the coming of the Lord Jesus" because "all these gifts will be in evidence in it." What are these gifts to be found in her?

"Thus Paul speaks of these gifts as follows: 'and God hath set some in the church, first apostles, secondarily prophets....after that MIRACLES, THEN GIFTS OF HEALINGS....DIVERSITIES OF TONGUES" 1 Cor. 12:27, 28." (pg. 327, caps mine-LR.) Adventitists have already admitted that one of "all these gifts" is no longer "in evidence in the church" - APOSTLES! Since they HAD a prophet, they think they have it all. They "come behind in no gift." They simply pick out the "prophet" and reject all the other "gifts of the Spirit." But to say they "come behind in no gift" because they have a prophet, and then use a passage that deals with MANY gifts is mighty poor defense that they are the "true remnant church." If they appeal to this passage to defend their claims for their prophetess, they must then admit all these gifts-APOSTLES, GIFT OF HEALINGS and DIVERSITIES OF TONGUES.

The very verse they appeal to in order to uphold their claim for their prophetess serves them a death-blow for it deals with "gifts" that Adventists admit are no longer present—and the PROPHETS are included in the list of SPIRITUAL GIFTS. We know there are some religious groups that claim to have the GIFT OF HEALINGS and DIVERSITIES OF TONGUES. Do Adventists admit these groups "come behind in no gift"? That they are the churches waiting for the Lord? Just ask them! If this verse cannot be appealed to in defense of "tongues" and "healings" among some religious bodies, then by what right can Adventists appeal to this verse to defend their "spirit of prophecy"?

All these gifts were miraculous functions of the Holy Spirit. The Lord plainly specified the purpose of these gifts. He promised his apostles "power, after that the Holy Ghost is come upon you." This was so that "ye shall be witnesses unto me...." (Acts 1:8). And truly it happened that "with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). First, the power was given to confirm the testimony of witnesses. But no one can any longer claim to be "WITNESS OF THE RESURRECTION OF THE LORD." Hence no need for this "power" whereby they gave "witness." Again, the power was given to reveal, establish, confirm and to guide to all truth of the New Testament. But when the New Testament was completed, this purpose of the "power" was likewise finished. (See 1 Cor. 13:9-10.) Hence all these "gifts of the Spirit" were in the church during her infancy-when truth was not fully revealed. It was not a sign of a mature church, but an infant church. Adventists would have the church today likened to the church then that did not possess all the truth of the gospel-an imperfect church! Adventists claim there can be no addition made to scriptures. If scriptures are given by inspiration of God and there can be no addition to them, then why need an inspired prophetess to receive further revelation? Would this not, then, be an addition to the inspired scriptures? Certainly!

It can be readily noticed that every passage Adventists use to defend their position with regard to the "spirit of prophecy" in the church today only destroys their claim. It seems strange that with all their "spirit of prophecy" in the "true remnant church" they cannot "rightly divide the word of truth" they use to defend the prophetic office of Mrs. White! Truly this gift of the spirit" has failed them! Not a single verse used served their purpose, hence they can lay hold to no claim concerning the inspiration of Mrs. White. Their very treatment of scriptures is evidence enough to prove they stand without scriptural authority.

Deny Her Inspiration

One of the most serious errors Adventists make in their defense of Mrs. White's inspiration is they deny the true meaning of the term "inspiration," or "inspired." They defend themselves as being the "true remnant church" upon virtue of an "inspired" prophetess, and at the same time either don't know or deny the meaning of this word. How can anyone claim something he does not know? Yet Adventists do this with reference to their faith in E. G. White. And this deals with the matter of VERBAL INSPIRATION. (They deny verbal inspiration of the Bible as well as Mrs. White's writings.) Let us read:

"She never claimed verbal inspiration for her writings; but she claimed that through the gift of the Spirit special light was shed upon the WRITTEN WORD, and this has been WRITTEN OUT IN HER OWN WORDS and given to the church." (D. F., pg. 330; emph. mine-LR) How can "special light" be "shed upon the WRITTEN WORD, without that WORD being inspired? Paul said: "All scripture is given by the inspiration of God...." (2 Tim. 3:16). The ASV gives a more accurate translation: "Every scripture inspired of God...." etc. In the KJV the "inspiration" may seem to be limited to the "means" by which scripture came; in the ASV the correct view is that the scriptures themselves are inspired of God. We want to especially notice two words: SCRIPTURE and INSPIRATION.

Scripture is the WRITTEN WORD. Nothing else is called scripture. Oral tradition is not scripture, for it is not written. Though the apostles were guided by the Holy Spirit in what they spoke as well as in what they wrote, we are limiting our study to SCRIPTURES—that which is written. Now the SCRIPTURES (written word) WERE INSPIRED as well as the men who recorded them. (We shall consider this in greater detail later.)

The other word we want to observe is: "INSPIRATION' or "INSPIRED." Adventist would limit Mrs. White's inspiration to herself, and not to her writings, for they were "written in her own words." If this would be true of scriptures, then the Bible could not say "All scriptures inspired of God" (ASV), for inspiration would be limited to the writer and not to what he wrote. Scriptures would be written in the words of the writer.

The Greek word for "inspiration" is "theopnustia"—Godbreathed. The literal meaning is, "the breathing out of the scriptures from God," or "the scriptures breathed from God." Since scriptures are written words, then the very WORDS were "breathed from God" and recorded by inspired writers. IN-SPIRATION CAN COME NOTHING SHORT OF THAT!

Peter wrote that "no prophecy of scripture is of any private interpretation. For the prophecy came not....by the will of man; but holy men of God spake as THEY WERE MOVED by the Holy Ghost" (2 Pet. 1:20-21). Notice that if scriptures came by the "will of man" they would be of private interpretation. Now men did not speak by "private interpretation" but what they SPOKE was that which the Holy Spirit "moved" them to speak. The following quotation gives an accurate definition of this meaning.

"The things which they spoke under this operation of the Spirit were therefore His things, not theirs. And that is the reason which is assigned why 'the prophetic word' is so sure. Though spoken through the instrumentality of men, it is, by virtue of the fact that these men spoke as 'borne by the Holy Spirit,' and immediately Divine word." (The Inspiration and Authority of the Bible, Warfield, BB, pg. 137.)

A divine revelation spoken with divine words. "Private interpretation" would mean that PROPHECY, or that which was revealed, would be subjected to the thought, understanding, feeling or wisdom of man. A divine revelation defined by fallible, human thought. But not only the "prophecy" is of divine origin, but "holy men....SPAKE AS THEY WERE MOVED BY THE HOLY GHOST." They not only SAW by inspiration but they SPAKE by inspiration.

What assurance would we have that the infallible will of God would be given in that same infallible manner if man was permitted to "interpret" or "WRITE IN HER OWN WORDS" (Mrs. White)? Infallible thought defined by fallible words. Infallible revelation "privately interpreted"? Would not the will, or thought of God become corrupted by the use of fallible words or definitions? If man could use his fallible words to define an infallible thought, then there could be no claim for infallibility of scriptures! If infallibility would be limited to REVELATION and would not include the WRITING (as Mrs. White "wrote in her own words") how could we be certain that the WORD revealed the mind, the will of God without any perversions"?

Supposing God gave Peter an infallible thought or revelation ONLY about baptism in Acts 2:38, he could have completely perverted the true meaning of this doctrine by inserting his own private interpretation or fallible words and come up with a conflicting doctrine as is evidenced by the multitude of opinions on this subject. Thus, by the use of man's fallible words to describe an infallible thought, that very revelation would become corrupted WHEN fallible words were employed to define it.

Again, this can be understood when we consider the problems of translations. (Translations can never be equated with inspiration.) Because uninspired men translated the scriptures into various languages, errors began to creep in—and some are very costly, such as "Easter" in Acts 12:3. Now if the writers of the scriptures used uninspired words, what could have prevented them from making the same errors in the original writings as did the translators with reference to Acts 12:3?

"Inspired" Errors

That Mrs. White made errors in defining an "infallible" revelation by the use of her fallible words can be readily known when we consider the following. Quoting from Canright's Seventh-day Adventism Renounced, we read this guotation of HER writings: "I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision" (pg. 148). Now notice her error in her "inspiration"; she made a mistake because she relied on HUMAN JUDGMENT. "I yielded my judgment to that of others and wrote what appeared in No. 11.... In this I did wrong (pg. 151 - emph. mine-LR). She wasn't satisfied with letting the Lord dictate to her, so she wrote what others influenced her to write. Then when she got things all messed up she was finally forced to admit she was wrong in her "inspired" directions. This is the dilemma of those who deny VERBAL INSPIRATION. What if the writers of the Bible followed the same practice?

Supposing Paul was writing to the Romans concerning the purpose of the law and he "yielded his judgment" to the high priest or those of the Sanhedrin counsel? We would still be looking for the Messiah, the Christ, today because Paul would have to admit that "in this I did wrong." How, then, could we determine which passage was the result of "I yielded my judgment to that of others...." and which was "what God has opened before me in vision"?

Again (Canright's work): "When writing them out (her testimonies) she will often change what she has written, and write it very differently. I have seen her scratch out a whole page, or a line, or a sentence, and write it over differently....As she is ignorant of grammar, of late years she has employed an accomplished writer to take up her manuscripts and correct them, improving their wording, polish them up, and put them in popular style, so her books would sell better. Thousands of words, not her own, are thus put in by these other persons, some

of whom were not even Christians. Are their words inspired too?" (pp. 138-139).

That is the trouble with those who deny verbal inspiration. Do you know what? The apostles were "unlearned and ignorant men" (Acts 4:13) but when Peter wrote his epistle, he did not have to employ "an accomplished writer" to "take up his manuscripts, correct them, improve their wording, polish them up, and put it in POPULAR STYLE" so his "BOOKS WOULD SELL BETTER." Though he was "unlearned and ignorant" God did not depend on his abilities, but the Holy Spirit "moved" him in what he wrote. AND YET ADVENTISTS CLAIM MRS. WHITE'S WRITINGS ARE THE "SPIRIT OF PROPHECY" SPOKEN OF IN REV. 19:10! And that by virtue of this "spirit of prophecy" among them they are the "true remnant church!"

Now if she used her fallible judgment (and that of others) and used her own words, how could she determine WHICH TIME SHE WAS CORRECT? Sometimes when people change their minds they find out, all too late, they should have stood by their first decision. Could this not be true of her changes in her manuscripts? It has been proven (by threat of a law-suit) that she verbally copied page after page of what others have written—and never gave them credit. She assumed inspiration for something she copied—plagiarized, which is an illegal act.

Paul demonstrated the case for verbal inspiration in 1 Cor. 2. In verse four he said his "speech.... and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." In Eph. 3:3, he said: "How that by revelation he made known unto me the mystery "What was revealed to Paul was not permitted to be "privately interpreted" with "words of man's wisdom," and thus indicates that inspiration includes more than simply a REVELATION. Paul, speaking to the Ephesians, continued: "when ye READ, ye can perceive my understanding...." (3:4, ASV). Now notice, Paul's understanding was that which "by revelation was made known...." Now their understanding of what was "made known by revelation" was received "when ye read...." This was scripture. In 1 Cor. 2:7, Paul wrote: "But speak we the wisdom of God in a mystery, even the hidden wisdom " Then in verse 10 he continued: "But God hath revealed them unto us by his Spirit....' This is the same as "How that by revelation he made known unto me the mystery..." of Eph. 3:3. But Paul was not only inspired in what he saw, but also in what he wrote. "Which things we speak, not in words which man's wisdom teacheth, but which (words-understood from context) the Holy Ghost teacheth; comparing spiritual, but the WORDS are spiritual as well-VERBAL INSPIRATION OF THE BIBLE! No, the writers of sacred scriptures were not permitted to "written out in (their) own words" as was Mrs. White's "inspired" writings.

Now to out last observation to prove their error and lack of knowledge concerning this matter of inspiration. While "Seventh-day Adventists regard her writings as containing INSPIRED COUNSELS AND INSTRUCTIONS" still "we have never equated them with Scriptures...." (Questions on Doctrine, pg. 93). If her writings were written "in her own words," how could they contain "inspired counsel," since her writings were not inspired? She proved this point when she admitted she "yielded (her) judgment...." Hence her writings do not contain inspired counsels but are filled with her JUDGMENTS. Again: "We have never considered Ellen G. White to be in the same category as the writers of the canon of Scripture" (pg. 90). Notice: According to their claims, both SCRIPTURES and her writings are inspired of God. (According to their definition of "inspiration.") Both came from the same source; both are revelations of Divine will; both are revealed through God's divinely appointed messengers. Now if BOTH ARE INSPIRED OF GOD, then why is she not considered "to be in the same category as the writers of the canon of Scriptures"? Why are her writings "NOT EQUATED"? Or, if the scriptures are inspired of God and her writings are not "in the same category as" or are not "equated" then this is a fatal admission that SHE WAS NOT INSPIRED OF GOD.

Another fatal admission of Adventists: "While Adventists hold the writings of Ellen G. White in the highest esteem yet these are not the source of our exposition. We base our teachings on Scriptures, THE ONLY FOUNDATION OF ALL TRUE CHRISTIAN DOCTRINE" (pg. 93). If her writings are "not the source of our exposition" then THEY DENY OR REJECT WHAT THEY CLAIM IS INSPIRED OF GOD! It means they admit her inspiration is not as authroitative as that of scriptures. But God does not have a double standard of inspiration. Paul said that "ALL SCRIPTURES INSPIRED OF GOD IS PROFITABLE " and thus the "source of our exposition " If it is not "the source of our exposition" then we may conclude it is not INSPIRED. A denial that they are the source of exposition is a denial of their being authoritative, hence not inspired at all. But if they defend or hold that her writings are inspired, then they made a false statement concerning "Scriptures are the only true foundation of all true Christian doctrine." How can they claim inspiration for her writings and simultaneously say that Scriptures are the only true foundation? Such a statement, in effect, is simply an admission that her writings are the foundation of FALSE DOCTRINE-if scriptures are THE ONLY FOUNDATION OF TRUE....DOC-TRINE.

We can see that Adventists are wholly ignorant of Bible teachings on inspiration. They make conflicting, contradictory statements and yet claim to be the true remnant church because of "inspired" Mrs. White.

THE SECOND COMING OF CHRIST

The Seventh-day Adventist denomination is an outgrowth of the Adventist Movement of William Miller, who taught that Jesus was coming to earth in 1844. Though Miller did not found the Seventh-day Adventist denomination, nor become a member of it, Adventists have incorporated Miller's prophetic charts, changed their style a bit and have carried on practically the same work of teaching that Miller did. Though Adventists realize that Christ did not return in 1844, they still attach a special and significant meaning to that date. Miller's efforts in preaching the speedy return of Christ had the "infallible" endorsement of Mrs. White's writings that it was a work revealed of God, directed by God and preached by God's chosen men. Thus Miller was appointed of God to give the last message of mercy and warning before the destruction of the world.

It seems strange that people can accept something so contrary to scriptures, and even more strange that someone could endorse it by a so-called "revelation." After giving his long discourse on the end of the Jewish economy, Jesus made only one simple observation concerning the end of the world: "But of that day and hour knoweth no man, no, not the angels of heaven, but my father only" (Matt. 24:36). And repeatedly he warned: "Watch therefore: for YE KNOW NOT WHAT HOUR YOUR LORD DOTH COME" (Vs. 42).

John 1:1-2 gives an emphatic lesson on this very point. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." In verse 14 he continues: "And the Word was made flesh, and dwelt among us." It seems strange that CHRIST was the very embodiment of God's eternal truth which was made known "by revelation" and yet He could not read the prophecies of the Old Testament to determine the exact time of his Second Advent! If Christ was the very expression of God's divine will from the beginning and man could determine the time of His coming from reading the WORD, why is it then that Christ failed to understand or know the exact time of His appearing as Miller and his associates could determine by reading the prophecies of the Old Testament SCRIPTURES? How could it be that no one knew of the time of his coming, "BUT MY FATHER ONLY," and yet MILLER KNEW MORE ABOUT IT THAN THE LORD KNEW HIMSELF? This means, therefore, that men, reading the Word, had greater knowledge of these MYSTERIES than Christ Himself who from the beginning was "THE WORD!" Or it could mean that Miller had a source of knowledge apart from THE WORD, hence his knowledge was based on human reasoning and not on DIVINE truth. The failure of his mission proves this most emphatically.

Despite the warnings from the Lord, Miller and other Adventists boldly asserted they definitely knew the exact time of His coming. Those who rejected his message of 1844 were rebelling against God. All churches that rejected Miller's preaching were denounced as "Babylon" and came under the scathing rebuke of the "Second Angel's Message," "Babylon is fallen..."(Rev. 14:8). Miller had the right message from God and those who rejected it, rejected not only God's messenger, but God's divinely revealed truth.

I will point out that Adventists, under the guidance of their prophetess, Mrs. White, fully endorsed Miller's teaching that Christ was returning to this earth in 1844, AND AT THE SAME TIME CONDEMNED HIS TEACHING AS ERROR. If anything should convince Adventists that their interpretation of Bible prophecies upon which the Advent doctrine stands is false, it is their own writings. Unwittingly Mrs. White has done much to expose the entire Advent Movement as being false. In the following quotations you can see, dear reader, her condemnation of the very thing she endorsed by her "gift of prophecy."

This is another important fact to consider, which will prove not only the Advent Movement to be false, but her claim for inspiration. The Bible was written over a period of about 1500 years. It was not written, therefore, by one man, but by many and from various walks of life. Yet there is such perfect harmony throughout that not a single contradiction can be found in all its teachings. Yet, in her writings, which covered a period of approximately sixty years, there are so many contradictions in HER OWN WRITINGS that space nor time would permit to deal with all of them. Not only did she contradict plain Bible teachings, but she contradicted her own statements. If the perfect harmony among all the books of the Bible is one of the evidences of the inspiration and infallibility of the Bible, then by this token the endless contradictions in her writings prove them to be uninspired and thus fallible, the product of human reasoning. This proves that the Advent Movement stands "in the wisdom and learning of men," and not "in the power of God."

Now notice her contradictions with regard to the 1844 movement.

"An upright, honest-hearted farmer (Miller-LR) was specially chosen of God to lead out in the proclamation of CHRIST'S SECOND COMING." (Great Controversy, pg. 317; emph. mine, LR). Keep this in mind, the message of God given to Miller to preach was CHRIST'S SECOND COMING.

Again: "Angels in heaven were guiding and opening the scriptures to his understanding" (pg. 320). And so, "Of all the great religious movements since the days of the apostles, none have been more free from human imperfections and wiles of Satan than was that of the Autumn of 1844....Angels were sent from heaven to arouse those who had become discouraged, and prepare them to receive the message. THE WORK DID NOT STAND IN THE WISDOM AND LEARNING OF MEN, BUT IN THE POWER OF GOD" (ibid., pg. 401, 402; Emph., caps, mine-LR).

Now notice:

1. God chose Miller to preach the second coming of Christ. This was a God-appointed message given by a God-appointed messenger.

2. Angels were opening the scriptures to his understanding and were sent to arouse those who have become discouraged.

3. The work "STOOD....IN THE POWER OF GOD." Yet, despite all this, Mrs. White stated Miller preached the wrong message! Now notice her contradictory statements.

1. "Errors that have been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy" (ibid., pp. 351-352; Emph mine-LR).

2. "....yet through a misapprehension of its meaning, they suffered disappointment" (pg. 352).

It seems strange that Miller was told to preach Christ's coming in 1844, angels were guiding him, OPENING THE SCRIPTURES TO HIS UNDERSTANDING, and this work stood in the power of God, and yet IT WAS A COMPLETE FAILURE AND DISAPPOINTMENT! All because their findings rested upon "ERRORS....LONG ESTABLISHED...." Yet this work, guided by human error stood "IN THE POWER OF GOD." Why didn't the angels that were GUIDING HIM DISCOVER THIS ERROR?

Now notice how she condemns him for **not accepting** something different to what God had chosen him to preach.

"If William Miller could have seen the light of the Third Message (Rev. 14:9-11-LR) many things which looked dark and mysterious to him would have been explained.... His heart would be inclined toward the truth." (Early Writings, pg. 258; emph. mine, LR).

What this deals with is the latter interpretations Adventists adopted after the failure of the 1844 movement. One, O. L. Croszier had a vision in 1847 explaining that instead of coming to EARTH, Jesus merely transferred his work from the first apartment in the HEAVENLY SANCTUARY to the Holy of Holies, to finish the closing work of atonement. They take this from the Old Testament (Lev. 16 and 23) Day of Atonement when once a year the high priest went into the Holy of Holies to perform the work of atonement before the mercy seat of the Ark of Covenant. But of course, this pointed forward to Christ's atonement on the cross. Paul said that by Christ "we have NOW RECEIVED the atonement" (Rom. 5:11).

Herein Adventist make an error. Either the day of atonement found its fulfillment on the cross, or our reconciliation is incomplete. Or, if the day of atonement alluded to 1844, then when Jesus said "ALL THINGS MUST BE FULFILLED WHICH WERE WRITTEN IN THE LAW OF MOSES...." (Lk. 24:44) were not fulfilled. Hence his sacrifice on the cross was incomplete. Since the sacrificial goat and bullock represented the sacrificial offering of Christ on the cross, then for the day of atonement to have any significance in 1844, as fulfillment of prophecy, Christ would then have to offer up himself again. If that service pointed forward to the death of Christ, and 1844 is again the great anti-type of the day of atonement, Christ would again have to offer himself for it to have any meaning.

Now this is what Miller rejected. He repudiated all latter teachings that arose from all interpretations established to teach Christ's coming in 1844. He rejected also the Sabbath and other doctrines incorporated into Seventh-day Adventists beliefs. But let us analyze Mrs. White's last statement very closely.

1. "If Miller could have seen the light....many things which looked dark and mysterious to him would have been explained...."

Now this squarely contradicts what she said before, that God specially chose Miller to lead out in the proclamation of Christ's second coming (to earth), and that angels were guiding and opening to him the understanding of scriptures (E.W., pg. 258).

2. "His heart would be inclined toward the truth" (ibid.).

Yet Mrs. White said that what Miller preached DID NOT STAND IN THE WISDOM AND LEARNING OF MEN BUT IN THE POWER OF GOD!

3. "God suffered him to fall under the power of Satan, the dominion of death" (ibid., pg. 258). Yet, while Miller fell, she claimed his work stood in the power of God.

4. "A human influence was exerted to keep him in darkness, and to retain his influence among those who opposed the truth" (pg. 257). Yet in G.C.she said concerning Miller's work, that "of all the great religious movements since the days of the apostles, none have been more free from human imperfections and the wiles of Satan than was that of the Autumn of 1844."

5. And finally: "At length William Miller raised against the light from heaven. He failed in not receiving the message which would have fully explained his disappointment" (E.W., pg. 257).

Miller was in a dilemma: Which light was he to accept? The one angels gave him to understand when they opened to him the scriptures, or the light Mrs. White later received which contradicted the one Miller had? If he accepted her visions, he would have to reject what God revealed to him by the angels. Both were supposedly from God, but were in direct contradiction to each other!

QUESTION: If the latter interpretations made known to and endorsed by Mrs. White were correct, THEN WHY DID NOT GOD REVEAL THIS TO MILLER IN THE BEGINNING AND THUS AVOID THE MOST TRAGIC ERROR OF ALL THE RELIGIOUS MOVEMENTS SINCE THE DAYS OF THE APOSTLES? This alone is enough proof to discredit the entire 1844 movement, as well as Mrs. White's "inspired" statements.

Impossibility of Apostasy

Finally this series of contradictions in Mrs. White's observations of Miller and the Advent Movement of 1844. It will be seen that they led her to write something neither she, nor Seventh-day Adventists teach or endorse. Remember she said that because Miller refused to receive "new light" or the correct understanding of prophecies related to the 1844 movement, "God suffered him to fall under the power of Satan, the dominion of death" (E.W., pg. 258).

It does not take a Bible scholar to know that to be under the power of Satan is to be separated from God—hence lost. One in the dominion of death certainly is lost and has not the promise of eternal life. Paul said: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Would God give him a message to preach which would bind him under the dominion of death?

But in order to spare him from sinning further and receiving the WAGES OF SIN, God "....hid him in the grave from those who were constantly drawing him from the truth." The "truth" here pertains to latter interpretations of Bible prophecy which Miller rejected. Yet he was "drawn" from that "truth" which was opposed to the "truth" God commissioned him to preach!

Now the most glaring mistake in her writings is found in the following statement, which appears in the very same paragraph, in fact, in the following sentence: "Others led him to this (reject the "truth" Mrs. White now endorsed); OTHERS MUST ACCOUNT FOR IT. BUT ANGELS WATCH THE PRECIOUS DUST OF THIS SERVANT OF GOD, AND HE WILL COME FORTH AT THE SOUND OF THE LAST TRUMP" (ibid., pg. 258-caps mine, LR).

It is true that one must give account to God for causing one to sin. But where in the Bible do we find the verse that excuses the one who was tempted? If Miller is justified on the grounds that OTHERS caused him to sin, by this token the whole world stands free from guilt because the arch-deceiver, the devil is the father of all evil. Why did not Eve escape the penalty because Satan tempted her? Paul said that "we must ALL appear before the judgment seat of Christ: THAT EVERY ONE MAY RECEIVE THE THINGS DONE IN HIS BODY ACCORDING TO THAT HE HATH DONE" (2 Cor. 5:10). Miller rejected the truth, he fell under the power of Satan, the dominion of death, and yet he will be saved in the resurrection because OTHERS MUST ACCOUNT FOR HIS ERRORS! This is the Calvinistic doctrine of predestination, that for some, eternal destruction is an impossibility! This statement of Mrs. White teaches that: (1) man is not accountable for his own acts. This of course is a

denial that man is a free moral agent to choose between good and evil, if he does not have to give an account for his decision. (2) Man's destiny is an arbitrary decision of God apart from man's own free will, that some are lost despite any efforts to be saved, and others are saved despite any evil they may do. If Miller will be saved despite the fact that he renounced the truth, this, then, teaches the impossibility of apostasy.

Adventists strongly deny this doctrine, and fully believe and teach that man can sin and be lost. Yet here Mrs. White said something concerning Miller that she herself does not endorse, neither the Advent body. Paul said: "But tho we, or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed" (Gal. 1:8). She contradicts what Adventists teach and hold, yet they claim she was inspired of God.

Basis of the Advent Message

Miller based his conclusion that Christ was coming in 1843 (later 1844) on symbolic prophecies, particularly those of Daniel and Revelation. As Mrs. White wrote: "The prophecy which seemed most clearly to reveal the time of the second Advent was that of Daniel 8:14: 'Unto two thousand and three hundred days: then shall the sanctuary be cleansed.' If then, the correct starting point could be found for the 2,300 days, he concluded the time of the second Advent of Christ could be readily ascertained" (Great Controversy, pg. 324). "Miller and his associates at first believe that the 2300 days would terminate in the spring of 1844, whereas the prophecy pointed to the autumn of that year" (pg. 328). And so, "in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of his people" (ibid., pg. 329).

Again I wish to point out that it seems strange that the Lord said neither he nor the angels in heaven knew the time of His coming, but His Father only, and he had the time right there in Daniel 8 — if only he would read it! But of course, since the passing of this time proved Miller's conclusion as failure, the Lord knew all along that Daniel 8:14 did not reveal "the time of the second Advent" in any sense.

Since Daniel eight serves as the basis for the entire Advent theory, their interpretation of it must be correct if their teachings of Christ's second coming was appointed of God. If not (even as Mrs. White's statements pointed out), then their whole structure falls into ruin.

It is important to realize that BOTH Miller and Mrs. White endorsed the 2300 year period. Both agreed it began at a certain time and ended in 1844. Only Miller believed the prophecy was fulfilled one way, and later, after the disappointment, Mrs. White came to the conclusion that it was fulfilled another way. But if it can be proved both were wrong in the calculations of prophetic periods as well as events foretold, then of course, their applications were false.

Wrong Interpretation of Prophetic Symbols

Seventh-day Adventists **agree** with Miller on several points with regard to the prophecies of Daniel eight. (1) the "2300 days" are YEARS. A day to Adventists (as well as Miller) stands for a year. (2) The beginning of the 2300 days was 457 B. C. when Artaxerxes, king of PERSIA, issued a decree allowing captive Jews to return to Jerusalem. (They base this conclusion on Daniel 9:24-26.) (3) The taking away of the "daily sacrifice" was the "transgression of desolution" and referred to pagan and later papal ROME. Hence it referred to the destruction of the Jewish Temple as well as the persecution of Christians by the papacy. (Yet this time commenced in 457 B. C. and the temple was not destroyed by the Romans til 70 A.D.)

Seventh-day Adventists disagreed with Miller as to WHAT the "cleansing of the sanctuary," or "then shall the sanctuary be cleansed" really meant. Though Mrs. White endorsed Miller as one "specially chosen of God to lead out in the proclamation of Christ's second coming," they disagreed as to what this prophecy taught! Let us see how both Miller and Adventists were wrong.

1. Wrong Calculation of Time. Adventists approach this "2300 days" with their year-day theory, i.e., a day stands for a year. They arbitrarily interpret this so without due regard either to the context or scholarly precedent.

That the "2300 days" of verse fourteen do not stand for literal years can be readily proven. The marginal reference indicates that the Hebrew definition is "evening-morning," and thus has reference to the "DAILY SACRIFICE" of verse thirteen. The question is raised: "How long shall be the vision concerning the DAILY SACRIFICE....? Hence this "daily sacrifice" refers to the "evening-morning" worship according to Jewish law. This is clarified in verse 26: "And the VISION of the EVENING and MORNING is true." Hence the "vision concerning the daily sacrifice" of verse thirteen is the "vision of the evening and morning" of verse 26. Hence the time element had to do with DAYS and not years, for "evening and morning" could never be figuratively used to mean years.

Albert Barnes, in his noted commentary, says with regard to this verse thirteen: "The language here is evidently that which is derived from Gen. 1 (And the evening and the morning were the FIRST DAY....SECOND DAY...." etc. LR), or which was coming among Hebrews, to speak of the 'evening and the morning' as constituting a day. There can be no doubt, however, that a day is intended by this, for this is the fair and obvious interpretation." This, then, destroys Adventists' argument concerning 2300 YEARS; consequently, 1844 was not the fulfillment of prophetic time in any sense of the meaning in these passages.

2. The Beginning of the 2300 Days. Adventists teach (as well as Miller) that the 2300 days (or years) began in 457 BC, when Artaxerxes, king of Persian, issued a decree to permit the Jews who remained in captivity to return to Jerusalem. But Adventists are entirely wrong on this point as we will observe. In order to prove them wrong, we need to have some knowledge of what was under consideration in the prophecy of Daniel eight. We shall make a chronological study of this matter.

1. Vs. 3-"'A ram which had two horns."

Vs. 5—"An he goat" which "had a notable horn between his eyes."

2. Vs. 20—"the two-horned ram" "are the kings of Media and Persia."

Vs. 21—The "rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." The "he-goat" (Greece) slew the ram with the two horns. Greece defeated the Medo-Persian empire and that horn was Alexander the Great, according to historians. Even Adventists agree to this. (See Questions on Doctrine, pg. 253.)

3. Vs 8—The "great horn was broken; and for it came up four notable ones...." After the death of Alexander, his kingdom was divided among his four generals.

4. Vs. 9—"AND OUT OF THEM CAME FORTH A LITTLE HORN....AND IT WAXED GREAT."

5. Vs. 12—"And by HIM (little horn) the daily sacrifice was taken away....and an host was given HIM against the daily sacrifice."

Hence, when the question was raised, "How long shall be the vision concerning the daily sacrifice...." it had reference to the DAILY SACRIFICE TAKEN AWAY BY THIS "LITTLE HORN." This "little horn" then was under consideration in connection with the 2300 days. Now Adventists would have us believe that this "little horn" took away the "daily sacrifice" or his work of "transgression of desolation" began in 457. But historically this is not correct, for the temple had lain desolate for seventy years prior to the Jew's return to Jerusalem. It was at the decree of Artaxerxes that the Jews were permitted to "restore and rebuild" Jerusalem. Hence, ADVENTISTS ARE NOT CORRECT that 457 is the beginning point, for the temple was already made desolate. Here history refutes their theories.

Again, if 457 was supposedly the beginning point of the 2300 years, we must remember that Artaxerxes, KING OF PERSIA, WAS STILL IN POWER! Hence the "two-horned ram" was still in power, the "he-goat" with the notable horn had not come into being as yet. THE GREEK EMPIRE WAS STILL TO ARISE IN THE FUTURE, SO CONSEQUENTLY THE "FOUR NOTABLE HORNS" HAD NOT YET ARISEN. None of these things were fulfilled prior to 457 B.C., and yet Adventists have this "little horn" already at work—which was the last of the events under consideration in this passage. Thus they place the beginning of the 2300 years before any of the preceeding events took place!

3. This "Little Horn" Represented Pagan, and Later, Papal Rome. Concerning this sanctuary mentioned in verses 11-14, Adventists say: "We therefore believe that the 'sanctuary' of Daniel 8:11-14 must involve both the earthly and heavenly sanctuaries" (Q.D., pg. 255). They claim the earthly was destroyed in 70 AD and "Christ thus applied Daniel 8:13, 14, in part, to the Temple in Jerusalem" (pg. 256). And so, while the "desolation" applied to the earthly, the "cleansing" of it applied to the heavenly. Does this passage speak of two different places? No! Adventists build a theory upon an assumption pure and simple. The sanctuary that was "TRODDEN UNDER FOOT....UNTO TWO THOUSAND AND THREE HUNDRED DAYS" IS THAT SANCTUARY THAT WAS "CLEANSED." If it was the Jewish temple that was "trodden under foot," then it was the Jewish temple that was "cleansed."

Again, according to chronological observation, the "little horn" desecrated the temple for 2300 days. If this started (according to Adventists) in 457, how, then, could this even remotely apply to either pagan or papal Rome? They apply this "transgression of desolation to the destruction in 70 AD, and try to explain that this simply means that this "little horn" was in power, or begin back in 457. And if they deny this, then how could they establish the beginning of the work of this "little horn" at 457? But what is mentioned of this "little horn" does not involve HOW LONG HE RULED, OR WHEN HE BEGAN: THE TWO THOUSAND THREE HUNDRED DAYS REFER TO THE TIME THE SANCTUARY WAS "TRODDEN UNDER FOOT" OR THE "TRANSGRESSION OF DESOLATION TOOK PLACE BY HIM." IT REFERS TO WHAT HE DID TO THE TEMPLE, AND NOTHING ELSE.

Rome did not originate from ANY of these kingdoms mentioned; it had a distinct, separate origin. Rome cannot find its application or interpretation anywhere in these prophetic symbols. Even if, somehow, this did apply to Rome, and it referred to the destruction of the temple in 70 AD, then we would have to figure the 2300 days from that date because Daniel 8:13, 14 had to do with HOW LONG this "transgression of desolation" would last. If it occurred in 70 AD, then it would have to last 2300 years from that date if the "year-day" theory is applied here. Consequently Adventists came over five hundred years too short when they established the end of this prophetic period in 1844.

Again, what did PAPAL ROME have to do with the "transgression of desolation" of the JEWISH TEMPLE? Since that temple is under consideration? Adventists admit the papacy did not find its rise until 538 AD, but the Jewish temple was destroyed by PAGAN ROME in 70 AD, yet this "little horn" commenced his work against the "sanctuary" in 457 B.C. Hence, if this occurred then, papal Rome came to the scene about 1,000 years too late to be taken into consideration. If all this "daily sacrifice" or the sanctuary "trodden under foot," etc. referred to the JEWISH AGE, how then could this "SANC-TUARY REFER TO THE PAPAL PERSECUTION OF CHRISTIANS AFTER THE END OF THE JEWISH ECONOMY? Herein lies their difficulty of their year-day theory. It must stretch over 2300 years, thus involving matters not contained in this prophecy. There is one temple under consideration-the temple that was "trodden under foot." Everything in this prophecy involves this sanctuary. If this is a literal, physical temple, then it cannot have a symbolic meaning at the same time. The sanctuary cannot be the literal one that was "trodden under foot" and then symbolically refer to the church at the same time! Either the meaning of this prophecy is literal or it is figurative. How could it refer to the destruction of the Jewish temple and simultaneously refer to the persecution of Christians by Catholics-and finally wind up with the CLEANSING OF THE SANCTUARY IN HEAVEN?

Miller concluded that this "sanctuary" referred to the earth and the cleansing referred to the Judgment, or Christ's second coming. At least he was more consistent than Adventists, and especially Mrs. White. He, at least, DID APPLY this prophecy to this earth. Mrs. White began with the earth (transgression of desolation) and finally wound up in heaven. Yet she said that Miller was "specially chosen of God...." to preach the second coming of Christ in 1844, the termination of this prophetic period.

People Not Ready

Although Christ did not appear in 1844 as expected, Mrs. White still held that He would come very soon. She thought he would come in a few months, a year, or a few years at the most. But when He did not come as she expected, she was not wrong, so what was the problem? THE PEOPLE WERE NOT READY FOR HIS COMING! Hence the Lord was delaying his coming

until the people would become prepared for his appearing. Adventists hold to this excuse to this present day. Here them: "it was not the will of God that Christ's coming be so long delayed after the passing of time in 1844" (The Sanctuary Awakening Message, Brimsmead, R.D., pg. 15). Again: "The Lord is waiting for a revival of primitive godliness as has not been witnessed since apostolic times" (pg. 19). Further: "Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression." (SDA Bible Commentary, Vol. 6, pg. 1118-emph. mine, LR). They teach that "the light of the third angel is to put an end to death by perfecting a company who will pass beyond the reach of death" (op. cit., pg. 3). Yet the Bible plainly teaches that immortality will be "put on" at His coming, or "at the last trump" (1 Cor. 15:52). NOT BEFORE!

What Is Sanctification?

According to Adventists, the reason the Lord did not appear long ere now, in fact, shortly after 1844, is that the people were not ready. They did not attain to the sinless perfection found in Adam before his transgression. If this is a valid reason, it can only be so if their teaching on sanctification is in harmony with scriptures. They taught that Christ would come in a few months. But the fact he has not appeared to this day proves they have not attained to that condition.

Does Sanctification Mean Sinless Perfection?

Paul spoke "to them (Corinthians) that are SANCTIFIED IN JESUS CHRIST...." (1 Cor. 1:12). Who were these "santified"? Those who attained to the "condition of sinlessness in which Adam lived before his transgression?" They had to be if the Adventist position on this matter is correct. Those sanctified to whom Paul was writing were those "called to be saints" (vs 2). The means of this "calling" is the gospel of Christ (2 Thess. 2:14). Thus God "hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son" (Col. 1:13). They are "called out of darkness into his marvelous light" (1 Pet. 2:9). Hence they were separated, set apart by God thru His divine calling for a holy purpose. THEY WERE THUS SANCTIFIED. Though these Corinthians were SANCTIFIED, they were not found in the condition of sinless perfection in which Adam was found before his transgression. They needed reproof, correction, discipline, There were grievous sins among them and some had to be restored. Yet despite these sins, Paul said they were "SANCTIFIED IN JESUS CHRIST."

Again, was not Paul SANCTIFIED? If not, who has lived a life more dedicated to the Lord than Paul? Mrs. White? He did not claim sinless perfection for he said: "Not as though I HAD ALREADY ATTAINED, EITHER WERE ALREADY PER-FECT, but I follow after, if that I may apprehend that for which I am apprehended of Jesus Christ" (Phil. 3:12). John settles the matter entirely. "If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:10).

Becoming More Sinful

Yet all the while the Lord is delaying his coming until his people reach "sinless perfection" or "condition of sinlessness" Adventists are lamenting the fact that, rather than becoming more perfect, the Adventist body is becoming WORSE! "But instead of receiving the power....the Advent People settled down into a Laodicean condition of spiritual slumber" (ibid., pg. 15; emph. mine-LR). Seems like the Lord is going to have a mighty long wait!

In connection with this, it is proper to mention that Adventists claim they are the Laodicean church of Revelation three. They say these seven churches represent different ages during the existence of the church. Hence, the seventh (Laodicea) is the last church just before the coming of the Lord. They teach that the sixth church, Philadelphian, was Protestantism and was finally rejected because they did not accept Miller's preaching. Hence they were termed "Babylon." The truth of the matter is, the Bible does not speak of God rejecting the Philadelphian church, so their application of the "second angel's message" (Rev. 14:8) denouncing them as Babylon cannot apply. It cannot refer to Protestanism that rejected Miller's preaching, because all they did was reject the message which was proven not to be of God, and the Bible does not say they were rejected. However, since Adventists claim they are the Laodicean church, the Bible does speak of God SPUEING THEM OUT OF HIS MOUTH) Rev. 3:14-16). So the Adventists are rejected of God, not the Philadelphian church. But since Adventists say they are Laodicia, they say this is simply a WARNING, lest they come into that condition. And since Adventists have already admitted they are in that condition, so His judgment is certain! Although I do not hold to their interpretations concerning the seven churches of Asia. I merely want to point out their gross inconsistencies. Adventists claim they (Laodicia) will reach a state of sinless perfection, but God said He would spue them out of His mouth.

Without an Intercessor

Again, Adventists teach that just before the coming of the Lord, His people will stand without an intercessor because they have attained to sinless perfection. Hence, no forgiveness of sins during this "time of trouble." Hear them: "Such people must be sealed with the Father's name in their foreheads. THEY MUST ALSO LIVE WITHOUT AN INTERCESSOR IN THE SANC-TUARY DURING THE TIME OF TROUBLE" (The Sanctuary Awakening Message, pg. 2-Caps mine, LR). Again: "Human probation will close a short time prior to the coming of Christ" (Man Born To Be King, Brimsmead, R.D., pg. 110). Thus there will be a time just before the coming of the Lord during which no sinner can come to repentance. There will be no more burden for lost souls. Adventists themselves, who have received the "seal in their foreheads" will stand without an intercessor, for they will have attained to spotless perfection.

What will insure their sinless state? "This glory which covers the saints is the gift of His Holy Spirit, rich full, and abundant, it is an encompassing wall of fire against which the gates of hell shall not prevail" (pg. 110).

Adventists teach that just at this time they will receive the outpouring of the Holy Spirit (which they call the "latter rain") as did the apostles in the early church. This same measure of the gift of the Spirit will be among the waiting company to keep them from sinning. It will keep them safe while the Pope is enforcing his "counterfeit Sabbath," the "mark of the beast" which is Sunday observance. But let me point out a few inconsistencies here. 1. Earlier we learned that Adventists claimed to be the "true remnant church" because she HAD the "GIFT OF THE SPIRIT," or "CAME BEHIND IN NO GIFT." But if Adventists have the gift of the Spirit NOW (their argument in defense of Mrs. White's spiritual gift), what else are they waiting for? If they do not have this gift NOW, but will receive it just prior to the coming of Christ, this destroys their arguments in defense of Mrs. White and discredits their claim of being the "true remnant church." But if Adventists do have the gift of the Spirit, then why are they in the "Laodician condition of spiritual slumber" as they complain? Since the Holy Spirit is to keep them from sinning?

2. The "gifts of the Spirit" were not given to ALL MEMBERS OF THE EARLY CHURCH. There were some without. If this was true then, and "This glory which covers the saints is the gift of His Holy Spirit," then we may understand that not all the saints will be covered with "this glory." Then some Adventists will be liable to sin, yet they will be without an intercessor. THEY ASSUME ALL WILL HAVE THE HOLY SPIRIT, but this was not so during apostolic times!

3. The miraculous operation of the Holy Spirit was given in order to establish and confirm the word TO SAVE SINNERS. The work, aided by the Holy Spirit, was directed to preach and offer salvation to those held in sin. The Power came upon the apostles because "ye shall be witnesses unto me..." Acts 1:8); hence, it was given to them to aid them in preaching the GOSPEL OF SALVATION, and not to keep them sinless because the time of probation was over. Yet Adventists teach that when the "latter rain" (outpouring of the Holy Spirit) will come upon them as in apostolic days, it will not be to preach the gospel, for the time of salvation is past; it will simply prevent THOSE SAVED FROM SINNING. Adventists appeal to Eph. 4:11-16 to prove the "gifts of the Spirit" for the "perfecting of the saints," but according to their theory, "They must live without an intercessor," this passage has no meaning. The Spirit was here given that they MIGHT GROW UNTO PERFECTION, not because they were ALREADY, perfect, LET ADVENTISTS NAME ONE PASSAGE OF SCRIPTURE THAT TEACHES THAT THE WORK OF THE SPIRIT WAS TO KEEP THOSE WHO HAD IT FROM SINNING. Did not Peter sin, though he possessed the "gift of the Spirit"? Did not Paul "buffet" his body daily because he feared he might be a castaway, though he also possessed the "gift of the Spirit"?

Contrary to the claims of Adventists, the Lord gave the comforting words: "and lo, I am with you ALWAY, EVEN UNTO THE END OF THE WORLD" (Matt. 28:20). Again, "Wherefore he is able also to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). The word, "uttermost," means, without fail. He is not only able to save them completely, but there will never be a time on this earth in which he will not be able to save them, by the token he "ever liveth to make intercession for them." So long as He is our High Priest and until the time he gives back the kingdom to the Father—or until the "end of the world" he will save them to the uttermost.

Since the miraculous measure of the Holy Spirit does not guarantee sinless perfection, then such teachings as "they must live without an intercessor" fills the heart of the believer with gloom and despair. Since the Bible doctrine of sanctification does not teach that man will live on this earth in the "condition of sinlessness in which Adam lived before his transgression," then to live without an intercessor offers no hope whatsoever. Having endured trials and temptations all his life, one only finds himself doomed to eternal destruction at the last, all because there is no more any means of forgiveness of sins just prior to the coming of Christ.

What of one who just came to the "age of accountability" at that last time? God would arbitrarily consign him to destruction. Hence the unfortunate person who just came to the age that he could obey the gospel would find no hope during this period of time simply because he has no intercessor. No matter how great his desire would be, God would leave him entirely without hope—and without God IN THIS WORLD.

Adventists teachings prove a monstrous failure. Their very name, Seventh-day Adventists is based on Sabbath keeping and their views on the second coming of Christ. Since, as we have learned, their views concerning the second coming of the Lord is not only erroneous, but fills the heart with despair because (1) the Bible never mentioned that ALL the saints had the "gift of the Spirit" and thus not ALL the saints will possess this just before the end, and (2) since man must live without an intercessor at that time, one who desires to be saved will find no hope, then the very foundation of Adventism is a foundation without HOPE.

Jesus asked a pertinent question: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). Heb. 11:1 states: "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is the pillar, the foundation of hope. But if there is no HOPE, there can be no faith. If man is to live without an intercessor, he is to live without hope. Then how can he be blamed for not having faith "when the Son of man cometh."

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ANNOUNCING A RELIGIOUS DISCUSSION

Guy N. Woods and James P. Miller will engage in a three night debate in Montgomery, Ala. February 28,29 and March 1. The discussion will be conducted in the Cleveland Avenue meeting house at 4214 Cleveland Avenue just one block off the southern by pass at Collinswood.

The Propositions are as follows:

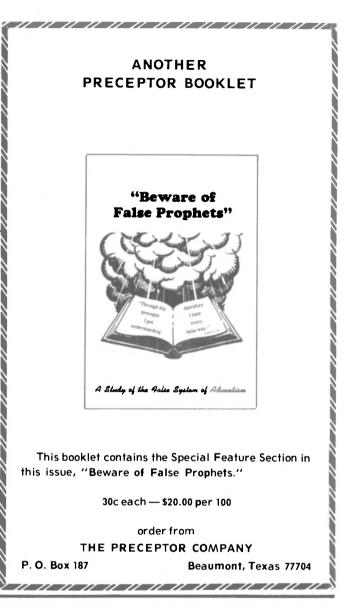
Monday Night February 18th

It is in harmony with the scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other orphan homes and homes for the aged that are among us.

> Guy N. Woods Affirms Jas. P. Miller denies

Tuesday Night February 29th

It is not in harmony with the scriptures for churches of Christ



to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other orphan homes and homes for the aged that are among us.

> Jas. P. Miller affirms Guy N. Woods denies

Wednesday Night March 1st

Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the Herald of Truth is without scriptural authority.

> Jas. P. Miller affirms Guy N. Woods denies

Time for the discussion is 7:30 each night.

Brother Miller will be endorsed by the Gay Meadows congregation and all questions, letters calls and etc. should be addressed to Carroll Puckett, 2527 Montreat Drive, Montgomery, Als. 36111.

Carroll Puckett

those in the original language, but which, in fact, are often very imperfect...." (Missouri Christian Lectures, p. 146).

Brother J. W. McGarvey replied to Brother Errett showing that Errett's arguments if acknowledged to be valid would eliminate, not only verbal inspiration, but any inspiration at all, and to Errett's charge of "uselessness," he pointed out that the fact of an absolutely infallible original was of "incalculable value," for, said he:

If verbal inspiration is a reality we have an infallible original to which we can perpetually be making nearer and nearer approaches, and which enables us, so far as we certainly find its meaning, to be that far infallibly correct (p. 184).

Errett himself had previously acknowledged that "the progress of textual criticism, the careful and critical collation of manuscripts, and their scientific classification, is rapidly relieving us of doubt and uncertainty and bringing us on to more solid ground as to the original text"(p. 147).

The fact is, and Brother Errett could not have been ignorant of it, even in his day the state of textual criticism was such as to leave no doubt or uncertainty relative to the restoration of the original text in all matters involving vital truth contained in the Bible. In our time, the accuracy of the tests of the Old and New Testament in the original Hebrew and Greek is hardly debatable.

A comparison of any standard, modern translation of the Bible with the King James Version which is more than three hundred fifty years old will demonstrate to every honest student that, while textual criticism has shed additional light upon the Sacred Text and enabled translators to enhance the beauty and meaning of many passages, it has in no significant way added anything to nor taken anything from that which is taught either in the Old or the New Testament. Since there is little doubt that we today are in possession of impeccably accurate Hebrew and Greek texts of the Old and the New Testaments, the fact that a modern translation adds nothing significant to one more than three centuries old as to the Bible's vital teaching suggests that we have always had accurate texts. This being true, the question of whether the original texts were or were not verbally inspired (Divine and inerrant or human and fallible) is now and always has been of the greatest concern. (More to follow.) ____0_

EDITORIAL, Speak Out (Continued from page four)

perturbed the matter was thus given such wide-spread coverage and exposure throughout the country.

The next day, not being able to reach him that evening, we attempted to contact the local station manager to file our protest, not at all knowing what the response would be. Being unable to reach him, the secretary suggested we file it with her which we did.

When we had finished, her reply, as best we can now recall, went something like this, "I do not blame you and I feel the same way. I assure you the Station Manager here will hear of this and it will also be forwarded to CBS in New York."

Right-thinking and concerned people should express themselves more often with reference to many things that are now giving exposure through various public media.

It is particularly effective when one protests not only to local stations, but also, and more importantly to the "Sponsors" of such presentations. They do not wish anyone to be displeased and cease viewing the programs through which they advertise their products.

"Speak out!" n.

BEHIND ME, SATAN (Continued from page 5)

End

what was fully involved in his remonstrance with Jesus, the Lord was not. He saw in it the return of Satan himself with renewed energy. When Peter relied upon his own feelings and understanding he became the tool of Satan. He hit the same note as that of the tempter, though we grant his ignorance of the fact.

The rebuke to Peter grew out of the intense displeasure when he observed Peter striving, like Satan, against the purposes of God. His 'get thee behind me' carries the thought of not wishing to see him any longer. This is true if we maintain our consideration of what it was that Peter was about. It would be untrue if we consider it as regarding the person of Peter in any particular. Satan was using Peter, and in this role Jesus will have no sight of him. This is not a case of 'moral vexation' on the part of the Lord but rather moral displeasure.

In what follows (verses 24-26) it is plain what kind of followers Jesus will have. The context does not deal so much with a moral following as with that which involves a self-denial even to the point of death itself. It is possible for one to be moral and not even have faith in the Lord, but one could not have faith in Christ and be immoral at one and the same time. Paul's own statement in Gal. 2:20 sums it up so well: '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.' End

FATEFUL CRISIS (Continued from page 6)

land of the lawless, and crime is ever on the increase, despite the pledges of those in high office to control and diminish the ravages perpetrated against society. Our Capitol city is saturated with crime. Citizens are fearful to be out of their houses after dark. Scarecely is there an issue of a newspaper without accounts of one or more murders. Most murderers are never apprehended, and of those which are, relatively few ever are convicted and sent to prison. Appeals and delays wear out the prosesses of justice. Death rows in the prisons of the States today hold over six hundred who have been sentenced to die for their crimes. None has been executed since 1967, and none will unless the Supreme Court upholds the right of the State to take the life of the murderer.

The Old Testament doesn't exhaust the testimony of God on the subject. The thirteenth chapter of Romans contains language that is utterly meaningless apart from the principle of Divine vengeance on the criminal. The civil state is said to be the minister of God to execute vengeance against the evil doer. This certainly involves punitive and retributive punishment as distinguished from purely a corrective or disciplinary punishment. Paul affirms that he beareth not the sword in vain. But the sword is an instrument of death: therefore capital punishment is an obligation of the civil state, and when any government denies this obligation and fails to do its God-ordained duty in the proper punishment of the criminal, it shall inevitably incur the wrath of

God. Paul, standing before Festus, said that "if I have been an offender, or have committed anything worthy of death, I refuse not to die" (Acts 25:11). This shows that he recognized that there were those offences that warranted the death penalty. If, then, the inspired apostle reflected this discernment, it comes with poor grace for any Christians today to profess such tenderness of heart as to oppose the death penalty for criminals whose crime exact this punishment. It is a case of being "overmuch righteous." Those whose consciences are possessed of scruples against its infliction need further enlightenment.

But some say that the scriptures say, "Thou shalt not kill," and therefore it is wrong to take the life of anyone. This is the very reason for taking the life of the murderer, for he has violated this law. And no law is any stronger than the penalty that is identified with its violation. Many of the commands of God carried the death penalty for their violation, consequently the injunction in the decalogue was one against murder, and not against the execution of the death penalty for murder. There is no lack of adequate laws today in our land, possibly we have too many. But what is lacking is the proper enforcement of those we have. If there be unjust laws on the statute books they should be repealed; those that are just should be enforced, and the penalties affixed to their violation executed. In the case of murder there yet remains on the statutes of many states this penalty. I hold that the Supreme Court has no proper jurisdiction in the matter, for constitutionally the Federal Government has only such powers as were delegated unto it by the states in the compact formed by the states. The tenth amendment (the first ten amendments constituted the Bill of Rights set forth in the Constitution), states: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." This has been breached by the Courts so many times, and especially in the last several years, that its force in the Constitution has been practically nullified.

Once the Supreme Court has ruled on the four appeals before it, and should it rule against capital punishment, the forces of law and order will be rendered virtually impotent to arrest the presently increasing commission of murder in our land. To me this is a critical issue facing this Judicial body, and my only hope for a just and right decision rests on the changed complexion of this court.

In reality, it should be perfectly clear to all thoughtful and discerning citizens, that as the faith of a people in God declines, will there ever be a corresponding depreciation of the worthy and sanctity of human life. Look at those nations today where infidelity reigns supreme, and note the millions who have been ruthlessly and cruelly slain by the powers that are in control of these nations. Just as socialism progresses in this nation, shall there be witnessed the increasing disregard for the life of a creature made in the Divine image. This is true because socialism is basically infidelic in its very nature. If one questions it, read the Campbell-Owen debate, Owen being a Socialist. His conception of man was reflected in the parallel that Campbell made out between the twelve universal laws of human nature as stated by Owen, and their equal application to a goat!

Should any read this and dissent from the position taken, I would recommend that they secure a copy of Campbell's Popular Lectures and Addresses, and read his essay on the subject of capital punishment. It would be fine if the nine justices of the Supreme Court had a copy of this before they face rendering a decision on this question. When Law and order has broken down in other times, citizens took recourse to vigilante committees, and the Ku Klux Klan. They were driven to such extreme measures for their own self protection. It is to be hoped that conditions shall not reach the point where such shall be deemed as the only solution to the dangers and difficulties confronting us today.

DANCING (Continued from page 8)

don't always reveal what they think is wrong. They don't want to be thought of as being odd, prudish, chicken, sissy, and the like. They certainly don't want to become "outcasts." So, they may very well conceal the fact that they believe something to be sinful (or, at least, to be a doubtful practice). They had rather violate their conscience than let others know what they really believe. Of course it shouldn't be this way. But it is!

Then there are your parents. You think that dancing is right? You have no doubts about the matter ? Okay! But what do your parents think? If they believe it is wrong or if they have reservations about the matter, but they give in to your persistent pleadings and permit you to dance, they will violate their conscience. That being the case, they are in sin. AND YOU LED THEM THERE! How much do you love your parents? Or enough to forego personal desires when such would cause them to sin in allowing what they feel should not be allowed?

Other young Christians may be led to violate their conscience because of your activities. They may be emboldened to act in emulation of your life.

The Problem of Arousing Unlawful Sexual Passions

Sex, young people, is not evil. It isn't dirty. It is a God-given appetite which, as is true of our other physical appetites, must be satisfied lawfully, i.e. in keeping with any regulations prescribed by God. Fornication, adultery, homosexuality, and the like are forbidden. Marriage is Jehovah's provision for the satisfaction of sexual desires and needs.

Frankly, the dance owes much, if not all, of its popularity and appeal to this very thing—human passions, sexual attraction

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THE PRECEPTOR COMPANY P. O. Box 187 Beaumont, Texas 77704 and stimulation. What happens when your dancing begins to produce in you, your dancing partner, or both the desire for unlawful sexual satisfaction? The answer to that question is sin. Sin in the form of lasciviousness. Lasciviousness has been defined as: wanton, lewd, lustful. Tending to produce lewd emotions. Unbridled lust. Everything tending to promote or fulfill fleshly lusts in an unlawful manner. Lasciviousness is condemned in such passages as Mark 7:22; Galatians 5:19; Ephesians 4:19; 1 Peter 4:3, and various other scriptures.

There is really no way to be sure of completely and consistently avoiding this problem. Circumstances will constantly vary. At some time, with the wrong partner, dancing to the wrong music, in the wrong setting, the result will be the wrong emotion and perhaps even the wrong action.

The Problem of What Awaits You In The Future

So! You are a youth and you want to dance. You realize that at the nite clubs, the dance halls, etc. there is drinking, fondling, dirty language, suggestive jokes, and the like. But, you argue, youth dances are usually chaperoned. They are different. You are right, of course. Such dances are usually chaperoned. Certain sinful practices can be eliminated. Not always. But, perhaps, most of the time. Of course, there is no way to chaperon emotions, desires, passions. But there is some difference.

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But what happens when you become an adult? Youth dances give way to adult dances. Youthful solutions to desires and problems give way to adult solutions. You have a choice of public dances (and all that goes with them) or private dances (and all that goes with them). If you attend public dances, where are you going to dance outside the clubs and joints. And, truthfully, while private dances may (or may not) eliminate the drinking, drugs, bad language, and the like, these are often the most dangerous dances of all for the breaking down of sexual moral standards. The groups are smaller and more intimate. The dancers know each other better and are apt to be more familiar in their handling of each other. In short, it may be easier to let one's guard down in such circumstances. Don't shrug this matter off as being unimportant. Many a marriage has been broken by participation in just such intimate, private social affairs as are being considered here. Yes, your dancing problems can easily multiply as you enter into the realm of adult living.

Now I am certainly not saying that these few problems are all of the problems that young people must face if they are to dance--even assuming that dancing, per se, is acceptable behavior in the sight of God. But these surely are enough. For most of us, I am persuaded, they are insurmountable. And my young friend, if you can't completely overcome them, you had better leave dancing alone. End

ABRAHAM'S SEED (Continued from page 11)

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SEEK PRAISE FROM GOD (2:29). Due to the fact the Jewish nation sought praise from men rather than God, they, very obviously, did not have their hearts in the right place. As a result, they failed in the two realms which have been mentioned, as well as many others. Jesus, by the usage of various expressions, very vividly brought out their attitudes. He referred to them as "whited sepulchres" in Matt. 23:27; and in Lk. 16:15 described them as a people that "justified themselves before men" and were an "abomination in the sight of God." We wonder, though, how often this is the case with those of spiritual Israel! Are we truly set on seeking the praise which comes from God; or on seeking the praises of men while endeavoring to appear as if we were in a relationship with God? This writer believes a violation of the first two principles set forth, as in indication of the hypocrisy in supposed service to God on the part of so many. Brethren, a man cannot seek the praise of men; and at the same time, rightfully hope to receive "glory, honour, and immortality" from God!!! End <u>n</u>

BROTHERLY LOVE (Continued from page 10)

is one reason that it is in some instances so difficult for the preacher, when there are no elders, to excite the congregation to works of love and obedience. I suppose this is indicative of the pastoral conception or misconception some churches have adopted. However, the writer of the Hebrew letter, writing to m e m b e r s in general, enjoined the following: "And let us consider one another to provoke unto love and to good works." (Heb. 10:24). Thus, if we possess brotherly love, we will be endeavoring to excite others to love and good works - because brotherly love will cause this. End



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Evangelists: Stanley J. Lovett;	Evangelists: Stanley J. Lovett:			

CORPUS CHRISTI, TEXAS Church of Christ

Evangelists: Stanley J. Lovett; W. L. Wharton, Jr.; John Witt

-See Next Page For More Listings---

Continued from preceding page			
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. Wed. Bible Study 7:30 P.M. Bill Haynes, Preacher 7:30 P.M.	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 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	WICHITA FALLS, TEXAS Floral Heights Church of Christ 1814 Buchanan Bible Classes 9:45 A.M Morning Worship 10:45 A.M Evening Worship 6:00 P.M Wed. (Ladies) 10:00 A.M Wednesday 7:30 P.M Hayse Reneau & Kenneth Osborne Phones: 322-1650; 322-8369; 767-3466 ANNANDALE, VIRGINIA (Washington, D. C. area) 4709 Ravensworth Rd. Off Beltway I-495 at Exit 5 East; one block, turn left on Ravensworth Rd.) Bible Study 10:00 A.M. Morning Worship 11:00 A.M. Evening Worship 11:00 A.M. J. W. Evans, Preacher 7:30 P.M. J. W. Evans, Preacher Phone 560-7909	

HISTORY OF LOCAL CONGREGATIONS



PINECREST CHURCH OF CHRIST Beaumont, Texas

A service was conducted Wednesday evening, September 28, 1949, on the lawn at the home of the Guy McDonalds, to form the Pinecrest church of Christ. Forty-six Christians assembled the next Lord's Day in the Regal Wise home. A lot was immediately purchased in the 2500 block of East Lucas. Here services were conducted in a tent until the building could be completed December 3, 1949. This tent was then used in holding gospel meetings in communities throughout the East Texas region. Classrooms were added to the building in April, 1950. In twelve months time the membership grew to one hundred and thirty-one.

Growth continued until the membership reached one hundred and sixty-four in October, 1954. Lots were then purchased in order to build another building for a new congregation, the Rosedale church of Christ. As in the case of the first building, this one was also constructed by the hands and voluntary labor of the members over a period of two and one-half years. The new congregation of thirty-three members held their first service in their completed building May 5, 1957. The following Lord's Day one hundred and sixty-six worshipped at Pinecrest and seventy-six at Rosedale.

Fire destroyed the original frame building of the Pinecrest church on January 21, 1961. It was replaced by the present building and the first service in it was conducted September 17, 1961.

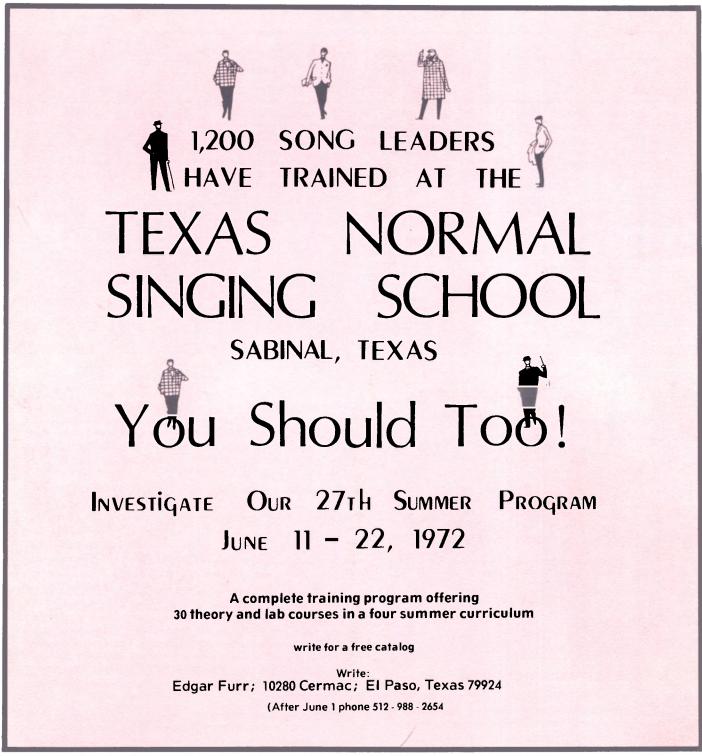
Guy McDonald preached for this congregation from its formation until his death in May, 1965. Gary Scott began his present work with the congregation in June, 1965.

The current membership stands at one hundred and sixtynine. There has always been a willingness on the part of the congregation to support preachers in other places. In 1971 this endeavor amounted to over \$900 a month sent to six men. One of these men is a native preacher in Ojinaga, Chihuahua, Mexico. They have just completed a new building, aided by personal contributions from the members at Pinecrest. The local preacher is also sent and supported in meetings where there is a need and request.

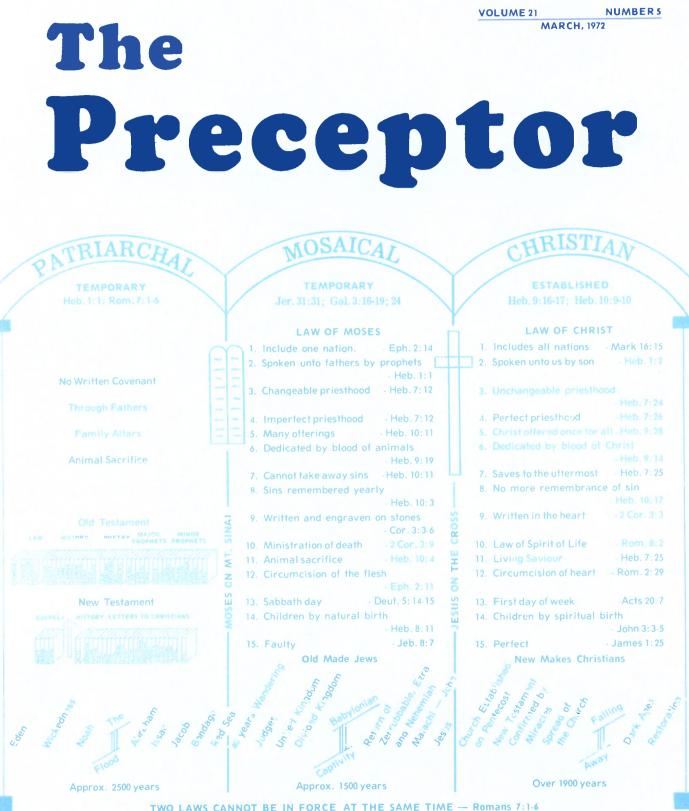
Besides a weekly schedule of three worship services, four class sessions, a visitation and personal work program, this year's planned activities include a singing school, spring and fall meetings, and a vacation Bible school.

This congregation has had it's losses, like many congregations. The members see much room for improvement and much to be done. With the help of God we are trying and we solicit your prayers in our behalf and for the glory of God.

NOTE: 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. Send to The Preceptor Co. P. O. Box 187, Beaumont, Texas 77704.



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Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. - 2 Timothy 2:15

THE BEGINNING GOD CREATED

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Letters

Brownwood, Texas -

Enjoy the "new look" in The Preceptor. We need more printing of exhaustive studies like those in the last two issues.

You may want to print the attached article. —Jack H. Kirby

Editor - Thank you. We are always happy to receive good, well-written, thought-provoking articles for publication.

<u>_</u>___

Madera, California —

Let me begin by commending you very highly for the new look of The Preceptor. The appearance as well as content make The Preceptor an even better paper than it was before. I like it! —Don Brown

Editor - We are appreciative. Our aim is ever to improve in order to make the paper better and more useful to the readers.

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Dierks, Arkansas-

Please renew my subscription for The Preceptor, I have enjoyed reading it in the past and would like to get it again.

—Annie Mounts

Editor - Welcome back!

San Bernadino, California —

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Please send me one copy of each of these books: Egermier's Bible Story Book, if it is for small children, since this is what I need, A Bible Dictionary and The Christian Home.

Please bill me for the total amount including postage and I shall mail a check immediately on arrival.

We enjoy **The Preceptor** very much. We share it by passing it around. Thank you very much. God bless you for your good work. —Wanda Perryman

Editor - In addition to the Bible, concordances, Bible dictionaries, com-

mentaries, good books, gospel papers, etc., can be of much value and can exert a good influence upon children in the home as well as upon adults.

-0-

Grenada, Mississippi-

I would like to order the following bound volumes of The Preceptor:

Volume 5 -6

Volume 7 -8

Volume 9-10

Volume 11-12

According to an issue this year, I believe these are the earliest still available, are they not? If

the first four are available I would like them instead.

Is there a good supply of the remainder of the bound volumes? I want to purchase these just as soon as I am able.

To me as a young preacher these are valuable reading.

Thank you in advance.

—Wayne Chappell

Editor - Earlier issues of bound volumes are gone. Presently the following numbers are available: 7-8, 9-10, 11-12, 13-14, 15-16, 17-18. Time slips by so swiftly the supply sometimes becomes exhausted before one obtains the desired volumes. Acts now!

-0-

Lisbon, Ohio —

Congratulations on the "New Look" of **The Preceptor**. I believe it is the greatest advancement in presentation of a religious periodical in this century.

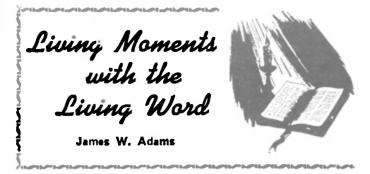
The articles are well written and needed by every person who would be a good soldier of Christ.

If I lived nearby, I would gladly sweep the floors and maintain the equipment; just to have a part in the publication.

I am thankful that the Lord has such capable people as you and your staff writers laboring for the cause of Christ.

Please place the following in your classified ad section for three issues. —M. E. Strauss

Editor - Such comments do encourage!



Noematical Inspiration

In a previous article attention has been called to the fact that there are four general views of inspiration: (1) Natural; (2) Mechanical; (3) Noematical; and (4) Plenary or Verbal. We



have rejected "Natural" and "Mechanical" as being obviously untenable. In this article, we should like to discuss the reasons why we likewise reject "Noematical Inspiration."

The term, "noematical," comes from the Greek word, noema, which means "thought." Those who accept the noematical theory of inspiration believe that the Bible, the word of God, is "ideally inspired." They believe that

God miraculously revealed the thoughts to man and left him free to express them in his own words and style without Divine guidance. It is my personal conviction that this is a most unsatisfactory concept of inspiration. Not only does it not comport with what the Bible itself reveals upon the subject, but it leaves completely unresolved the question of whether the Bible is or is not in fact the word of God. This will become increasingly clear to the reader as we discuss the matter.

The Bible Claims to Be the Word of God

In the first article in this series (The Preceptor, Nov. 1971), this point was emphasized but not exhaustively. We should like to pursue this facet of our subject further. Jesus equated Old Testament Scripture with the word of God: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken" (John 10:35, 35). Jesus, in this passage, quotes from Psalms 82:6 and identifies the revelations of Moses and the Prophets as "the word of God." Paul refers to the Old Testament Scriptures as "the oracles of God" (Rom. 3:1, 2). Stephen referred to God's revelations through Moses as "living oracles" (Acts 7:38). Moses relates that God promised him as his prophet, "I will be with thy mouth, and teach thee what thou shalt say" (Exodus 4:12). "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. 34:10). When Moses hesitated to assume his responsibilites as a prophet of God by reason of his "slow speech" and "slow tongue," God said to him, "Is not Aaron the Levite thy brother? I know that he can speak well....thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman

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

unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God'' (Exodus 4:14-16).

Jesus equated, not only the revelations of Moses, but also those of the other prophets with the "scriptures," hence with "the word of God," since he had identified "the scriptures" as "the word of God." Hear him: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then, the inspired historian (Luke) comments: "Then opened he their understanding, that they might understand the scriptures" (Luke 24:44,45). The writings of Moses, the prophets, and the psalms constituted the Scriptures, and the Scriptures were "the word of God," hence the writings of Moses, the prophets, and the psalms constituted "the word of God."

Jesus affirmed that his personal teaching was "the word of God." He said to the scribes and the Pharisees, "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father" (John 8:26, 27). He assured his disciples: "All things that I have heard of my Father I have made known unto you" (John 15:15), "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ve hear is not mine, but the Father's which sent me" (John 14:23, 24). This is in strict harmony with that which John the Baptist affirmed in announcing the ministry of Jesus. He said, "He that cometh from above is above all....he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth.... He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:31-34).

The apostles and other New Testament writers affirmed their teaching to be the "word or commandments" of God. Luke declares that Paul and Barnabas preached "the word of God, the right ways of the Lord, the doctrine of the Lord" at Salamis (Acts 13:7, 10, 12). He quotes Paul as affirming that he "had not shunned to declare all the counsel of God" (Acts 20:27). Paul assured the Corinthians, "If any man think himself to be a prophet, or spiritual, let his acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37). Paul was the author of thirteen books of the New Testament for certain and probably fourteen if we allow the book of Hebrews to have been written by him. Peter identified Paul's writings with "scripture" (2 Pet. 3:15, 16). Peter, author of two New Testament letters and probably closely associated with Mark in penning the book which bears his name, equated his writings with the words of the "holy prophets" which he identifies with "scripture" (2 Pet. 1:19-21) and speaks of them as "the commandments of us the apostles of the Lord and Saviour" (2 Pet. 3:1-3), John, author of five New Testament books, declares that what he wrote was "the message which we have heard of him." and he spoke of Christ (1 John 1:5). Furthermore, he pronounced Heaven's woes upon any who dared in See Inspiration, page 23



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Stanley J. Lovett



We are grateful for the favorable reception accorded the recently made changes in **The Preceptor Magazine** which began with the November, 1971, issue, which was also the initial issue of our twentyfirst year of publication.

These encouraging comments have come from both far and near and from both known friends as well as those personally unknown.

Even a cursory examination will reveal the alterations the paper has undergone.

We think the changes made have been in the way of improvements. Apparently our readers also think so. Those of opposite view, if there be such, have remained silent thus far. Through the passing years, until now, the basic format has remained essentially the same with only comparatively minor modifications.

Characteristically our primary aim ever has been to present sound doctrine; we are persuaded we have done just that and such is our determination for the future, the Lord being our helper. Without the faithful work of our corps of regular writers as well as other contributors we could not have accomplished what we have.

One of the best received recently added features has been the Special Feature Section which has been enthusiastically greeted. Each month the Special Feature Section, in addition to its appearance in the magazine, is also printed separately in 53% x 8 inch size booklet in attractive format suitable for use as a tract. Also they are being used for class study. They sell at the very nominal rate of only 30 cents each. Please order from The Preceptor Company, P. O. Box 187, Beaumont, Texas 77704.

This writer would be less than frank if he did not say these changes were suggested and worked out by the men who do the actual work of putting out this journal. The Editor usually confines himself to the editorial work.

These two men are brethren Danny A. Brown, preacher for the Amelia church in Beaumont, Texas and Jack Thompson, preacher for the church in nearby Vidor. Both of these men have preached at their respective places for a long time and continue to do excellent work in that capacity.

Two more able and loyal men this writer could not be associated with in the publication of this periodical.

We take this oppotunity to state the relationship of the editor with these two as it relates to **The Preceptor Magazine**.

The Preceptor Magazine is the sole possession of the editor. He is responsible for getting together the material for each issue and also for what goes into it. (Material for See Editorial, page 25



Demoniacs

The very mention of this subject brings up to the mind of the reader of the Scriptures many incidents associated therewith in the life of our Lord during his earthly ministry. It is quite con-



fusing to attempt to consider all the suppositions brought forward by Bible commentators in connection with the subject. This is particularly true when one considers that our day is characterized by many who have no real regard for the veracity of the scriptures on the one hand or real belief in God or the devil on the other. Together with this, consider the element of teachers who

simply regard everything they cannot understand on some natural basis as meaning something they can so explain and you will at least begin to get the picture of the problem. Even the most devout student has a great deal of difficulty with the subjects that are not greatly enlarged upon so that his understanding will of necessity be limited, though at least accurate to the point of divine revelation.

First, there are those who simply affirm that demoniacs are merely people who have some illness or malady corresponding to those prevalent in our own society today and that the custom of the people in that day was to speak of such illness as being the result of demon possession, or to be more accurate, as being demon possession. Now in this, there is partial truth because bodily malady frequently accompanied such demon possession; that helped lay open the sufferer to the deeper evil upon which it was superinduced, so that cases of sickness and demon possession are classed together and at the same time distinguished. Consider both the connection and the difference in the case (Matt. 4:24; 8:16 and Mk. 1:34). This position of saving that demon possession are classed together and is merely a way of speaking of people being taken ill by some disease, as every serious student of the scripture must know, is no solution for the problem. It affords more difficulties than it explains.

The language of Jesus cannot be reconciled with such theory. He addressed evil spirits as distinct from the man: "Hold thy peace, and come out of him" (Mk. 1:25). He nowhere speaks of persons with demons as being merely of disordered intellects, but as subjects of an alien spiritual might. Nor can it be successfully contended that Jesus simply fell in with the manner of expression of his time and spoke of these matters as humoring the ignorance of his day. In his most confidential discources with his disciples he uses exactly the same language "This kind goeth not out but by prayer and fasting" (Matt. 10:8) (Note especially Matt. 17:21). Jesus was King of truth; he came not to

W. L. Wharton, Jr. — Evangelist for the Highland Boulevard church and Staff Writer for The Preceptor Magazine, 4935 Lakewood, San Antonio, Texas 78220. humor men's ignorance but to lead them out of it's darkness. He could not in truth have used language that would have upheld the idea of Satanic influences upon the minds and bodies of men which did not in truth exist. Read carefully Luke 11:17-26 and assume Jesus to have known that the whole Jewish belief in demon possession was false and baseless, that Satan exercized no power over the bodies or spirits of men, and what should we have here for a King of truth?

The incidents related will not admit of such explanations as those above, and demand that we seek out some more satisfying solution. Clearly, not all cases of madness for example, were considered by the Jews as demon possession. In Matthew 9:32 they brought a dumb person and in Matthew 12:22 one who was dumb and blind. In both of these instances they traced it to an evil spirit. Yet, in Mark 7:32 there is the history of another deaf and dumb person, healed by Jesus, when it is clear that the evangelist is describing one laboring under only a natural defect. There must have been signs sufficiently clear to distinguish one case from another though we are ignorant of what they were. But whatever these symptoms were that enabled the observers to so distinguish, this fact of their distinguishing between the cases of the same malady proves of a certainty that they were not mere diseases; but that they did designate by the name of possession which, while it was often a condition of the disease, was also a condition of much more than the disease.

We must appreciate the great truth that our world is not something complete within itself, but actually is in living relationship with a yet higher realm made up of two worlds; the one a higher and nobler world from which all good proceeds, and a lower from which all evil comes. Further, these worlds are in mortal conflict and the world in which we live is an involved battleground. All sin of man is continually traced up to Satan; Peter says to Ananias, "Why hath Satan filled thine heart to lie to the Holy Spirit?" (Acts 5:3). Consider, in this connection such passages as John 13:2; 1 John 3:8; John 8:44. This is not to say that man is not responsible for the evil he does but that rather his personal evil is grounded to an anterior evil. It is man's evil because it is by his act that sin is allowed to enter and fill his personal life. The key to the gate of each man's heart is given him to keep and guard; it is through neglect of that charge that evil has found its way into every life. It is the existance of such a world of evil beyond our present world which links to any remissness here such fatal results.

So, the question rises concerning satanic possession; where the scriptures speak of men as having demons or being demon possessed. Is there evil ethical, or is it merely physical? That it is not merely physical is evident, even though we often see the great suffering through which such pass. But we would greatly err if we supposed all such cases of possession as simple examples of the great physical woes Satan, through sin, has brought in upon the world. But then again, neither are they simple examples of ethical suffering, for then all 'possessed' persons would serve as outstanding examples of sinners; as foremost servants of sin who with whole heart and soul were doing the bidding of Satan. But no matter what may be said of the guilt that may have preceeded in the life of one "possessed," and it may have been great, this cannot be what is meant by our See Demonics, page 25



Human and Divine Judgments

A judgment can mean simply an opinion held, a decision reached, or the formal expression of such a decision. This sense is one in which there is exercised by all rational beings



judgment every day. Man as an intellectual creature must and does so employ his faculties constantly as addressed to all the questions and problems of life.

But it is not in the sense of only exercising the powers of reason in making decisions or judgments, that concerns us in this study, but rather that of carrying forward and executing

the judgment formed. And, too, as such executions have other persons as the objects of these judgments. In the interrelations of men there is necessary the making of decisions respecting the conduct of others, and the obligation to act on those decisions or judgments. So long as the conduct of one doesn't intrude on the life and well-being of his fellowman, then the mere exercise of judgment as touching on the moral quality or character of such behavior is competent. However, when one's conduct impinges on the rights and interests of others, then there must be invoked such action as justice requires for the righting of the wrong committed, and for the safety and preservation of society. This involves punishment for the evil-doer, both as designed to deter others from such acts, and, if possible, to discipline the guilty. Further, as an additional design, there is the principle of retribution which enters into such judgments as justice decrees.

It is in this area of thought that attention is directed to both the just execution of the judgments of man, as administered by him, and the judgments of God as pronounced and invoked by Him. This immediately brings into one's thinking the point of the difference between these, and the proper distinctions to be made. The errancy of man renders his judgments as always liable of falling short of being just, whereas the inerrancy of God secures His from such failings.

Not only must it be recognized that man's judgment is fallible, but it often is perverse. "A wicked man taketh a gift out of the bosom to pervert the ways of judgment" (Pro. 17:23). Also, Ecc. 5:8. But of God it is said: "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face" (Psa. 89:14).

From whence arises these radical differences between the human and divine judgments? From the differences, essentially, between God and man. God's ways are not as man's, nor are his thoughts as man's; and the width of difference is likened to the heavens being higher than the earth (Isa. 55:8-9). Therefore, we cannot expect man to be able to think as God thinks, or be apprized, through his own powers unaided, of God's ways. It required Divine Revelation to bridge the distance, and make cognizable to man the wisdom and ways of God, to the end that we can thereby improve our ways as we imbibe His thoughts. This certainly is acutely true in the area of forming and carrying out right judgments, in dealing with the fate and fortunes of our fellows.

The expressions I have so often heard, as reflecting the views of some of what is just in meting out punishment to evil doers, clearly reveal an almost total absence of an acquaintance with the mind of God bearing on this matter. A failure to distinguish between the differing ends of punishment inflicted on wrongdoers can but confuse and render the judgments made unjust in their character. Also, to fail to properly identify the rightful agents in the execution of these different classes of judgment is to but further complicate the ends of justice. In the distinction of who is the rightful agent or instrument in invoking and carrying out the proper punishment, it should be observed that there are basically three: the parent, the state, and the Lord of heaven and earth.

The home must be, as the basic unit of society, orderly in its operation, and there can be no order without law. Hence, the obligation is imposed on the parent, or parents, to control the child, and the child is to be obedient to the directions and instructions of the parent. The design is, obviously, that of bringing the child from a state of immaturity to that of maturity, and thus able to take his place in the general society. The principal cause of the general state of disorder and lawlessness today, I am persuaded, is the failure of parents to justly discharge their duties with respect to proper discipline in rearing their children. It is a day when the young want to "do their thing," and indulgent and permissive parents have cultivated this attitude.

The fruits are now proliferating amazingly in the havoc being wrought in our society by riots, demonstrations, and the evolving hippie segment of society. But what is the end or purpose of parents employing measures against the disobedience of children, expressed in corporeal punishment? Certainly it is not punitive in its design, but rather corrective, and thus of a disciplinary nature. The writer of the Hebrew letter, in chapter twelve, takes note of this, observing that "we have had the fathers of our flesh to correct us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and life?" The point is that such inflictions as parents bestow on a child is corrective in intent. No parent should, therefore, punish a child with anger as thus provoking action that is retaliatory in its character.

But the State is an agent designed to punish violators of its laws. There can be no government without law; and law is a nullity without penalty for its violation. Hence, as government implies law, so does law imply penalty for its violation. Let a society cease to inflict penalty on those who violate its laws, and all order will break down and anarchy result. Today our country is faced with this frightful prospect. It is the province of civil government to exact obedience and support from its citizens, and the support tendered the government is but compensation for the protection of the life and liberties of its citizens, which

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



Benjamin Lee Fudge: Reflections of a Son

Edward Fudge

(Editor: We join many in expressing our sympathy to the family of the late Bennie Lee Fudge. —Stanley J. Lovett.)

Benjamin Lee Fudge, known to many as Bennie Lee Fudge, was born April 5, 1914, and died following a sudden but brief illness on February 5, 1972. His funeral was held at the Eastside Church of Christ, Athens, Alabama, February 7, 1972, and his body was laid to rest in the Roselawn Cemetery, Athens, Alabama, in sight of Athens Bible School, which he was instrumental in founding. The following are the reflections of his oldest son, written one week after the funeral.

So many thoughts come to mind this morning as I think about Daddy. The simple phrase "he trusted in God" seems so appropriate a summation of his life. When my 17-year-old brother Paul went to the hospital Saturday before last, minutes after Daddy's death, he was directed to the chapel where Mother was. Upon entering the room (he later said) his first thoughts were the words from Job, "The Lord giveth, the Lord taketh away; blessed be the name of the Lord." Paul wrote these words on our family note-board at home, where they greeted the eye of every caller during those days that followed—and gave such strength to all of us. Paul's faith was also Daddy's faith. He trusted in God.

"The faith of thy mother...." the apostle wrote to Timothy, and these words come to mind now. Through nearly 29 years with Daddy, Mother was in my opinion the perfect example of what a Christian wife should be—and as for her role as a mother, six children and three daughters-in-law stand ready to testify. Her faith had been learned early in life, as the daughter of Brother and Sister W. N. Short in Africa. Now the Lord answered Mother's prayer for strength to join in every song at the funeral, and while the rest of us had an idea of supporting her, we often found ourselves leaning on her instead. She will carry on Daddy's ministry of spreading the Word of God through the printed page in The C. E. I. Publishing Company and associated outlets, God being her helper. I think now of Mother's faith.

"He that humbleth himself shall be exalted." This phrase from Scripture came to mind more than once last week, and I do not know of any word which summarized Daddy's life-goal more than this one: service. As we stood beside his casket while hundreds and hundreds of people walked by to pay their respects and give us a word of comfort, we were impressed by the many faces we did not know-of people he had helped in one way or another during the years. Old people came by who depended on his daily greeting as he walked to work. Others could not be there because they were bedfast, but they will miss his regular visits to read the Word of God and pray with them. One badly crippled man walked over a mile through bad weather to pay his respects. He lives alone and operates a little concession stand near Daddy's bookstore on the square. Every Thanksgiving and Christmas dinner at our house included a trip to town with a special plate for Sam. Sam will miss Daddy.

I have no idea how many preachers remarked concerning the times they had called on him for advice, for answers to a Bible question, for simple conversation or an encouraging word. Many an evening meal at home was interrupted by the telephone ring and someone, somewhere, wanting to ask a Bible question.

"No respect of persons" comes to mind. Daddy never had any use for those who played favorites, or exalted preachers above other Christians. He often said that his greatest aim in preaching (besides giving the pure Word of God) was to be simple. He preached for the same people he lived for-those who lacked most of this world's goods and often its formal education-but people rich in faith and good works. This knack for expressing great truths of the Bible in simple language served him well during eleven years of daily radio preaching, and only God knows the lives he influenced for Christ through that medium. Now he was dead. Little children hugged Mother's neck and said he meant a lot to them. The mayor of Athens wrote her a letter. People who misspelled words sent cards of condolences. Well-known brethren paid him tributes. People known to few others came to say they cared and would miss him, too. They all mattered to him, and they all strengthened our hearts.

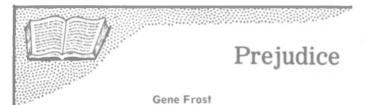
A Christian Only

"A Christian only...." This phrase is not from Scripture, but it expressed a goal of Daddy's life-and one he sought to instill in all whom his influence touched. He was not a "Church of Christ Christian"-if there is such a thing; he was simply a Christian who believed what he understood the Bible to teach and practiced it-and that put him with those known as churches of Christ. No party within the church could claim him, though every child of God could. His fellowship with God's children was limited only by their acceptance of him-so long as they had obeyed Acts 2:38 and were sincerely trying to please God, to lead a holy life and to abstain from a factious spirit. If he opposed congregational support of institutions or certain organizational arrangements, if he took a certain stand on "the war question," or "the covering question," or any other question or issue-it was ONLY because he thought that was God's will-never because he belonged to any kind of brotherhood or party or segment for which he waved a flag or to which he gave allegiance. No man ever stood firmer for his Biblical convictions-and no man in our time suffered more for them. But no man, I believe, ever loved more those who differed with him, or tried harder to enjoy Christian brotherhood with all God's children.

Christ Magnified by Death

Years ago Daddy had said that his funeral was to be so far as possible a happy event, that it was to include the song "My Hope is Built on Nothing Less," and that it was to emphasize the grace of God. In keeping with this, there was congregational singing (700 voices strong): "Our God, He is Alive!" "We Saw Thee Not," and "My Hope is Built on Nothing Less.'

Brother Doyle Banta spoke of what Daddy had meant to him. Brother Irven Lee read the fifty-third chapter of Isaiah and pointed us to Him who died so we all might live. Brother A. J. (Jack) Rollings led our minds to the Throne as we poured out



Everyone I suppose is opposed to religious prejudice. Yet most of us are guilty without realizing it because we are not aware of what it involves. We know that prejudice is bad....usually something we think of as characterizing the other person. It is to be avoided....and in our effort to do so, if someone stigmatizes a belief or practice as an expression of prejudice we may for this reason alone reject it. We are thereby prejudiced to act in an effort to avoid prejudice. Realizing that this confusion exists and the fear we have of being called prejudiced, demagogues are able to get people to act without first determining the facts, hence with prejudice. And so we have the paradox of the prejudiced acting prejudicially to avoid being called prejudiced! And conversely those with truth, as a result of honest investigation, are labeled as being prejudiced simply because they refuse to act prejudically to avoid being called prejudiced. Meanwhile truth suffers and souls are lost.

So, what is "prejudice"? It is preconceived judgment, opinion formed before the facts are known. It is not the same as conviction, which is strong persuasion resulting from being convinced by the facts involved. Prejudice reacts strongly for or against a matter without knowing the facts, before hearing both sides, being persuaded by some consideration other than the facts involved. Some have erroneously equated conviction with prejudice so as to assume that if a person maintains a stedfast position he is prejudiced. Not necessarily so. If such position is attained through careful and honest appraisal of the facts involved, it is not so. But if a position is maintained without ascertaining and weighing all the facts, then it is a matter of prejudice.

Prejudice is predominate in religion. Many people refuse to consider any thought or practice contrary to what they now believe and practice, and condemn all conflicting positions. They have not weighed the evidence: they have not heard bothsides of the issue. They have a position usually acquired by inheritance, and refuse to consider any other. They are prejudiced!

It was this attitude that led so many to reject Christ. He brought a message that challenged the old way. It condemned cherished creeds and practices. It called for changes in one's life. It disrupted the status quo. Many that heard Him were offended, and refused to consider the truth He taught (Matt. 15:12). In turn they sought to turn others away from Him. They labeled Him "a gluttonous man and a drunkard, a friend of taxgatherers and sinners"! (Matt. 11:19). They also threatened those who would believe on Him (John 9:22). As a result many rejected Christ without really giving Him a fair hearing....they were prejudiced against Him....they judged Him without considering the facts. Even so today, many have already made up their minds as to what they will believe and practice and Gene Frost — Preacher for the church of Christ, 1723 Highland Drive N.W., Cullman, Ala. 35055 refuse to consider anything contrary to it. They are prejudiced. And without realizing it, they still reject Jesus (Luke 10:16; John 12:48).

Some are prejudiced simply because of ignorance. Whatever is strange is automatically rejected. Such have prejudged that they have the truth....they do not question otherwise. Anything not already believed and practiced is immediately repulsed. Saul for a time was so prejudiced: he opposed the cause of Christ without investigating whether it was of God or not. He later confessed, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). But he "did it ignorantly in unbelief" (1 Tim. 1:13).

Some are prejudiced by reason of tradition. They are more concerned about doing as their parents before them and refuse to question whether they did right. They consider it disrespectful to question the religion handed down as an inheritance. Anything contrary to this is rejected without a fair hearing, without an honest weighing of the facts. Such an attitude characterized the Pharisees whom Jesus said worshipped in vain after the traditions of men (Matt. 15:2-3,9).

Some are prejudiced by reason of envy. They are displeased by any suggestion that they might be wrong. Religious leaders resent a suggestion that they might not be leading in the right way....they fear losing positions of respect if they should admit to the truth. They refuse to even consider that they might be wrong. Of such the religious leaders at the trial of Jesus were guilty! (Matt. 27:18).

Prejudice leads to further ignorance. It keeps one blinded to truth (John 9:41). It prevents spiritual development and growth. It leads to dishonesty. In seeking to bar investigation, one will See Prejudice, page 27

Classified Ads

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 metter.

A **STUDY OF AUTHORITY** by **Billy W. Moore**, is a new workbook for high school and adult study. Designed to teach the basic lessons of authority. Twenty-six lessons, eighty-four pages. Questions under five headings. Designed to make the student think for himself. Get a copy today. Start a class study on this book soon. Order from: Billy W. Moore, Box 204, Butler, Mo. 64730. Price: 75c per copy (single copy \$1.00 postpaid).

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.

PREACHER NEEDED: I will be moving to Seattle about the last week in June. The church here will be in need of a preacher at that time. Address all correspondence to: P. O. Box 885, Borger, Texas 79007.

PREACHER NEEDED: After May 1, 1972 the congregation in Anchorage, Alaska will be in need of a man to work with them. Information can be obtained by writing to the church at 32nd and Rose Street, Anchorage, Alaska.

Preacher, 46 (two sons in Navy and two daughters at home) desires to relocate. Would like to work with brethren to expand the Lord's work in your area. Contact M. E. Strouss, 425 E. Washington, Lisbon, Ohio 44432; phone 216-424-3021.

Impressions At Abilene

Bill McQuistion

On January 10-12, 1972, Abilene Christian College sponsored its "2nd annual workshop for preachers concerned about brotherly love and the problems that divide God's people." In



company with Lanning Courtney, who preaches for the Central congregation in Beaumont, and Donald Givens, who preaches for the Thomas Blvd, church in Port Arthur, I attended these meetings. I had several motives for going. I was impressed with what appeared to be a sincere effort to have dialogue on issues of controversy, my own personal sense of honesty dictated that if such

an effort was being made, I should go, and I was curious. Of approximately 700 preachers in attendance, there were about 30 from those of us who stand for the truth on institutional questions. Three were on the program.

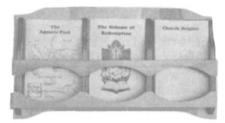
All ten sessions, which took place Monday thru Wednesday, were held in the auditorium of the College church which is adjacent to the campus. At the first session, I was quickly introduced to the ecumenical spirit which was to prevail throughout. The opening prayer was led by J. Ervin Waters whom I recognized as the well known proponent of the one cup and non bible class systems. The welcome address was delivered by John C. Stevens who, for the benefit of those who haven't bothered to keep up since the tenure of Don Morris, is now President of A.C.C. Brother Stevens urged that every one keep an open mind "if you're not too publicly committed." In the key-note speech, J. D. Thomas who is head of the Department of Bible, pointed out that we have all obeyed the same gospel and that we are brethren "regardless of what screwball ideas some may have picked up later along the way." He pointed out the need for brotherly love and emphasized the college does not take an official stand on these matters. The brochure advertising the Workshop stresses that "the holding of the Workshop by Abilene Christian College is not to be construed as endorsing the position of any speaker or any argument that may be made." In passing, let me comment that it would indeed be wonderful if those who are connected with A.C.C. could genuinely maintain such a sense of aloof detachment on issues before the church. We know, however, that in terms of practical demonstration, this has not been done. Brother Thomas was most emphatic in stating that only preachers were allowed. So much was made of this point that I am fair in assuming that all those present were gospel preachers or were dishonest. This was indeed an interesting thing to keep in mind later as I surveyed the audience and observed its reactions.

Each paper presented was thirty minutes in length and there were two reaction papers, each ten minutes in length. Af-See Abilene, page 27

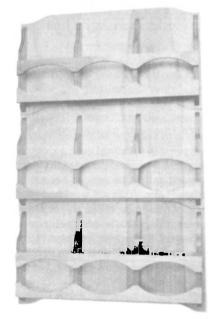
W. T. McCuistion — Preacher for the Rosedale congregation, 5420 Cole Road, Beaumont, Texas.

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Jack H. Kirby

"Now we command you, brethren,, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us" (2 Thess. 3:6).



Withdrawal of ourselves from these who walk disorderly (out of step, like soldiers not keeping rank-Vines, P. 320) is a direct command of inspiration. The principle back of this is stated in 1 Cor. 5:6 and Gal. 5:9, "A little leaven leaveneth the whole lump." Again in l Cor. 15:33, "Evil companionships corrupt good morals." One cannot play with

fire without getting burned, and one cannot continually associate with sinners (disorderly) without sinning. Hence Christians are to withdraw themselves from these who are not living faithfully.

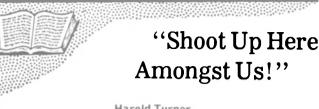
This withdrawal is not to be the result of spite or incompatibility, but for the purpose of causing a change in the disorderly. "And if man obeyeth not our word by this epistle, note that man, that we have no company with him, to the end that he may be ashamed" (2 Thess. 3:14).

The withdrawal is to keep the fellowship pure. The fornicator of 1 Cor 5 was engaging in a sin that even a Gentile would not do he had his fathers wife. Paul commanded that he be delivered to Satan that the spirit might be saved, because a little leaven leaveneth the whole lump. This sin would cause others to sin if condoned, so action was to be taken to cause the fornicator to repent. James recognized that some brethren would err from the truth, and urged the other brethren to convert (turn, change) the sinner and save his soul from death (Jas. 5:19, 20). "Put away the wicked man from among yourselves" (1 Cor. 5:13).

Gospel preachers are to teach concerning the sins of others and reprove them when guilty. "For there are many unruly men, vain talkers and deceivers whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not....For which cause reprove (rebuke, K.J.V.) them sharply, that they may be sound in the faith" (Titus 1:10-13). "Them that sin reprove in the sight of all, that the rest also may be in fear" (1 Tim. 5:20).

This action is not to be done in a spirit of retaliation, but in a spirit of gentleness. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself lest thou also be tempted " (Gal. 6:1). The disorderly are to be exhorted, encouraged, and supported; and the faithful are to be longsuffering all the while (1 Thess 5:14). The disorderly is not to be counted as an enemy, but admonished as a brother (2 Thess. 3:15).

See Withdrawn, page 29 Jack H. Kirby — 1908 Brooke Lane, Brownwood, Texas 76801



Harold Turner

There's a record that I hear from time to time in which a coon hunter tells an interesting story. It seems that one night the dogs treed good and solid and as is always the case with a genuine coon man he shucked his jacket and cap and started the difficult climb with the view of knocking out the coon to the dogs in full strength.

For the benefit of those of you who view a racoon as the next thing to your house cat you might be surprised to know that it is not uncommon for a coon to whip a dog to two or even three and walk off through the woods. Now it might be a real task to find any of the coon men who would admit this has happened to them, but it has.

It is necessary to warn you however that should you know of a dog that has been whipped that you not make too much discussion about it around the owner. These guys are a breed of their own. You might wreck their cars or slap their wives with a board but don't lean on that coon hound too heavily, and if you think that's a joke forget the advice, act the opposite and see how fast you can turn an otherwise calm person into a raging redfaced bundle of revenge blurting such things as: "Why mah dog goes to the edge of the woods and barks and every coon out that night comes in and gives up," or "When ole Blu was jist a yearling he ran by the neighbors can and skinned that thing with one pass," or as one hunter was heard to say, "Roho could kill the biggest boar coon in Texas with paralysis in every part of his body save'n his teeth." All of which means you'd better be thinking about moving along or at least changing the subject.

Well, back to the story. When he got up in the tree he reached for that coon only to find "it weren't no coon at'tall it were a 50 pound bobcat." Needless to say the fight commenced and he hollered to his friend on the ground to inquire if he had his gun loaded. The friend answered that he did but would be afraid to shoot for fear of hitting him to which came the unique reply "you git that gun and shoot up here amongst us, one of us is got to have some relief!"

That "cracks me up" everytime I think about it, but I've wondered how many times men latched on to the Lord for the purpose of giving him a good verbal thrashing of some kind only to find themselves out on a limb with more than they could handle wishing for someone to "shoot up here amongst us."

It has to be a strong point in favor of the claims of Christ that he was the master of every such circumstance; and, although he never took undue advantage or went out of his way to bring embarrassment to people, he still was never in a situation he couldn't handle.

I've known some real sharp men. I've known some real intelligent preachers, but I haven't seen the fellow yet who could See Amongst Us, page 31

Harold E. Turner - P.O. Box 694, Greenwood, Ark. 72936.



Works of J. W. McGarvey

Kent Ellis

Occasionally there is a Bible teacher whose competence as a scholar and author is such that practically everything he writes is worthy of study by Bible students. Such a man was J. W. McGarvey. His career as a writer on Bible themes spanned more than forty years. It began over a century ago, but continues to bear fruit today. The following works are not equal in value to today's Bible student, but all merit our notice.

The first of McGarvey's books was his original **Commentary** on Acts, published in 1863. Some regard this as the best writing he ever did. I do not believe a better presentation of the subject of conversion is to be found anywhere. Twenty-nine years later McGarvey published his New Commentary on Acts of Apostles, having taught the book every intervening year in the College of the Bible at Lexington, Ky. It contains some new material, mainly in answer to alleged historical mistakes in the book, a twenty page excursus on the connection of baptism with remission of sins, and an index at the close of the book. Frankly, I do not know which of these two to recommend to the exclusion of the other. They have much in common, but they are not identical. Both have proved valuable to me.

Other commentaries by McGarvey are one on Matthew and Mark and two volumes written in cooperation with P. Y. Pendleton. They are The Fourfold Gospel, being a harmony of and a commentary on the first four books of the New Testament, and a **Commentary** on Thessalonians, Corinthians, Galatians, and **Romans**. McGarvey died when the eighth chapter of Romans had been completed, so the remainder of the commentary on that book is by Pendleton alone. Of these three commentaries I have found the first two most useful.

Additional books by McGarvey include: Evidences of Christianity, containing four parts, on the integrity of the N. T. text, genuineness of the N. T. books, credibility of the N. T. books, and inspiration of the N. T. books. This is an excellent work. Lands of the Bible, a work on the geography and topography of Palestine, with letters of travel in Egypt, Syria, Asia Minor, and Greece. In this book the author discusses a wide variety of things concerning the land, people, customs, etc. One chapter is "An Argument From the Agreement of the Land and the Book." Of course, much more work has been done on these matters since McGarvey's day, but this book was hailed for its accuracy and thoroughness at the time it was published.

McGarvey published four volumes of Class Notes on Sacred History, the notes he used in the College of the Bible in conducting his students through the historical sequence of the Bible in four years. Volume I covers Genesis through Deuteronomy, together with "A Digest of the Laws of Moses." Volume II gives the history from Joshua through Nehemiah, with "The Prophets Properly Interspersed and Integrated." Volume III has Mat-

Kent Ellis — Preacher for the Twin-Cities congregation in Bryan, Texas, 3807 Woodmere, Bryan, Texas 77801.

thew through John, with "A Comparison and Chronological Order of the Gospels." Volume IV covers Acts of Apostles. Each volume has additional material by Leslie G. Thomas.

Sermons is a book of twenty four sermons preached in See Book Reviews, page 31

DEBATES

LAKE WALES, FLORIDA-

There will be a four night discussion on the following propositions:

RESOLVED: "The scriptures teach that the first day of the week commonly called Sunday, is the day to be observed through worship by Christians." Affirms: Don R. Taaffe; Denies: Isaac N. Cramer.

RESOLVE: "The scriptures teach that the seventh day of the week commonly called Saturday, is the only weekly Sabbath that christians should observe as a special day of worship today." Affirms: Isaac N. Cramer; Denies: Don R. Taaffe.

This discussion will take place at the meeting house of the church of Christ at 126 Wetmore Street, Lake Wales, Florida on May 1 thru 4 starting at 7:30 P.M. each night. For more information you can contact Charles Murray at the Wetmore Address.

LOUISVILLE, KENTUCKY-

There will be a debate between brethren Joseph Cox of Louisville, Kentucky and J. T. Smith of Conway, Arkansas. It will be held in the Iriquois High School Auditorium in Louisville on May 22, 23, 25, 26, at 7:30 each evening. These brethren will be discussing the scripturalness of the local church materially helping those who are non-members. Brother Smith will affirm that the local church may materially help only those who are saints. Brother Cox will affirm that the local church may materially help saints and others. For those coming from out of town, the Iriquois High School is located on Taylor Blvd. south of Watterson Expressway.

SAN DIEGO, CALIFORNIA-

A debate style discussion on the subject of the Holy Spirit, His influence and actions in believers today.

April 24, 25; San Diego; Christ's Center, 766 28th St. Hwy 94; "What the Scriptures teach about the baptism of the Holy Spirit for our Day.

April 27, 28: (Same location): "What the Scriptures teach about the gifts of the Holy Spirit (tongue-speaking, miracles, etc.) for our day.

May 1, 2: Garden Grove church of Christ, 12592 Nelson St. (Near Garden Grove Blvd & Euclid): "What the Scriptures teach about the baptism of the Holy Spirit for our day.

May 4, 5: (Same location): "What the Scriptures teach about the gifts of the Holy Spirit (tongue-speaking, miracles, etc.) for our day.

The speakers:

Ben Franklin, minister Christ's Center, former elder of Anaheim Christian Center Church where Ralph Wilkerson is pastor.

Bill Fling, evangelist church of Christ, 12592 Nelson St. Garden Grove.

-0-

Time: 7:30 to approximately 9:40 nightly.

From Out of the Past

M. CLARK CUTHBERTSON

M. Clark Cuthbertson was born near Ennis, Texas, September 14, 1891, and was baptized July, 1905, by J. D. Tant. May, 1910, he began preaching. Studious, analytical and discriminating, with a good voice and ease of recitation, he, with his zeal for and devotion to the cause of Christ, will prove a benediction to those he comes in contact with. Already he has accomplished much good for the Master.





NIMROD LAFAYETTE CLARK

Nimrod Lafayette Clark was born near Brookhaven, Mississippi, February 26, 1870. Began teachin in the public schools in Mississippi when he was 16 years of age and during the first five years of his public career he taught during the summer months and attended college in the winter, paying his own expenses. He attended Mississippi College at Clinton, Miss., (a Baptist school) from 1887 to 1889, and the University of Mississippi from 1889 to 1892. He came to Texas in November, 1892, and engaged in teaching a public school in Parker County. He had then been a member of the Baptist church for five years and had never heard a sermon by a preacher of the church of Christ. It chanced that he was employed to teach this school in a community where a small body of disciples met regularly for public worship. He boarded with Brother Cockburn, a farmer in the community, and a very zealous Christian. Under this man's faithful teaching, Brother Clark became a close student of the differences between the church of Christ and the Baptist church. On the second Lord's day in October, 1893, he was baptized for the remission of sins by R. F. Beckham, and began preaching in December of the same year. He was married February, 1900, to Miss Florence Mercer, a Texas girl.

He was president of Lockney College during the session of 1902-03. He became one of the founders of Gunter Bible College in 1903, and has been its president ever since. From 1906 to 1911 he was an editor of the Firm Foundation.

He preached the first sermon ever delivered by a disciple of Christ in his native county, and has spent nine summers in mission work there. He has engaged in twenty oral and four written debates.

M. O. DALEY

M. O. Daley was born February 25, 1869, in Union County, Kentucky, moving with his parents to Georgetown, Texas, November, 1877, thence to Florence, Texas, December, 1878, where he has since resided. He was married November 1, 1887. He and his wife were baptized August, 1889, and in February, 1890, he began preaching. His work as a preacher has been largely confined to his home congregation and the immediate section around his home. He obeyed the Gospel at Florence, and his membership has ever been with the congregation there. For ten years he has been their regular preacher. In protracted meetings he has labored in Burnett, Milam, Travis, Lamar, Eastland, Ellis, Callahan, Brown, Runnels, Hiss and Bosque counties, with success—he has made several trips to Kentucky, where he has engaged in successful meetings at different places. He engaged in several very successful debates with the Baptists and Adventists.

Aside from his work of preaching, he has been busy with his farm work and other business enterprises—not only is he a successful preacher, but he is also successful in business. Though for several years he has contributed but little to our papers, he is one of our strongest writers. For several years he has been one of the elders in the congregation at Florence, where he is loved for his faithfulness and work.



Editor's Note: The pictures and information on this page was first published in a book entitled Gospel Preachers of Texas and Oklahoma. 1911, compiled by the late Mrs. C. R Nichol, Clifton, Texas. It is our intention to publish some of the pictures and resumes of their lives as found in this book. We would be happy to hear from our readers as to some particular person of this catagory that you would enjoy seeing. If we have it we will reprint it.



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 February at the Paris Avenue church in Peoria, III.....Four were baptized in January by Charles Sebree who is preaching the gospel in New Jersey....Two were baptized in February and March at the Expressway church in Louisville, Kentucky....One was baptized during February at Spring and Blain in St. Louis, Missouri.... One was baptized in January at the Ellettsville, Indiana church Three were baptized in February at 77th Street church in Birmingham, Alabama.... Ruben C. Notarte, Philippino preacher, reports from the Republic of the Philippines that during October, December and January 48 were baptized in Malawanit, resulting in a new congregation; during October and December 22 were baptized in Botilen, resulting in a new congregation, during October 12 were baptized in Tablalang, resulting in a new congregation and eleven were baptized at Marber, one baptized at Davao City....Two were baptized in February at Westside in Irving, Texas....One was baptized in February at the Loop 287 church in Lufkin, Texas, Three were baptized during February at the Tallmadge, Ohio church....One was baptized in February at the Mt. View church in San Bernardino, California. One was baptized during February at Southside church in Kansas City, Missouri....One was baptized in February at Sepulveda, California....Fourteen were baptized in February at Blytheville, Arkansas....Two were baptized during February at Scyene Road church in Dallas, Dallas, Texas....Two were baptized during February at Palinfield, Indiana

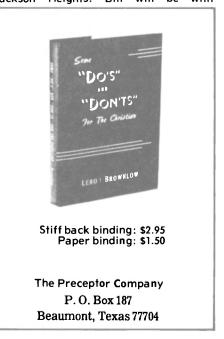
Hoyt Houchen held a March meeting for the Venice Blvd, church in Venice, California.... Leslie Diestelkamp held a mid-March meeting for brethren in Butler, Missouri.... James R. Cope held a three night series on "Family Life Series" for the Gashland, Missouri brethren in March....R. J. Stevens held a meeting in February for brethren in Covina, California....Herman Sargent held an early March meeting for the Cooper, Texas church....Grant Caldwell held an early March meeting for the Paris Ave. church in Peoria, III.... James Cope holds a three night series for the Oak Lawn, III. brethren in April....W. C. Hinton holds a mid April meeting for the

Glen Park church in Hammond, Indiana....Ed Holt holds a late April meeting for the Highland church in Hammond, Indiana.... Tom Bunting will be with brethren in Griffith, Indiana April 23-29....Jimmy Thomas held an early March meeting for brethren at Inglenook in Birmingham, Ala....Irven Lee was with brethren at 4th Ave. West during late March in Birmingham Billy Norris held a late March meeting for the Fairfield Highlands church in Birmingham....Guy McDaniels was with the Huffman church during early April (B'ham).... George Jones held an early April meeting for the Hueytown, Ala. brethren..Brethren Bragwell, Comer, Ward, Hutto, Matlock all spoke on a lectureship in mid-April at Cahaba Heights in Birmingham....Frank L. Smith is to be with brethren at Pinson, Alabama April 16-22.... The Midfield church in Birmingham has a gospel meeting with Robert Bunting April 16-23. A. C. Moore holds a meeting at Vestavia Hills in Birmingham April 23-28.... Robert Jackson holds an April 24-30 meeting for brethren at Berney Points in Birmingham, Ala....Frank L. Smith holds a meeting at Fultondale, Birmingham, Ala. April 30-May 6.

Rufus Clifford holds an April 17-25 meeting for brethren in Sciotoville, Ohio....Lanning C. Courtney holds an April 30-May 5 meeting for brethren meeting at North Main in Vidor, Texas....Bill Crews held an early March meeting for brethren in Lake Jackson, Texas....Ronald Mosby held a mid-March meeting for brethren at Hazelwood, Missouri....John Iverson holds a May 21-28 meeting for brethren in Mason, Ohio at 104 E. Main....Leon Odom held an early March meeting for the Oak Street brethren in Abilene, Texas.... Kent Ellis held an early March meeting for the S. 5th and Brodie church in Austin, Texas.... Eugene Britnell held an early March meeting for brethren at Park in Deer Park, College Texas.... Elmer Moore held a late March meeting for the Lang Road church in Houston, Texas.....W. R. Jones held an early March meeting for the Caprock church in Lubbock, Texas.... Brethren Charles Littrell, Carol Lumpkin, Raymond Harville, Olin Kern, and Judgson Woodbridge each spoke one night during a lectureship at Second and Walnut in Paragould, Ark....Eugene

Britnell held a late March meeting for brethren in Valley Station, Kentucky....Ken Sterling held a February meeting for the Spring and Delta church in Long Beach, California....Ray Vaughn held a mid-February meeting at Ventura for brethren meeting in the V.F.W. Hall Grover Stevens held a February meeting for brethren at Fairview in Garden Grove, Califor-nia....Connie W. Adams held a late March meeting for the South End church in Louisville, Kentucky....Brother Adams held an early April meeting in Waynesburg, Pa. and is to be with brethren in Martinsville, Va. April 24-30.... Robert Jackson held a late March meeting for the Manslick Road church in Louisville, Ky.... Ercel Warren held an early April meeting for the North Park church in Abilene, Texas.... Paul C. Keller held a mid-March meeting for brethren in West Lafayette, Ohio. These brethren presently are meeting in the American Legion Hall, 116 E. Main Street while their new building is being completed....Roy Cogdill held a late March meeting for the Eastside church in Baytown, Texas.

R. J. Stevens held a late March meeting for the Red Bluff church in Pasadena, Texas....Billy W. Moore held an early April meeting for brethren at Southside in Pasadena, Texas....The Cloverleaf church in Houston, Texas had a late March lectureship Pat Farish held a mid-March meeting for the Caddo Street church in Cleburne, Texas....R. J. Stevens held a February meeting for the Huntington Beach, California church Brethren in Bradley, Illinois were edified by a lectureship during February-March....Bill Cavender held a late March meeting in Columbia, Tenn. at Jackson Heights. Bill will be with



The Bible Platform of Unity

Col. 3:5-17 John 17:21 1 Cor. 1:10-13

Union is not Unity (III. — Tie two cats tails together) Eph. 4:1-6 Psm. 133:1 Matt. 12:25

SOME CAUSES OF DISUNITY

Faith in Men - 1 Cor. 1:10 Personal Disagreements - Col. 3:12 Gal. 5:15

Traditions of Men - Matt. 15:9-15

Love not the Truth - 2 Thess. 2:11

Seek favor of Men - 3 John 9

Departing from Doctrine of Christ 2 John 9-11, Rom. 16:17

Binding Man's Opinion or Judgment as as matter of faith - Rom. 4:13-23

1 Cor. 6:12, 1 Cor. 8

Spirit of the Times - Ecumenical Movement

Any unity movement which is not based upon God's authority is a movement of the Devil.



UNITY THAT PLEASES GOD

Do all in His Name - Col. 3: 17, Matt. 18: 18 Follow the Scripture - 2 Tim. 3: 16-17 Walk by Faith - 2 Cor. 5: 7, Rom. 10: 17 Speak as Oracles of God - 1 Pet. 4: 11 Abide in Teaching of Christ - 2 John 9-11 Grant Liberty in Opinions not contrary to divine truth. Possess spirit of forgiveness and love - Gal. 6: 1, 1 Cor. 13

FELLOWSHIP of error is ENDORSEMENT of IT

by James R. Trigg

brethren at Haleyville, Oklahoma April 10-16 and with brethren at Savanna, Oklahoma April 17-23....W. R. Jones holds a gospel meeting April 24-30 for the Auburn Street church in Lubbock, Texas...Cecil Willis held a February meeting for the Northside church in Dyersburg, Tenn... Homer Hailey held a February March meeting for the Lake Road church in Dyersburg, Tenn....

Cecil Willis held a March meeting for brethren in Mansfield, Ohio....Gary Fiscus was in a meeting in March for the Ashland, Ohio church.... Bill Reeves was in a late March meeting for the Wooster, Ohio church Morris Norma was with brethren at Silver Park in Alliance Ohio in late March.... Ron Mosby held an early April meeting for the Brown Street church in Akron, Ohio H. E. Phillips held a meeting for the Kenmore church in Akron, Ohio the week of April 16th. Tom Oglesby was with brethren at Southeast, Akron, Ohio in an April meeting.... The Expressway church near Lexington, Tenn. was in a lectureship in mid-March....James R. Cope held a March meeting for the brethren in Tustin, California at Main Street...

Larry Ray Hafley, 418 E. Lee Street, Plano, III. "There will be an open Bible study of the Sabbath question at the meeting house of the Piano church of Christ on April 16, at 2:45 P. M. Mr. Philip



Colburn, Seventh Day Adventist preacher, has been invited to speak. He will have two twenty minute speeches to show that the Sabbath is bound upon Christians today. The Lord will, I shall have two lessons of the same duration to show wherein he has mishandled the word of God."

James P. Miller and Guy N. Woods met in debate Feb. 27, 28 and March 1 in Montgomery, Ala. Propositions: Institutionalism and sponsoring church arrangements....A. C. Grider and Alan Highers met in debate March 6-10 at Central City, Kentucky on propositions that brother Miller and brother Woods discussed Waldon Warnock met H. C. Vanderpool (Bapist) March 13-15 in Louisville, Kentucky on "Faith Only" and the necessity of baptism J. T. Smith and Joseph Cox will meet in debate sometimes in April in Louisville, Kentucky on the subject of church benevolence.

David Pratte, 5415 South Hanna, Lot 18, Ft. Wayne, Indiana. "I have a brother-inlaw stationed at DaNang, VietNam. I would appreciate very much knowing of any other faithful Christians who might also be stationed there that he might work and worship with. If anyone has friends or relatives they know of stationed at DaNang, please send the names and addresses to the above address."

The Law And the Sabbath

A Study of the Galse System of Adventism

by Leo Rogol

Introduction

One of the main features of Seventh-day Adventists' foundation is their teaching on Sabbath observance. Their reasoning, to them, is quite simple: The Sabbath is the fourth precept of the Decalogue, or the Ten Commandments. And since to them the Ten Commandments are still binding, and will remain in force throughout eternity, the Sabbath will be perpetually observed, as it is even now. In order to deal with the observance of the Sabbath, it, will, therefore, be necessary to deal with their position with regard to the Law.

THE LAW

Adventists make a distinction in the Old Testament Law. One, they call the "moral law," which is the Ten Commandment law, and the other, they call the "ceremonial law." They say: "The Ten Commandments, or the Decalogue constitute in principle God's eternal law....But while this is true of the eternal law of God as expressed in the Decalogue, it would not be true of the ceremonial law that God gave Israel." (Questions on Doctrine, pg. 129). They distinguish between the two laws by such terms as The Law of God, referring to the Ten Commandments, and The Law of Moses, referring to what they term the ceremonial law. Hence, one was supposedly given by God and the other by Moses.

But the Bible nowhere makes such distinctions when dealing with The Law. The Bible teaches that God gave ALL the law by Moses. In Ex 20:1, it states: "And GOD SPAKE ALL THESE WORDS, SAYING...." These were the ten commandments. Then in verse 22 it states: "And the LORD SAID unto Moses....thus shalt thou say unto the children of Israel saying...." From this verse through Chapter 23 God declared the civil ordinances. Then in 25:1: "And the LORD SPAKE UNTO MOSES SAYING...." from this verse and on through 31:11 He declared the ceremonies and rituals pertaining to the sacrificial system of the sanctuary service. Hence God gave the Ten Commandments AS WELL AS ALL THE LAW TO ISRAEL. The entire law, moral, civil and ceremonial was spoken by God to Moses on the Mount.

In Nehemiah 9:13-14 we read that "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandest them precepts, statutes and laws BY THE HAND OF MOSES THY SERVANT." Hence, we see that THE LAW in its entirety was given by God through Moses without any distinction. The "Law of God" and the "Law of Moses" were terms used interchangeably throughout the Bible. Hence Adventists make a distinction the Bible does not make, and thus they teach a doctrine the Bible does not teach. Let us note some passages dealing with "The Law."

In Nehemiah 8 we read the following: (vs. 1) "book of the law of Moses"; (vs. 2) "the law"; (vs. 3) "book of the law"; (vs. 5) "the book"; (vs. 8) "book of the law of God"—notice how this is used for the same "book of the law of Moses in verse 1; (vs. 9) "the law"; (vs. 13) "the law"; (vs. 14) "the law which the Lord commanded by Moses"; (vs. 18) "book of the law of God."

In 2 Chron. 31:3: "He appointed also the king's portion of his substance for burnt offerings for the Sabbath, new moons, and for the set feasts AS IT IS WRITTEN IN THE LAW OF THE LORD." And thus in the New Testament we read of those who "despised Moses' law died under two or three witnesses" (Heb. 10:28). In John 8:4 we read: "This woman was taken in adultery...." In verse 5 it reads: "Now Moses said in the law that such should be stoned...." And once more: John 7:19: "Did not MOSES give you the law,....why go ye about to kill me?" These involve the Ten Commandments, but a law given by Moses. Hence we see that nowhere in the Bible do we read of any such distinctions between two laws. Such distinctions are only man-made.

Proof From the Old Testament

One of the most striking evidences that the entire Old Testament Covenant, or Law (including the Ten Commandments) was done away in Christ is found in the Old Testament itself.

In Exodus 37:27-28, we read: "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel....And he wrote upon the tables the WORDS OF THE COVENANT, THE TEN COMMANDMENTS." Again: "And he declared unto you his COVENANT....even TEN COMMANDMENTS: and he wrote them upon TWO TABLES OF STONE" (Deut. 4:13). In Deut. 9:11 Moses referred to these as "TABLES OF THE COVENANT."

Now notice how Paul referred to "the law" and "the covenant" interchangeably: "And this I say, that the COVENANT....the LAW, which was four hundred thirty years after...." (Gal. 3:17). Was then the ceremonial law which was written on "two tables of stone?" Since Adventist claim that the "ceremonial law" was added to the "moral law" in this passage? Remember that both Moses and Paul referred to "the law" and "the covenant" interchangeably.

Here is where Adventists make another serious mistake in trying to distinguish between the "Moral" and "ceremonial" laws. It is their interpretation of Gal. 3:19: "Wherefore serveth the law? It was ADDED because of transgression til the seed should come." Adventists say this proves the ceremonial law was added to the moral law until Christ would come. But WHAT was added to WHAT? Paul was speaking of the "blessings of Abraham" (vs. 14); the "promise made" (vs. 16); "the promise" (vs. 17). This referred to the promise in Christ that would come upon all, Jew and Gentile alike. He was speaking of "THE LAW FOUR HUNDRED THIRTY YEARS AFTER (the promise made to Abraham) COULD NOT DISAN-NUL.... MAKE THE PROMISE OF NON-EFFECT." Hence, this simply referred to the law that was added to the promise without any indication of the ceremonial law added to the moral law. Was not the "moral law" ADDED at the same time-four hundred thirty years after-on Mt. Sinai when the "ceremonial law" was "added"?

Thus the Ten Commandments served as the structure for the entire Old Covenant. Do away with the covenant and you do away with the Ten Commandments for they are inseparable. This proves beyond a shadow of doubt that the Ten Commandments were an integral feature of "the law" which was under consideration when Paul dealt with this matter in the Galatian letter. And as we shall learn later, Adventists are forced to admit this themselves. If the Ten Commandments were the "words of the covenant," how, then, could anyone claim a distinction between "moral" and "ceremonial" laws? Since the Ten Commandments were an integral, inseparable unit of the covenant made with Israel? Who dares to say one part was done away, while another part remained?

Again, I emphasize, that as Moses said the Ten Commandments were the "words of the covenant," the two tables of stone were the "tables of the covenant," Paul referred to this in the exact sense: "....THE COVENANT was confirmed....THE LAW." Here Paul is saying exactly what Moses said: "The COVENANT" is "THE LAW"; and Moses said the Ten Commandments were the "TEN WORDS OF THE COVENANT."

Further, Paul spoke of the "new Covenant....he (Christ) is the mediator of the NEW TESTAMENT....." (Heb. 8:13; 9:15). This "New Testament" is called "a better COVENANT" (8:6).

Letter to the Romans—Which Law?

Adventist strongly appeal to Paul's letter to the Romans in their defense of the law being in effect today. Yet they arbitrarily distinguish here between the two laws without any scriptural support. When it is convenient, the law is referred to the ceremonial law, and when it suits their teachings on the moral law, they claim that is what it refers to. Let us observe some things in Romans to determine their false reasonings.

1. Rom. 2:14 "Gentiles....have not the law"; Adventist say this is the moral law. (vs 17) "Jew....restest in the law"; (vs. 23) "breaking the law"; (vs 25.) "circumcision profiteth, if thou keep the law."

Adventists appeal to passages in Romans to uphold the "moral law" today. But these deal with that time and those people who also had the law of circumcision, or when "cir-

cumcision profiteth...." PAUL DEALT WITH THE LAW FROM THE STANDPOINT OF DIFFERENCE BETWEEN JEW AND GENTILE. WHEN THE JEW WAS WITHIN THE LAW AND THE GENTILE WAS WITHOUT LAW. If that law is applicable to THIS DISPENSATION, then this distinction or separation between Jew and Gentile exists today! We must apply the law to its proper place and proper time. Hence, Paul dealt with the law in its relation to the dispensation when circumcision was in force. There is a relation here in keeping the law and being circumcised. To keep the law was to make circumcision profitable, hence a practice still in force among those to whom the law was given. To break the law would make circumcision of non-effect. To make the law binding today would mean that circumcision is binding today also.

Paul said: "What ADVANTAGE, then, hath the Jew? or what PROFIT is there in circumcision? MUCH EVERY WAY: chiefly because unto them were committed the oracles of God" (Rom. 3:1-2). Hence circumcision was profitable BECAUSE the law was given to the Jews. Paul was speaking of the law when: (1) The Gentiles were without the law; (2) When the Jews had the "oracles of God"—and not Gentiles; (3) when the Jews had ADVANTAGE, and; (4) when circumcision was PROFITABLE. Hence none of this applies to us today for there is no difference between Jew and Gentile in this dispensation of the gospel.

In New Testament times certain Jewish converts taught: "That it was needful to circumcise them (Gentiles) and command them to keep the law of Moses (Acts 15:5). But the apostles and elders refuted this: "To whom we gave no such commandment" (vs. 24).

Here Adventists find themselves in a state of confusion. Going back to Rom. 2, we read of "the law," "breaking the law," "circumcision verily profiteth if thou keep the law," etc. This law, to the Adventists, is the MORAL LAW. Hence, as Jews profited by circumcision, they did so only by keeping the law. But in Acts 15 the Jews imposed this very same law and circumcision but the apostles and elders "GAVE NO SUCH COMMANDMENT." They were loosed from the law as well as from circumcision. But Adventists say that in Acts 15 it referred to the "ceremonial law." If so, then this must be the same law in Rom. 2 and 3 which made circumcision profitable by keeping it. The Law in relation to circumcision in Acts 15 reads identically The Law in relation to circumcision in Rom. 2 and 3. Adventists have no scriptural reasoning, argument or logic to uphold their "two law" theory.

2. Rom. 3:31 is another favorite "proof-text" in support of the "moral law." It reads: "Do we made void the law through faith? God forbid: yea, we establish the law." Adventists unquestionably believe this to be the moral law as distinguished from the ceremonial law found in other passages. (They make these distinctions in the law wherever the term is used.)

But the question is, Did Paul make such a distinction? Let me say I do believe that Paul introduced another law, but failed to make a distinction between "moral" and "ceremonial" laws as Adventists make. What was under consideration in relation to the law which prompted the question in verse 31?

To begin with, Paul proved "both Jew and Gentile, that they are all under sin" (vs. 9). The law pronounced guilt upon man. Mankind became "guilty before God" (vs. 19). Therefore the Law served two purposes: it defined sin, pointed out guilty man, and SIMULTANEOUSLY pointed guilty man to the "righteousness of God" (vs. 21). The law made no provision for perfection of righteousness. "The righteousness of God WITHOUT THE LAW is manifested, being WITNESSED BY THE LAW...." (vs 21). Hence, Paul speaks of "the law" without distinction.

In addition to this law, Paul introduces another law— "THE LAW OF FAITH" (vs 27). Hence, the only distinction made in this chapter is between THE LAW and THE LAW OF FAITH. The Old Testament law and the dispensation of grace through the Gospel of Christ. Since this is the only distinction Paul makes with reference to "law" there is no evidence to sustain the argument that Paul referred to the "moral law" in verse 31 in contrast to the "ceremonial law" supposedly found elsewhere in this chapter.

Now that justification came "without the deeds of the law," Paul raised the question: "Do we make void the law through faith?" That is, had the law no purpose to fulfill? No meaning? Was it meaningless? Quite the opposite is true! While it provided no means of justification, it "WITNESSED" or served as a witness to the "righteousness of God which is by faith of Jesus Christ." Therefore, since the law had a definite function or purpose to fulfill, Paul said that his argument was not to make the law of non-effect when it served its purpose. "YEA, WE ESTABLISH THE LAW!" (Some versions simply say, "Yea, we establish LAW"— without the definite article, "the.") By the fact that we find and know its purpose, its importance in relation to the "righteousness of God" of "THE LAW OF FAITH" to which it served as a witness, it's purpose in the design of God was established.

Now, if the law of verse 31 is supposedly the "moral law" then we must place it in its proper connection with what was under consideration. Hence, was the "moral law" that WITNESS TO THE RIGHTEOUSNESS OF GOD....that was MANIFESTED WITHOUT THE LAW? This "witness" according to Adventists, is the "ceremonial law." But if this is the law Paul referred to, then it must be the "ceremonial law" in verse 31 which was not made void by faith, for the law (vs 31) is what Paul was dealing with in the previous verses. Hence, the distinction between "the law," and "the law of faith," and Adventists themselves will not claim the "law of faith" is the "moral law." Adventists cannot read of their distinctions between the laws; hence their argument rests on pure conjecture.

Romans Three and Galatians Three—A PARALLEL

A striking parallel concerning the law is found in these two chapters. This will help us understand more clearly the context of what we have just considered.

- 1. Rom. 3:20: "the law saith....under the law." Gal. 3:17: "the law....it was added."
- 2. Rom. 3:20: "by the deeds of the law.... no flesh justified."

Gal. 3:11: "no man justified by the law."

3. Rom. 3:31: "Do we make void the law?" Gal. 3:21: "Is the law then against the promise of God?"

(This is exactly the meaning of verse 31, as we have con-

sidered in our study of Romans, the third chapter. "Make void the law" and "law against the promise of God" refer to the same thing, approach the subject of the law from the same viewpoint. The same law is in consideration in both instances.)

- 4. Rom. 3:31: "We establish the law." Rom. 3:21: "Righteousness of God....
 - witnessed by the law."
 - Gal. 3:21: "Is the law against the
 - promises of God? GOD FORBID."
 - Gal. 3:24: "The law was our school

master to bring us to Christ."

Hence, as we "establish the law" in Rom. 3:31 by proving it was a "witness," so the law is not against "the promise of God," but served as a "schoolmaster to bring us to Christ."

Jesus Came to Fulfill The Law

Matt. 5:17-18 is often used by Adventists in their attempt that Jesus upheld the law and never intended for it to be abolished. These verses read: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill....Till heaven and earth pass, not one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Thus, Jesus did not come to destroy the law but to fulfill. Hence, "fulfill" must carry the opposite meaning to "destroy."

Adventists give this word, "fulfill," a double meaning. They say Jesus "fulfilled" the moral law by keeping it, observing it, but he "fulfilled" the ceremonial law by "meeting its design." But notice the word fulfill is used with reference to "the law" and "the prophets." ONE WORD IS USED FOR BOTH. There are no two laws under consideration here: the two things considered are "law" and "prophets." Whatever is the meaning of the world fulfill when used in connection with "the prophets" is the same meaning when used in connection with "the law." It is wrong to say the word fulfill has two separate meanings when the same word is used in both instances-and when no distinction is implied in the term, "the law." Thus there is no scriptural right to divide the meaning of the word, fulfill, when used with "the law." Hence, Jesus fulfilled the law in its entirety, without division or distinction in its meaning or application. It is not true that Christ fulfilled PART OF THE LAW IN THE MANNER OR BY THE DEFINITION HE FULFILLED "THE PROPHETS" AND THEN FULFILLED THE OTHER PART OF "THE LAW" IN A DIFFERENT MANNER OR BY A DIFFERENT DEFINITION. Such an idea is pure conjecture without any scriptural support.

Adventists say that to "destroy" the law or the prophets, Jesus would transgress or put it out of the way; hence, since he fulfilled, they argue, it means he kept, observed, obeyed the law, and thus we are to follow his steps. But again, in what ever manner he fulfilled the law, so also he fulfilled the prophets. If he kept, observed the prophets then we must keep the prophets, observe, obey, etc. today to "follow in the steps of Christ." Just how do they propose we "fulfill" the prophets? And remember, Jesus "fulfilled" what Adventists call the "ceremonial law" when he commanded a man to "go, shew thyself to the priest and offer for thy cleansing, according as Moses commanded...."

It would be well to observe the meaning of "destroy" and "fulfill." "Destroy" means: "to loosen down (disintegrate), to halt, dissolve, come to nought, overthrow." Hence, for Jesus to fail in his mission, refuse his death would mean to destroy the law and the prophets.

Now compare Matt. 5:17-18 with Rom. 10:4: "For Christ is the end of the law for righteousness to everyone that believeth." Although it can be assumed that when Christ died he put away the O.T. law, nailed it to the cross, this verse has a more significant meaning. Notice the phrase, "end of the law for righteousness." The word, END, in the Greek is "telos," which itself comes from another word meaning "to set out for a definite point or goal." This word, "END," in this passage means: "the point aimed at as a limit; the conclusion, of an act or state; result; purpose." Hence, Christ was the end of the law in that he was the final object, the purpose to which the law was pointing; he was the true object that should have been accomplished or fulfilled.

That is how the law was a "witness" to the "righteousness of God" (Rom. 3:21) or a "schoolmaster to bring us to Christ" (Gal. 3:24). THUS JESUS CAME TO FULFILL, TO AC-COMPLISH THE DESIGN OR PURPOSE OF THE LAW! HE CAME AS THE OBJECT OF IT — THE END OF THE LAW FOR RIGHTEOUSNESS.

"Fulfill" (Matt. 5:17) comes from the Greek, "Ple-roo," and means "to make replete, level up, execute, finish, accomplish, end, expire, fill up, full." In Luke 24:44 Jesus said, "all things must be fulfilled." The same word is used here as in Matt. 5:17. Now notice how this word is used in other passages.

Acts 13

Vs. 15: "reading of the law and prophets."

Vs. 25: "John FULFILLED his course." This is the same as Matt. 5:17. John accomplished his mission. Jesus fulfilled the law by accomplishing his mission.

Vs. 27: "prophets which are read every Sabbath day, they have fulfilled them in condemning him." This same word as found in Matt. 5:17. QUESTION: If, according to Adventists, "fulfill" means to obey, to keep, observe, did the Jews obey, keep the law as Jesus did— since the meaning of the word, fulfill, is the same in both instances? They did not keep God's commandments. "But in vain do they worship me,teaching for doctrine the commandments of men" (Matt. 15:9).

Vs. 29: "And when they had fulfilled all that was written of him, they took him down from the tree...." Same word as in Matt. 5:17.

Vss. 32-33: "We declare unto you the glad tidings, how the promise which God hath made unto the fathers, God hath fulfilled." From the Greek, "Ekpleroo," to accomplish entirely, from the same root word found in Matt. 5:17.

Thus we can see that when Jesus "fulfilled" the law, accomplished its purpose, "But after that faith came, we are no longer under a schoolmaster" (Gal. 3:26).

Again, let us consider their use of Matt. 5:18 in defense of the perpetuity of the law. The phrase, "till heaven and earth pass...." Adventists claim, means that the law will be in force as long as heaven and earth stand. But we have already learned that this referred to the law in its entirety, hence its ceremonial

aspects. A clear understanding of this passage will demonstrate this is not how Adventists explain. Albert Barnes makes an accurate observation concerning this point: "This expression denotes that the law never would be destroyed till all things should be fulfilled. It is the same as saying everything else may change; the very earth and heaven may pass away, but the law of God shall not be destroyed til its whole design has been accomplished."

The word, "til" is "Heos" in the Greek. "It is a preposition—of continuance until (of time and place), unto, to, while." This verse, then, does not say the law will never pass, but will remain until, up, to, all things be fulfilled. Luke 16:17 is a parallel scripture: "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Hence, it does not teach that it will never pass, but it is impossible for the law to fail until it is accomplished, or fulfilled.

Confusion Over Which Law

Adventists themselves are confused over this matter of distinguishing between the laws. Adventists themselves refer to "the law" interchangeably as both "moral" and "ceremonial." It is well known to a number of Adventists that the Minneapolis, Minn. Conference of 1888 was the founding place of their doctrine of "Righteousness by Faith," or better known as "Christ our Righteousness." Elders Waggoner and Jones were the prominent leaders in this movement to revise their stand on faith and works. Mrs. White became so enthused over this meeting that she referred to it as the beginning of the "loud cry" of the angel (Rev. 18:1) that followed the third angel of Rev. 14:9-10.

Adventists were accused of being legalists—sticklers for the law. Their righteousness was in the keeping of the law. They at last came up with what was considered the proper view concerning the relation of the law and the gospel. They began teaching that man is not justified by the deeds of the law; that righteousness is by faith in Christ. Of course, they still teach the importance of keeping the law for salvation and this adds somewhat to their confusion.

Among the scriptures used in that Minneapolis meeting of 1888 was the Galatian letter of Paul. This served as the basis for their study on "CHRIST OUR RIGHTEOUSNESS." Some of these verses read: "I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain" (Gal. 2:21). "So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law, are under the curse: for it is written, Cursed is everyone that continueth not in all the things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God is evident: for, The just shall live by faith (3:9-11).

Here Adventists destroy every defense they have for their distinction between the "moral" and "ceremonial" laws. We have previously observed that Adventists claim that the law that was "added" (vs. 17) was the ceremonial law. And now they appeal to these passages in Galatians, dealing with the law, in their study on the relation between the LAW (moral) and the work of grace, or "righteousness by faith!" When Adventists defend their distinction between the two laws, they appeal to the passages just previously quoted to teach that the Jew was not saved by his endless rounds of rituals in sacrifices and offerings. Salvation was by faith in Christ as the anti-type of those ceremonies.

But now, in their teachings on "Christ our Righteousness," and especially in that 1888 meeting, THEY APPEAL TO THESE VERY SAME PASSAGES TO TEACH, THAT WHILE THE LAW IS STILL BINDING, WE ARE NOT JUSTIFIED BY THE LAW, OUR ABILITY TO OBSERVE IT PERFECTLY, BUT BY FAITH IN CHRIST. Hence, this doctrine of "Christ our Righteousness" was hailed as the beginning of the "Loud Cry" as symbolized by the angel of Rev. 18:1.

Notice this contradition in their position regarding the law: The Law in Galatians (and Romans) is the CEREMONIAL when defending the moral law. Yet, they appeal to these same passages to deal with the MORAL LAW in contrast to faith in Christ in their teachings on "Righteousness of Christ." Since they appeal to these passages to deal with BOTH LAWS (their distinction), this is, in reality, an admission that THE LAW is referred to in its entitety, with no distinction whatsoever recognized in the Bible. This same LAW deals with both MORAL and CEREMONIAL principles.

Just one verse will bear this out: "Cursed is everyone that continueth not in all the things which are written IN THE BOOK OF THE LAW to do them" (Gal. 3:13). Now the main portion of this epistle had to do with justification by the law and justification by faith. Paul appealed to what is found in Deut. 27:26. This "CURSE" was pronounced upon those Jews who violated anything in the BOOK OF THE LAW. And even Adventists admit that one who violated the TEN COM-MANDMENTS or MORAL LAW came under this curse. Thus, by appealing to this passage, Paul demonstrated his own argument, that when speaking of THE LAW, in the Galatian epistle, it referred to it in ITS ENTIRETY! No distinction made between two laws. And if Adventists still wish to claim that this LAW in Galatians had to do with ceremonies, then I ask them: (1) Why do they appeal to these verses when dealing with the subject of "Christ Our Righteousness" to prove that man's righteousness does not stand in the keeping of the TEN COM-MANDMENTS, but in faith in Christ? (2) If this law IS the "ceremonial law," then will they deny that the Ten Commandments are excluded from THE BOOK OF THE LAW and consequently this CURSE did not include the violation of the Ten Commandments? DID MOSES EXCLUDE THE TEN COM-MANDMENTS FROM THIS "BOOK OF THE LAW"? If Adventists claim, as they do, that this DOES INCLUDE the moral law, then this destroys their defense for their distinction between Moral and Ceremonial laws!

Adventists teach that to be "under the curse of the law" is to be guilty of transgressing the MORAL LAW. Hence, these passages dealing with the curse of the law deal with what Adventists term as "moral law." While it is not my main concern at this point, I would like to remind you, dear reader, that Christ was "made under the law" (Gal. 4:4). His purpose was to "redeem them THAT WERE UNDER THE LAW" (vs. 5). Now, if as Adventist teach, that to be "under the law" is to be under its curse, or condemnation, was Jesus UNDER THE LAW (cursed, condemned for violating it) in order to "REDEEM THEM THAT WERE UNDER THE LAW?" This destroys their argument that to be "redeemed from the law" is to be freed from its condemnation. It simply means that the law is no more binding.

We see their awkward position, their confusion. The law in the Galatian letter is the ceremonial law when they defend their "moral law," but when speaking of "Law and Grace," inconnection with "Christ our Righteousness," it suddenly becomes the moral law. This is an admission that both, moral and ceremonial features of the law—THE ENTIRE LAW— is included in Paul's lessons on THE LAW.

THE SABBATH

Adventists teach "that the Sabbath was instituted in Eden before sin entered, that it was honored of God, set apart by divine appointment, and given to mankind as the perpetual memorial of a finished creation. It was based upon the fact that God Himself had rested from His work of creation, had blessed His Sabbath—had sanctified it, or set it apart for man" (Questions on Doctrine, pg. 149). Genesis 2:1-3 serves as their basis that the Sabbath was instituted in Eden. I wish to point out some serious discrepencies in their line of reasoning.

First, the seventh day of creation week was not "blessed and sanctified." Yes, God rested on that particular day, but the very blessing or sanctifying of the seventh day came at a later date after "....he HAD RESTED from all his work...." Therefore Adam and Eve did not rest on that first seventh day. Yet Adventists consider the observance of the Sabbath a moral obligation because it was kept (according to them) from creation. But we see that that first seventh day was not holy. Nothing "moral" or even "ceremonial" about that day. Not until God by his divine appointment "blessed" and "sanctified" it. It was a secular day as the rest of the days of the week.

An Assumption

Adventist jump to the conclusion that the Sabbath was kept since Eden upon an assumption pure and simple. The fact that God blessed and sanctified the seventh day does not imply in the least that it was divinely appointed for man to observe since the beginning. It is often characteristic of the writers of the Bible to state things in the present though the application of these things was separated by many ages. For example, in Gen. 17:5, God told Abraham that "a father of many nations HAVE I MADE THEE." Yet in reality, he never lived to see the fulfillment of this promise. It was not until several hundred years later that this was fulfilled, though it appears from this writing that this was ALREADY SO. The following verse (6) explains this clearly. Many things were divinely appointed for man BEFORE THEY WERE ESTABLISHED OR ENJOINED UPON HIM.

Another example, Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8). But this is explained by Peter, that He was "Foreordained before the foundation of the world" (1 Peter 1:20). Yet, He did not die until "THE FULNESS OF TIME WAS COME" (Gal. 4:2, 4). Still another example to illustrate this point. Paul said God hath "chosen us in him before the foundation of the world....having predestinated us unto the adoption of children by Jesus Christ" (Eph. 1:4-5). Yet, Paul said that UNTIL His death "that at that time, ye were without Christ....having no hope and WITHOUT GOD...." (Eph. 2:12). Thus, while we were "chosen" before the foundation of the world" we (Gentiles) were "without God," "having no hope" until we were reconciled to God "through him" when "THE FULNESS OF TIME WAS COME." What was foreordained before the world was not given to man until "the fulness of time."

Thus it was with the Sabbath. As with the other things God had in mind for man, everything He had planned for man was designed and willed before it was given to him. Hence, though God blessed and sanctified the seventh day, there is no scriptural proof whatsoever that it was enjoined on man until God gave it to him "at the time appointed." There is not the slightest evidence that God appointed the Sabbath to be observed by man until "Thou camest down also upon mount Sinai and spakest with them from heaven....and madest known unto them thy holy Sabbath" (Nehemiah 9:13-14). Adventist say this was given again to the Jews because they had forgotten the Sabbath in Egyptian bondage, but that the Sabbath had been observed by the Patriarchs. This is wrong for several reasons. The phrase, "madest known unto them " indicates the revealing of something hitherto unknown, not reminding them of something they once knew. Again, in Deut, 5:3 Moses said: "The Lord made not this covenant with our fathers...." The covenant here is the Ten Commandment law given on Sinai. This was spoken to the new generation after the forty years of wilderness wandering. It was made with their "fathers" who perished in the wilderness (see Num 14:22-35). Hence, this referred to the "fathers" before the Egyptian bondage. And thus, the Sabbath was not MADE KNOWN before it was given on Mt. Sinai.

It seems strange that Adventists base their claims on a passage of scripture (Gen. 2:1-3) that neither tells when it was "blessed" and "sanctified," and does not even remotely hint when it was given to man to keep. Since nothing is said in Gen. 2 about the Sabbath, man could not keep it til it was made known. Man can only obey that which he knows or is commanded, not that which he has not been given or what has not been made known to him.

Is The Sabbath A Moral Command?

Adventists claim that God's moral law existed from eternity, that it is the foundation of his nature and dominion. It is the expression of his eternal, unchangeable character. Thus, they insist that the Sabbath is a MORAL obligation because it is found in the "moral law," the ten commandments. Of this law, Mrs. White wrote: "The law of God is as sacred as Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom" (Patriarchs and Prophets, pg. 52).

But notice this please: The day on which God rested was as secular as the previous days. There was nothing moral about its features. Adam was created on the sixth day and yet had no MORAL OBLIGATION given him with regard to the Sabbath. I wish to point out that Adventists argue that moral principles existed as eternally as God himself, for they are the divine expression of His nature, character and dominion. If man received moral principles when he was created "IN THE IMAGE OF GOD," then why did he lack knowledge concerning the Sabbath to make him morally perfect? Had God failed to sanctify or bless THAT VERY SEVENTH DAY OF CREATION WEEK in order that Adam might be perfect with regard to his moral nature or character? The point is, this was purely CEREMONIAL as all the other days of the Old Testament that WERE MADE HOLY but were not holy of or within themselves. They had to be MADE, hence had no moral virtues inherent in them.

How Is The Sabbath Moral?

Roy B. Thurman, formerly a preacher in the Church of Christ, but now minister of the Seventh-day Adventist church at Southern Missionary College near Chattanooga, Tennessee, has this to say about the moral nature of the Sabbath command. "Moral laws are right standard of conduct....Seventh-day Adventist teach that the Sabbath is a moral obligation along with the nine other commandments of the Decalogue" (The Sabbath Today, pg. 14-15).

Now I certainly believe that anything that is "moral" is because it is a "right standard of conduct" by the nature or character of the thing under consideration. Here is the difference between the Sabbath and moral precepts demanded to be obeyed. Man keeps moral precepts given by God because they determine, reveal "right standard of conduct." Hence, they are given to preserve in man certain moral virtues and principles inherent in his very nature. Man kept the Sabbath, not because of its moral worth or character, but because man is morally obligated to obey any given command of God. Moral principles are stamped on man's nature which make him a moral being, unlike animals who are driven or guided by impulses of instinct. But the "SABBATH WAS MADE FOR MAN" (Mark 2:27), and since it was "made," it was not an inherent moral virtue by creation. It is true that some people became unrighteousness, wickedness, "filled with all coveteousness...." (Rom. 1:29); not by nature in which they were born, but because "THEY HAVE TURNED ASIDE" (Rom. 3:12). Of or within itself, there is nothing in the seventh day to determine a "right standard of conduct." THE DAY **DOES NOT DETERMINE HUMAN BEHAVIOR!**

Destroy Their Own Claims

Adventist destroy their own defense for the Sabbath by a claim they make. This very claim proves the Sabbath is not a moral principle. Adventists argue the Sabbath is a MEMORIAL OF CREATION. Since when is a memorial of something a moral principle or virtue of character? Is not a memorial something external to the nature or character in which man was created? Name one "moral" principle of the Decalogue that God enjoined as a memorial. Each of these precepts (except the sabbath) is given to determine a "right standard of conduct." A memorial is not given for this reason, but to REMEMBER AN ACT OF GOD IN BEHALF OF THE PEOPLE TO WHOM THAT MEMORIAL IS GIVEN!

Since nine of the precepts in the Decalogue determine "right standard of conduct," they are "moral" in their nature. But since the Sabbath, as Adventists claim, is a MEMORIAL OF CREATION, then it is no longer defined as a moral principle. Since Adventists claim the Sabbath is a memorial, how, then, can they make it a moral command?

Mr. Thurman writes: "To acknowledge God by obeying a direct command from Him is moral" (ibid., pg. 18). True, we are morally obligated to obey a "direct command from Him, but not all things God "directly commands" are moral principles.

For example, God "directly commanded" Abraham to "Take now thy son...and offer him there for a burnt offering...." (Gen. 22:2). First, were "burnt offerings" moral or ceremonial requirements? Yet were they not what God "directly commanded"? Again, was killing his son and offering him as a sacrifice based on a MORAL principle? It was not! We know that human sacrifice was an **abominable** practice among pagans. Yet Abraham was MORALLY obligated to obey a "direct command from Him...." though killing his son was not a moral principle.

By the same token, were not the Jews MORALLY OBLIGATED to offer animal sacrifices, observe all the days MADE HOLY, such as new moons, feasts instituted by a "direct command from Him....?" Again, we see that, though killing animals or observing days and feasts were not "moral" but purely ritual or ceremonial in their nature, the Jews were MORALLY OBLIGATED to "obey a direct command from Him...." with reference to these things.

Memorial on the "New Earth?"

Adventists speak of "....the Sabbath given as the perpetual memorial of that creation (Gen. 1 and 2-LR) blessed and sanctified for man" (Questions on Doctrine, pg. 158; emph. mine, LR). Mrs. White wrote: "I was shown that the law of God would stand forever, and exist in the new earth to all eternity.... I saw that the Sabbath never will be done away; but that the redeemed saints and all the angelic host will observe it in honor of the great Creator to all eternity" (Early Writings, pg. 217).

Since the Ten Commandments are THE LAW OF GOD to Adventists, and the Sabbath is found in it, then since the Law is eternal in nature, so also is the Sabbath. But this is false reasoning for several reasons. First, will there be "other gods" (first commandment); will there be "iniquity" God will "visit" on "CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME"? What about the seventh commandment--- "Thou shalt not commit adultery?" Jesus said: "For in the resurrection THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE, BUT ARE AS THE ANGELS OF GOD" (Matt. 22:30). How, then can they commit adultery? Further, angels are spirits (Heb. 1:7). Adultery is listed as a "work of the flesh" (Gal. 5:19). We are told that "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50) for "as we have borne the image of the earthy, we shall also bear the image of the heavenly" (vs. 48). If "there shall be no more death" (Rev. 21:4), how, then can one kill, and thus violate the sixth commandment? How can one "covet thy neighbor's WIFE, manservant, maidservant, nor his ox" which is the tenth commandment? Will people be servants, slaves to others? Coveting one's wife will be an impossibility, for which reason we have already considered. Hence, we see that there will be no need for the DECALOGUE, "Because the law worketh wrath" (Rom. 4:15), (The Decalogue is a part of The Law.) Hence, the Sabbath will not find its place there, since it is a part of that law that will no longer be of any use.

But this brings up another point: HOW WILL IT BE POSSIBLE TO OBSERVE THE SABBATH ON THE NEW EARTH? (Incidentally, the Bible does not say that this earth will be the habitation of the redeemed. But that is another point and has not direct bearing on this issue.) But following the

Adventists' line of reasoning, we see that Sabbath observance on the "new earth" is without scriptural support. Adventists claim it is a MEMORIAL OF THE GENESIS ONE CREATION OF THIS EARTH. But Paul wrote concerning this Genesis One creation: "Thou Lord, in the beginning hast laid the foundation of the earth....THEY SHALL PERISH....THEY SHALL WAX OLD....and as a vesture SHALT THOU FOLD THEM UP" (Heb. 1:10-12). In addition, Peter wrote: "....the heavens shall pass away.... and the elements shall melt with fervent heat, the EARTH ALSO AND THE WORKS THAT ARE THEREIN SHALL BE BURNED UP" (2 Pet. 3:10). If that Genesis One creation will be destroyed, HOW THEN CAN THE SABBATH CONTINUE TO BE A MEMORIAL OF SOMETHING THAT WILL NO LONGER EXIST? Hence, Adventists are saying they will keep a memorial of something God had since destroyed! Will the Lord want His redeemed to continually remember something that became corrupt and defiled? An earth on which man suffered disease, war, blood-shed, famine, pestilence-and death? Adventist may claim they will live on the new earth, but they cannot keep a memorial of the old earth which will have been since destroyed. Truly, Adventist would have the redeemed hosts turn "again to the weak and beggarly elements, whereunto ye desire again to be in bondage" (Gal. 4:9).

How much greater and more sublime to the Christian is the memorial, not of physical creation, but spiritual redemption! The "breaking of bread" upon the "first day of the week." Something that existed in the mind, the wisdom and design of God BEFORE the foundations of the world! That Jesus died, was buried, and rose again on the first day of the week "that repentance and remission of sins should be preached in this name among all nations...." (Luke 24:47). OUR HOPE OF ETERNAL LIFE LIES IN THE REDEMPTIVE LOVE OF GOD AS SYMBOLIZED IN THE "BREAKING OF BREAD" UPON THE FIRST DAY OF THE WEEK, NOT IN THE MEMORIAL OF THE CREATION OF THE PHYSICAL EARTH WHICH SHALL BE DESTROYED! ".... This do ye, as oft as ye drink, IN REMEMBRANCE OF ME. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:25-26). In this memorial we are reminded of the death of Christ that made it possible for us to have remission of sins, as well as His coming to redeem the saved of all earth! "Till he come!" What a far more glorious hope for the righteous in contrast to the memorial of this earth that will be destroyed at his coming! Hence, I ask, which MEMORIAL has the greater significance, holds a hope and promise more sublime and attests to redemptive love so desperately needed by sinful man? The Sabbath does not answer to man's need as the memorial of redemptive love, eternal salvation. The songs of adoration and praise falling from the lips of redeemed saints through eternal ages will stand as an everlasting testimony to that which we remember Christ did for us while we now partake of the Lord's Supper. Redeeming love will be the song of all saints through eternal ages after this earth will have long ceased to exist. Is not then the memorial of redemption of far greater significance than the "memorial" of creation?

Yes, so dear and precious is that hope symbolized in the breaking of bread "upon the first day of the week when the disciples came together" (Acts 20:7) that they did not assemble on the seventh day (Sabbath) to observe the memorial of

creation, but they assembled on that day to commemorate the love of God! Does it not seem strange, that if the Sabbath is to be observed as a memorial of creation, that Paul was in Troas seven days, yet did not assemble on the seventh day, but waited til the "first day of the week" to "break bread"? If the Sabbath was binding then, why did not Paul instruct these brethren to assemble on the Sabbath rather than the first day? It is evident that Paul sanctioned the assembly on the first day, for we find no word of rebuke or instruction for failing to assemble on the Sabbath to "remember" the "memorial of creation." Let Adventists say this was a "common meal," but there are too many other scriptural passages to prove that the "breaking of bread" is "the communion of the body of Christ" (1 Cor. 10:16). PAUL CONDEMNED THE PRACTICE OF EATING THE "COMMON MEAL" IN THE CHURCH (1 Cor. 11:20-34! Hence, when the disciples "came together to break bread" this was not to eat the common meal, for then Paul would have condemned such a practice.

Another point to prove Adventists are wrong concerning their theory that the Sabbath will be observed in "the new earth." They appeal to Rev. 21 and 22 for their theory concerning this new earth. But it says: "And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord giveth light...." (22:5). This destroys their theory entirely as I shall point out.

The observance of the seventh day as Sabbath depends upon the division of time established at creation. At the very beginning "God divided the light from the darkness" (Gen. 1:4). Hence, the "evening and the morning were the first day." The DAY is divided into periods of NIGHT and DAY. Then God made the sun, the moon and stars, to "RULE the day" and "to RULE the night." Thus our division of time is reckoned by all these factors that divide periods of time into "evening and morning" and days into a week. WITHOUT THIS THERE WOULD BE NO SUCH RECKONING OF TIME AS "the seventh day" which the Lord "blessed" and "sanctified." Hence, the seventh day (or any day) is known only by these factors that regulate the division of time into days, weeks, etc. HOW COULD EITHER JEWS OR ADVENTISTS OBSERVE THE SEVENTH DAY IF THERE WERE NO DIVISION OF TIME TO RECKON "DAYS" AS ESTABLISHED AT CREATION?

But now we read in Rev. 22:5 that "There will be no NIGHT," And there will be no need for the light of the SUN. How, then, can we determine the "seventh day" if there will no longer be division of time into "night" and "day"; when it will be "the land of eternal day"? Since there will be no night, then we see that the division of time established at creation in Genesis One will no longer exist. And since the observance of the Sabbath depends ON THIS reckoning or calculation of time, it will be impossible to determine WHEN the Sabbath arrives for it will be impossible to divide time into DAYS. Again, Sabbath means, "rests." It is a cessation from labor. Paul said in Heb. 4:9: "There remaineth a rest to the people of God." This "sabbath" does not answer to the Hebrew "Sabbath," but it does speak of a divine, eternal rest of God. Hence the rest which will be enjoyed in heaven will be eternal, not simply one day out of seven. Concerning this verse, Albert Barnes makes this comment: "It cannot mean the Sabbath, properly so called-for then the writer would have employed the usual word, Sabbath.... It must

mean, therefore, heaven, the world of spiritual and eternal rest....That heaven is a place of cessation from wearisome toil." How then can there be a weekly observance of the Sabbath when the rest of heaven is eternal? Hence, their theory that "the Sabbath never will be done away...." is without scriptural or even scientific support. Since everything of that Genesis One creation will pass, of which the Sabbath supposedly stands as a memorial, including division of time into days, we can readily see that Adventists' doctrine concerning the Sabbath is unreasonable.

Jesus Kept The Sabbath

Adventists appeal to 1 Pet. 2:21, ".... that ye should follow his steps" as proof that Christians are to observe the Sabbath today. Since Jesus kept the Sabbath, and we "should follow his steps," we are therefore to keep the sabbath also.

But their argument here is false for several reasons. First, this passage does not say a thing about Sabbath-keeping. It teaches us the lesson on enduring hardships. Verse 20 states: "For what glory is it, if when ye are buffeted for your faults, ye shall take it patiently? but if, when ye do well, and ye suffer for it, ye take it patiently; THIS IS ACCEPTABLE WITH GOD."

Hence it is in suffering that Christ left us an example. "BECAUSE CHRIST ALSO SUFFERED FOR US, LEAVING US AN EXAMPLE, THAT YE SHOULD FOLLOW HIS STEPS." Hence, as Christ was willing to suffer, this example should encourage us to "FOLLOW HIS STEPS." This, then, destroys their argument of keeping the Sabbath in order to follow his steps" because Christ did.

Again, Jesus kept ALL OF THE LAW, EVEN WHAT Adventists term as the "ceremonial." Did he not observe the **Passover**? Did he not command the lepers whom he healed to show themselves with an offering unto the priests according to the commandment of Moses? Must we do this today in order to "follow his steps"?

Apostles Kept the Sabbath

Adventist allude to several passages of scriptures for "proof" that the apostles (particularly Paul) observed the Sabbath.

1. Acts 16:13, "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women...." This simply was a customary meeting place established by Jews for the purpose of worshipping on the Sabbath. THESE WOMEN WERE NOT CHRISTIANS, for they knew nothing about Christ; hence it was a Jewish worship, NOT Christian. The method of Paul to preach the gospel was to find where the Jews assembled, then go to them for the purpose of preaching Christ. His purpose was to make Christian converts out of Jews, not to worship as a Jew.

"HIS MANNER WAS" means, he followed a set pattern or custom in his work of evangelism, to preach Christ, not to follow in the Jew's religion. If this is proof that he observed the Sabbath, it is also proof that he still worshipped as a JEW. However, this simply afforded him the greatest opportunity of reaching the greatest number of people, when they were assembled.

By the same token, if this proof that Paul kept the Sabbath simply because he went into the synagogue, then was Paul an idol worshipper when he came to Areopagus at Athens to preach to the Athenian idol-worshippers? As he entered the synagogue on the Sabbath to preach to the Jews without observing the Sabbath, so he entered among the heathens to preach the gospel without observing pagan rites! This also holds true when Paul came to Corinth. (See Acts 19:4.)

In Conclusion

Adventism belongs in the same category or group as Mormons, Jehovah's Witnesses, Catholics—all, who either "wrest scriptures" to their own destruction, or lay aside the authority of God and cling to human wisdom and authority vested in some "infallible prophet." Since their teachings have repeatedly proven themselves to be error, this, then destroys their claim that they are the "TRUE REMNANT CHURCH."

I write these things, not out of malice or contempt for my friends (and yours) in the Adventist church. Because of my sincere conviction that Adventism is a system upon false doctrines, I have only the deepest concern for those who are under that "yoke of bondage." And so, this is not written to attack my friends, but is written in an honest effort to show them the truth in order that they too can distinguish between truth and error which they now hold. Eternal salvation is more important than anything we hold dear on this earth and we must part from those things that hinder us from receiving it—especially any doctrine that can condemn man's soul eternally.

As Jesus said, so also let us heed his warning: "BEWARE OF FALSE PROPHETS, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). There is nothing to be gained by holding to Adventism; in verity it leads to eternal destruction because it rests upon those doctrines and principles endorsed by the testimony of their prophetess, who has proven herself to be FALSE.

May God bless each of you, dear readers, in your search for the truth that can set you free.

any sense alter anything contained in his revelation (Rev. 22:18, 19). Need we say more? Surely, every reader of the New Testament recognizes that its writers affirmed that what they wrote constituted the very word of God.

"Noematical Inspiration" Cannot Sustain This Claim

If the Bible is in fact "the word of God," logic demands a recognition and unreserved acceptance of seven facts or characteristics of the material which composes it. These facts are clearly set forth in the Bible's claims for itself. We shall note the facts or characteristics and simply give Scripture citations without including the text of these passages. Limitations of space require this. Our readers may check the citations for themselves.

(1) The material composing the Bible was objectively derived by man from God. It was "revealed." (Gal. 1:11, 12; Jude 3; 2 Pet. 1:21.)

(2) That it was reduced to written form, or produced in written form by men miraculously guided by the Holy Spirit, hence in all its parts, was given by inspiration of God. This is what is called "plenary" inspiration—"plenary" from the Latin, plenus, meaning "full or complete." (2 Tim. 3:16, 17: 1 Cor. 2:1-13.) (3) Therefore, that it was and is infallible. (John 10:34-36; Psalms 19:7; Jas. 1:25.)

(4) Being infallible, it is also immutable. (Deut. 12:32; Gal. 1:6-9; 1 Cor. 4:6; 2 John 9; Rev. 22:18, 19.)

(5) Being infallible and immutable, it is indestructible and eternal. (Matt. 24:35; 1 Pet. 1:24, 25.)

(6) The above facts being true, it follows that it is authoritative in application. Man must be governed by it. (Matt. 28:18-20; John 12:48; Jas 4:12; 2:12; 1:22-25.)

(7) Finally, it is all-sufficient in its provisions. (Rom. 1:16; Jas. 1:21; 2 Tim. 3:16, 17; 2 Pet. 1:3.)

It is my contention that the theory of "Noematical Inspiration" cannot sustain faith in these facts or characteristics of the Bible, that "Verbal Inspiration" only is an adequate basis for such an attitude toward the Bible and its contents. It is my contention that the natural and inevitable deficiencies of the human instruments employed by God in revealing his will to man make "Noematical Inspiration" impossible.

Among these natural deficiencies, I would include the following: (1) The fallibility and undependability of human memory. Jesus recognized this deficiency when he promised his apostles the Holy Spirit saying, "He will bring to your remembrance all things...." (John 14:26). (2) The imperfection of human understanding. Philip recognized this deficiency in man when he asked the Ethiopian Eunuch, "Understandest thou what thou readest?" (Acts 8:30). Even if men could remember all the Lord had said, their lack of understanding of it and its implications could well cause them to misrepresent him. (3) The limitations of human genius with reference to the ability to express clearly and without error what they have heard and seen even granting a reasonable degree of understanding. Circumstances can arouse human prejudice and passion. Fear, hate, love, sorrow, and confusion can often have a telling effect upon man's ability to express himself lucidly and correctly. Many Biblical subjects are highly technical and certainly unfamiliar to the untrained minds chosen to express them, hence the very nature of the subject matter would preclude the possibility of a clear transmission of truth concerning them without Divine aid. The inability of a speaker or writer to adapt his communication to the capacity of his hearers or readers presents another problem. (4) The tendency of men to make accidental mistakes is too well known to need much argumentation. Paul inadvertently reviled the High Priest by reason of this fact on one occasion (Acts 23:1-5).

The above named deficiencies which are universally admitted to characterize human instruments make it impossible that God should have simply revealed his thoughts to such and left them unaided by Divine power in the transmission of his will to the human race. In lessons to follow as we develop the fact that "Verbal Inspiration" is demanded by the facts of the case, the deficiencies of the theory of "Noematical Inspiration" will become more and more evident. End

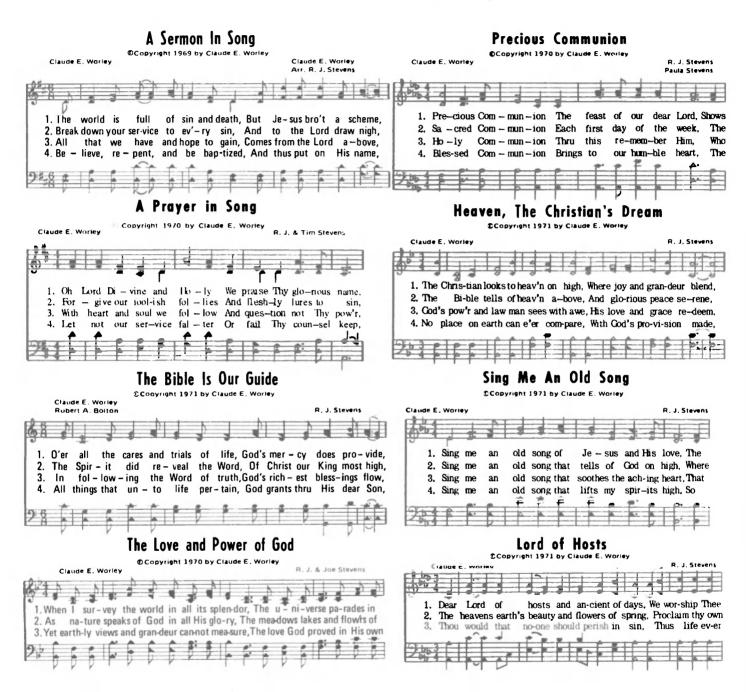
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present inquiry into demoniacs. What is especially strange, but always noticed, is the intrusion of the physical into the spiritual, each seeming to confound and confuse the other. The demoniac does not seem to stand in some near relationship with Satan or his empire as a whole. To the contrary, he seems to have been singled out, as a lion singles out his prey, and siezed upon, so that if we look upon demoniacs as examples of the vilest of men who have sunk deepest into Satan's toils and their "possession" as evidence and penalty for their wickedness, we would find ourselves very mistaken. False prophets and even antichrists, than who there can be none worse, are not said to be "possessed" of demons.

The demon possessed man is just that! He is drawn deeper and deeper into a bondage which he detests and which overpowers him; which lords it over him and draws him farther from God. The term "possession" does indeed aptly describe his state. In fact, it is this very state of misery; this longing for deliverance which, in fact, constitutes these demoniacs subjects for Christ's deliverance. Without such feeling and concern they would be as little its subject as the devils, in whom evil has its perfect work; in whom there is nothing for divine grace to take hold upon. In the demoniac there was a spark of higher life not yet trodden out and which the Lord brought back to flame. He who "came to destroy the world of the devil" showed himself Lord over both the physical and spiritual evil; manifesting himself Lord in these complex cases of nature where the two regions of evil join, and run so strangely and inexplicably into one another.

Hence, while men possessed with demons is in no wise an expression equivalent for surpassing evil men, it is probably true that such laid themselves open to the incursions on the powers of darkness; a power they could not now resist, and which would not abandon them.

This view of the possession of a man by a demon, so clearly exhibited and affirmed in the Scriptures, entirely justifies this view of the real presence of another will upon the will of the sufferer; a power that has forced itself upon him and possesses him so that he must need speak and act as its organ; however presently his personal consciousness may reassert itself for a moment.

We have sought to establish that the scriptures cannot be fairly construed to refer to those possessed with demons as being merely afflicted with diseases and were referring to such maladies as "demons." This has been a particularly popular view with those who do not really believe the bible record to be understood in any sense other than to deny any of what might be called either supernatural or miraculous on the one hand or admits of the existance of forces of good and evil beyond what is material and visible, i.e., that there is either God on the one hand or Satan on the other.

We have also sought to demonstrate that "possession" of an individual did not indicate him to be some sinner above all other sinners; that "possession" was not simply a way of saying that he was wholly taken over by Satan because of his own personal transgressions.

Demons are directly referred to as evil (Luke 7:21; 8:12), there are degrees of badness among them (Matt. 12:45); some are merely malignant, some do more physical harm than others (Matt. 15:22), while some are seemingly both physically and morally harmful (Luke 8:2; 11:26). In one case a demon can be expelled only by prayer, which in the generality of cases was not so, since in every other case of record we find them expelled by simply the spoken word. The demon entered a man at will and left by will (Luke 11:24), but in most cases went out only by compulsion.

While Satan is the prince of demons, nothing is stated in the gospels as to their specific or, should we say, permanent home. The "abyss" is spoken of as a place from which they apparently could not return if once banished there; in any event it would account for their entreaty not to be banished thither (Luke 8:31). Too, they clearly realized a time of torment was in store for them (Matt. 8:29), and that this torment might take place before the appointed time (Mark 5:7; Luke 8:28), and so the sight of Christ filled them with dread.

One of the chief works of Christ on earth was to destroy the works of the demons; and they themselves realized this (Mark 1:24; Luke 4:34; 1 John 3:8). Other than the case of the woman "bound by satan" for 18 years (Luke 13:11-16) and in healing Peter's mother-in-law (Luke 4:39), no record exists of Jesus so much as laying his hands upon, or coming in contact with one possessed by a demon. On the other hand, his words are never severe when addressing those possessed of demons; very remarkable too, is the fact that in addressing demons Jesus never uses words of anger. He "rebukes" but then it is "Hold thy peace and come out of him" (Mk. 3:12). The power of Christ over demons is complete, they are wholly subject to him, and are compelled to yield to Him (Mk. 1:27). However, their obedience is obviously unwilling as indicated in the case recorded in Luke 4:35.

We would sum up our brief efforts on this theme by pointing out: (1) Demons are under a head, Satan: they form a kingdom. (2) They are incorporeal, and generally, though not necessarily, invisible. They inhabit certain places which they perfer to others. (3) They tend to live in groups. (4) They have names and are sometimes identified with their victims, and at other times differentiated from them. (5) They are causes of mental and physical disorders to both men and women and even children. (6) They can pass in and out of both man and beast. (7) More than one can take possession of a man at a time. (8) Jesus made it one of his chief aims to destroy this kingdom and establish His own. (9) He cast out demons in His name or by His word. (10) He also gave this power to His apostles, which was something new. (11) He never treated the possessed as willful sinners, which is in strong contrast with the treatment accorded them by the Pharisees. (12) Only on rarest occasions does He come in contact with the possessed. (13) His Divine and human natures are recognized by the demons. (14) The lake of fire is reserved in finality for the demons, it would appear.

For the material presented in this article we express out debt of dependence upon R. C. Trench and Hastings Dictionary of the Gospels, both sources we have used most freely without effort to use quotations marks. End

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includes the secure possession of one's property against those who would unlawfully sieze it. Today we are being subjected to confiscatory taxes for a rash of purposes lying outside the constitutional functions of our government, and, at the same time, being deprived of that protection by law, that we are entitled to, of our lives and property. This latter is the result of a failure to apprehend and punish the criminals that prey on society. Every crime which goes unpunished encourages its repetition by that one and others, hence the rapid increase in crime every year in the United States. What is the design of punishment by the State? It is dual; for the youthful offender it should be of a disciplinary form, with the intent to correct or reform the guilty, and for the hardened repeaters it should be retributive. For the murderer it is retributive. Such is God's decree for one who wilfully takes the life of another. The deterrent effect is, or shall be when such is done, altogether salutary for society.

God exercises and executes judgment on man both temporally and eternally. For His children He employs corrective measures which are styled as chastisements, and we are told that "if ye be without chastisement, whereof all ARE PAR-TAKERS, then are ye bastards and not sons." Above this statement the writer affirms that "for whom the Lord loveth He chasteneth, and scourgeth ever son whom He receiveth" (Heb. 12). On nations he visits His wrath in time; He raises them up, and plucks them up. Also, on groups he is constantly exercising and pronouncing judgments adverse, as instanced in the letters to the seven congregations in Asia Minor. But on individuals the execution of judgment has been reserved until the last day; that is, that judgment which is retributive in design. Why so? Corrective punishment, as chastening, is designed to improve those who are properly exercised thereby, and though not joyous at the time of being experienced, it, nevertheless, afterward is

designed to and capable of yielding the peacable fruits of righteousness in the lives of those properly affected thereby. It must, then, be administered in this life while time is afforded for the improvement intended. However, retributive justice cannot be employed while one lives, because, being retributive, it must carry the quality of a compensating principle. When we stand before the Judgment Throne of Christ, those of us who have lived, and died, in sin shall be subjected to the righteous demands of Divine Justice, which enjoins the condemnation of the soul forever.

It is, or at least should be, true that our lives are constantly being directed as influenced by the experiences of the past, and the fears and hopes of the future. Being true, then, to seriously contemplate the future fortunes of man, for weal or woe, can have a very great influence on one's life. Hence, in a piece following this it is my intention to set forth the teaching of our Lord on what awaits the righteous and unrighteous hereafter. Ignoring and disregarding this teaching cannot annihilate it, nor secure one from the fate of the damned, or assure one of the felicities of the redeemed.

our hearts to the Father of mercies. Brother R. L. Andrews paid a tribute to Daddy out of his experiences. Those who knew Daddy could best appreciate Brother Andrews' reflection that he was probably quite busy already greeting and visiting with Moses, David, Elijah and other saints of days gone by. Brother Sewell Hall summed up by saying that Daddy was a sinner-just like the rest of mankind. All his good works couldn't save him. or remove his sins. But, he noted, we have great confidence and assurance, for Daddy had believed the gospel and had been joined to Christ in baptism. And by faith he had lived all his days-never intending to boast of his own righteousness or merit but always in the cross of Christ. His ambition was rather to be found in Christ-not having any righteousness but that which is by faith in Christ Jesus. Because this was his goal, and because his good works testified to such a faith, we have every hope that Daddy is now present with the Lord, and that he will certainly be among those saints whom Christ will bring with Him at His coming. The congregation finally joined in praise to God as we followed the body Daddy once occupied from the church building, singing together, "Blessed Be the Name of the Lord!"

With such glorious hope, with such assurance of faith, with such knowledge of God's marvelous provisions of grace and love to us sinners, with such courage in the midst of grief and tragedy, with such praise to God in the face of Satan's most evil work — with all this, I say, God's saints on that day gave the devil a stunning blow, and God was magnified through His Son Jesus Christ. That, too, was Daddy's goal, that Christ should be magnified in his body, whether by life or by death.

We look forward now to the day when we will join all God's saints of all the ages in that final and eternal victory taunt against the devil—that day when Christ shall return, and the dead will be raised, and with our Lord we will behold the destruction of Satan and of death itself—chanting together as we reunite to be with our Christ forever, "O Death, where is thy sting! O Grave, where is thy victory!"

For this we live. 1 Corinthians 15:58.

misrepresent and be unfair. It results in hatred and murder (Acts 7:54-57). Prejudice keeps one from knowing God.

The honest soul will study to know the truth (2 Tim. 2:15). He will prove (try, test) all things (1 Thess. 5:12).

"I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles witnout bias (prejudice), doing nothing in a spirit of partiality" (1 Tim. 5:21, NAS). End

terwards, there was discussion among the speakers and questions from the floor. No tape recording was permitted in order that there would be no inhibitions and so that each speaker would feel free to say "what he really believed."

The main paper on the subject of Divorce and Remarriage was presented by Pat Harrell who is head of the "church of Christ Bible Chair" extension studies at the University of Texas in Austin. He began by stating that the problem was fraught with so many difficulties that he felt that it would be an exercise in futility to present another paper on the subject. He stated that it was a fountainhead of error to "absolutize" any one single passage such as Matthew 19:9. His main argument was that there was no situation in which celibacy could be imposed or was the only alternative. Although Paul was unmarried, he said "not all men have this gift." i.e. "charisma"-a spiritual gift. There are three choices before every person: celibacy, sexual immorality or marriage. Two of these choices are not sins. It was then stated that Paul does not address himself to any situation where one has only two choices. Marriage is always open as a way of escape from sexual vice and temptation. In his concluding remarks, Brother Harrell made a statement which I feel is a reflection of his overall philosophy. He said he feels we need more questions, that we already have too many answers. Brother Harrell reminded me of a man who has been locked up for too long in the pinnacle of his own little theological temple. In my years of preaching, I have had many people come to me for many different reasons but never have they come asking for more questions to ponder; they've all been looking for answers.

Gene Frost of Cullman, Alabama responded by noting that any understanding reached independent of Matthew 19:9 or Matthew 5:32 must be considered inconclusive. Brother Frost pointed out according to 1 Cor. 7:11, one who is separated from her husband is to remain unmarried or be reconciled to her

husband. If while her husband is alive she is married to another, she is called an adultress (Rom. 7:3). He said Brother Harrell had some false conclusions: 1. That the sex drive is overpowering. 2. The position advocated does not take into account persons whose mates become invalid, etc. 3. That the only alternative to a state of marriage is physical emasculation or a "gift" from God. Brother Frost then asked the question "does God bestow the spiritual gift of continence today?"

The reaction speech of Brother Roy Lanier was read by Brother Gibson who is head of the Department of Bible at Bear Valley School of Preaching. Brother Lanier's paper was a perfect compliment to that of brother Frost in presenting the truth. Brother Lanier said brother Harrell was good at raising questions but not good at giving absolute answers. He said brother Harrell's position was accomodative to the loose morals of the day. He reminded the audience brother Harrell had said he felt his paper would be an exercise in futility. Brother Lanier stated brother Harrell had indeed demonstrated the truth of that statement.

Although I could not possibly review all of the insuing questions and answers, I must mention with great pride the superb job done by brother Gene Frost in fielding the questions, answering with scriptures and in a manner that was to the point. Brother Harrell's ultraliberalism was finally exposed before all, when, asked if he could conceive of a person whose partner had neither died nor been guilty of adultery being able to marry another, he said "of course my mind is open to further revelation if and when it should come but at this point I would say yes."

The second issue was The Place of Ministerial Counseling. The main paper was presented by Carl Mitchell of Los Angeles, California, and the reaction speeches were by Paul Faulkner of Abilene and John Scott of Memphis, Tennessee. This subject was one of several that held little interest for me. However, several good things were stated. Brother Mitchell began by affirming that the purpose of the church is to preach the gospel. He stated that all social problems could be solved and still there would be a world lost without Christ and His gospel. I couldn't help but wonder if this statement was thrown out simply to appease the "old guard" before advocating a humanist role for the gospel preacher. Paul Faulkner contrasted the role of the preacher as a counselor with that of the psychologist. Whereas the psychologist may try to alleviate guilt, we recognize that guilt is not always bad. Indeed a certain amount of guilt as produced by gospel preaching is necessary to motivate godly sorrow and repentance. Brother Faulkner denied that there are



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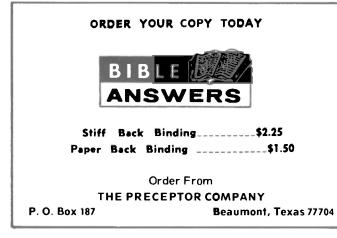
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more mentally ill persons in conservative sects such as the church of Christ. John Scott said that every preacher "needs at least as much education as a medical doctor." He stated "some join churches as a symptom of a coming psychosis" and we need to be able to recognize this. He said radical preachers, "without love" contribute to mental illness.

Brother Scott's position paralleled that of John McRay who later delivered the main paper on Values and Dangers In Ministerial Education. Brother McRay came close to affirming it is necessary for a man to have higher education before he can be qualified to preach. Brother McRay later backed off of this position under questioning from the audience.

Harold Hazelip of Memphis, Tenn. presented an excellent discussion of The Nature and Meaning of Inspiration. He went to the crux of the matter by asking: "Shall we call the Bible inerrant?" His paper then went on to prove the Bible is indeed inerrant. The reaction speeches were to be presented by Gary Freeman of Newport Beech, Calif. and by Neil Lightfoot of Abilene. Brother Lightfoot was out of town and unable to present his paper. Bill Humble introduced Gary Freeman as a college teacher, an author and a gospel preacher. Freeman's speech was one of the most controversial of the entire workshop. He began by asking, "Do you believe the right things?" "Do you believe the right things about heaven, hell, the trinity, the virgin birth, the resurrection? What difference does it make? Maybe less than you think. X believes in the inerrancy of the scriptures but he is a hack preacher. Y does not but he ministers to the needs of people in a ghetto. Reserve a crown in heaven for X, a place in hell for Y. A certain preacher believes all the right things. Through the years he has preached for a prosperous congregations as would have him. He knows what he must believe to preach in these churches. Yes, that is the man we trust, he believes all the right things." He then charged the church with promoting intellectual dishonesty by emphasizing professed belief. I am certain that to this man the inspiration of the Bible is a very moot question. The only thing important to him is what one does - not what he believes. I observed the glee on the faces of many of the younger men as their hero kicked the establishment. The discomfiture of an older preacher sitting in front of me was obvious. One next to him mumbled something about "blasphemous" and "heresy." Someone closer to me said "I sure wouldn't have introduced him as a gospel preacher." I suppose the only consolation for the older preachers in the



liberal camp at about this time would have been for them to tell themselves this young rebellious element must surely have been a part of "one of those other groups in attendance."

The Nature and Value of Worship was discussed by Bob Douglas of Abilene, Perry Cotham of Big Spring, and LeMoine Lewis of Abilene. The three speakers all emphasized the simplicity of New Testament Worship. They all believed the "right things." Brother Douglas pointed out "love" and "worship" are alike in many ways. We make a mistake when we reduce worship to five outward acts without consideration of the underlying motive. He stated we cannot turn God on and off in our lives as we walk through the doors of an auditorium. Douglas said we must realize worship is an end in itself and not just a means; when we come to worship with the attitude this will benefit us sometime in the future, we miss the point. Perry Cotham outlined the pattern of worship which is by faith and noted Cain was the first innovator. When there was no disagreement among the principal speakers, Carl Spain who, as chairman, was trying to stimulate some discussion said "this kind of sweet spirit has got to end." In the question period, a "hippie type" fellow sporting a long beard and wearing a large cross around his neck stood up and asked: "Isn't the act unimportant - isn't a participation in Christ's suffering the important thing?" Remember now, this was a "gospel preacher." I cringed at the thought.

The Work of the Holy Spirit was discussed by Buster Dobbs, Jimmy Jividen and Garth Black. Brother Dobbs did a good job in presenting the work of the Holy Spirit as being through the medium of the written word. He said that our evangelism is directed by the "go" of the great commission and not by the wind blowing a stack of visitation cards off the desk and an accompanying urge to pick up a particular one and rush out to visit a certain individual. "No brethren" he said "we are not directed spiritually by ghosties or beasties or things that go bump in the night." Brother Dobbs castigated those who refer to the Bible as "a dead letter" or the "cold dead word along." He pointed out God's word is very much alive (Heb. 4:12). Brethren Jividen and Black both presented the view that the Holy Spirit personally indwells the Christian. Neither of these men, however, presented the far-out views advocated by those of the "glossolalia movement." The discussion was maintained on a high plane and was extremely interesting.

Prentice Meador Jr., Thomas Olbricht and J. P. Sanders spoke on Objectivity in Morals. In the main paper, Prentice Meador discussed various problems that face 20th Century men and how we are to cope with them. He recommended several books by prominent psychologists. I was rather disgusted by all three speeches. It wasn't the subject matter that bothered me but the psuedo-intellectual approach. Rather than an attitude that the Bible has the answer for all our problems, there was too much idle prattle that is often characteristic of collegiate types. When one of the speakers would raise a new question or bring out a new thought (shades of Acts 17:21) the other two would astutely nod their heads in silent approval.

One of the most interesting sessions was on Tradition and the Church of Christ. The main paper was presented by Hubert Locke, a negro Sociologist at Wayne State University. Brother Locke also preaches in Detroit Michigan. He is the author of a book entitled "The Care and Feeding of White Liberals." Brother Locke charged the traditions of the church of Christ are "largely Americal, predominately Southern, and overwhelmingly rural." He stated these traditions have moulded much of our religion. He claimed the restoration movement was a blend of European Calvinism and American Frontierism. Some of this tradition is seen in the practice of having meeting houses and in their architecture, our suspicion of higher education, or pattern of worship, or gospel meeting, our taboos against ornamentation, our midweek service, having an invitation song, and observing the Lord's supper as the last act of worship. Locke claimed these traditions maintain themselves at an almost uncommon level. He felt some of these traditions are a real threat because many equate N. T. Christianity and American Democracy. This makes Christianity a National cult rather than a universal faith. Locke charged our views on race are Southern rather than scriptural. He attacked our hermenutics charging most of our practice is based on "necessary inference."

The reaction papers were presented by Ed Harrell and Dan Anders who is the preacher for the Central church in Houston. Brother Anders said nothing of significance and totally agreed with Locke. Brother Harrell who is the chairman of the Department of History at the University of Alabama at Birmingham and who is the author of "The Quest for a Christian America" and "White Sects and Black Men," answered in a different vein. He disagreed with most of what brother Locke presented. Brother Harrell pointed out the restoration leaders suffered far more than liberals like Locke and he rejected Locke's attempt to equate the Resotration Movement with the cultural baggage of a given area. He noted the restoration principle was an ancient principle denying that it was either American, Southern or rural. Brother Harrell answered Locke's disparagement of our system of interpretation by challenging him to "show us his way and let us examine his tradition."

In the question and answer session Locke acknowledged although it was "like trying to erase something off two tables of stone from Mount Sinai" he has successfully done away with at least two "traditions" where he preaches. They no longer have an invitation song and they have no Sunday evening services. Both were done away because of lack of response. When Melvin Wise asked Locke if he thought it were alright for Christians to participate in mixed swimming, dancing, etc., Locke replied "O Lord yes." "What's wrong with it?" It was in this last revelation that brother Locke ruined himself with the majority of the audience. He was immediately barraged with passages of scripture dealing with the works of the flesh. It was obvious to me there are yet many among our institutional brethren who still stand firm on questions of morals.

Tom Gaumer, Furman Kearley and Clark Stevens all spoke on the subject of Theistic Evolution. All of these men were Creationists. Dr. Thomas said the college had tried to get a Theistic Evolutionist to speak on the program but they couldn't get one to come and be a "lion in a den of Daniels."

On the subject of Law and Grace, Alonzo Welch presented the main paper and Louis Garrett of Florida College and Robert Oglesby were the reactors. There was no controversy in this session and all three men did a commendable job. In the farewell address, brother John Stevens spoke of The Church's Future. He mentioned those whom he termed "ultraliberals" as constituting a threat to the church. Nothing at all was said about "antis." It is my feeling that these ultra-liberals are destined to completely take control "the hill" and all the other institutions. This result may take some time but it will come. Also, I get the impression some of the older liberals are taking a long nostalgic look back at us and realizing that we still stand where they used to be.

Will any of the liberal churches do an about face? Perhaps some individuals will but their congregations long ago forgot the real meaning of autonomy. They would be paralyzed at the thought of having the umbilibal cord severed. So, rather than endure the isolation, they will drift where-so-ever the institutations may carry them. Thank God for churches that stand for truth under the sole oversight of Christ and their elders. End

WITHDRAWN (Continued from page 10)

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The above scriptures have been used by brethren as authority for Church excommunication. We condemn the Catholics for their excommunication, and then turn around and practice the same thing ourselves. Have we read something into the passage that is not there?

This "Church withdrawal" process has been a most difficult practice to carry out. It has usually failed to accomplish the desired aim, and more often than not has caused a great many more to also forsake the Lord. Reams have been written to show how the church was to affect this withdrawal, and who was to direct the prodedure. The orthodox view has the elders performing the amputation in the form of an official edict. Of course we believe that is all scriptural because we have been taught it all our lives (just like the Baptist has been taught all his life that salvation is based only on faith), but where is the scriptural basis for this practice? Could this just be inherited tradition?

Sometimes Christians leave one worshipping group and worship with another because of sinful teaching and practice. The elders of the first group then become angered and initiate "withdrawal prodeedings" (whatever these are) against the departed brother. They believe all this is done by scriptural authority. But how can a group withdraw from one who has already withdrawn himself? Remember the purpose of the withdrawal is to keep the fellowship pure and try to save the erring brother. "A little leaven leaveneth the whole lump." How does a "statement of withdrawal" read by the elders purify a congregation when the brother has already withdrawn himself?

Other brethren quit worshipping altogether, even going back to a life of sin in the world. We are taught by some that these are to be withdrawn from also. Again, where is our basis for this practice? In New Testament days this was an individual matter of fellowship, not an official edict of the elders of the church.

Other times brethren are warned that if they do not attend all the meetings of the congregation, they will be withdrawn from. What will be done if those do not wish to be withdrawn from, but wish to assemble only once a week (Acts 20:7; 1 Cor. 16:1, 2)? Will the elders post a guard on the meeting house door



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to see they do not enter? Or if perchance they are allowed to enter, will the congregation practice closed communion towards them? Remember with such wicked people we are "not to eat" (1 Cor. 5:11). No, as is evident from this passage, or withdrawal is a matter of our individual fellowship and association. This is under our control. We can practice scriptural withdrawal with no problems, however congregational withdrawal cannot be controlled, because it is without scriptural precedent. Diotrophes cast some out of the church, but John said he would take care of him when he came (3 John 9, 10).

Congregations have been known to "withdraw fellowship" from another congregation. Where in the scriptures did we ever read of such an event?

We pray that we will ever be constrained to examine our teaching and practice by the Word of God and not traditions of men. End

AMONGST US (Continued from page 10)

make such a claim for himself. You might know someone who can handle most situations and people but all of us sooner or later encounter difficulties beyond our wisdom and our ability to cope with to our satisfaction. This never happened with Jesus.

The statement that makes this point so emphatically is Matt. 22:46, "And no one was able to answer him a word neither durst any man from that day forth ask him any more questions." "Truly this was the Son of God."

___0___

BOOK REVIEWS (Continued from page 11)

Louisville, Ky. during the summer of 1893. They are fine. The **Authorship of Deuteronomy**, published when McGarvey was seventy three years old, deals with the "documentary hypothesis" of the origin of the Pentateuch, as this is affected by the authorship of Deuteronomy. The writer refutes the arguments of those who seek to assign Deuteronomy to a very

late date and unknown authorship, and vindicates the Mosaic authorship. McGarvey himself described this as his "most scholarly and logical production." Its contents are of such a technical character as not to commend it for popular reading for the general reader. So far as I know, it is now out of print.

McGarvey wrote a regular page in The Christian Standard answering the destructive Bible critics and their criticisms. Two books were published from these articles. Jesus and Jonah shows the credibility of the historical character of the book of Jonah, and thus exonerates Jesus from the charge of believing something historical which never happened. It contains a good chapter on "The Three Days and Three Nights." Biblical Criticism contains 479 pages of reprinted articles on similar themes.

Professor McGarvey wrote a small volume entitled A Guide To Bible Study which I do not have. I do not know if it this is still in print. Sacred Didactics is a reproduction of the class notes of one of McGarvey's students in a class of the same title. It gives an outline study of the books of First Corinthians, Galatians, and Ephesians, and the topics of faith, repentance, confession, and baptism. Chapel Talks is a thin volume containing nineteen brief talks given to students in chapel during 1910-1911. Manuscripts of them were discovered and published in 1956. The Eldership republishes in book form sixteen articles on the subject, originally written in the Apostolic Times. It contains good material on elders and their function.

The Autobiography of J. W. McGarvey is composed of notes prepared by him for the use of his son, who was to write a biography of his father. Unfortunately his son preceded him in death and the biography was never written. The notes were published in 1960. They give some interesting facts, anecdotes, and descriptions of people and issues. McGarvey wrote regularly for periodicals published by brethren. The only one of these available today is the five volume reprint of Lard's Quarterly, which contains some good articles by our subject.

McGarvey was not infallible, but he was a Bible scholar some of whose works justly received international recognition when first published, and continue to give valuable assistance to their readers. End

Feature Section The Law And the Sabbath The Law And the Sabbath by Leo Rogol **Available** In **Booklet Form** OTHER BOOKLETS AVAILABLE A Study of the Galse System of Adventism **Investigate The Church Of Christ God's Scheme Of Redemption** A Study In Masonry Booklet Size: 53/8 inches -- 8 inches **Church Origins** The Apostle Paul **Beward Of False Prophets** (Study of Adventism) 30c each - \$20.00 per 100 **ORDER FROM** THE PRECEPTOR COMPANY P. O. Box 187

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The APRIL, 1972 APRIL, 1972



Investigate

The Church of Christ

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Next Month

"Unspotted From The World"

Cullman, Alabama

Nearly everywhere I went this past year in meetings brethren scolded me for not writing as I once did. I have repented....the enclosed are the fruits. I have not entirely withdrawn — we've edited a monthly paper of local circulation.

-Gene Frost

Letters

Editor - Gene Frost is one of our ablest writers and debaters. We are happy he has "repented" and shall look forward to more material from his pen in the future. We wish more capable writers also would put their thoughts in print's permanent form that others also might profit from their literary efforts.

Huntsville, Alabama-

It was my pleasure to observe one of THE PRECEPTOR'S Issues the other day and feel that your efforts are showing up in a good way. It can but do good. It is my prayer that more will exert whatever influence one can through the printed page. No one can estimate correctly the power in one written article. We need more efforts spent like this.

-S. Leonard Tyler

Editor - Thanks to S. Leonard Tyler for his kind words of encouragement. We recall with pleasure preaching in a gospel meeting at Pine Bluff, Arkansas, a number of years ago when he was the faithful, efficient and zealous preacher there. Welcome to Texas!

-0-

Tullamook, Oregon-

Your magazine, always informative, has been remarkably improved by the new format. The November issue on the origins of the church is especially helpful to those in the denominational world. James Rury always edifies and so does Truman Smith. Keep up the good work! —Lucy G. Wilkins

Editor - We always appreciate such notes of encouragement. James Rury and Truman Smith are both faithful and able men. Thank you, Lucy G. Wilkins! Also included is a check for \$3.00 for another years subscription for The Preceptor Magazine. I continue to enjoy it very much. With the changes made in it and the increased size, it is no doubt the best paper in the brotherhood, and much good will be accomplished through it.

-Dennis C. Abernathy

Editor - We especially appreciate those who continue to renew their subscriptions year after year. Thank you!

Colorado Springs, Colorado —

The work here continues to be encouraging. This month I wrote three of the churches that were supporting me and suggested that they send no more checks. The Northeast congregation still lacks quite a bit being self sustaining, but we are zealous to obtain such at the very earliest possible date.

Best wishes in the new year and may God bless your efforts in His vineyard is my prayer.

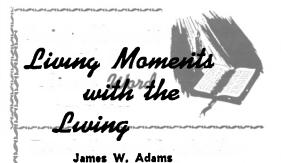
-H. L. Bruce

Editor - Both the progress already attained as well as the desire to be selfsustaining on the part of these brethren who are in a very difficult section of the country is highly commendable.

Quebeck, Tennessee-

I was so pleasantly surprised when I read the article on Adventism in The Preceptor Magazine, and also when I learned you put it in tract form. I only hope it will do much good. By the way, I forgot to commend you for the excellent quality of The Preceptor. It maintains the highest possible standard of editorialship.

Editor - Leo Rogol, Polish born, is eminently qualified to write on the subject of Adventism. He was born into a family of Adventist. His father, prior to his death, was a high official in the Adventist denomination. Leo has been ill but is recovering and for that we are grateful.



Revelation and Inspiration

Two terms are commonly used to describe the processes involved in the transmission of the mind and will of God to man: "revelation" and "inspiration." Both of these terms are found in

> the Bible. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). "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,

nroughly furnished unto all good works" (2 Tim. 3:16, 17).

The word, revelation, in the New Testament, is a translation of the Greek words, apolalupto and apokalupsis. These are compound terms. The root is kalupto, "to cover," and the prepositional prefix is apo, "from." The word literally means "to uncover," or in the case of apokalupsis, is "an uncovering." (W. E. Vine, Expository Dictionary of New Testament Words.) Thayer (Greek-English Lexicon of the New Testament) defines the terms as follows: "A laying bare, making naked, uncover, lay open what has been veiled or covered, disclose...; trop. a disclosure of truth, instruction covering divine things before known."

The term, revelation, is used in the New Testament in at least three senses which have bearing upon our discussion. (1) It is used to signify that the facts, truth, or information under consideration were not subjective in origin (with the obvious exception of such matters as were known by the writers of the Bible by observation and experience) with reference to those who wrote concerning them, but rather, they were objective in origin, "uncovered," made known to the minds of the writers by the miraculous exercise of divine power. Hence, they had God as their ultimate source. Paul plainly said as much in Galatians 1:11, 12 previously cited in this article.

(2) The term, revelation, is sometimes used figuratively to signify the thing uncovered, the subject matter of the act of revelation, cause being for effect. "According to the revelation of the mystery...." (Rom. 16:26); "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation...." (1 Cor. 14:26); "I will come to visions and revelations of the Lord...." (2 Cor. 12:1).

(3) The term, revelation, is also used to signify the

miraculous, divine guidance of the writers in acting, speaking, and writing with reference to the transmission to others of that which has been "uncovered" to the mind miraculously by God. Relative to his trip to Jerusalem concerning the controverted practice of demanding circumcision of Gentile converts and the "communication" of his teaching to the apostles, elders, and others there gathered, Paul said, "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also, And I went up by revelation, and communicated unto them that gosspel which I preach among the Gentiles...." (Gal. 2:1, 2).

The term, inspiration, is a translation of the Greek word, theopneustos. This, too, is a compound word formed from two Greek words, Theos - God, and pneo - to breathe. Its literal meaning is God-breathed. This word is found only once in the New Testament. It is used by Paul to identify the Sacred writings (Scripture). "All scripture is given by inspiration of God...." (2 Tim. 3:16). In this passage, it is obvious, even to a casual reader, that Paul refers to the total process involved in the transmission of the mind and will of God to mankind. It, therefore, included the miraculous guidance of God's prophets in transmitting to others (men generally) that which God had previously revealed, "uncovered," to them miraculously. The Bible cannot possibly be "in truth the word of God" (1 Thess. 2:13) unless both of these processes were involved in its production. "Revelation plus inspiration equals the Bible."

The burden of this series of articles is to demonstrate the fact just stated and to establish in addition that the divine, miraculous guidance of God in transmission to others of that which had been previously "revealed" involved the selection of the words employed by the "inspired" writers, hence that the Bible is verbally, not noematically, inspired. Any theory of inspiration which proposes a degree of miraculous, divine guidance less than that which we propose to establish is inadequate to support faith in the Bible as the word of God immaculate, immutable, eternal, all-sufficient, and authoritative. End

> JEHOVAH'S WITNESSES Volume I

by Maurice Barnett



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Stanley J. Lovett

"Nixon pledges aid to private schools" - San Antonio News, Friday, April 7, 1972, page 12-A.

The above headline should be of extreme concern to those who are interested in keeping the hands of the Roman Catholic parochial schools out of federal coffers.

Among other things the account said, "President Nixon, declaring private schools face a crisis of the first magnitude, promised today to help preserve them but warned it will take time to find workable and equitable legislative solutions.

"Speaking before the National Catholic Education Association's 69th convention the President said he came to reaffirm his commitment in the strongest possible terms that he intends to help preserve the nonpublic school system in the United States."

Further, "He outlined the possible consequences of a total collapse of the non-public school system he said educates 5.2 million youngsters today as a means of emphasizing 'the stake all Americans have in preventing any collapse from taking place.

"He warned such a collapse could saddle the American tax-payer with \$3 billion a year in school operating costs and as much as \$10 billion in new school construction.

"Nixon promised that when the Advisory Commission on Intergovernment Relations completes a study of school financing problems he will make specific legislative recommendations for relief of property taxes, finding alternate ways to finance public schools and 'specific measures designed to preserve the nonpublic school system in the United States."

Further "He said there are very grave Constitutional questions over government aid to the non-public schools."

This writer is quite concerned with the President's appeal with reference to Federal aid to non-public schools.

We do not think the Federal Government has any business subsidizing private educational institutions. Subsidy invites and eventually means control.

We do think that any group, religious or otherwise, should be allowed to build and operate as many private schools as they are able to support financially. That is their business. They build and maintain these institutions because they think they are thus rendering a special service and benefit to those whom they serve. We think they should have this right if they are able and willing to support them with their own money as well as with the resourses of other interested individuals. These institutions are usually founded and supported for special interests on the part of the builders. Let them do in this respect as they will.

But this writer streneously objects to schools founded by special interest groups for the purposes, not only _____ See Editorial, page 25



When Love Rules the Heart

We speak of the love commanded by our Lord; love discussed in 1 Corinthians 13, and extolled as the greatest of all gifts; love, without which all other gifts of God are worthless in their



exercise; love, which when filling the heart contributes so vitally to one's conduct; love, which exceeds all other virtues because it will continue to eternity when all other gifts shall have expired.

"Now when Jesus was in Bethany, in the House of Simon the Leper, there came unto him a woman having an alabaster box of ointment, and poured it on his head, as he sat

at meat. But when his disciples saw it, they had indignation, saying, 'To what purpose is this waste? For this ointment might have been sold for much and given to the poor.' When Jesus understood it, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body she did it for my burial. Verily I say unto you, wheresoever the gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her'' (Matthew 26:6-13).

This is one of the beauty scenes in the history of the life of Jesus. A kind of exquisite element runs through it. There is very little in the outwardness to it. The scene itself is remarkable on many accounts; but the chord struck is not one that every rude hand sets to vibrating; in fact it vibrates only to the truest touch. It is, in an indirect way, the value put upon sentiment; sentiment that is identified in the scriptures as love, and so distinguished from all other useful and excellent things, though they be ever so many.

The perfume of that ointment has now been exhaling for two thousand years, and the odor of it fills the heavens and is sweet in perfume today; it is recognized by hundreds and thousands more than in the days when the words were spoken.

Beautiful things may be done; things which strike the mind with great impact and have about them as impressive majesty. There are other things that would pass unnoticed except for the evidence of love-motivation that prompts them. God, who sees the heart and judges men not only for "the deeds done in the body" but, what is much more demanding, for the very thoughts and intents of the heart. No heart can long after God without God's knowledge and approbation. On the other hand no rich gift can be poured upon his altar that pleases Him when the heart of the giver is barren of love. The approval and commendation of See Love Rules, page 25

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



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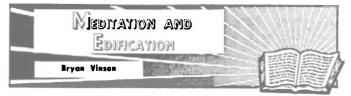
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# The Eternal Consequences Of The Present Life

The present existence of man affords no adequate explanation of, or, competent justification for our being. If there is not a hereafter existence for man, a rational creature, then all efforts



to explain and understand our existence are abortive. Further, the very nature of man renders him a responsible creature. Man is the only moral creature on the earth, and for this reason he is responsible for his life. None determines or is responsible for being here, and few ever exert a determining effect on when leaving here, but all are accountable for what

they do here, if endowed with normal powers of reasoning. Our accountability rests on the fact we are responsible creatures. If, then, it can be established that man is not responsible for his actions, he cannot conceivably be held accountable for them. If he is the mere creature of his environment, a being that is wholly governed by forces external to himself, then there can be no day of accounting, and thus no system of rewards and punishments can be before him. When, then, there is the constantly increasing endeavor to identify human behavior as but the result of diseases created by heredity and environmental influences, we must hold him irresponsible. Progressively we see the denial of the reality of sin in human conduct, and with every evil deed being identified as but the evidence of these conditions external to any self-determination, and of which the individual is the blameless victim, shall there be the erosion of all conscious concern for the hereafter. Even the crimes against humanity, of the basest sort, such as murder and rape, are being explained on the grounds of the ethnic and economic disadvantages of the guilty, and thus their guilt is transmuted into innocence.

We find religious groups contributing to the defense of an Angela Davis, provoked by a morbid sympathy as aroused by the fact she is a Negro. Some childhood traumatic experience is alleged in explanation of the frightful conduct of such criminals as Charles Manson. When, then, we see such concerted and successful efforts as these to minimize or extinguish every element of guilt from the criminal conduct of individuals, it cannot but have a contributory influence in minimizing the gravity and even the reality of a punishment for sin hereafter.

And, when joined with such forces of influence in the current thinking of a people, the persuasion that the infliction for wrong doing that only such penalties as are designed to correct or discipline the guilty be inflicted, and never the design of retribution to be countenanced, we see a further deterioration in law and order. Also, as this conception of the punishment of criminals gains further acceptance, the effect will be to Bryan Vinson — Preacher for the Timpson, Texas church when

not engaged in meeting work. P. O. Box 764, Longview, Texas.

rationalize that there can be no punishment after death for sins committed in the present life. This necessarily follows from the position that no punishment is justified except as designed to discipline and reform the criminal. For it is obvious with the least reflection that any future punishment must be wholly retributive, and in no sense corrective in its object.

But when viewed as retributive, or the employment of vengeance, what shall the degree of punishment be, both as to intensity and duration? That it is variable as to its intensity, I am persuaded the scriptures teach: that it is invariable as to its duration, because interminable, is also held to be true. Why the distinction? All men's culpability as sinners is not equal, and the circumstances of one's life, while not justifying his sins, may, nonetheless, serve in extenuation of this guilt. That servant who knows not his master's will shall be beaten with few stripes, whereas, the servant who knows his masters will and does not do it, shall be beaten with many stripes (Luke 12:47-48). The ignorance of the first mentioned servant is not that which constitutes his guilt, but his guilt arising from his ignorance, as accomplished in not doing his master's will, is reckoned as less than should he so acted in full knowledge of the will of his master. To the same effect, we take note of the condition the apostle Peter presents of the apostate Christian, 2 Peter 2:20-22. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to its own vomit again; and the sow that was washed to her wallowing in the mire."

Correspondingly true is it, that all who inherit heaven with all its riches shall not experience the same degree of happiness therein and therewith. The capacity to appreciate and thus to enjoy will be variable with the redeemed, I am persuaded. Consequently, the prudence of cultivating the very highest level of spirituality, in knowledge and devotion, is seen as thus contemplated. Here individuals cultivate, through study and application, appreciation for the finer things of this life, and therefore attain a degree of gratification and pleasure from them otherwise unattainable. Even so, is it to be seen that the capacity of enjoyment shall be affected as touching the state of celestial bliss by the proper anticipation and preparation for it.

On the point, however, of the duration of one's existence in either the state of bliss or the state of torture or punishment, the

See Present Life, page 25

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Sufficient orders have been received and we have begun the reprint of the Volume I Gospel Guardian. These will be in the hands of the binder by April 15 and will be mailed as soon as he finishes the binding. Thanks for your interest and your orders. I will continue to receive orders at the pre-publication price of 7.50 until I begin mailing the finished product out. Hurry because the time is limited and the number printed may not be sufficient. —R. L. (Bob) Craig, Dixie Printers, 410 Lightsey R., Austin, Texas 78704.



## Gleanings from the Book of Ruth

A beautiful lesson that one may glean from the book of Ruth is the picture of unity and harmony demonstrated in family relations.

Even amid sorrow and death of husband and sons while in



Moab, Naomi evidently so lived and conducted herself as to influence her daughter in law, Ruth, to "know God". To "know God" is to love Him and to draw one near to another who knows and loves her Maker. Because of this, Ruth could truthfully say to her mother in law these words as they left Moab to go back to Naomi's old home in Bethlehem:

"Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; And where thou lodgest, I will lodge: Thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also if aught but death part thee and me." (Ruth 1:16,17)

Both women knowing and respecting God were drawn together in love and unity.

Together, mother and daughter, went to Bethlehem to make their home, to begin life all over again. There were Naomi's people who welcomed her back because of the love and respect they had for her.

There was free communication between Naomi and Ruth as mother and daughter should always maintain. Ruth, being assured of a hearing, felt free to go to Naomi, an older woman with experience, for advice and council. Such closeness was manifest in their conversation and in the way Ruth talked with her mother about her plans. Ruth said to Naomi: "Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace." Naomi's motherly attitude is seen in these words: "Go, my daughter."

It is evident that Ruth had a feeling of responsibility both to herself and to others. She brought home grain that she had gleaned to share with her mother. She sought the advice of one older and wiser than she.

The next character presented is Boaz, a man of exemplary moral character. When he went to the field where his reapers were at work, he greeted them in these words: "The Lord be with you." The response from the reapers was: "The Lord bless thee". This man no doubt had a close relationship with his employees, probably could call each by name. He noticed that there was a stranger among them so he asked the overseer:

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.

"Whose damsel is this?". Notice the protective element of a gentleman as Boaz addressed Ruth: "Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens." He then let her know why he had a special interest in her: "It hath been shown me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and mother, and the land of thy nativity, and art come unto a people which thou knowest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." He was appreciative and protective of the high type of character she had demonstrated since coming to Bethlehem. He let her know and he had charged his young men that they should not touch her. An older person, even a business man, can help and encourage our youth by taking an interest in them and giving words of encouragement. The Psalmist said: "Because thy loving kindness is better than life, my lips shall praise thee." Boaz further See Gleanings, page 26

#### L. A. Mott, Jr.'s BAPTISM IN THE SCHEME OF REDEMPTION

#### Reviews

Dudley Spears in Truth Magazine: "Mott, in my judgment, is one of the clearest writers and ablest students among us today. I have always enjoyed reading his articles and this booklet falls into his style and caliber of writing.... The booklet is one of the most comprehensive studies of this question that exists today. For one of your friends, for young people, for cottage classes or other study groups, this booklet makes an excellent guide for study and research of baptism."

Kent Ellis in The Preceptor: "Brother Motts'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 major New Testament passages 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."

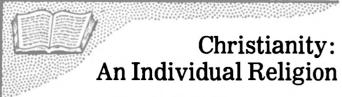
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#### Roger M. Hendricks

In Matthew 3:10 when John the Baptist said, "... every tree which bringeth not forth good fruit is hewn down, and cast into the fire," and in John 16:6 when Jesus declared, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned," both the Baptizer and the Saviour were suggesting that the religion of Jesus Christ would be pre-eminently a religion addressed to and designed for the individual. While the gospel is certainly universal in scope (Mt. 28:19), the Lord's appeal is not so much to groups, societies, and nations as it is to the individual. (cp. Mt. 11:28; Rev. 22:17.) Even while addressing the multitudes the Master's language was really directed to the individual (cp. Mt. 7:24, "whosoever heareth").

The gospel of Jesus Christ is, therefore, personal as well as penetrating. This may very well be why many reject it. We do not like to have others (even God) involved in our personal affairs. And, in an effort to embrace the gospel, yet escape its personal and penetrating dealing in our affairs, many have centered their attention on a social application of its truths. "Social" has reference to a group (which would include the local church). In any social application of the gospel, emphasis is given to group fulfilment of duties and responsibilities. Accepted in the extreme, this means that individual responsibility and personal religion are dismissed from one's mind and, consequentually, from one's life. In contrast with this, the Bible emphasizes the fact of ....

#### Man's Personal, Individual Responsibility

The responsibility of becoming a Christian (i.e., of faith, repentance, confession, and baptism) rests upon the individual. There is no way that one can become a Christian simply by being a part of a group.

Furthermore, the responsibility of being a Christian is individual in its nature. Being a member of a society or group (a local church) does not, within itself, mean that one is a child of God. To be a Christian one must accept his responsibilities.

It is my conviction that there are two extreme fallacies which must be avoided in any consideration of responsibility in religion. (1) That all responsibility is independent — always. Lest I be misunderstood, I'll explain that by this I refer to the idea that no fellowship with other Christians is necessary, no local church is necessary, and that no collective (congregational) action or functioning is necessary even when such is possible. Such a view does violence to the Scriptures. The New Testament teaches that, when such is possible: (a) Fellowship with other Christians is demanded. Fellowship has reference to mutual participation in a common interest. The common interest under consideration here is obviously, that of serving the Lord according to His will. Passages setting forth

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our responsibility of fellowship with others in this matter are numerous. (cp. Acts 2:42; Heb. 13:16 - communicate = fellowship-; 2 Cor 6:14 a sort of "left-handed" argument that, while we are not to have fellowship with evil, we are to fellowship good.) Fellowship with other Christians in worship (Acts 20:7; Eph. 5:19), in edification (1 Cor. 14:3, 12, 26), and in work (Phil. 4:15) is enjoined. (b) When such is possible, membership in a local church is essential. The responsibility of fellowship demands it. The elders' responsibility to oversee demands it. The responsibility of local church discipline demands it. And the examples of Christians in apostolic days demand it. (c) When such is possible, congregational functioning is authorized and expected. This fact necessarily follows the other two. (2) The second fallacy to be avoided is that of assuming that all responsibility is social. Besides virtually eliminating the fact of personal, individual responsibility, this notion leads to the foolish conclusion of being innocent by association. Whereas the Pharisees and Sadducees might argue, "We have Abraham to our father," today's cry would most likely be, "But I'm a member of the church." (Using the term church, as is so often the case, in a very denominational sense.) None of us is innocent due to his association with another-except that other be, of course, our Lord and Saviour Jesus Christ.

The truth of the matter is that all religious duties are assigned to the individual. Some are to be fulfilled independently. In fact all, under specific circumstances, are to be fulfilled independently. (If, for example, there are no other Christians with whom we can unite.) But, when such is possible, some of our duties are to be fulfilled in fellowship with others, as we have already seen. Yes, responsibility is personal.

#### Man's Personal, Individual Sins

According to the Word of God, not only are responsibilities personal, so are sins. No one else gives account for my sins. Each of us gives account for himself.

We hear talk about moral and immoral societies. Frankly, no society is either moral or immoral apart from those who compose it. Whatever is good or bad within a society must first be characteristic of the individuals who compose that society. See Individual, page 26

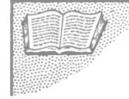
## **Classified Ads**

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.

A STUDY OF AUTHORITY by Billy W. Moore, is a new workbook for high school and adult study. Designed to teach the basic lessons of authority. Twenty-six lessons, eighty-four pages. Questions under five headings. Designed to make the student think for himself. Get a copy today. Start a class study on this book soon. Order from: Billy W. Moore, Box 204, Butler, Mo. 64730. Price: 75c per copy (single copy \$1.00 postpaid).

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.

Preacher, 46 (two sons in Navy and two daughters at home) desires to relocate. Would like to work with brethren to expand the Lord's work in your area. Contact M. E. Strouss, 425 E. Washington, Lisbon, Ohio 44432; phone 216-424-3021.



# The Mind of Christ

#### Bobby Graham

In the second chapter of his epistle to the Philippians, the apostle Paul commended the spirit of lowliness on the part of brethren in the Lord, that they might maintain the right attitude



toward one another. An an antidote to strife and vainglory, the writer urged: "... let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2:3-5). It is easy for the discerning reader to see that Paul was urging the spirit of humility or lowliness. Although the

apostle's remarks were intended for children of the Lord, it is apparent that the same disposition must be possessed by one who is not a Christian if he would be saved from his sins. The man who stubbornly refuses to heed the Lord's word does so out of arrogance that he himself is sufficient. The person who presumes his way to be as good as the Lord's way does so from pride in his own ability to direct his steps. Needless to say, such people will never obey the Lord until they develop the lowliness of heart that will yield to His will and forget their own will.

The example of the Lord himself is one that every child of God should study and seek to imitate; furthermore, people not members of the Lord's body must consider the mind that was in Christ as the apostle describes it in this passage. What is the mind of Christ? What does it mean to have the mind of Christ? How may we determine whether we possess his mind? All of these questions we can answer from a study of the passage in Philippians two.

#### An Unselfishness Mind

To be unselfishness means to be selfless, to exclude self from the picture insofar as self-will is concerned. Paul does not mean that we should neglect our salvation, but that we must disregard the way that self would dictate. In verses three and four, the verses quoted earlier, Paul definitely shows that we must exemplify that unselfishness which the mind of Christ was used to support. In the sixth verse we note that Jesus did not view his being on an equality with God as something to be held to or retained. He existed in the form of God—that is, his nature or essence was that of God; he likewise was deity. From eternity he had enjoyed a position equal to that of God. Even though his nature or divine essence (form of God) continued after he departed heaven to come to earth, he laid aside his heavenly position and glory.

#### A Self-denying Disposition

In spite of his glorious background in heaven and his eternal existence in a position or role equal to God's, he yet made himself of no reputation. The willingness of the Son of God to See Mind of Christ, page 27 A Striving for More

**Ernest A. Finley** 

Prayer-meetings are good. Brethren in apostolic days had them (Acts 12:5). Extended periods of Bible reading and Bible study, both privately and in groups, will accomplish good (Acts



17:11). I delight in the singing of spiritual songs, whether in the privacy of my own home or office, or in the public assembly of the saints or in a small group of friends in someone's home. So let it be understood that I am not opposed to individual and collective spiritual activity and exercise. But at the risk of being misunderstood let me speak a word of warning.

Rumors reach us from time to time to the effect that there are those among us who are making an attempt at reaching some sort of spiritual catharsis, paroxysm, ecstasy, or emotional experience that I am convinced is far removed from the spiritual experience intended by our Lord. Emotional intoxication can be self-induced or it can be induced by a sort of mesmerism brought on by an atmosphere generated by one or more. But this is all man's doing-not the Lord's. A striving after such an experience is evidence of a discontent with the instrument the Lord has given for bringing about the emotional, volitional and intellectual changes He intends to bring about in us-namely His Word, the gospel. All the changes the Lord intends to bring about in us are wrought through that instrument. Its sufficiency is affirmed by men of inspiration (2 Tim. 3:14-17). His Word is able to purify and save (1 Pet. 1:22-25; Jas. 1:21). The plan that the Lord has given for use of that instrument in saving men's souls is simple (too simple for some): read it, believe it, obey it, and teach it. This is how men are drawn to the Lord (Jno. 6:44, 45). We must abide in His Word to be truly His disciples (Jno. 8:32). It takes this Word (believing and obeying it) for one to be made free (Jno. 8:32). This Gospel has ample power to save (Rom. 1:16). It is therein that God's righteousness is set forth (Rom. 1:17). From that Word we learn how to apply His righteousness to our own lives. Discontent with one's spiritual experiences or the changes which have been wrought in one's heart or life is no justification for turning to something other than the Lord's plan. The problem lies not in any deficiency in the Lord's plan and provision but rather in man's failure to fully appropriate it or apply it to himself. We do not need MORE than the Lord has given us through His Word.

The present striving after the spiritual gift of tongues, once (but no longer) manifested by the power of the Holy Spirit, is an evidence of a desire for MORE than the Lord today intends for man to possess. Paul clearly affirmed that these gifts (tongues, prophecy and knowledge) would end (1 Cor. 13:8-12). But even when the Holy Spirit was possessed in baptismal measure and in the measure of spiritual gifts, His power never induced any sort See Striving, page 27

Ernest A. Finley — Preacher for the Oak Forest church of Christ, 2018 Chantilly Lane, Houston, Texas.

# The Purposes of Scripture

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#### Roland Worth, Jr.

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"All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3:16).

This text is such a cause celebre in the battle over the nature of inspiration, that it is easy to lose sight of the fact Paul's emphasis is not on the meaning of inspiration, but on the uses of that which is inspired. According to this verse, inspired scripture has four valid purposes:

#### I. "TEACHING"

Just a chapter later Paul remarks the day would arise when people would no longer accept such "sound teaching" but instead would insist upon having teachers who would conform to their own ideas (4:3). Have times ever changed since then? In spite of this calamity Timothy is urged to "always be steady" in his allegiance to the truth (4:5).

A person does not have to openly repudiate the doctrines taught by scripture to emasculate their importance. All a person has to do is to prefer his own doctrines to those taught by scripture. When presented with the scriptures on the subject the culprit proceeds to "if" and "but" his way around them in a chain of self-serving logic. The Pharisees were masters of inventively undermining the demands of God's law through the "exceptions" they read into it. Christ tore into this practice, citing as an example how they got around the command to honor their parents (Matthew 15:1-9).

Denominationalists are masters of the routine. They make salvation by faith unto salvation by "faith alone" by "if-ing" and "but-ing" their way around passages that require baptism in addition to faith (Mark 16:16). Infant baptizers "if" and "but" their way around the Biblical restriction limiting baptism to believers (Mark 16:16), by interpreting the New Testament accounts of household baptism in the light of proselytes to Judaism rather than in the light of the confines of the Great Commission. The very religious system that has been "nailed to the cross" (Colossians 2:14) is cited as precedent to add to the New Testament teaching.

Are we ourselves immune to this danger? Aren't their doctrines so deeply imbeded in our mind that no amount of scripture will ever force us to admit that we are reading into the Biblical account what is not there? This danger is especially great for "second generation" Christians. The "first generation," fresh in the enthusiasm of its conversion, examines all that it is taught to see whether it fits the Biblical pattern. The "second generation" is brought up in an environment where "our" interpretation is "the" interpretation. What was "acceptable but doubtful," by its very practice over a period of years, itself becomes the standard of what is right in the eyes of the younger generation. The "liberty" of their parents becomes the binding dogma of the offspring. Whatever See Purposes, page 27

Roland Worth, Jr. – 117-A North Robinson St., Richmond, Va.

# So You're Not Prejudiced ...Really?

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#### **Gene Frost**

Prejudice is preconceived judgment or opinion; to judge before obtaining knowledge of all that is involved. It is the attitude expressed: "I don't want to hear the other side, my mind is already made up!"

Many prejudiced people refuse to recognize that they are prejudiced. Because they possess a charitable feeling and a compromising spirit, they do not for a moment dream that they could be guilty of prejudice. Yet they believe and practice things for which they have no reason except an opinion. They have not examined the doctrine or practice to see if it is true (authorized in the Bible, John 17:17). Then when a contrary doctrine or practice is suggested they reject it without examining candidly both positions. This is prejudice.

Could it be that I am prejudiced concerning religious matters? Let us put ourselves to the test. Let us ask ourselves, Do I believe and practice as I do because I was so instructed in the Bible....or because my parents so believed and practiced, or because of friends, or because some preacher told me the Bible so teaches? If someone questions me, do I refuse to listen, refuse to hear the other side? Am I able to give a Bible answer? (1 Pet. 3:15).

Specifically, why am I what I am religiously? Can I find what I believe in the Bible? Can I find the church of which I am a member in the Bible? Where is the name of the church mentioned? Where is its organization described? Where is its worship service prescribed? Etc. If I answer, "I don't know and I don't care; I'm satisfied," then I am prejudiced. I have prejudged that I am right when I have no basis for such conclusion except my own opinion.

Do I say that "one faith is as good as another"? If so, I promote prejudice. I thereby assure one that he is right regardless of what he believes. This discourages investigation; it encourages complacency. If one is right regardless of what he believes, then why should he be concerned about hearing anything contrary to it? His preconceived opinion would be as good as anything the Bible teaches. But is it true that one faith is as good as another? The Bible says that there is "one faith" even as there is "one God and Father" (Eph. 4:4-6). Another faith is not as good as the "one faith" revealed in the Bible and more than one god is not as good as another — then I am prejudiced (I have an opinion without Bible authority and refuse to accept what the Bible says) and I encourage prejudice!

Prejudice is the enemy of God. If we would only remove prejudice then the religious world could unite in one faith. The "one faith" is revealed in the Bible. If we all will be honest with ourselves and with God so as to study the Bible in a sincere effort to know His will, and not to try to sustain our prejudices, we can come to a knowledge of the truth and therein be united. (John 17:20-21) Prejudice works for confusion, division and bitterness.

Let us study the Bible so that we can fulfill the will of God, and not be led by prejudice. End

## "God With Us"

#### Donald R. Givens

Our title is the definition of the name IMMANUEL. This name, Immanuel, was the very name prophesied in Isaiah 7:14 which the Messiah would wear. "Therefore the Lord himself



shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

We are not left in the dark as to what the term means, because Matt. 1:23 plainly states: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us."

Therefore, according to inspiration, the name IMMANUEL means "GOD WITH US!" Jesus was God with us in the flesh. Jesus was the very Son of God with us. The Divine nature was united with the human. Jesus was Divine as well as human, therefore His appropriate name is "God with us."

Paul affirms that the Son of God "emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man...." (Phil. 2:7,8). And as Paul told Timothy regarding Jesus, "He who was manifested in the flesh...." (1 Tim. 3:36).

All the qualities and attributes of Deity reside in Jesus (cf. Col. 2:9). When He came to earth all of the plans of Deity were to be fulfilled in His mission. When He spake — it was GOD speaking. When He worked miracles — it was GOD working miracles. When He commanded — it was GOD commanding. When He forgave sins — it was GOD forgiving sins.

Yes, the very Son of God became a man of flesh and blood and bones; and lived, walked, and talked among humanity (John 1:14). God was concerned about us; He loved us; so He came among us!

Jesus did not stand aloof from man's suffering; rather He suffered more than us all. Jesus did not stand aloof from the temptations common to the flesh; rather He was tempted in all the ways that we are. Jesus did not stand aloof from the curse due man because of his sins; rather He became that curse for us (Gal. 3:13). Yes, Jesus was Immanuel — God with us.

"Nature shows God above us; the Law shows God against us; but the Gospel shows God with us, and for us." (McGarvey) The gospel of Immanuel is the glad news that He died for our sins, was buried, and raised in fulfillment of the scriptures. The innocent Immanuel died for the guilty humanity.

Therefore, Jesus was more than a man. True, He was human; flesh and bones as you and I; but He was more than a man....He was GOD with us.

If Jesus was ONLY a man (as many modern "Theologians" contend) then we are duty-bound to surpass him. As Jesse Kellems has said: "If he was only a man, we can master him in every respect for we are men; and after almost two thousand See God With Us, page 27

Donald R. Givens - 4349 Vassar, Port Arthur, Texas 77640.



## Science and Evolution

Kent Ellis

Each of the books listed below is a relatively brief, simple, economical volume on science and evolution. They will serve as good material with which to begin a study of these matters, subjects of vital interest to the Christian and Bible student. I do not endorse all the views expressed in these books, but believe the reader will find them helpful, understandable, and worth their price.

Science and Christian Faith is written by William H. Davis, a graduate of Abilene Christian College and Rice University, presently a professor of philosophy. It is written in a competent manner and understandable style. It presents a Christian's philosophy of science, including discussions of miracles, evolution, and archaeology. This book contains 96 pages, was published by Biblical Research Press in 1968, and sells for \$1.00.

Why Scientists Accept Evolution is a joint effort by James D. Bales and Robert T. Clark, at the time of writing both were professors at Harding College. This book is an excellent review of how most of the leading figures who brought about the general acceptance of evolutionary theory were influenced more by naturalistic philosophy than by scientific evidence. It contains 113 pages, was published in 1966 by Baker Book House, and sells for \$1.50.

In The Beginning is "a study of creation versus evolution for young people." It was written by Rita Rhodes Ward, a teacher of high school biology and physiology. Things discussed include origin of the universe, life, and man, dates and time, fossils, geology and the flood, etc. This book was published in 1965 by Sentinel Publishing Co., contains 112 pages, and sells for \$1.25.

The Twilight of Evolution is by Henry Morris, professor of Hydraulic Engineering. Morris discusses the influence of evolution, the case against past and present evolution, etc. The discussion of evolution is informative and contains some good quotations from evolutionists, but the reader would do well to ignore the author's handling of Scripture. This book was published in 1963 by Baker Book House, contains 103 pages, and sells for \$1.50.

**Evolution and Antiquity** is by J. D. Thomas, head of the Bible Department at ACC. Shows the general evolutionary theory is a faith, not a fact; deals with the philosophy of "scientism," history of doctrine of evolution, assumptions of evolutionists and the inadequacy of their "proofs," and discusses dating techniques and the time factor.

Editor's Note: Any or all of the books reviewed in this article may be purchased from THE PRECEPTOR COMPANY, P. O. Box 187, Beaumont, Texas 77704.

## From Out of the Past . . . . .

#### J. W. DENTON

J. W. Denton, son of J. W. and Mary M. Denton, was born November 19, 1853, in Lamar County, Texas. In his early life, Texas was, to a great extent, a wilderness, with but a few schools and they of an inferior grade. His educational advantages were limited. November 12, 1873, he was married to Miss Liaaie Rush, a noble Christian girl. She aided him in his studies and greed for knowledge. To this union nine children were born—two died in infancy, six of the living are members of the church of Christ. The oldest boy, Carlton, is preaching the Gospel. His first wife having died he afterwards married Mrs. Ora Willis. To this union four children were born. Two died in infancy—their mother died when they (two babies) were three days old. Later he was married to Miss Stella Adams of Levita, Texas. They are now happily living. She is a devoted mother to the two little girls.

J. W. Denton has been preaching for thirty-five years. During that time he has baptized a great many people and held many debates, having met in discussion some of the best talent among the Methodists, Baptists, Adventists, Mormons and infidels. His home is now and ever has been at Roxton, Texas. He is actively engaged in the evangelistic work. Among the disciples there is not to be found a stronger man or more logical, forceful speaker than John Denton. The advocates of a false position have ever feared him in the field of polemics.



#### JOHN S. DURST

John S. Durst was born in Nacogdoches, Texas, October 20, 1841. His father, Maj. John Durst, was one of the early pioneers of Texas. An uncle was one of the Alamo victins. He and his brother, H. Durst, are the only survivors of a family of 12.

He attended Baylor University while it was at Independence, Texas, and was a senior when the war began between the States.

He obeyed the Gospel while a soldier; was baptized by Brother Benton Sweeney, near Leona, Texas.

He was married to Miss Addie Reed, January 11, 1864. She died in 1874. Two children survive this union—John M. of Austin, and Mrs. Fannie Putegnat of Brownsville. January 12, 1876, he married Miss Lilla Kittrell, at Midway They have five living children, Mrs. Norma Farmer, Sterling; Ausie, Leon, and Kittrell, all of Kimble County.

His work as a preacher has been largely in destitute places, and for this reason he has been compelled to join secular pursuits with his work to provide for his family. He has never faltered in his public work or preaching the Gospel. Though he has never kept an account of the number baptized, he has been successful and hopes to meet a large number that have been led to Chrst through his work, when he is approved on the last day.

He has lived a life of devotion to the Cause he labors faithfully to present. The brethren of Central and west Texas can testify to his faithfulness and fidelity. He is hale and hearty at the advanced age of 69. and preaches as earnestly and effectively as when much younger. His home is Junction City, where he has lived for 26 years.

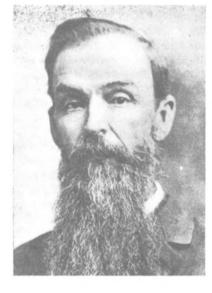
#### R.C.BELL

Robert Clark Bell was born near Bell Buckle, Tennessee, March 20, 1877. and raised on the farm. He attended the public schools till nineteen, when he entered the Nashville Bible School. At the age of 15 he was led to Christ under the preaching of E. A. Elam. August 22, 1897, at a little school house near Reel Foot Lake, Tennessee, where he was soon to open school, he began preaching.and not many Sundays since that beginning have passed that he has not preached.

In 1901 he entered Potter Bible College, where he remained as student-teacher for four years. During his stay at this school he was married. September 24, 1902, to Miss Bessie Sparkman, of Gainesville, Texas. She is a faithful and helpful Christian wife. Their acquaintance was formed at the Nashville Bible School, while they were both students there. Experiencing and realizing the great and good influence of Bible schools he resolved to devote his life to such work. He has taught three years in the Western Bible and Literary College, Odessa, Mo., and is now with the Cordell Christian College, Cordell, Okla. He spends his vacation each year in evangelistic work.



Editor's Note: The pictures and information on this page was first published in a book entitled Gospel Preachers of Texas and Oklahoma, 1911, compiled by the late Mrs. C. R. Nichol, Clifton, Texas. It is our intention to publish some of the pictures and resumes of their lives as found in this book. We would be happy to hear from our readers as to some particular person of this catagory that you would enjoy seeing. If we have it we will reprint it.





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 recently at the Cedar Ave. church in Moundsville, W. Va....Two were baptized in March at Westside in Ft. Worth, Texas.... One was baptixed in March at Pineland, Texas.... Three were baptized in March and April at Timberland Drive church in Lufkin, Texas.... One was baptized in March at the Loop 287 church in Lufkin.... One was baptized in April at the 6th Ave. church in Pine Bluff, Arkansas.... One was baptized during March at the Shively church in Louisville, Ку.... Two were baptized in February and March at Bangor, Maine.... One was baptized in February at the Greggton church in Longview, Texas.... Two were baptized in February at the Manslick Rd. church in Louisville, Ky....Two were baptized in March and February at the Huffman church in Birmingham, Alabama....Two were baptized in February at Imhoff Ave. in Pt. Arthur, Texas....Two were baptized in February at Harding Ave. in Sciotoville, Ohio....One was baptized in a recent meeting in Lake Jackson, Texas....Two were baptized in March at the Westside church in Irving, Texas....Fourteen were baptized in Marked Tree, Arkansas in a gospel meeting there this year....One was baptized during March at Annandale, Va.

The Marrtown Rd. church in Parkersburg, S. Virginia had an April meeting with Wendell Wiser preaching .... Lloyd Barker held an early meeting at Hillsboro, Ohio....Austin Mobley was at West Carrollton, Ohio in an early meeting in April....Bill Holcomb was with the West Broad church in Columbus, Ohio April 2-8; Larry Hafley at Lockland, Ohio, April 24-30 and Bill Pierce at Neville, Ohio in late April.... Leon Odom held an April meeting for brethren at Garden Valley Rd. church in Tyler, Texas.... Pet Mc-Williams held a late April meeting for brethren at Corrigan, Texas....Carl Allen held a late April meeting for brethren in Bossier City, Louisiana.

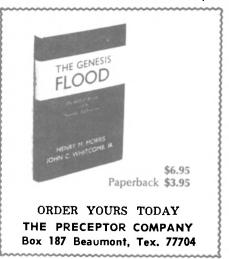
John Iverson holds a meeting May 21-28 for brethren at Mason, Ohio....Sewell Hall holds a meeting for Spring and Blain in St. Louis, Missouri May 8-14....Jim Daniels held an early April meeting for brethren at Kirkland, III....Jimmy Tuten holds meetings in May and June at Gibsonburg, Ohio (May 8-14); Georgetown, Ohio (May 15-21); Pine Valley, Georgia (June 12-18). He held

meetings in March and April at Jordan, Ontario and Nebraska Ave. in Tampa, Florida....Kent Ellis held a late April meeting for Fourth and Groesbeck in Lufkin, Texas.....Jack Holt held an early May meeting for the Southside church in Kansas City, Missouri....Bill Collett held an early April meeting for the University Blvd. church in Denton, Texas....Grover Stevens held an early April meeting for the Melrose Dr. church in Richardson, Texas....Joe Scarborough held a late April meeting for the Westside church in Ft. Worth, Texas....The West End church in Lubbock, Texas had a March lectureship.... Elmer Moore was with the Cresent Park church in Odessa in early April....Olsen Park in Amarillo, Texas was in an April meeting with J. T. Smith of Conway, Arkansas.... John Clark held an early April meeting for the Caprock church in Lubbock, Texas....Hoyt Houchen held a March meeting for the Nelson Street church in Garden Grove, California....Glen Lovelady held a March meeting for brethren in Norwalk, California .... Paul Williams held an April meeting for the Mt. View church in San Bernardino....R. J. Stevens held March and April meetings in Texas at Pasadena. Red Bluff; Yoakum, Bedias and Edna....Leon Goff held a March meeting for the Greggton Church in Longview, Texas....Brethren were ingaged in meetings in Indiana in March-May at Spencer with Gary Fiscus; Greencastle, lectureship; Brownsburg, Harry Pickup, Jr; Southport, Paul Williams; Stilesville, Thomas; Greenwood, Del Winegar; Danville, Mike Willis; Mooresville, Peter McPherson and in Indianapolis at Lafayette Hights, Paul Williams; 40th and Emerson, Johnny Edwards; High School Rd., Harry Pickup, Jr.; West Washington, Del Winegar; and Belmont, Homer Hailey.

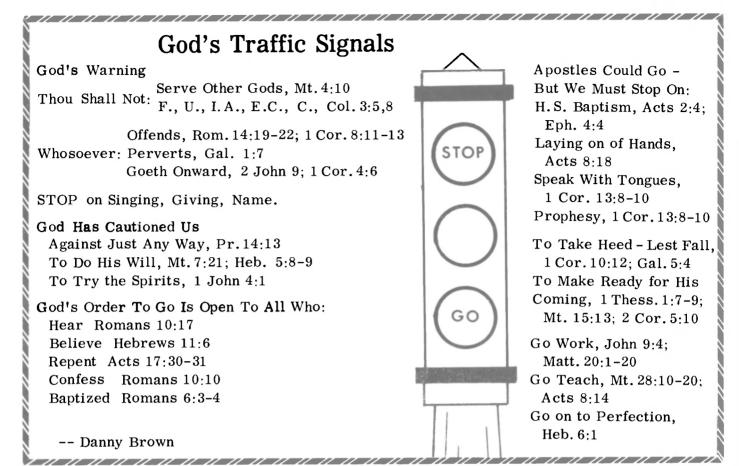
Olin Kern held a late April meeting at Shively, in Louisville, Ky.....Wayne Earnest held a mid-April meeting with the Roundhill, Ky. church.... Bro. Earnest held a late March meeting for the Hardinsburg, Ky....Lanning Courtney held a late April-May meeting for the brethren at North Main in Vidor, Texas....Steve Fontenot held a March meeting for the Hogaboom Rd. church in West Groves, Texas....Ed Bragwell held a late April meeting for the brethren in Oxford, Mississippi....May 1-6 were the

dates for a lectureship in West Memphis, Arkansas....Gordon Pennock held an April meeting for the Palatine, III. church....Billy Boyd held an April-May meeting for the Eastside church in Aurora, III.... Brethren at Elgin, III. had a lectureship May 8-14....Larry Hafley held a meeting for brethren in Pontiac, III. in early May .... L. A. Staufer held a recent meeting for brethren in Rochelle, III..... David Tant held an early March meeting for brethren at Jesup, Georgia....Robert Harkrider held a late March meeting for the Embry Hills church in Atlanta, Georgia.... Bobby Thompson held an April meeting in Covington, Georgia.... Ardie Brown held a mid-April meeting for the Glenwood Hills church in Decatur, Georgia....James Adams held a mid-April meeting for the Snapfinger Rd. church in Decatur, Georgia....The Plainfield, Ind. church had an April meeting with Larry Hafley; a May meeting is scheduled (28-31) with Paul Williams....C. D. Plum held an early April meeting for the Bedford, Ohio brethren.... Huev Hartsell held a recent meeting for the 6th Ave. church in Pine Bluff, Ark.

Bobby Witherington held a May meeting for the Evansville, Indiana brethren....Colly Caldwell holds a May 15-21 meeting for the Hobart, Indiana church....Aude McKee held an early May meeting for Central in Terre Haute, Indiana....Gary Fiscus held an early April meeting for the brethren in Ellettsville, Indiana.... Hollis Windham held a May meeting for the Main Street church in Dickinson, Texas....Sparky Owens held a March-April meeting for the Northshore church in Houston, Texas....Cecil Willis held an April meeting for the Spring Branch church in Houston, Texas....Larry Hafley held a late May meeting in Milwaukee, Wisconsin .... Herschel E. Patton held a late March meeting at the Castleberry church in Ft. Worth, Texas .... Brethren in Truman, Arkansas had a mid-April







meeting....Ed **Rho**des held an early April meeting for the West End church in Louisville, Kentucky.

Luther Blackmon held a mid-March meeting for the Marion, Ind. church....John Clark held a mid-May meeting for brethren in Bloomington, Ind....Don Givens held a March-April meeting for brethren in Douglas, Indiana....Harold E. Turner held a March-April meeting for the Brea, California brethren....

Bill Feist is moving the first of the summer to work with the church in Hodgenville, Kentucky....Judson Woodbridge begins work in June with brethren at Front Street church in Poteau, Oklahoma....Jimmy lane is now working with the Oneonta, Ala. church.... David Bonner met Ralph Gage in debate in Dumas, Texas February 28-29; March 2-3 on the subjects of classes and congregational benevolence....W. C. Hinton has returned from England and Ireland where he held gospel meetings for brethren in Tonbrildge, England and Ireland. Faithful gospel Belfast preachers work in both places and would enjoy hearing from fellow-Christians. McCullough, Write them: Carl Woodgarth, 5 Old Cultra Rd., Holywood, County Down, North Ireland and Fred Melton, 29 Barchester Way, Tonbridge, Kent, England.

**Science and Religion** 

BIBLICAL COSMOLOGY AND MODERN SCIENCE by Henry M. Morris, Introduction by C C. Ryrie. This is a book by one who believes in God as the creator, sustainer, and governor of the entire universe. \$3.95, Paperback \$2.50

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century and passed on to the twentieth century. Paperback **\$1.95** IN THE BEGINNING by *Rita Rhodes Ward*. This is a study of creation versus evolution for young people. The work was especially prepared to give young people a basis for resisting

evolutionary philosophy. Paperback \$1.25 THE GENESIS FLOOD by Henry M. Morris and John C. Whitcomb. This book concerns itself with the Biblical record and the scientific implications of the Genesis Flood.

\$6.95, Paperback \$3.95

# Investigate the Church of Christ

by Danny A. Brown

## You are invited.....

#### To Investigate Our Plea . . .

The world must believe! Christians must "be one!" Every lover of God should be an ardent foe of religious division. He should strive for unity among followers of Christ on the basis of what the Bible teaches . . . plea for the church as it was before men corrupted its worship and doctrine . . . plea for men to speak where the Bible speaks and be silent where the Bible is silent . . . plea for men to do Bible things in Bible ways . . . practice New Testament Christianity.

#### To Investigate The Terms Of Membership ...

The Gospel Of Jesus Christ is essential for it is the power of God unto salvation. It contains three facts: Death — Burial — Resurrection of Jesus (1 Corinthians 15:1-4). These must be believed. It also contains three commands: Repentance (Acts 17:30-31) — Confession (Romans 10:9-10) — Baptism (Acts 2:38). These must be obeyed. It contains three promises: Remission of sins (Acts 2:38) — Gift of the Holy Spirit (Acts 2:38) — Promise of Eternal Life (1 John 2:25). Upon belief and obedience to the gospel we are saved for the promises of God are sure. Those who are thus saved are added by the Lord to His church (Acts 2:47). None join or are voted into the church of Christ.

You are invited to uphold these principles with

# The Church of Christ

#### The Bible Speaks:

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord''; (Ephesians 3:10-11).

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

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

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Ephesians 1:22-23).

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Timothy 3:15).

"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47).

"Salute one another with an holy kiss. The churches of Christ salute you" (Romans 16:16).

"Unto him be glory in the church by Christ Jesus throughout all ages, would without end" (Ephesians 3:21).

#### THE NEW TESTAMENT CHURCH

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man

# that asketh you a reason of the hope that is in you with meekness and fear": —1 Peter 3:15.

With this scripture in mind we herein set forth the reasons why we are members of the church of Christ and why it exists in this community. The characteristics, you will note, are those of the church that you can read about in your Bible. We are making every effort to build the church according to the pattern revealed in the New Testament.

#### THE BIBLE THE ONLY RULE OF FAITH OR CREED

In the time of the apostles and for the first three centuries the Bible was the only creed. The apostle Paul said in Philippians 3:16, "let us walk by the same rule, let us mind the same thing." We know "that his divine power hath granted unto us all things that pertain to life and godliness, through the knowledge of him that called us by his own glory and virtue" (2 Peter 1:3); that "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (2 Timothy 3:16-17).

The following can be said of the Bible only: "This old Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are ture, and its decisions are immutable. Read it to be wise, believe in it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, the gates of hell disclosed. Christ is it's grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened in judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents." No man-made creed can make this claim. How unnecessary such creeds are!

Human creeds cannot be defended. The following is from the works of Benjamin Franklin:

"First, any creed containing more than the Bible is objectionable, because it does contain more than the Bible. "Second, any creed containing less than the Bible is objectonable, because it does contain less than the Bible.

"Third, any creed differing from the Bible is objectionable, because it does differ from the Bible

"Fourth, any creed precisely like the Bible is useless, because we have the Bible.

"This covers the whole ground. There can be no other thought of. A creed must contain more than the Bible, less than the Bible, differ from it, or be precisely like it. No man defends his creed on the ground that it contains more than the Bible, less than the Bible, that it is different from the Bible, or precisely like it. If a creed be not defended on some of these grounds, on what ground can it be defended? Certainly on no ground conceivable to mortal man."

#### FOUNDED BY JESUS CHRIST

The church we read about in the New Testament was not founded by Adam, Abraham, David, John the Baptist, Martin Luther, John Calvin, Henry VIII, John Wesley, Joseph Smith Jr., Mary Baker Eddy or any other than Jesus Christ, the son of God. Jesus said, "And I say also unto thee, That thou art Peter, and upon this rock I will **build my church**; and the gates of hell shall not prevail against it" (Matthew 16:18). Jesus here promised he would found or build His church.

The promise He made did not fail. The inspired scripture says, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed **the church of God**, **which he hath purchased with his own blood**" (Acts 20:28). The church belongs to him by right of purchase. He bought and paid for it with His own blood.

He is the only head over it. The Bible says that God hath, "put all things under his feed, and gave him to be the head over all things to the church. Which is his body, the fulness of him that filleth all in all" (Ephesians 1:22-23). "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; . . ." (Colossians 1:18). Thus He is its only lawgiver. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son . . .'' (Hebrews 1:1-2). Jesus said, "All power is given unto me in heaven and in earth" (Matthew 28:18). His followers are commanded, "And whatsoever ve do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him' (Colossians 3:17).

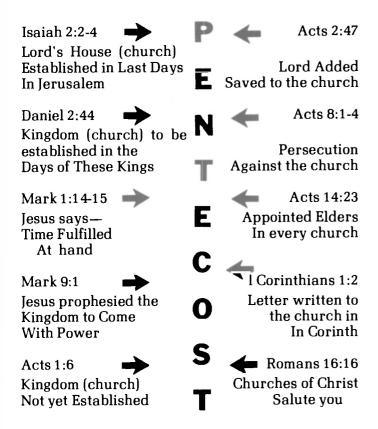
#### FOUNDED IN JERUSALEM OVER 1900 YEARS AGO

The Bible declares the church of Christ to have been established over 1900 years ago on the first Pentecost following the resurrection of Christ. (The events occuring on that day are recorded in Acts 2.) Although this is not specifically stated, it is necessarily inferred in many ways. For instance:

1. Before the day of Pentecost all Bible references indicate that the church's establishment and existence is yet in the future.

2. After the day of Pentecost all Bible references indicate that the church has been established and is in existence.

Note the chart below indicating this truth:



The establishment of the church on the day of Pentecost is revealed by Scripture in another way also:

1. Jesus said that the kingdom (or church) would come with power (Mark 9:1).

2. He also said that the power would come with the Holy Spirit (Acts 1:8).

3. The Holy Spirit came on the day of Pentecost bringing the power (Acts 2:1-4).

4. The kingdom was to come with power and

the power came on the day of Pentecost; therefore, the kingdom (or church) began on Pentecost.

The day of Pentecost, of which we have reference, came fifty days after the crucifixion of Jesus. Its importance can be seen in the momentous events that transpired that day:

1. This day was the beginning of the New Covenant (Hebrews 8:8).

2. This day was the beginning of the work of the Apostles as Ambassadors of Christ (2 Corinthians 5:20).

3. This day marks the beginning of the preaching of the gospel in its perfection (Acts 2:14-36).

4. This day was the beginning of the reign of Christ on David's Throne (Acts 2:20).

5. This day marks the first time anyone was baptized in the name of Christ for the remission of sins (Acts 2:38-41).

6. This day was the beginning of the work of the Holy Spirit in conversion to Christ through the word (John 16:7-13).

7. This day was the beginning of additions to the church of Christ (Acts 2:41, 47).

#### FOUNDED ON JESUS, THE CHRIST, THE SON OF GOD

The church of Christ is built upon the truth that Jesus is the Christ, the Son of God. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:15-18). Jesus did not affirm that he was building the church on Peter. Notice: "thou (2nd person) art Peter, and upon this (3rd person) rock I (1st person) will build my church." Jesus (1st person) was talking to Peter (2nd person) about the thing, the rock (3rd person), the truth Peter had just confessed that Jesus was the Christ, which was to be the foundation of the church.

Other passages bear out this truth: (1) "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Corinthians 3:11). (2) "Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone" (Ephesians 2:20). (3) "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation'' (Isaiah 28:16). Jesus applied this prophecy to himself (Matthew 21:42) and Peter applied it to Him (Acts 4:11). Jesus is the sure foundation of the church.

#### THE CHURCH IS THE SAVED

The Bible teaches that men are to hear the saving gospel of Christ and render obedience to it. As a result of obedience the Lord adds the saved to the church (Acts 2:47). When one is purchased by the blood of Christ, thus saved (Ephesians 1:7), he becomes a member of the church for the church is what Christ purchased with his blood (Acts 20:28). Therefore the church is the saved, and one cannot be saved unless he becomes a part of the saved.

We read in Ephesians 2:16, "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." **First**, men are reconciled unto God. **Second**, this is accomplished by the cross. **Third**, the place of reconcilation is the body, the church that Jesus built (Ephesians 1:22-23).

Paul states in Ephesians 5:23, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body." Christ is the saviour. This passage affirms that Christ saves the church. Thus to be saved each one must be in that which Christ saves, the church.

#### NOT A DENOMINATION

The apostle Paul said in 1 Corinthians 1:10-13, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. IS CHRIST DIVIDED?" Religious division is wrong.

Therefore, submitting to the appeal in 1 Corinthians 1:10-13, with a desire to obey God, Christ, and the Bible, we seek not to form a denomination or "division" in this or any neighborhood or community, but simply to remain Christians only, members of the church to which coversion to Christ "added" us (Acts 2:47). This is what Christ prayed for in John 17:20-21. "that they may all be one."

#### **ONE LORD** — **ONE FAITH** — **ONE BAPTISM**

The inspired apostle said in Ephesians 4:5, "One Lord, one faith, one baptism." The first century Christians did not have any more faiths than they had Lords. They had no more baptisms than they had Lords. The same word that is used in speaking of the Lord is also used in speaking of the number of faiths or baptisms — just one. It is evident they did not teach that one faith is just as good as another and that it makes no difference what a man believes. Nor did they teach that one baptism is as good as another. They taught one Lord, one God, and one Holy Spirit. Likewise, man had need for only one body, one faith, and one baptism. The world needs unity, not division.

#### CONGREGATIONAL ORGANIZATION

We desire to go back beyond all hierarchial systems of church government; beyond all conferences, synods, conventions; beyond all majority, preacher, or board's of directors rule; back to the simple organization we can read about in the Bible.

Many times the term "church" is used in the Bible to apply to the universal church; that is, all the saved as they constitute God's assembly separated from the world. The Bible speaks of no earthly organization for this assembly. Nor is an organic tie between local congregations revealed in the Bible. Each local church was separate and independent from every other local church. There was no tyranny of one church over another. There was no system of church government larger or smaller than the congregation. All congregations had the same foundation (1 Corinthians 3:11). worship (John 4:24), gospel to preach (Galatians 1:6-9), and were amenable to the same law (1 Corinthians 4:17). Each church was free and independent, under the teachings of Christ, to govern itself, carry on its own work and worship, and manage its own affairs.

"The wisdom of God is seen in such an arrangement for His churches. If one becomes corrupted in doctrine or affected by evil practices, other churches would not be so affected. If dissension arose in one, it would not spread to the others; if one perished, the others would not be dragged down. If a window is made of one large pane, a break injures the entire pane; but if it be made of several panes, it is not so bad to break one. The independence of the churches is a protection for each one." —H. Leo Boles The Bible teaches that elders are to be appointed in every church (Acts 14:23). At Miletus Paul called for the elders of the church (Acts 20:17). But when he spoke to them, he referred to them as bishops (American Standard Version), overseers (King James Version) and warned them to feed or to pastor the flock. (Acts 20:28). Thus these terms, elders, bishops, overseers, and pastors apply to the same group of men.

In each passage that refers to the elders, bishops, pastors, and overseers in the church there is always a plurality mentioned (Acts 20:17, 28; 14:23; Philippians 1:1; Titus 1:5). Nowhere in the Scriptures is there authority for one man's being appointed over several local churches. Nor is there any authority for a one man rule within the local church, preacher or otherwise. The only example of one man rule is condemned by the apostle John (3 John).

It is the duty of elders to: (1) take heed to themselves (Acts 20:28), (2) be guided by the word of God (Acts 20:32), (3) be ensamples to the flock (1 Peter 5:3), (4) take the oversight (1 Peter 5:2), (5) take heed to the flock (Acts 20:28), (6) rule well (1 Timothy 5:17), (7) feed the flock (Acts 20:28), (8) watch for grievous wolves (Acts 20:29, 30), (9) stop the mouths of vain talkers (Titus 1:11), (10) admonish the church (1 Thessalonians 5:12), (11) support the weak (Acts 20:35), and (12) watch for the souls of the church (Hebrews 13:17).

It is the responsibility of the church to: (1) know the elders (1 Thessalonians 5:12), (2) esteem the elders highly in love (1 Thessalonians 5:13), (3) be submissive to the elders (Hebrews 13:17), (4) obey the elders (Hebrews 13:17), (5) receive not an accusation against an elder except before two or three witnesses (1 Timothy 5:19), and (6) remember and imitate the elders (Hebrews 13:7).

The local church is not fully organized until men are appointed to the office of deacon (1 Timothy 5:13). However, those appointed must be fully qualified (1 Timothy 3:8-12). They are to be helpers or servants of the church under the oversight of and in assistance to the elders.

The organization of the local church is simple — elders, deacons, members (Philippians 1:1) yet the divine plan is greatly abused. Every attempt to improve this plan has resulted in apostasy.

#### **ACCEPTABLE WORSHIP**

The worship engaged in is very simple, plain, and sincere. It is not engaged in as entertainment. We are not trying to please ourselves, we are trying to please God whom we worship in Spirit and Truth. Jesus said in John 4:24, "God is a spirit: and they that worship him must worship him in spirit and in truth." In spirit - with the proper attitude of heart. In truth - according to the word of God (John 17:17). The authorized acts of worship are as follows:

1. **Teaching** — "And they continued steadfastly in the apostles doctrine...." (Acts 2:42). They were not commissioned to teach politics, community spirit, patriotism, etc. They were to preach the gospel (Mark 16:15) without additions or subtractions (Revelation 22:18,19) and without change (Galatians 1:6-9). The gospel is sufficient to accomplish the mission of the church (Romans 1:16).

2. **Prayer** — To the church in Rome: "Continuing steadfastly in prayer" (Romans 12:12). To the church at Corinth: "Give yourselves unto prayer" (1 Corinthians 7:5). To the saints at Ephesus: "With all prayer and supplication praying at all seasons in the spirit. . . ." (Ephesians 6:18). To the church in Philippi: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).

3. Lord's Supper — "That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (1 Corinthians 11:23-25). "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them . . ." (Acts 20:7).

Children of God are to partake of the Lord's supper on the first day of each week. The approved example shows the disciples partaking on the first day of the week (Acts 20:7). Every week has a first day, thus those following this example commune on the first day of every week. Also, Christians are to commune as often as they give for the time of each is authorized by the same language:

Communion—"upon the first day of the week" (Acts 20:7).

Giving—"Upon the first day of the week" (1 Corinthians 16:1-2).

If one is the authority for a collection being taken every Sunday, why is not the other authority to partake of the Lord's Supper every Sunday? 4. Singing — "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your hearts to the Lord" (Ephesians 5:19). "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Colossians 3:16).

Every passage in the New Testament which authorizes music in worship specifies **singing**. Not one passage authorizes instrumental music in worship. The apostles were to teach all things that Jesus had commanded them (Matthew 28:20). They did not teach the use of instrumental music. Therefore instrumental music is not commanded by Jesus. Men are not to go beyond the doctrine or teaching of Christ (1 Corinthians 4:6; 2 John 9). Jesus did not teach the use of instrumental music; therefore, instrumental music is not to be used in worship. If used, it must be by the commandment of men. Jesus warned, "But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:9).

(Note: If you have brushed aside what has been said without serious consideration let me challenge you to find **Bible** authority for instrumental music in worship. If you think it is easy consult your concordance, Bible dictionary, encyclopedia, commentaries, helps, etc., and find it. Be sure it is Bible authority. Will you accept the challenge? Will you urge your preacher to do so?)

5. Giving — "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collection be made when I come" (1 Corinthians 16:1-2). "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:7).

Though a tenth may be a good place to begin in considering how much to give, there is no passage in the New Testament that approves of the practice of tithing. To bind the Old Testament law of tithing upon men today is to cause men to fall from grace (Galatians 5:4).

No one can possibly know what will please God in worship except as God himself has revealed it.

#### THE CHURCH AT WORK

The local congregation organized, worshipping and working after God's pattern is the means through which God's manifold wisdom is made known (Ephesians 3:10). The work of the church consists of evangelism, benevolence, and edification.

1. Evangelism — The work of the church first, last, and at all times is that of evangelism (1) It is impossible to have gospel fruits without first sowing the seed of the kingdom (Matthew 13:3-8; 18-23). (2) There can be no faith apart from hearing the word (Romans 10:17). (3) Men cannot be drawn to God apart from being taught of Him (John 6:44, 45). (4) The gospel of Christ is the power of God unto Salvation (Romans 1:16). (5) The word of God is the begetting power in the process of the New Birth (1 Peter 1:23). Therefore, without the word, there can be no salvation.

The church is God's missionary organization. She is to be the "pillar and ground of the truth" (1 Timothy 3:15). The church in Thessalonica was commended for a "sounding forth the word of the Lord." The church at Antioch sent Paul and Barnabas into Asia Minor. Later Paul, Silas and others went into Europe preaching the gospel. The church, without other agencies, was so successful in disseminating the gospel that in just a few years Paul could write, "The gospel which ye have heard, and which was preached to every creature which is under heaven" (Colossians 1:23).

The churches in the first century were independent, yet they did cooperate in evangelism. Paul wrote, "I robbed other churches, taking wages of them, to do you service" (2 Corinthians 11:8). Churches cooperated, each sending directly to the preacher being supported.

2. Benevolence — As in evangelism the local congregation is God's organization to do the benevolence He has assigned to it. God limited the benevolent work of the church to the care of needy saints. (1) Each congregation provided for those who had need among their own number (Acts 2:44, 45; 4:32-35; 6:1-7). (2) One congregation (Antioch) sent to the relief of many (brethren which dewlt in Judea) when they were destitute (Acts 11:27-30). (3) Many congregations (the churches of Galatia, Macedonia, and Achaia) sent relief to one church (the church in Jerusalem) when that congregation had more needy saints than it could care for out of its own resources (Romans 15:25, 26; 2 Corinthians 8 and 9).

3. Edification — "Unto the edifying of itself in love" (Ephesians 4:16). "For the perfecting of the saints" (Ephesians 4:12). The word edify means "to build up, strengthen, more firmly establish, instruct, improve." This work of establishing Christians more firmly in the truth is certainly the work of the church. When a congregation of God's people builds up or supports some other organization to do the work God assigned to the local congregation it becomes guilty of the following: (1) Avoiding its God given obligation, (2) delegating, without divine sanction, its own responsibility, (3) substituting man's way for God's way, (4) reflecting on the wisdom of God, (5) denying the sufficiency of His organization. Every attempt on the part of man to improve God's system has resulted in tragic failure.

No Christian desires that any fall and be lost, yet it can happen. Paul said in Gal. 5:4,"Whosoever of you are justified by the law; ye are fallen from grace." We find a warning in Heb. 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

Jesus said in John 15:2, "Every branch in me that beareth not fruit he taketh away." And, of course, we cannot say that every person who falls by the wayside was never saved to begin with; we can't say that he was never in Christ to start with, because Jesus makes it very plain and very evident that the person was in him. He says, "Every branch in me." That little phrase, "in me," destroys the idea that if one falls by the wayside he never was saved to begin with. And in verse six Christ says, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

So we are not surprised to find the Bible teaching that Christians must be faithful to the end, that they must persevere to the very last, in order to be eternally saved in heaven. Hence, Jesus said, "But he that endureth unto the end the same shall be saved." (Matthew 10:22). And in Revelation 2:10 we find, "be thou faithful unto death, and I will give thee a crown of life."

#### SCRIPTURAL SUBJECTS OF BAPTISM

The Bible makes very plain the scriptural subjects of baptism. Jesus commanded his disciples in Matthew 28:19, "Go ye therefore, and teach all nations, baptizing them...." He also said in Mark 16:16, "He that believeth and is baptized...." The above passages are specific in putting teaching, belief, and repentance before baptism. Therefore the scriptural candidate for baptism must be a penitent believer in Jesus Christ.

The Scriptures do not teach that one can be

saved or blessed by water alone. Now if a person with no teaching, no faith, and no repentance is baptized and as a result is blessed or saved, is this not water blessing or water salvation. There is no teaching, no faith and no repentance - nothing but water. Therefore, if a person is blessed by the act, he would be blessed or saved by water alone. This is not the teaching of the Scriptures. Instead, the Bible teaches that for one to be blessed by the act of baptism it must be preceded by teaching, by faith, and by repentance. Now I am sure that some of you have heard that members of the church of Christ believe in water salvation. I trust that I am making it clear that we do not believe that. We teach that in order for baptism to be valid or effective, it must be preceded by teaching, faith, and repentance.

#### **ACT OF BAPTISM**

The following chart illustrates graphically why members of the church of Christ practice immersion rather than sprinkling or pouring. The characteristics of baptism demand an immersion.

| New Testament Baptism                             | Immersion | Sprinkling | Pouring |
|---------------------------------------------------|-----------|------------|---------|
| Water<br>— Acts 8:36                              | YES       | YES        | YES     |
| Much water<br>— John 3:23                         | YES NO    |            | NO      |
| Coming to the water<br>— Acts 8:36                | YES       | NO         | NO      |
| Going down into the Water<br>— Acts 8:38          | YES       | NO         | NO      |
| A burial<br>— Rom. 6:4: Col. 2:12                 | YES       | NO         | NO      |
| A washing<br>— Acts 22:16; Eph. 5:26              | YES       | NO         | NO      |
| A raising<br>— Rom. 6:4; Col. 2:12                | YES       | NO         | NO      |
| A likeness of Christ's<br>resurrection — Rom. 6:5 | YES       | NO         | NO      |
| A coming up out of the<br>water — Matt. 316;      | YES       | NO         | NO      |

#### **PURPOSE OF BAPTISM**

"He that believeth and is baptized shall be saved...." (Mark 16:16). Transpose the sentence "He shall be saved" — he who? "He that believeth and is baptized." Thus baptism is essential to identifying the man who shall be saved.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall reveive the gift of the Holy Ghost." (Acts 2:38). Baptism and repentance are **for** the same purpose. Men do not repent because they are saved but to be saved. Thus men are to be baptized to be saved.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6). There is no salvation outside of Christ. Yet the only Bible way to enter Christ is to be baptized into Him. "For as many of you as have been baptized into Christ have put on Christ." (Galatians 3:27). Baptism is essential to getting into Christ where salvation is.

There is no salvation apart from contact with the blood of Christ. (Ephesians 1:7; Revelation 1:5). Jesus shed his blood in his death. (John 19:34). We are "baptized into his death." (Romans 6:3-4). Therefore we contact his blood by which we are saved in baptism.

| Baptism Stands Between The Alien Sinner<br>And All The Blessings<br>Listed In The Right Hand Column |                       |                                                                                                                                                                                                                                                      |  |
|-----------------------------------------------------------------------------------------------------|-----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| A<br>L<br>I<br>E<br>N                                                                               | W<br>A<br>T<br>E<br>R | Salvation - Mark 16:16<br>Remission of Sins - Acts 2:38<br>Washing Away Sins - Acts 22:16<br>Death of Christ - Romans 6:3<br>Blood of Christ - John 19:34, Romans 6:3<br>Entering Into Christ - Galatians 3:27<br>Being a New Creature - 2 Cor. 5:17 |  |
| S<br>I                                                                                              | B                     | Putting on Christ - Galatians 3:27<br>Putting off the Body of Sins - Col. 2:11-12                                                                                                                                                                    |  |
| N                                                                                                   | A<br>P                | Forgiveness - Colossians 2:13                                                                                                                                                                                                                        |  |
| N                                                                                                   | T                     | Being Saved - 1 Peter 3:21                                                                                                                                                                                                                           |  |
| Ν                                                                                                   | I                     | Entering Body of Christ - 1 Cor. 12:13                                                                                                                                                                                                               |  |
| Ε                                                                                                   | S                     | Being a Child of God - Gal. 3:26-27                                                                                                                                                                                                                  |  |
| R                                                                                                   | М                     | Wearing Name of Christ - 1 Cor. 1:12-13<br>Being of Christ - 1 Cor. 1:12-13                                                                                                                                                                          |  |

#### CASES OF CONVERSION

It would be much more simple for the man who honestly desires the salvation of his soul to return to the Bible plan rather than examine all the different practices of today. If those in the first century were saved by God's plan then in existence, men can also be saved by it today.

#### The Pentecostians

The second chapter of Acts represents the first

sermon of the Gospel Dispensation. Beginning in Acts 2:14 and continuing through Acts 2:36 there is one theme - Jesus Christ the Son of God. The conclusion and results of this sermon are as follows: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles. Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:36-38,41).

The plan of God began with the preaching of the gospel, after which men believed in Christ, repented of their sins, and were baptized for the remission of sins.

#### The Ethiopian Eunuch

In the eighth chapter of Acts the conversion of the Ethiopian Eunuch is revealed. As he was riding along reading Isaiah fifty-three, he was met by Philip who "began at the same scripture, and preached unto him Jesus." The results of this preaching, "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doeth hinder me to be baptized? And Philip said. If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing." (Acts 8:36-39). His conversion is identical with those which have preceded it. Philip preached unto him Jesus, he believed that Jesus is the Son of God, changed his will, confessed his faith in Christ, and was baptized.

#### The Philippian Jailor

The sixteenth chapter of Acts has an account of the conversion of a Roman jailor in the city of Philippi. In prison under his safe keeping were Paul and Silas, who, at midnight, were singing praises to God when an earthquake loosed every one's bands. The jailor, awakened from sleep, "called for a light and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway." (Acts 16:19-33). Notice: Those who heard believed on the Lord Jesus Christ, turned away from the world, and were baptized the same hour of the night (midnight).

#### **TRUE DOCTRINE ESSENTIAL**

Man's salvation is predicated upon taking heed in a two-fold manner. Paul wrote in 1 Timothy 4:16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." It is evident that heed must be taken unto the teaching of the Christ as well as unto our personal manner of living to be eternally saved. It is possible to serve God in vain. Jesus once said in Matthew 15:9, "For in vain they do worship me. teaching for doctrines the commandments of men." John also said in 2 John 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

#### **A RESTORATION**

There is nothing to gain from tracing the history of any religious group back through the years to its beginning. The only gain would be to prove an apostate body; because the true church Jesus established on the day of Pentecost following his resurrection apostatized and went astray. Paul said in Acts 20:29, "For I know this, that after my departing shall grecious wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." He also said in 2 Thessalonians 2:3, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

So we are not interested in church succession, but in church identity. We are interested in sowing the same seed, in order that we may have the same crop and the same product. Jesus taught in Luke 8:11 that the word of the Lord is the seed of the kingdom. If we plant the same seed, we will have the same church, or kingdom, that existed back in the first century, because "whatsoever a man soweth that shall he also reap." (Galatians 6:7). Everything produces after its own kind. If you plant corn, then you will reap corn at the harvest. If you plant cotton, then you will harvest cotton. Everything produces after its own kind. If you plant the seed of the church — the word of God and that alone, without any additions or any substractions — you will have the same church that Christ founded in the first century.

We are not seeking to reform any religious body. Nor attempting to establish a new or another church among churches. We are seeking to restore — to rebuild that which received God's approval in the first century. To build again the church with the same rule of faith and practice, the same organization, the same worship, the same mission, and which urges upon men the same conditions of salvation as the church you can read about in your Bible.

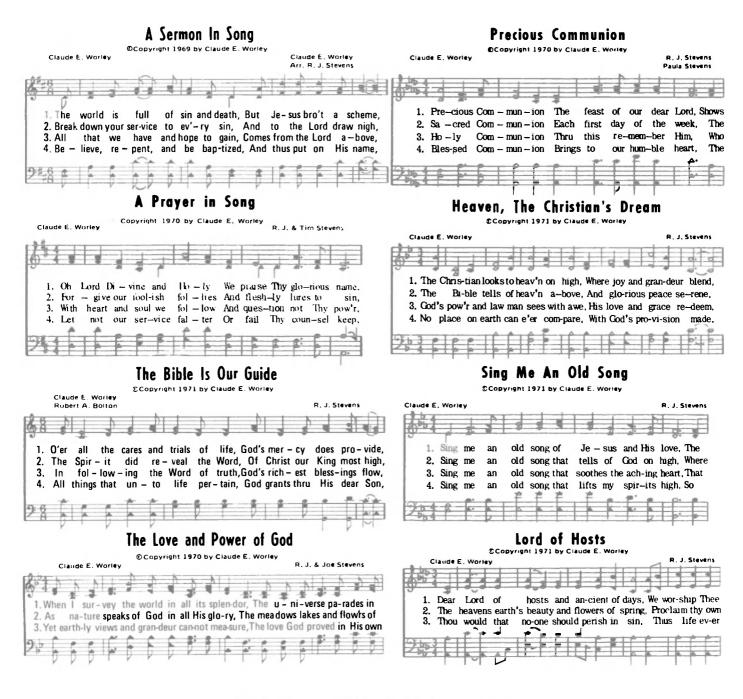
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#### EDITORIAL ...... (Continued from page 4)

of education in general, but especially, in those ideals and aims which are peculiar to that group. The Roman Catholic schools have one overiding aim in their schools and that is the propagation of Roman Catholic religious doctrine. If Romanist desire to build, support and indoctrinate Romanism through this means that is entirely their own business. But it becomes my affair, and the affair of other non-Romanist when taxes collected by the Federal Government goes for the support of parochial and other private schools. Let them bear the entire burden themselves and not look to the Federal Government to subsidise them.

This editor is irrevocably committed against the idea of governmental subsidy to the teaching of religious dogma in taxsupported educational institutions. He intends to use whatever influence he may have to oppose the attempt to run a pipeline from national taxation resources to Roman Catholic educational institutions to propagate the religion of Romanism.

We would suppose most of our readers would feel the same way about the matter.

We make the following suggestions.

Let each reader write a very brief personal letter to the President voicing his objections to his proposal to aid parochial schools from federal revenues. Address him as follows:

Mr. Richard M. Nixon, President

The White House

Washington, D. C. 20500

Likewise write or call your United States Senators and Congressmen voicing your objections to the plan to force each taxpayer to support religious institutions. End

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the poor widow, who cast into the temple treasury the two mites (Luke 22:14), as being the greatest giver of all who cast into that treasury, even though many who were rich cast in much.

Love always finds a way to evidence itself in life. It is as conspicious by its absence as by its presence. The sorrowful turning away of the rich young ruler from the commission of Jesus as much evidences its absence as the pouring out of the ointment on the head of Jesus evidences its presence.

When men love the Lord it is reflected in their attitude toward his things and his people. In self-examination of our own hearts we do well to consider what our own conduct and attitude evidences. There is little we can do about the attitude of others, but we can do everything with our own; the attitude of others will not cause us, in itself, to miss heaven, but our own can. It is profitless to attempt a decision upon the motives of others but it is well to deeply regard and weigh our own. "Keep thy heart with all diligence, for out of it are the issues of life" (Proverbs 4:23).

There is no substitute for love of God in the life of his people. Impressive temples and rich gifts, along with impressive programs of activity, are poor substitutes for dedicated hearts. When love rules the heart, there is always an acceptable place where saints can meet, even if it be no more than the bank of a river, and there are gifts sufficient to offer, even if it be no more than the praise of sincere hearts directed by God's will. End

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same language that marks the extent of the one also marks the extent of the duration of the other (Matt. 25:46). So then, if we limit the duration of future punishment we must limit equally the duration of the life hereafter. Each is placed in counterpoise to the other, and what one implies, the other implies the opposite equally. The human family, as embracing its members who are responsible, is classed as either dwelling forever in one of these states. To those who are contentious and obey not the truth, indignation and wrath, tribulation and anguish upon every soul that doeth evil, of the Jew first and also of the Gentile; but glory, honor and peace, to every man that worketh good, to the Jew first, and also to the Gentile, for there is no respect of persons with God-so teaches Paul in Romans 2:8-11. On the one hand we see those who by patient continuance in well doing seeking for glory, honor and immortality, receiving these with eternal life, and those of the contrary receiving the outpouring of Divine wrath and indignation, bringing on them tribulation and anguish. Those receive the blessings of everlasting favor; these experience the retributive wrath of God for the evil they have done

Another passage noteworthy in such reflections is this: "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

The truth here expressed is substantially stated by the same writer in the Roman letter which led him there to observe that we are not debtors to the flesh to live after the flesh. Why? because to live after the flesh is to die, but to live after the spirit, and as mortifying the deeds of the body, we shall live. To sow to the flesh is equal to living after the flesh; and to sow to the spirit is equal to living after the spirit. The spirit in these passages is the human spirit, and thus to sow to the spirit is to devote one's interest and efforts to the cultivation and development of the needs and interests of his spirit as distinguished from an undue attachment and devotion to the desires of his flesh. This passage in Galatians is but the progressive outgrowth of the antithetical array of points in the preceding chapter wherein the works of the flesh are set over against and in contrast to the fruits of the spirit. Contrary to the generally held view, it is my persuasion that the spirit here, as in this one before us in chapter six, is the human spirit, for otherwise the antithetical force of the teaching is put out of balance. It is a lesson in contrast of the duality of the human nature as constituted of flesh and spirit, with the proper character and virtue of each presented.

But what is the corruption of the flesh reaped? It is true that the body, being composed of matter is corruptible, and thus ultimately yields to corruption. Also, there is vouchsafed the ultimate deliverance of the bodies of the redeemed from the bondage of corruption into the glorious liberty of the sons of God. But no such promise is avouched for the bodies of the condemned; theirs will be a continuing state of corruption everlastingly endured. Incorruption and immortality are promised the redeemed as concerns their bodies in the resurrection, but not one word is voiced to such an effect relating to the bodies of the lost.

So then, we see, even within these few passages, portrayed the unending duration of life and death for man; to those who are saved, endless life, and those who are lost, endless death. For both ceaseless existence, for existence may embrace either life or death.

While agreeable in leaving the final determination of the question to metaphysicians, yet, with me, it appears that the very nature of man is against the possibility of his annihilation. Being, as touching the spirit of man, the offspring of Deity, it suggests the inextinguishable existence of the creature man. To me it is inconceivable that angels, by their very nature, are subject to annihillation, and for the same reason such is true of man. Man was made a little lower than the angels, and this level is identifiable with his fleshly nature. This is implied in the fact that Jesus was made a little lower than the angels for the suffering of death; that is, he was put to death in the flesh, but quickened by the Spirit, therefore, since he was made lower than the angels with specific reference to being put to death in the flesh, that it is with respect to the flesh that he was lower than the angels. Even so is this the sense in which we are a little lower than the angels. With the attainment of honor, glory and immortality we shall be as the angels. Therefore, from the nature of man, as God's offspring, we reason on the eternal existence of man. But existing eternally he must exist in some state and condition. But the character of men being so divergent and contrary here, their future existence must be conditioned to the character they develop and possess at the time of departing this state of existence.

But finally, on the point of endless punishment, it should be noted that sin is an offense perpetrated against an infinitely holy and pure Being. This being true the offense partakes, in its gravity, of the character against which it is committed. In such a case, then, the offense, except it be forgiven, is infinite in its character and consequently entails everlasting retribution be visited on the guilty by Him who holds the right to execute and employ vengeance against evil doers, as including the ungodly and unrighteous of all time. To ignore these matters is the extreme display of a foolish mind; to be soberly influenced by the proper attention they demand is to exercise the greatest of wisdom. End. ----0--

GLEANINGS ...... (Continued from page 7)

showed his manhood when he said to his young men: "Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, and rebuke her not."

After her day's work, Ruth went home to her mother in law. She brought some of her gleanings to Naomi and talked to her about her experiences of the day. Naomi said, in reference to the kindness of Boaz, "Blessed be he of the Lord, who hath not left off his kindness to her and to her husband now dead." What Boaz had done for Ruth was not only kindness to her but to her husband now dead. Ruth continued living with Naomi and gleaning unto the "end of the barley harvest."

Being no doubt cognizant of the law of the Jews that "the wife of the dead shall not marry without unto a stranger; her husband's brother shall take her to wife, and perform the duty of a husband's brother unto her.", Naomi said to Ruth: "My daughter, shall I not seek rest for thee, that it may be well with thee?" (Ruth 3:1) From her own happy experience in the marriage relationship she knew it was best for young women to marry, to accept the God-given plan for woman to be a wife and a mother. She encouraged Ruth to consider that.

Naomi suggested that which to us would seem questionable but not so with characters as pure as Boaz and Ruth. Ruth had not lived long in Bethlehem but character can not long be hid. If it is good it will reveal itself in worthy conduct. Boaz was a man of high moral character, one who respected and protected the purity of womanhood. He also had respect for the law relating to the marriage of the widow to her dead husband's relative. In view of this, he refrained from making any plans for a marriage to Ruth until he could know the disposition of the nearest relative for there was relative nearer than was he.

Boaz arranged to go through the due process of law when he heard the kinsman say: "I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself, for I cannot redeem it." Boaz then bought from Naomi all that was her husband's and her husband's sons. "So Boaz took Ruth and she was his wife."

The happy ending to this record is that "she bare a son" and that the child was not only a blessing to the good parents but friends said to Naomi: "He shall be unto thee a restorer of thy life, and a nourisher of thine old age." And they called his name Obed; he is the father of Jesse, the father of David. He has the honor of being enrolled in the "book of the generation of Jesus Christ, Matthew 1. A happy ending to a happy family life! End

----0-----INDIVIDUAL ...... (Continued from page 8) To have an angry mob, there must be angry individuals. The same is true of an intelligent class, an atheistic nation, an immoral society, or a pure church. The fact must characterize the people individually before it can ever be true of any society. Societies and churches are not sinners, men are! But many, looking at society as an organism apart from themselves, blame their personal failings upon it. "How can I be good in a world like this?" "How can I be faithful while others are so ungodly?" "If circumstances would just change, I would change." "Society is so corrupt that I just cannot be pure." My friends, it is not society that creates an immoral man, rather, immoral men create immoral societies. To be sure, society may influence, but man (the individual) may rise above such influence.

Man is responsible for his own sins (Ezek. 18:1ff; Rom. 14:12). Man is responsible for his own obedience (Acts 2:38; Ezek. 18). Man is responsible for his own destiny (Rev. 22:12). No doubt a note of explanation should be added to this last statement. If man reaches heaven it must be as a result of obtaining the salvation made possible through Christ. But Christ died for all. If any are lost, it must be their own fault. They failed to avail themselves of the forgiveness of sins provided by the Son of God. (In this sense man is responsible for his own destiny.) Yes, sin is personal.

#### Man's Personal, Individual **Salvation and Reformation**

Our great need is not for social reform but for individual reform. If this occurs, social reform will become a logical consequence. A reversal of this proceedure (at least an attempt at it) has resulted in a social gospel concept among religious people. Religious leaders have drifted away from the gospel to seek after man's social good.

James 4:8 clearly expresses our need: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." Judgment day will reveal (though too late for our benefit) what our present need is.

forgiveness of sins and reformation of life. There will be a judgment of all society alright (Mt. 25), but note the basis of that judgment: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

Each of us must repent (resulting in a reformation of life) and obey God (resulting in the salvation of our souls). Yes, reformation and salvation are personal.

So, I say again, the religion of Jesus Christ is pre-eminently a religion addressed to and designed for the individual. Christianity is An Individual Religion. End

#### MIND OF CHRIST ...... (Continued from page 9)

divest himself of the glory of eternal ages indicates his willingness to deny self.

The same Jesus who set the example said in Matthew 16:24-25: "If any man would come after me, let him deny himself and take up his cross and follow me." The very step that one must first take if he would follow the leading of Jesus is, in a sense, a backward step—one of self-abnegation or crushing of one's own will lest there be rivalry or competition between it and the Lord's will.

#### **A Serving Attitude**

Jesus took upon himself the form of a servant. The word form in verse seven is altogether different from the word form in verse six. He maintained the form of verse six and then took on the form in verse seven. The form that he took on is that ourward form or appearance of a man, a servant. In doing such, Jesus was subservient to the will of God. Jesus said in Matthew 20:28 that he came "not to be ministered unto, but to minister (serve) and to give his life a ransom for many."

Romans 6:16-22 shows that Christians should be servants of righteousness instead of sin. Those not members of the Lord's church need to have a willingness to serve, both in becoming Christians and in remaining such.

#### **A Humble Spirit**

"And being found in fashion as a man, he humbled himself." Even after Jesus had manifested his unselfishness, selfdenial, and service, he further humbled himself. In becoming a New Testament Christian, one must constantly maintain a spirit of contriteness. He is to be one poor in spirit; such are little children, and of such is the kingdom of heaven.

#### **An Obeying Heart**

Jesus obeyed death in that he obeyed the will of God which purposed his death. The Hebrew writer noted that he learned obedience in the things that he suffered (Heb. 5:8-9).

And persons who would please God must learn to obey Him. There is no substitute for obedience to the God of heaven, as the prophet Samuel pointed out to King Saul in 1 Samuel 15.

Other marvelous lessons concerning the life, death, and exaltation of Jesus may be learned from this passage; but these are merely secondary to Paul's emphasis on the mind of Christ. Let us all seek to have in us that mind. End

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of spiritual or emotional paroxysm. These gifts have never truly and properly induced, or served as, a spiritual catharsis. They simply served to accomplish the end of producing faith by the revelation and confirmation of the Word. But His Word, remaining with us until this day, presently serves to produce that faith. However, there are some among us that seem to want MORE of something or other (and they seem not to be sure just what) than Jesus promises or intends to give. What the Lord wants us to have and what He wants us to be is not something you can "feel in the air." Rather, by believing His word and obeying it, you can have all the joys and blessings that are to be found in Christ. Read His word diligently and earnestly with firm resolve to walk as He directs and yours can be a glorious, satisfying relationship with Him. What MORE do we need than this? \_\_\_\_\_

#### GOD WITH US ...... (Continued from page 11)

years of experience we should be able to understand him thoroughly, and make him part of us. But have we mastered him? The church has been endeavoring to do this for almost twenty centuries; but how sadly she has fallen short of the shining character which so long has been her inspiration." (The Deity of Jesus, p. 14).

By coming to this earth and living in the flesh among men and dying a sacrificial death on the cross for man, was the only manner in which God could prove His love for lost sinners and win their faithful obedience to Him.

God was incarnated. In Christ, God came into the world. God has come into the world! Have you let God come into your heart? Are you letting God control your life?

Immanuel....God with us....what a glorious thought and fact. And furthermore, Immanuel gives great words of comfort by saying: "Lo, I AM WITH YOU ALWAYS, even unto the end of the world." (Matt. 28:20) End

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"ifs" and "buts" are required in the interpretation of scripture is blasely accepted and those who appeal for plain scripture plainly spoken become the objects of ridicule.

This cuts both ways. Man can read liberties into the New Testament that are not there. He can also read restrictions that are not intended. That is why a speaker must ever appeal to his audience to examine what he has said in the light of scripture. Although 2 Timothy 3 indicates that he himself is under the obligation to assure that his message is in accord with scripture, there is always the danger that his own prejudices and upbringing have over-riden his insight into the Divine will. Since every man must stand in the judgment as an individual, both teacher and taught, the speaker must insist upon the listener exercising his personal intellect by comparing the doctrines taught with those taught by the sacred writ.

#### II. "REPROOF"

To "reprove" a person means to rebuke, to criticize, to con-

mill of evil what to live is inadequate without also showing him the how of breaking the power of evil that overwhelms him. To show a drunk that he is a transgressor does not curb his appetite for liquor. To show a philander that he is a sinner does not automatically produce sexual self-control.

The scriptures present examples of how men and women dealt with the problems of evil in their lives. Both these examples and the practical experience gained from daily living need to be brought to bear to help individuals through this difficult period in their life.

#### IV. "TRAINING IN RIGHTEOUSNESS" ("INSTRUCTION," - KJV)

In other words, the scriptures provide the information necessary to become and remain righteous (morally right) in the sight of God.

Whether a person is right or wrong can only be judged by comparison to a standard. There is simply no such thing as an inherent right or wrong. When we speak of a thing being "naturally" wrong we are really saying that by the standards of our culture it is wrong. The standard for the Christian is to be something far stricter: The scriptures.

The statement found here clearly indicates there are hard and fast guidelines by which we should guide our conduct. The ambiguous idea of the "New Morality" substitutes the most misused and misunderstood of human emotions ("love") as the standard. Love is the positive expression of other virtues: Charity, helpfulness, respect, etc. It is the means of implementing what is right, not a standard in and of itself.

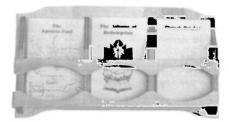
Regretably the "New Morality" becomes a justification for the blatant violation of the scriptural restrictions on premarital sexual conduct. That its foremost proponents are honest and sometimes pious denominational ministers do not make their substitute for Biblical morality valid. In the Old Testament the approach of such individuals is rigorously denounced. "He who justifies the wicked and he who condemns the righteous are both alike an abomination to the Lord" (Proverbs 17:15). In the New Testament we read of men who turned the "grace of our God into licentiousness" ("lasciviousness," KJV); in other words, people who turned God's mercy into a justification for immoral conduct (Jude, verse 4). Have times really changed? Except, perhaps, that those who justify the folly are not themselves its practicers? Yet.

The end result of relying on the scriptures for these purposes is recorded in the next verse: "That the man of God may be complete, equipped for every good work" (verse 17).

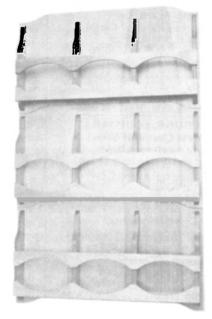
Many contend that 1 Timothy 3:16-17 was written in regard to the Mosaical law since the New Testament was not yet complete. However, it seems certain that Paul did not have the Old Testament primarily in mind for how could he proclaim the moral all-sufficiency of the Jewish law in this text and in others denounce observance of the Mosaical system? It seems to this writer that what Paul is doing is contrasting the benefits of the Jewish and Christian religions. The Old Testament prophecies had brought Timothy to Christ (verse 16), but it is in the newly God-breathed scriptures even then being written that one finds that which makes a man "complete, equipped for every good work" (verse 17). The Old Testament pointed to Christ; the New Testament, then being written, was its replacement for it now provided all that the believer required or needed. End

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demn. It is sometimes hard to tell which is worse: The person who won't condemn sin even when it is blatantly standing in front of him or the preacher who reads an evil purpose or intent into all of his listener's conduct. A minister needs to be on guard against reckless criticism but he has to guard himself lest this forbearance become an excuse for ignoring the evils of the world that have crept into the congregation.

Paul did not look forward to personally having to rebuke the Corinthians for their moral corruption, but it was a task laid upon him—an essential. "I fear that when I come again my God may humble me before you, and I may have to mourn over many of those who sinned before and have nor repented of the impurity, immorality, and licentiousness which they have practiced" (2 Corinthians 12:21).

What good is it to know that an evil exists and then to leave it unmentioned? What value is it to know that your neighbor's house is on fire and not awaken him to the danger? Knowledge carries with it the moral responsibility of sharing it. To do otherwise would be the height of irresponsibility.

Many people refuse to listen to criticism no matter how justified it may be. The girl of twenty ignores the Biblical instruction on "modest apparel" and the aged lady of sixty ignores the prohibition of gossip. Refusal to listen to the oracles of revelation transcends the "generation gap"!

Others are not so foolish, they are willing to listen. "A rebuke goes deeper into a man of understanding than a hundred blows into a fool" (Proverbs 17:10). God's rebuke is an expression of His thoughts as to the correct nature of our conduct. Wisdom incarnate cries out in Proverbs the first chapter, "Give heed to My reproof, I will pour out my thoughts to you; I will make my words known to you" (verse 23). We are willing to acknowledge that it is God speaking to us when the Bible discusses doctrine. Yet when the Bible cries out against our lies, deceit, and falsehood, we attempt to rationalize our way around it. God's requirements should shape our moral conduct just as much as it does the steps that we took to initially gain our salvation. Could it be that we want to be saved without paying the cost it exacts in personal moral reform?

To preach against a sin carries a special responsibility for the speaker. First, he must be certain it is a sin. Second, he must be doing his best to assure that it is not cropping up in his own conduct. What Charles Spurgeon wrote can easily become true: "Before we rebuke another we must consider, and take heed that we are not guilty of the same thing, for he who cleanses a blot with inky fingers makes it worse."

### III. "CORRECTION"

Vine, in his Expository Dictionary of New Testament Words, remarks that the Greek word here translated means, "literally, a restoration to an upright or right state....hence, 'correct,' is used of the Scripture in 2 Timothy 3:16, referring to improvement of life and character."

In the light of this we might make a valid contrast between the purposes of "reproof" and "correction." "Reproof" is to convince a person of his evil conduct; "correction" is to show him an alternative way of living to substitute for it. "Reproof" should be the negative side of preaching; "correction" the positive side.

It is possible that this also carries with it the idea of helping the individual in the practical problems he runs into as a result of his transition from a corrupt manner of living to a moral one. To tell a person whose entire life has been one constant tread-

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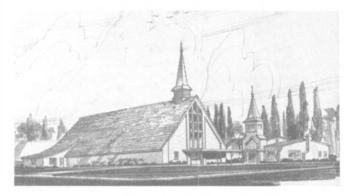
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Fullerton, California—

I subscribe to **The Preceptor Magazine** and enjoy it very much. I appreciate all the good you have done and continue to do for me, the brotherhood, and the world.

The reason that I am writing is that I have a problem, and I am hopeful that you can help. My wife's family lives in Bath, New York. They are all Baptist, but since my wife's conversion she has helped enlighten them to much of the truth. They have become dissatisfied with their religious service and I feel they have a sincere desire to know the truth. It has become very difficult to help them because of the distance that separates us. The expense of extended telephone calls necessary for teaching and the time consumed and inability to answer questions when they arise by letter writing has hindered us.

If you could supply us with the address of a church or the name and address of a Christian in Bath, New York or as close as possible to Bath, we would contact them and ask their assistance.

Whatever you can do for us in this matter is greatly appreciated.

-Harry Wuest

Editor - Anyone who can help may address Wuest at 1019 Hastings Ave., Fullerton, California 92633.

### Salem, Indiana-

"I am, at present, trying to obtain more subscriptions from our immediate area. Hope to have them soon."

-W. C. Sandefur

Editor - We do appreciate so much those who, as brother Sandefur is now doing, obtain subscriptions in their communities for The Preceptor Magazine. Help us increase the circulation of the paper by gathering subs from among your acquaintances. Pontiac, III.—

Letters

We wish to express our appreciation for the Preceptor. The articles are very worthwhile. Especially do I enjoy the column by Irene Sowell Foy on Thinking With Parents. I think it good to have articles written by a woman of experience. It is very encouraging to me as a young mother, homemaker, and wife.

Keep up the good articles and God bless you in your efferts. ---Nina Kibler

Editor - In the mad rush of today's activities not all have or can take the time to write. Hence, our appreciation to those who do. Interestingly enough we receive about as many commendations concerning the writing of that "worthy woman" Mrs. Irene Sowell Foy writing under the heading, "Thinking With Parents and Teachers" as any other writer. Perhaps, never before so in the history of this nation has their been a time when the very foundations of the home are being so seriously threatened. The writings of Irene Sowell Foy are helping to stay the threat.

Fort Worth, Texas-

The "new" look of the Preceptor is great. Knowing a little about printing, I believe that your layout and printing couldn't be better. Your material is also excellent. I believe that the Preceptor is the best magazine of its kind in print. Keep up the good work.

\_\_\_\_0\_\_

—Bob Franks

Editor - These comments are of expecial encouragement because Bob Franks, a skilled printer, knows the printing art. From a monetary point of view he would be much better off financially in the printing trade. We are glad he is using his abilities as an able gospel preacher. Those who know him will rejoice in the dramatic improvement he has made in his health in recent years.

### Sacramento, California-

I enjoyed the Preceptor this year and I look forward to reading every issue.

-0

-Charles J. Brown



### The Ways In Which Revelation And Inspiration Were Effected

It has been affirmed in previous articles that "revelation plus inspiration equals the Bible," hence that the Bible should be received "not as the word of men, but as it is in truth, the word of



God' (1 Thess. 2:13). In our last article, it was affirmed that verbal inspiration is indispensable in supporting faith in the Bible as the word of God. In this article, the reader's attention will be directed to the various ways employed by Jehovah in effecting the revelation of his mind and will to man.

Some were caused to speak by inspiration without foreseeing that such would be the

case. The old prophet who seduced the "man of God out of Judah" who was sent to Bethel by the Lord to prophesy against Jereboam's altar spoke in this manner. The old prophet lied to the man of God out of Judah to get him to eat at his house saying that God had spoken to him by an angel directing that such be done. While they ate together in the home of the old prophet the word of the Lord came upon the old prophet unexpectedly and he pronounced God's judgment on the man out of Judah for disobeying the voice of the Lord in eating and drinking where God had forbidden him to eat and drink (1 Kings 13:1-22).

Some spoke by inspiration of God who did not know at the time they were doing so. Caiphas, the high priest, made a clear-cut prophecy of the death of Jesus for the sins of man without knowing that he was doing so. "And one of them, named Caiphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation" (John 11:51).

Some spoke by inspiration of God who did not desire to do so. Balaam sought to curse Israel but God put a blessing in his mouth. "And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I take heed to speak that which the Lord hath put in my mouth?" (Num. 23:11, 12). Saul went to Ramah to take David that he might kill him, but when he came to the place where David was,

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

instead of executing his mission, he stripped off his clothes and prophesied all day and all night (1 Samuel 19:18-24).

Some spoke by inspiration who did not themselves understand what they said. God opened the mouth of Balaam's dumb ass and caused her to speak intelligently to Balaam: "And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times...." (Num. 22:28-30). Surely none would affirm noematical inspiration of Balaam's ass! Those who spoke with tongues on the day of Pentecost (languages which they had not learned by study) did not necessarily understand what they said. The gift of tongues and the gift of interpretation of tongues were two distinct gifts and did not necessarily inhere in the same person (Acts 2:14; 1 Cor. 14:27, 28).

Many spoke by inspiration of God who did understand what they spoke and wrote. Paul affirms this to be so with reference to himself: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation was made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ)...." (Eph. 3:1-4).

Some had dreams or saw visions which they were afterwards caused to relate. Joseph, Daniel, and Ezekiel of Old Testament revelation are prime examples of this fact. Peter, on the day of Pentecost (Acts 2) quotes Joel as anticipating the events of the day surrounding the coming of the Holy Spirit and prophesying that "your young men shall see visions, and your old men shall dream dreams" (vs 17). Both Cornelius, the Gentile Centurion, and Peter, apostle of Christ, saw visions in connection with God's revelation of his will concerning the admission of Gentiles into the kingdom of heaven (Acts 10:10:1-33).

With some, revelations were made directly to the mind, and those receiving them were caused to express them under the direct, miraculous guidance of the Holy Spirit. This is guite evidently what God had in mind relative to Moses and Aaron when he said to Moses, "I will be with thy mouth, and with his mouth (Aaron's JWA), and will teach you what ye shall do" (Exodus 4:15). David, one of God's Old Testament prophets, affirmed that his inspiration was of this type, "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2). This was unquestionably true of those who spoke with tongues on Pentecost (Acts 2:1-4). Jesus promised such inspiration to his apostles: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:16-20). This must be associated with the revelation and inspiration promised his apostles by Jesus in John 14:26; 15:26; and 16:7-14 because there is no record of the apostles having been hailed before councils, governors, and the like until after their reception of the Holy Spirit on Pentecost.

Some had revelations (words) transmitted to them externally See Revelation, page 33

### The

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**Stanley J. Lovett** 



In the valediction in his last letter, Paul made an interesting request of Timothy whom he urged to come with all diligence.

The Roman magistrate's sentence had gone against the Apostle. Like his Lord, "no one took my part, but all forsook me." Hence, "I am already being offered, and the time of my departure is come." He had acquitted himself well: "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." Thus, his cry of victory.

With death staring him in the face he made what might seem an unusual request, "The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments."

The request to bring the books and the parchments intrigues the mind. "The books" were scrolls made of papyrus, the thin inner bark of certain trees and the more expensive "parchments" were made of dressed animal skins. What these books were we cannot know for certain. Were they some of Paul's own writings; or, copies of other inspired writings; or copies of the Septuagint Old Testament?

Facing death the Apostle may have desired the comfort of the written word.

It is both interesting and profitable to observe that the gospel record is a system of doctrine reduced to the written word. It was first in the inspired man and later committed to the inspired book. In permanent form it remains the priceless treasury of humanity.

That we are a people of the book cannot be denied. May it so ever be. Much time should be devoted to the study of the divine and the eternal word.

Much gospel truth can be learned from preachers, elders, teachers and others. They should recognize the awe-inspiring responsibility that rests upon them to faithfully instruct those who sit at their feet. But this cannot be done effectively if the teacher is unwilling to give of his time, effort and ability to prepare himself adequately to teach the word to his hearers. Such preparation does not come easily. It is still true that "much study is a weariness of the flesh." As well it is timeconsuming.

There is ever the temptation to wander from the simple proceedure of learning the great truths of the word and the effective presentation thereof. It is so easy to turn from the word to matters other than the declarations of the very word of God. Minds of shallow spiritual depths may tire of the repetitious presentation of the simple truths of the gospel. Some prefer entertainment from the pulpit rather than information and edification therefrom. Such a one will not and cannot advance in either Biblical knowledge or spiritual developement.

We should continue to intensify our attention See Editorial, page 33



# Angels....Ministering Spirits

Of the angels, the writer of the Hebrew Epistles has stated: 'Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?' (Heb. 1:140. This



particular remark has raised a host of questions as to both angels themselves and their work, so far as humanity is concerned. We shall endeavor to contribute a few observations that, hopefull,, will on the one hand answer some questions concerning angels and, on the other, cause continued meditation and research.

Angels constitute a heavenly host (Luke 2:13) as referred to at the birth of Jesus. This same thought is carried out by our Lord who spoke of 'more than 12 legions of angels: that could be sent to his aid (Matt. 26:53). Revelation 5:11 speaks of 'myriads and myriads and thousands of thousands; and in Hebrews 12:22, 'the myriads of angels.'

Angels form a heavenly court. Heaven is God's throne (Matt. 5:34, 23:22). According to Revelation 5:11 and 7:11 angels, as courtiers, stand in great multitudes before that throne. Paul speaks of the 'principalities and powers in the heavenly places' (Eph. 3:10) and of Christ being exalted far above 'all rule, and authority, and power, and dominion' (Eph. 1:21). In (Luke 1:19) the angel that appeared to Zacharias identified himself as Gabriel, who stood in the presence of God.

They formed a choir in heaven, according to the account in Revelation with its musicians (5:8, 15:2) and singers (Rev. 5:9, 14:3, 15:3) and angels.

They are 'sons of God' in this respect like the resurrected saints who are 'equal to the angels' (Luke 20:36). They are sons of God by creation and obedience (Job 1:6, 2:1, 38:7). They are 'holy' (Matt. 25:31, Mk 8:38), and by implication we learn they do God's will in heaven, according to the model prayer of Jesus in Matt. 6:10).

They are free from sensuous feelings, since there is in heaven neither marrying or giving in marriage (Matt. 22:30). They do not eat nor drink, being immortal, (Luke 20:35, Mk 12:25, Rom. 14:17).

They take a deep interest in the salvation of men. We gather this from the rejoicing of the angels at the advent of Jesus's birth. The Angel who brought the 'tidings of great joy' (Lk. 2:10) indicates something of his own feelings in the matter. There is joy in the presence of God by angels when a sinner repents (Lk. 15:10). The very salvation of Jew and Gentile in one great body, the church, is the ground on which the attributes of God are displayed for adoration and admiration of the 'family' in heaven. (Eph. 3:15). See Angels, page 33

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



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### "By Their Fruits Ye Shall Know Them" - Matt. 7:20

The wisdom of these words spoken by our Saviour is constantly being displayed in the lives of individuals and in the bodies of individuals. There is implied here the right and ground



on which we judge others. It is as much an act of judgment to consider a given position or action of others and approve their course, as it is to form an adverse judgment resting on such consideration. Therefore, we judge a tree by its fruits; a tree bearing good fruits is reckoned a good tree, and, conversely, a tree bearing evil fruits is adjudged an evil tree.

Reflections on this statement have been provoked by recollections on some past statements by brethren. In 1923, in his debate with Boswell, brother N. B. Hardeman was pointing out the fruits or results of the digression he was opposing. In doing so, he, in effect, said that whereas there were modernists within the ranks of the Disciples body, that no one could take a fine toothed comb and find one among the churches of Christ. I do not recall any defense Boswell made on that point, and most likely he lamented the truth as asserted by Hardeman.

But the point, be it noted with emphasis, was that such a situation had been brought about by the original departure from the Word of God by the use of instrumental music in the worship, and other accompanying departures. For a loose construction of the scriptures leads to an undermining of becoming respect for their authority and sufficiency. I cannot conceive of any brethren then, or for years thereafter, reading this statement with any misgivings touching the accuracy of brother Hardeman's reasoning and conclusions. Even today most brethren would concur in his judgment of this situation as bearing on its cause and effect. That is, when such an analysis was restricted to those people. But we have long been taught that, when acting on the same material, like causes always produces like effects. We are all human beings, men of like passions; and when we see the same effects existing among us as was identified with them, then it is perfectly legitimate to conclude that they result from the same cause or causes.

Of course, modernists are understood as those who have taken advanced positions regarding the scriptures, which in reality is equal to denying them to be the inspired Word of God.

Recently I heard brother Foy E. Wallace Jr. for the first time in fifteen years. I heard him make the statement that twentyfive or thirty years ago one could take a fine toothed comb and be unable to comb out one modernist in the church of Christ, but

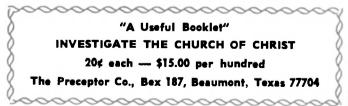
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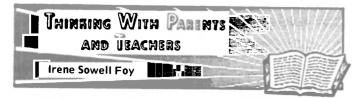
that today one could take a hay rake and bale them up! This brought back to my mind the above incident in brother Hardeman's debate with Boswell. I was impressed with the comparison between the conditions then and now, as of the Christian church and the church of Christ. I was set to wondering if there isn't most likely a striking analogy in the area of cause and effect in the history of the two groups. Just why has there arisen within the churches in the last thirty years or less a harvest of modernists? With the changed fruit, one cannot but wonder if such doesn't reflect a change in the tree producing this new kind of fruit. And, too, if the kind of tree the Christian church was fifty years ago was producing this fruit. I cannot but wonder if the tree now producing this same fruit in the church hasn't become like that tree which Hardeman spoke of then as producing that fruit. Brother Wallace reflected concern and anxiety over the condition he charged as existing in the church, and I really found myself feeling sorry for him. But he chose his own company, and in choosing it, he forsook the company wherein I suggest he take a fine toothed comb and try to comb out one modernist! I doubt that he can find one among those with whom he parted company, and thus it is reasonable to conclude he prefers the fellowship of modernist to that of those with whom he formerly was identified. Such being his choice, he really should forego his decamatory lamentations.

Yes, verily, when brethren take their departure in any point from the clearly established teaching of the New Testament, they establish a course the direction of which ever carries them further and further from the word of Christ, and consequently, from Him. This has been the recurring experience of history, and it will likely find many more recurrences should time continue. Why brethren refuse to learn the lessons from the mistakes and departures of brethren in the past is inexplicable, but refuse they do.

When brethren, such as McGarvey and Lard, countenanced the Missionary Society, (though Lard offered some sever strictures against some aspects of it) they immobilized the effectiveness of their opposition to instrumental music.

When brethren, such as brother Wallace today countenance the practices now current, they paralyze any effective opposition they otherwise might register against those progressive developments confronting them within the ranks of those who initially severed the ties of fraternal relations and fellowship among the chuldren of God. We have read of the distress experienced by J. B. Briney over the limits his digressive brethren went to, after he moved over with them to embrace the instrument. Correspondingly, some today are voicing concern over the same progression of directions their more liberal minded brethren are leading them. But I have no reason to think they will draw back, but rather they shall, step by step, however reluctantly, go along in order to get along. This I say with a heavy heart, for to me it unfolds an ever enlarging tragedy within the ranks of the redeemed of the Lord. End





### What Is Our Basic Value?

The "Preacher", as directed by the Holy Spirit, wrote in Ecclesiastes 1:14: "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit".



It is a fact patent to all that the world is changing. Man seems to be devoting more and more of his precious time to earthy things, things "under the sun". Has he never heard, has he never known that the Master Teacher gave us our basic value when He said in Matthew 6: "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not

much more clothe you, O ye of little faith?.... But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

If and when we sense what is our basic value, we shall be able to say with the poet in Psalm 119:172: "My tongue shall speak of Thy Word: for all Thy commandments are righteousness." We shall then hide His Word in our hearts "that I might not sin against Thee."

### How Shall We Instil Into Our Children That Basic Value, "All Thy Commandments Are Righteousness"?

The home and the family will have to perpetuate that value, or, it will give the child no sense of values, which will be tragic in this sin-cursed world. Christianity must characterize the child's home life. He must learn of the excellencies of our Lord through precept and example. He must see the beauty of holiness in the everyday lives of his parents and hear them speak with wisdom. Your child must be fed daily on the Bread of Life that there may be an assimilation of spiritual food to develop his spiritual being as truly as his physical food will be conducive to the proper development of his body.

From his consciousness of the basic value of the fact that all the commandments of God are righteousness he will develop respect and awe for God as our highest Authority and for His Word as a lamp unto his feet and a light to his path in life.

Derived from his basic value will come respect for the highest creation, man himself. The uniqueness of man, as having been placed over and above all other creatures gives to him worth and dignity. Early in his life, the child should be made aware of God's placement of man. In view of this he should be given opportunity to develop respect for his body as the home of the soul. This will in turn motivate him to care for his body and give it to the service of our Lord, a "living sacrifice", holy and acceptable unto God".

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

As that basic value becomes a part of the child, he will have a high sense of honor. This will be manifest by showing respect for all creation and for our relationship to the universe. God has not left us without giving us His will, namely, "have dominion....over every living thing that moveth upon the earth." Since God is a God of order, we must have an orderly relationship with God's creatures, especially with man, and with the environment wherein He has placed us.

Inspiration said, in Proverbs 29:18: "Where there is no vision, the people perish: but he that keepeth the law, happy is he." Respect to one's Creator will lead to his keeping His law. In Ecclesiastes 7:29, we read, "Lo, this only have I found, that God hath made man upright." That potential together with the fact that God said, "Let us make man in our image, after our likeness", we know that man is a creature who can look forward and see the goal which Divinity has set for him and he can work to attain that goal. That pull, or that which draws him upward, See Basic Value?, page 33

### L. A. Mott, Jr.'s BAPTISM IN THE SCHEME OF REDEMPTION

#### Reviews

Dudley Spears in Truth Magazine: "Mott, in my judgment, is one of the clearest writers and ablest students among us today. I have always enjoyed reading his articles and this booklet falls into his style and caliber of writing....The booklet is one of the most comprehensive studies of this question that exists today. For one of your friends, for young people, for cottage classes or other study groups, this booklet makes an excellent guide for study and research of baptism."

Kent Ellis in The Preceptor: "Brother Motts'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 major New Testament passages 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."

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"Be sober, be vigilant; because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

The devil, that wicked one, is our adversary, i.e. he seeks occasion to accuse us before God. He ever searches our character, seeking weaknesses to exploit; tempting us to succomb to our lusts; ensnaring us in situations wherein we may be overcome of evil. We should not be ignorant of his devices, of this purpose. (2 Cor. 2:11) We need therefore ever to remind ourselves that in every temptation there is a way of escape, and with clear heads watch that we may be able to discern and flee from it. (I Cor. 10:13)

The devil's ways are many and varied. He appeals to men's lusts pride, desire for power, covetousness....he may even appeal to man's religious sense. Yes, he will even encourage worship to God if it is vain. (Matt. 15:9) He can quote Scripture (in perversion) to fit his purpose. (Matt. 4:6) This, a perverted religious expression, is perhaps one of Satan's most successful endeavors in that he ensnares the very ones whose intended purpose is to oppose him.

That the devil is successful in misleading the religious sentiment is acknowledged by Jesus in Matthew 7:21-23:

"Not every one 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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

### **Exploiting Religion**

In Judgment there will be religious people who though they endeavor to please God and oppose Satan will nevertheless be rejected. This because they act in expressing their own religious ideas without authority from Christ (in "iniquity" or "lawlessness"). And so, Jesus affirms that it is not enough simply to express faith in the Lord and with good motive strive to please Him. The devil would have us to believe so: that faith and worship in any sincere fashion is sufficient.

And so the devil is willing for many to worship God (cry, "Lord, Lord") so long as in so doing they do not do His will. That is so long as they do not do as He directs in the revealed will. (I John 2:3-4, 2 Thess. 1:7-9)

Human Substitution

An effective device of Satan is to encourage men to develop their own religious expression, to establish their own faiths and churches. (Matt. 15:13, Eph. 4:4-5) If the Bible does not permit what you would like, then start your own church that will permit it. In this way one may be able to retain respectability in society while fulfilling his own desires.

Gene Frost — Preacher for the church of Christ, 1723 Highland Drive N.W., Cullman, Ala. 35055 The reaction of the second sec

Absurd? Careful! All three of the above stated cases have occurred, and are represented in three of the largest denominations in the U.S. ! It has already happened!

### **Protection by Prejudice**

The devil is not only successful in exploiting the religious sentiment, but he has succeeded in creating prejudice for his perversions, a prejudice that bars investigation and criticism. He has so popularized the cliches that "one faith is as good as another" and that "one church is as good as another" that most people have pre-judged that this is so. "If this is so, then why bother with investigation, with study to determine if one is right or wrong? Whatever one does in religion then would be all right, and it would be impolite to criticize what is right!" And thus the mind is lulled into complacency and acceptance of whatever the devil may be able to introduce into religious faith and practice! He thusly prejudices the unsuspecting into accepting his perversions.

### Be Not Deceived

Yet we are warned: "Prove all things," i.e. put all things to the test, examine all things. (1 Thess 5:21) The reason: "because many false prophets are gone out into the world." (1 John 4:1) And these false teachers cleverly represent themselves as sent of Christ, and "no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness" (2 Cor. 11:13-15, NAS version). Are you aware of Satan's ways...or are you a victim and think that what one believes and practices, his church affiliation, etc., is of no concern? End

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### Roland Worth, Jr.

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"Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get." (Matthew 7:1-2)

This statement of Christ's is one of the most misused texts in the entire Bible. People continually use it to condemn those who call sin and error by their right names. However, it is plain that Jesus did not intend for the text to be used in this manner.

First of all, if He did intend it to be used this way He stands self-condemned as a hypocrite!

Christ is quite blunt in His condemnation of His more obstinate opponents. "Hypocrites," He labels them (Matthew 15:7) and describes them to His apostles as blind men leading the blind (verse 14). This criticism was delivered in connection with the Pharisic habit of "if-ing" and "but-ing" their way around the requirements of scripture (verses 4-5).

He challenged not only their doctrine but their morality as well. He describes them as being like outwardly beautiful tombs but which are really filled with rotting bones (Matthew 23:27-28). Perhaps we should interpret His challenge to those who brought the woman caught in adultery in this context. He challenged His listeners: "Let him who is without sin among you be the first to throw a stone at her" (John 8:7). We make this into a platitude but a platitude would not have broken up that mob of hostile critics. To have had that kind of impact the statement must have had something to do with their personal moral conduct in the affair that made them unable to carry the proceedings any further.

He was even able to separate the man from his doctrine. When the person's morality was wrong, He condemned it. When the doctrine was wrong, He condemned that. When the man taught the truth but was failing to practice it, He instructed His listeners to "practice and observe whatever they tell you, but not what they do; for they preach but do not practice" (Matthew 23:3).

In all of this He was judging other people and other doctrines. One may argue that due to Christ's insight into human character He could do this in ways that we cannot safely imitate. However, this only deals with the harshness and breadth of our indictment rather than with the need to criticize conduct that is repugnant to the gospel. Although we have to criticize we have to tread far more "gently" than He for He was blessed with direct, personal supernatural guidance in determing the facts of His listener's conduct that we do not possess.

Looking at this from another standpoint, Christ enjoined that His disciples "judge" other people and their doctrines.

Remember how Christ told His apostles that if a man had a complaint with a brother and if it could not be reconciled privately, he should take it to the church. If the guilty party would not listen to the judgment of his brethren then he should be considered a reprobate (Matthew 18:15-17). Clearly this involved "judging" others' conduct.

Roland Worth, Jr. - 117-A North Robinson St., Richmond, Va.

Use of our judgment in purely doctrinal matters is also taught. In the parable of the "good Samaritan" Jesus concluded by asking his listener, "which of these three, do you think, proved neighbor to the man who fell among the robbers?" (Luke 10:36) He had presented His doctrine in parable form and His listener was to judge for himself the consequences of that doctrine. When we ask people to judge how a Biblical doctrine (like modesty, sexual purity, etc.) applies to their personal life, we are following the same format: Presenting a spiritual truth and challenging our listeners to accept it.

Not only did He teach that we should judge the implications of the doctrine we hear taught, He also indicated that there are doctrines that need to be rejected. Every one of His condemnations of Pharistic teaching is just this. So when we tell others that there are doctrines in the world, even today, that need to be repudiated, we are following His example.

What then did Christ intend when He delivered His teaching about "not judging"? Several possible explanations are reasonable:

He was condemning undue harshness in our judgment of others. Our severity in denouncing the evils of our brethren sometimes makes one wonder whether we are denouncing Satan himself or a mere erring human. The person who ignores the virtues of another should not be surprised if he is judged in the same way referred to in the text, that is, by the same standards he has heavily applied to the back of others.

Although this is undoubtedly to be condemned, it seems to the present writer to be reading something into the text that is not intended.

A far more natural reading of the meaning of the two verses is that it condemns applying to others standards that we do not apply to ourselves. That eliminating hypocritical judging of others is His intent seems likely in the light of what He immediately discussed after the above text, "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?" (Matthew 7:3) Jesus labels this condemning of others for faults that are even worse in ourselves as the act of a "hypocrite" (verse 5).

A third interpretation is that He is condemning judgment on the basis of any but strictly objective data. "The terms of this prohibition are universal; but in the paragraph below (verses 16-20) which speaks of false prophets, we are authorized to judge men by their fruits. Limiting this paragraph by that, we conclude that only such judging as is not required by the actual conduct of men is here condemned. All judging from surmise, or from insufficient premises, or from ill-will, is prohibited." (J. W. McGarvey, Commentary on Matthew and Mark)

A fourth interpretation would have the passage condemning judgment of others on the basis of humanly invented standards. If we judge others on the basis of social, class, or even religious restrictions not found in the Bible we are asking to be condemned by those who accept other standards. Human society is never of one fabric and this tendency to evolve co-existing (though hostile) sets of contradictory standards is especially in evidence today. Perhaps we should apply to even religious standards invented by men an often used text from the Old Testament: "There is a way which seems right to a man, but its end is the way to death" (Proverbs 14:12).

Send the Preceptor to a Friend

### The Mind We Need

### Donald R. Givens

"For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and



peace; because the mind of the flesh is enmity against God." (Rom. 8:5-7) The word "mind" occurs some 56 times in the King James Version of the New Testament. "Minded" occurs 12 times; "mindful" appears some 4 times; and "minds" occurs 11 times; It is defined as "thought, feeling, will, and understanding." The Greek word nous which is translated "mind;" according to Thayer, p.

429, means: "1. the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining.... 2. a particular mode of thinking and judging."

The scriptures speak of multitudes and various types of minds; for example, on the negative side the Bible speaks of "wicked, alienated, hardened, doubtful, reprobate, carnal, vain, fleshly, defiled, double, despiteful, evil, blind, and corrupted" minds. On the positive side, the Bible tells us of "willing, right, ready, humble, renewed, fervent, lowly, sound, spiritual, sober, and pure" minds.

The Bereans show us what kind of minds to have: "....they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." (Acts 17:11) Paul served the Lord with all "lowliness of mind." (Acts 20:19) What a pity it is that some have their minds corrupted (2 Cor. 11:3) and are thus bereft of the truth (I Tim. 6:5). This is precisely what Paul predicted would happen in the last days. Men would "withstand the truth" because they were corrupted in mind reprobate concerning the faith." (2 Tim. 3:8)

We need to have the "mind of Christ," but what is His mind? We must earnestly assimilate His teaching, attitudes, and feelings into our own hearts. We know the mind of Christ because His words and actions are revealed to us in the scriptures. The dutiful mind of Jesus is seen in His STATEMENT "Know ye not that I must be in my Father's house?" or "about my Father's business?" (Luke 2 :49) Jesus constantly and consistently wanted to do the things of the Father. "My meat is to do the will of Him that sent Me, and to accomplish His work." "I seek not mine own will, but the will of Him that sent Me. For I am come down from heaven, not to do Mine own will, but the will of Him that sent Me." (John 4:34; 5:30 and 6:38)

Mark records that Jesus had a mind of compassion (1:41 and 6:34). Jesus possessed a mind of forgiveness (Luke 23:34). He also possessed a mind of obedience (Phil. 2:8 and Heb. 5:8). Christ also had a mind of contempt for sin and love for the sinner (Matt. 23:: John 8:11). His was also a mind of humility (John 13:13-15; Phil. 2:8).

Concerning the preceding characteristics we can repeat with See Mind We Need, page 33

Donald R. Givens — 4349 Vassar, Port Arthur, Texas 77640.

### DEBATE In Houston Area

### SUBJECT

### THE KINGDOM (Its Establishment and Destiny)

### June 12 & 13

The Kingdom of God was established on the first Pentecost after the resurrection of Jesus and its destiny is Eternity in Heaven with Jesus.

Affirming: Glenn R. Burt Denying: Don Newcomer

### June 15 & 16

The Kingdom of God will be re-established at the second coming of Jesus and its destiny is Eternity on Earth with Jesus. Affirming: Don Newcomer

### Denying: Glenn R. Burt

### Disputants

Don Newcomer is a member of the Berean Christadelphians in Houston, Texas.

Glenn R. Burt is an evangelist presently working with the College Park church of Christ in Deer Park, Texas.

#### Location

The discussion will be conducted in the Deer Park High School Auditorium.

#### Time

Each session will begin at 7:30 each evening.

### Classified Ads

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

PREACHER WANTED — The Osborne Road congregation in Bridge City, Texas will be in need of a preacher sometimes in July. Those interested may contact U. K. Roberts, 990 Highland Dr., Bridge City, Texas 77611; or Ben Brown, 240 Charles St., Bridge City, Texas 77611.

PREACHER WANTED — We have a small sound congregation here of some 40 members and our preacher is leaving us after June 11th and we will be needing a full time preacher after that date. Our congregation is mostly elderly people and several are old age pentioners so our collection is only from \$100 to \$150 per week. We have a population of around 10,000 and a college enrollment of around 6000. The liberal church here has about 200. We believe a good working preacher here can increase our congregation. We have a good 3 bedroom home for the preacher. Contact D. E. Spears, 404 Boone, Tahlequah, Oklahoma 74464; Phone 456-4117.

Preacher, 46 (two sons in Navy and two daughters at home) desires to relocate. Would like to work with brethren to expand the Lord's work in your area. Contact M. E. Strouss, 425 E. Washington, Lisbon, Ohio 44432; phone 216-424-3021.

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.



### Carl A. Allen

If you were asked, "Does God exist?", What would be your answer? One could say, "The Bible teaches that God is," and this would be true. Gen 1:1 says, "In the beginning God created the heavens and the earth." But, the Bible does not argue the case, it simply states a fact. If you had to give a reason for the hope that is within you, what would it be? Here are three reasons why I believe God exists:

First, the law of Cause and Effect proves that God is. "It is a proved fact that for every effect there must be a cause. We see a house, and we know that someone built it. Likewise we see the universe including the earth, sun, moon, stars, man, animals, vegetation and everything else. These things demand a cause for their existence. It is more logical to believe the cause is God, rather than believe they just happened by accident or chance." "It is said that Benjamin Franklin, while in Paris, made a model planetry system showing the earth and the planets nearest it. Many astronomers copied it to use in their studies. One day an athiest friend saw it and asked, "It is said that Benjamin Franklin, while in Paris, made a model planetry system showing the earth and the planets nearest it. Many astronomers copied it to use in their studies. One day an athiest friend saw it and asked, 'Who made it'' 'No one made it,' answered Franklin, 'It made itself, it just happened.' 'What,' cried the man, 'you're joking.' 'And so is the man who says that the universe just happened,' replied Franklin."

Secondly, the Design of the universe implies a Designer. "Just as we look at a watch, composed of many parts, with each part working perfectly, and agree that some person must have designed it, so may we look at such things as a blade of grass, the rose, the stars, the human body, and say that surely some designer must have designed them also. That designer must have been God."

Thirdly, the problem of the Origin of Life argues the existence of God. "Life is on earth, though we cannot see it, yet we may see its work and realize its presence. We know that when life leaves the body, the body dies. But when did life begin? We know that life can only come from life. The child receives life from his parents, who received it from their parents, who received it from theirs, etc. Finally,m man had to receive life from some outside source. Since life cannot come from dead matter, and since it cannot come from accident, we conclude that it must have originated with a living God who ga gave it to man and other living things."

What does it mean to me - a belief in God, that is. It means that I know where I am, where I came from, and where I am going. It means I am not as a stick of wood adrift on the ocean of life without a purpose. I can look at God's creation and see his mighty works and from the arguments of CAUSE and EFFECT, DESIGN and DESIGNER, and ORIGIN of LIFE, declare to the whole world, "MY GOD IS ALIVE." (Psa. 19:1-3). End

### Lord, How Do I Look In Thy Sight?

### R. J. Findley, Jr.

On the sixth day of creation, God said, "Let us make man in our image." Since God is a spirit, the spirit given to man constituted that which was the likeness. This spirit, unlike the body, which was made of the dust, and which would return to the dust of the earth, would have an eternal existence. It is referred to as the "inner" man. We conclude, then, that the spirit is that part of us that God is most concerned about, and over which he ever keeps a watchful eye. Being omniscient, it is said that he is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of whom we have to do. The eyes of the Lord are over both the righteous and tne unrighteous in the sense of being aware of all we do or say.

We are fully informed as to how we are to treat our bodies and it deserves our every effort to keep it clean and under control; if for no other reason than it houses the spirit. The body is that part of us that is most discernable to those with whom we are associated. That it can be deceptive, is illustrated by Jesus in Matthew 23. Hear him: "Woe unto you Scribes, Pharisees, and Hypocrites, for ye are like whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all of uncleanness". James speaks of one seeing himself in a mirror, and turning away, straightway forgetting what manner of man he was. It is a sort of turn-on, turn-off proposition with him and he thinks God takes the same attitude. "Keep thyself pure" is the admonition found in 1 Tim. 5:22.

Shortly after Creation, God knowing the hearts, saw the wickedness of men great in the earth, and that every imagination and thoughts of his heart was evil continually.

In his rejection of Saul, he told Samuel, "Look not on Saul's countenance, or on the heights of his stature; because I have refused him: for the Lord seeth not as man seeth, for man looketh on the outward appearance, but God looketh on the heart."

Some have been foolish enough to condone the actions of a Robin Hood. True enough he robbed the rich but he gave it all to the poor. Paul said, "Shall we do evil that or continue to do evil that grace may abound? He speedily answers by saying, "God forbid!" Some of my brethren do things for which they have no scriptural authority and attempt to justify their practices by saying, "But look at the good that it does".

We seem to be more concerned in catering to modern style and adorning our bodies for the benefit of those about us. We desire to make a fair show in the flesh, forgetting that it is God who has set the styles and not man. In our practices our obligations to the Lord runs a poor second. It has become common for both women and men to dress immodestly. This in spite of God's admonition that man should wear that which pertaineth to a woman or a woman to wear men's clothing. He says that those who do so are an abomination in his sight. Could See In Thy Sight, page 33

Carl A. Allen — 912 S. Timberland, Lufkin, Texas.

R. J. Findley, Jr. - 835 Stuckey Dr., Longview, Texas 75601.

# Contradictions in the Doctrines of The Mormon Church (I)

### Terry L. Sumerlin

The Church of Jesus Christ of Latter Day Saints (commonly called The Mormon Church) is one, among many, of the religious cults in America. The contradictions in the doctrines of this church are numerous and we believe, worthy of our consideration. In this series of articles it will be our purpose to examine certain statements in the "inspired" books of this church - The Book of Mormon, Doctrine and Covenants, and The Pearl of Great Price - in order to establish from them, the fallacies and contradictions in the doctrines of this church. In the consideration of such matters, we feel it necessary to speak of the history of such an organization.

The seeds of what later became the Mormon religion were conceived in the mind of one, Joseph Smith, Jr., who was known by many as "The Prophet". He was better known by many of the residents of Palmyra, New York, in 1816, as just plain "Joe Smith".1

Joseph Smith, Jr. was born in Vermont in 1805. He claimed to have received visitations from the Father and the Son, and from the angel, Moroni in 1820 and 1823, respectively.<sup>2</sup> He stated that the "personages" that visited him took a rather dim view of the Christian church, and for that matter of the world at large, and announced that a restoration of true Christianity was needed, and that he, Joseph Smith, Jr., had been the one chosen to launch the new dispensation.<sup>3</sup>

In September, 1827, Smith found some golden plates, on which an ancient book was supposed to have been written, on a hill near Palmyra, New York. In April, 1829, he began to translate (into English) the peculiar characters on the golden plates, with the help of a local school teacher named Oliver Cowdery. This translation, it is claimed, was accomplished by "the gift and power of God."

The result of the work was published in 1830 in a book entitled, The Book of Mormon. This highly ungrammatical work claimed to be an account of the ancient inhabitants of the American continent. But more than that, it claimed to be the word of Godthe "fullness of the everlasting gospel".

In the same year this book was published Joseph Smith organized a church which, in 1834, was officially called the Church of Jesus Christ of Latter Day Saints. From that day until now, this group claims to be the "one true church" which is divinely restored to earth.

In the following years before his death in 1844, Smith produced two other books, Doctrine and Covenants and The Pearl of Great Price. Both of these books and The Book of Mormon claim to be the word of God.

After the death of Joseph Smith, his disciples were divided into warring camps. The largest of these, under the leadership of Brigham Young, made an exodus to the Salt Lake Valley, from which headquarters Young's successors still govern the people that we know as the Mormons.<sup>4</sup>

Terry L. Sumerlin - 207 E. Ward, Refugio, Texas 78377.

From this came the Reorganized Church of Jesus Christ of Latter Day Saints which has no connection with the Utah groups other than subscribing to the same basis for doctrinal matters. Thus, most of the information in this series of articles will apply to all Mormon groups, but particularly to the original church.

With these facts in mind, in the next article we will deal specifically with the books of Mormonism.

1. Walter R. Martin, The Maze of Mormonism (Grand Rapids, Michigan, 1962), p. 20.

2. Robert West, Mormonism - From God or Man (Lufkin, Texas ), p. 1.

3. Martin, op. cit., p. 21

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|----------------------------------------|---|-----|
| 4. West, op. cit., pp. 1-3.            |   | End |
|                                        | • |     |

# Nigeria — A Closed Or Open Country — Which?

In a recent letter to brother Wayne Payne in Nigeria I wrote, "It is my understanding that the Nigerian government is now allowing short visits by gospel preachers. Does it look like they will in the future allow preachers to enter for longer periods?"

In reply to this inquiry brother Payne wrote, "It does seem that the immigration may be loosing the strings a little on visas, but just what the future holds on resident permits I don't know. I do wish that someone would try to come though and see what the action will be. We will be coming home in June if all goes as planned. I wish that someone could be here before the year is out but nothing in sight."

It may be that the Nigerian government will not yet issue a resident permit but unless one is requested it is certain that none will be issued. Who will "try....and see what the action will be?" —1627 S. Morton Ave. Evansville, Indiana 47713

JEHOVAH'S JEHOVAH'S WITNESSES WITNESSES

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### "Just Live For Life"

### Ernest A. Finley

Our thinking and lives are undoubtedly influenced more by commercials we see and songs we hear and sing than most of us recognize. There is a subtle, insidiousness in the sentiment of

very many songs that will in time cause those who listen to them to be carnally or sensually or materialistically minded. For that matter, many popular songs are not subtle at all-they are boldly and brazenly corrupt.



Today, while driving and listening to the radio, a song came on that expressed the sentiment that one should "Just Live For Life". One who heeds this sentiment will

neither think about God, nor his soul, nor eternity. If one just lives for today, just for the moment—he is making a most grave mistake. He will have a whole eternity in which to regret it.

Commercials are also often exceedingly corrupting and offensive-not only in the products they offer but in the attitudes they seek to generate in the consumer. "You've come a long way, baby", justifies my affirmation. So does Noxzema's shave cream commercial, "Take it off! Take it all off!!" One would have to be naive not to see the sensual implication here. A TV beer commercial boldly declares that you only come through this world once-so you had better "grab with all the gusto you are worth." This is the Epicurean-"eat, drink, and be merry"philosophy. The men depicted in the commercial are robust, tough and hard, devil-may-care group. But remember-God said "Thou fool...." to the Epicurean. Remember-God warns us that there is a harvest day coming, "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life (Gal. 5:7,8).

The fact of the matter is that there are very many popular songs that are more grossly corrupt than the one we referred to above. When our children are exposed to such corrupting songs, we should point out the fallacies in them. We should help our children in making their selections of records and tapes of popular songs that they not select such songs as will corrupt their morals or develop in them attitudes unbecoming a child of God. We should be concerned about the kind of music they listen to in their hours of leisure.

Eternal vigilence is the price we must pay if we are going to guard our children from corrupting influences. The devil never lets up. He wants them in his service. But so does God. End

# "I Verily Thought With Myself...."

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### **Robert Wayne La Coste**

Many people study the Bible with the attitude, that if some writing therein conflicts with their own opinion, idea, or "what I have always believed" this is to have preference over what is mentioned in the Bible.

In other words, they form hardened doctrines of their own and when the teaching of the Bible is pointed out, the one doing the teaching is accused of having "his own interpretation", etc. etc.

There must never be any private interpretation of the word of God; even as there was none when it was written by men who loved God.(II Pet. 1:21) Whenever our opinions, ideas or "think so's" are put in preference to plain Bible teaching; we have put ourselves as our own personal standard of authority in religion, God forbid!

Every day people are heard to exclaim, "I think this and I think that...." and "I don't see why it has to be this way" or "I think this is a better way." So much are people wrapped up in their own personal notions that when truth is presented it is like water off a duck's back.

The Apostle Paul, formerly Saul of Tarsus had this problem of self will and self righteousness. In relating his conversion to King Agrippa he points out he (Saul the persecutor) thought and reasoned with himself too much! "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth; which thing I also did." (Acts 26:9) The problem with Saul is the problem with too many today. It has often been said that the most familiar word, and yet the least important word which is used more than any word is the word "I". Saul proves this to be sadly true. He had reasoned, (rationalized) and had come to the conclusion with himself (and himself alone) that what he believed and what he had practiced was right.

But thinking in our own hearts (perhaps even sincerely) that we are right does not make us right. Our thoughts must be in harmony with the pure and only true gospel. Our thoughts must be in subjection and humble submissiveness to God's thoughts! When people start studying the Bible with this attitude instead of the "I this" and "I that" attitude then and only then will they find out what God wants them to do. A person who uses his own will as a guide to spiritual things will never submit to God's will, but what is worse they will be lost eternally. It is the words of Christ that shall judge us in the last day. The words of Christ dear reader are in every inspired word of His gospel - the New Testament !! (John 12:48; Heb. 1:1)

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### From Out of the Past . . . .

#### OSCAR SMITH

Oscar Smith was born December 30, 1887, near the little town of Dieterich, Effingham County, Illinois. In 1889 he came to Bell County, Texas, where he has since resided.

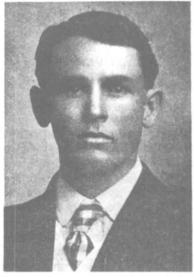
Born and reared on a farm, as a farmer, he has not had the advantage of a collegiate education, but attending the public schools till about the age of 16, with some time in the better colleges, ever being a close student, one would scarce detect that he has not a finished education.

He is of German and Irish descent. His parents are both living and reside at the place they settled when coming to Texas.

He obeyed the gospel at the age of 13, from which time he has been an active worker in the church, and began preaching the gospel in 1906.

He was married to Miss Flossie Little in 1908, and she has been a valuable assistant in his work.

In 1909 he began to devote all his time to preaching the gospel, and has been successful in the work.





### C. E. WOOLDRIDGE

Claren Enos Wooldridge was born October 8, 1876, in St. Louis, Missouri. Childhood and early youth spent in Illinois, Iowa and Nebraska. Began life for himself at the age of 15. Obeyed the gospel in 1894 at Mountain Springs, Arkansas, under the preaching of Dr. W. Jones. Met a Methodist in debate February, 1896, and preached his first sermon in June of the same year, at the home of brother Turner, in Arkansas.

Four months he spent in the home of Brother R. H. Howard, who assisted him in preparing for the work as a preacher. He often speaks of Brother Howard as his "father in the ministry." Came to Texas in July, 1900. Spent 1901 and till October, 1902, in Kaufman and Hill counties; moved to Ft. Worth in 1902, where he resided till May, 1910. His membership was with the Southside congregation. From 1903 to 1907 he engaged in evangelizing at large in the summer, preaching on Lord's day and working at the carpenter's trade thru the fall and winter.

In October, 1906, he began laboring for and with the Southside congregation—devoting all his time to the work with them in the city of Fort Worth and at places in the county. Besides the protracted efforts in the city he engaged in 25 meetings in the county.

May, 1910, he moved to Denton, Texas, and is now assisting the Pearl Street church of Christ, building up the cause in the city and at places in the county. May 14, 1902, he was married to Miss Beulah Miller. While some men have ruined their usefulness in riding hobbies, Brother W. faithfully preaches the gospel and is content therewith.

#### ISSAC E. TACKETT

Isaac Elisha Tackett, born near Jacksonville, Texas, July 27, 1878. His parents have been permanently located at Weatherford, Texas for some years. Isaac lived with his parents on a Nursery and fruit farm till manhood. After his work in the public school he entered Weatherford College, at the age of 16, where he was a student for four sessions.

By the time he was grown his father's business had reached such magnitude that a company was organized with Isaac as business manager for six years, during which time the business increased 300 per cent.

At the age of 16 he became a member of the church, and while engaged in business he frequently assisted in protracted meeting near his home, usually conducting the song service.

From childhood he desired to become a teacher and gospel preacher. In 1906 he resigned his position with the nursery company and accepted a position with the Southwestern Christian College, devoting a portion of the time to the work of a student. In 1906-07, when A. G. Freed resigned as president of the college, Brother Tackett was appointed secretary and business manager of that institution, which position he held two sessons, five months of which time he taught the Bible department. During 1907 he served the church at Denton as local evangelist. In 1908-09 he served the church at Corsicana, Texas.

In 1909 he was elected president of Sabinal Christian College, which position he now holds. During the first year of his management the attendance increased 75 per cent. August 22, 1909, at the age of 31, he was married to Miss Micca Fuston.



Editor's Note: The pictures and information on this page was first published in a book entitled Gospel Preachers of Texas and Oklahoma, 1911, compiled by the late Mrs. C. R. Nichol, Clifton, Texas. It is our intention to publish some of the pictures and resumes of their lives as found in this book. We would be happy to hear from our readers as to some particular person of this catagory that you would enjoy seeing. If we have it we will reprint it.



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

One was baptized in April at the Southside church in Temple, Texas. ... One was baptized in March in Bangor, Maine.... One was baptized in April at the North Park church in Abilene, Texas.....Two were baptized recently in Plainfield, Indiana.... One was baptized in April at the Winchester Road church in Memphis, Tenn.... One was baptized in April at the Loop 287 church in Lufkin, Texas.... Two were baptized in Lufkin in April at the Fourth and Groesbeck church....Three were baptized in April at Timberland Drive church in Lufkin....Six were baptized in April at the Pinecrest church in Beaumont, Texas.... One was baptized in April at Shively in Louisville, Kentucky.....Five were baptized in April at the 77th Street church in Birmingham, Alabama....In Australia brethren report a total of 12 different Baptisms in five congregations.... Two were baptized in April at the West Murray church in Murray, Five were baptized in an April meeting at the Bossier, Louisiana church.... One was baptized in May at Main Street in LaPorte, Texas....Six have been baptized in March and April in Kenvil, Indiana .... Two were baptized in April in Bedford, Ohio.... Three were baptized in April at Wendell Ave. church in Louisville, Kentucky.... Brethren sent reports of 18 baptisms in Chile....Two were baptized in April at Manslick Road church in Louisville, Kentucky... One was baptized during April at Bellaire, Texas.... Two were baptized during April in a meeting at Oak Grove in Louisville, Kentucky....One was baptized in a recent meeting at the 6th Ave. church in Pine Bluff, Ark..... Two were baptized in April at Huffman in Birmingham, Ala.....One was baptized in April at Westside in Irving, Texas.

Joe Scarborough held a late April meeting for the brethren at West side in Ft. Worth, Texas....Paul Andrews held an April-May meeting for the W. 28th church in Pine Bluff, Arkansas... Connie Adams held an April meeting for brethren in Waynesburg,Pa....P. De Berry held a late April meeting for the Franklin Park, III. Brethren....Herman Mason held a late April meeting at Palatine, Illinois....Wayne Earnest held a recent meeting at Roundhill, Ky....Bob Franks held a gospel meeting at Beaumont, Texas in early May. He was with the Southside Church.Aude McKee held a late



April meeting for the Noblesville, Ind. church.....The Pikes Peak, Ind. church held a lectureship in April.....Mike Willis was the preacher in a late April meeting at Danville, Ind. .... Bobby Witherington was with brethren in Evansville, Ind. in an early May meeting..... Hugh W. Davis held a May meeting for the Ky. Lake Rd. church in Parish, Tenn. ... Dee Bowman held an April Meeting for the Southside church in Temple, Texas....Edward Bregwell held an early May meeting for brethren in Oxford, Mississippi .....Sparky Owens holds an early June meeting for brethren at Winchester Rd. in Memphis, Tenn....Robert Jackson held an early April meeting for the Walnut St. church in Greenville, Texas .....W. L. Wharton held a mid-April meeting for the Kiestview church in Dallas, Texas....Bill Collett held an early April meeting at Eastside in Denton, Texas....Grover Stevens held an early April meeting at the MelrosDr. church in Richardson, Texas....J. D. Tant holds an early June meeting in Clintwood, Va..... Quenton McKay held a mid-April meeting at Tunnel Hill, Georgia .... Leonard Tyler held an early May meeting for the Power's Ferry Rd. church in Atlanta, Georgia.

Connie Adams held an early May meeting for the Eastland church in Louisville, Kentucky....Ferrell Jenkins is scheduled to be at Wendell Ave. in Louisville, Kentucky June 11-18....Jess Garcia held a late April meeting for the Hodgenville, Kan. church....Harry Lewish held an early April meeting for the Roseville, Ohio church....Pete McWilliams held an April meeting for the brethren at Corrigan, Texas....Billy Butler held an April meeting at Tahlequah, Okla. and holds a June 12-24 meeting at Smithville, Mo..... Leon Goff held a mid-April meeting at Wilshire Blvd. church in Fullerton, Calif....Paul Williams held an April meeting at Mt. View in San Bernardino, California....Homer Walker held a late April meeting at Wilmington, California.....Ken Sterling held a May-June meeting at Lassen Street in Sepulveda, California....Brethren in Fontana, Calif.....held a lectureship meeting in early April.... Lanning Courtney held an April-May meeting for the North Main church in Vidor, Texas.

George T. Jones held an April meeting at Hueytown, Alabama....Charles

Cheatham held a late April meeting for the Vivion Rd church in Kansas City, Missouri....Robert H. West preached at Vivion Rd. during the same week on Mormonism....Robert F. Turner held an early May meeting at Hickman Mills church in Kansas Čity, Missouri....Don Collins held an early May meeting at Sheldon, Missouri Jack Holt held an early May meeting at the Southside church in Kansas City, Missouri....Earl Robertson held a mid-April meeting for brethren in Paden City, West Virginia....John Clark held a late April Meeting for the University Heights church in Lexington, Ky....Bro. Clark held an April meeting for brethren in Muncie, Indiana.... Dennis Shaver held a late April meeting for the Margaret St. church in Joliet, III.... Charles Boshart held a late April meeting at Northshore in Houston, Texas Roice Chandler held a mid-May meeting for the Ligon Springs church near Russelville, Brethren in WestHamilton, Ala. had a May-June lectureship....Cecil Willis holds a June 4-9 meeting for the Washington Ave. church in Russelville, Alabama....Curtis Flatt holds a June 25-30 meeting for Bradley Chapel near Russelville, Ala..... Gordon Willis held an April meeting for the St. James, Missouri church....Larry Ray Hafley held an April meeting for the Locland church in Cincinnati, Ohio....Johnie Edwards held a May meeting for the Colesburg church near Dickson, Tenn....Tom Oglesby held an April meeting for the Southeast church in Akron, Ohio Morris D. Norman held a mid-May meeting for Brethren in Toronto, Ohio....Robert Welch held a mid-May meeting for the Thurlow church near Greensburg, Ky..... Frank Smith held an April-May meeting for the Fultondale, Ala. Brethren.

Jerry Phillips held an April meeting for the Warrenton, Missouri church ....Sewell Hall held a mid May meeting for the Spring and Blain church in St. Louis, Missouri....John Clark held an April meeting for the Sunshine church near Sciotoville, Ohio Bill Holcomb held an April meeting for the West Broad church in Columbus, Ohio....Brehtren Albert Jennings, Marshal Davis., Wayne Partain, Terry Sumerlin, David Smitherman, James Evans and R. D. Simmons all spoke on a recent lectureship at the Parkway church in Corpus Christi, Texas... Grant Caldwell held a recent meeting at the Parish Ave. church in Peoria, which resulted in one baptism.....W. C. Sanderful held an April meeting for brethren in Milbridge, Maine .... Leon Odom held an April-May meeting for the Greens Bayou church in Houston, Texas .... John Iverson held an April meeting for brethren at Linwood Dr. in Nacogdoches, Texas....S. L. Edwards held an April-May meeting for brethren at East Houston Rd. in Houston, Texas.... Hollis Windham held an early

## FLEE ---- FOLLOW ---- FIGHT

### 1 Timothy 6:3-16

- 1. Flee (Pheugo) To escape, to run away from.
- 2. Follow (Dioka) To pursue with intensity.
- 3. Fight (Agon) To engage in a contest or conflict.

FLEE:

- 1. False doctrines -2 Tim. 4:1-5
- Questionings and disputes of words to no profit. -2 Tim. 2:23
- 3. Youthful lusts -2 Tim. 2:22
- 4. Love of money -1 Tim. 6:17-19 Matt. 6:19-21

May meeting for brethren at Main St. in Dickinson, Texas....Aude McKee held a May meeting for the Central church in Terre Haute, Indiana.... Paul C. Keller held an April-May meeting for brethren at Awin, Ala.... Bob Buchannon held a May meeting for brethren in Austin, Ind. ....Eugene Britnell held a mid-May meeting for brethren in Anaheim, Calif....Granville Tyler held a May meeting for brethren at Arch St. in Little Rock, Ark.....A. C. Grider held a May meeting for the Floral Heights church in Wichita Falls, Texas....J. R. Snell held a recent brethren in Del Rio, Texas....J. F. Dancer holds a June meeting for brethren in Monroe, La... David Arnold held a recent meeting for brethren at Baker, La.....W. L. Wharton held a recent meeting for the church in Seminole, Texas....James P. Miller held a mid-April meeting for brethren at West Murray, Kentucky....W. C. Hinton held held a late April meeting at Griffith, Indiana....Luther Blackmon is now working with the Front and Second Ave. church in Berea, Ohio....John H. Crow, P. O. Box 94, Taylor, Texas...."R. L. (Bob) Craig of the 5th and Brodie church in Austin, Texas held a five night meeting at the Tenth St. church in Taylor, Texas April 10-14. Attendance was good with

FOLLOW AFTER:

- 1. Righteousness Psm. 119:172
- 2. Godliness 2 Pet. 3:11
- Faith Heb. 11:6;
   1 Tim. 4:12
- 4. Love Matt. 22:37; Rom. 12:10; Matt. 4:44
- 5. Patience James 1:2–4
- 6. Meekness Titus 3:2

These are duties and responsibilities of each and every child of God.

### FIGHT:

- 1. Good fight of the faith. -2 Tim. 4:7; 1 Tim. 6:12
- 2. Against Devil Eph. 6: 10-17
- 3. Against sin and error -Isa. 59:2; 2 John 9-10
- 4. With Sword of Spirit -Eph. 6:17; Jude 3; Heb. 4:12

-- James R. Trigg



some non-members from the city in attendance each evening. Our next meeting will be June 19-25 with Bill Crews of Baton Rouge, La.

Donald G. Collins — "The new congregation in Sheldon, Missouri is progressing in a fine way. The brethren are planning to have a gospel meeting -May 8-14, and I am to do the preaching. We encourage those in this area to visit with these brethren. James Lynch is working with this congregation and doing an excellent job. He is in need of about two hundred dollars (\$200.00) a month support. If you are in a financial condition, and disposition of heart, to help in this difficult area, it would be money well spent in the Master's Cause, and it would be greatly appreciated. You may contact: James Lynch, Rt. 1, Sheldon, Mo. 64784. Ph. 884-5272.''

Bob Franks — "I have a nephew who is a good preacher and works for ITT. He is a branch manager for them in Buffalo, N. Y. area. There is no sound church near him, and at present they are worshipping in their home. Please place a notice in the Preceptor to the effect that he would like to hear from faithful christians in that area who would like to begin a work. His address is: AI Franks, 227 Sunshine Dr., N. Tonawanda, N. Y. 14120. Phone: (716) 691-9176." End

### **Special Feature Section**

# "Keep Thyself Pure"

### The Bible Speaks

"Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure." - 1 Timothy 5:22.

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." — James 1:27.

"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 and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." — 1 John 2:15-17.

"For the grace of God hath appeared, bringing salvation to all men. instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world;" — Titus 2:11-12.

"Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation." -1 Peter 2:11-12.

"Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God." -1 Peter 4:1-2.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." — Romans 1-2.

"Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." -2 Corinthians 7:1.

### Works of the Flesh

"Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, socery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God." - Galatians 5:19-21.

Fornication - "is here used as a quite general word for unlawful and immoral sexual intercourse and relationships. The probable derivation of the word sheds a significant flood of light on the attitude of mind behind it. Porneia is prostitution, and porne is a prostitute. The likelihood is that these words are all connected with the verb pernumi which means to sell. Essentially porneia is the love which is bought and sold-which is not love at all. The great and basic error of this is that the person with whom such love is gratified is not really considered as a person at all, but as a thing. He or she is a mere instrument through which the demands of lust and passion are satisfied. True love is the total union of two personalities so that they become one person, and so that each finds its own fulfilment in union with the other. Porneia describes the relationship in which one of the parties can be purchased as a thing is purchased and discarded as a thing is discarded and where there is neither union of, nor respect for, personality." - William Barclay

Uncleanness - In this word there are three ideas: (1) Physical and material dirt. The word is used to describe the condition that an outgoing tentant is to leave the house free from, that is free from uncleanness. (2) In the Greek Old Testament the word is used to denote ritual and ceremonial impurity. We should point out that when the person became unclean either in the ritual or ceremonial sense, in such a condition the person could not approach God. He could not enter the temple, or share in the worship. (3) It indicates moral impurity. It is used for the lewdness of an immoral woman. (see Hosea 2:10).

Lasciviousness - Thayer in His Greek-English lexicon defines the original word as "unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence....lasciviousness: 2 Cor. 12:21; Galatians 5:19; Eph. 4:19; 2 Pet. 2:7; plur. "wanton (acts or) Manners, as filthy words, indecent bodily movements, unchaste handling of male and females, etc."

"It is wanton and undisciplined action. It is the action of a man who is at the mercy of his passions and his impluses and emotions, and in whom the voice of calm reason has been silenced by the storm of self-will.

"It has respect neither for the persons nor the rights of anyone else. It is violent, insolent, abusive, aduacious. Any thought and any sympathy for the feelings of others has ceased to exist.

"It is completely indifferent to public opinion and to public decency." - W. Barclay

The terrible thing about lasciviousness is that it is an act of a character which has lost its self respect, and its sense of shame.

Idolatry - Denotes the worship of deity in a visible form, whether the images to which homage is paid are symbolical representations of the true God or of the false divinities which have been made the objects of worship in his stead. Paul said, "Forasmuch then as we are the off-spring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29).

Witchcraft - "Primarily signified the use of medicine, drugs, spells; then, poisoning; then, sorcery, Gal. 5:20....In sorcery,

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Witness the tide of obscene, pornographic filth as it has swollen on the American scene these last ten years. The gain of financial nature to it's purveyors runs into the countless millions. The damage to the minds of young men and women and the destruction of souls to which it has contributed is even more staggering and difficult to determine. Pornography, as it is comprised of two parts or words: Porno, from the Greek word (porneia) which is a general word for unlawful and immoral sexual intercourse and relationships; graphy, from the Greek word (graphe) which simply means to write, or written; hence we have a composite word suggesting the writing about, or illustrating of that which is immoral, sensual, lewd, provocative of lust. To say the least, that which is debasing and degrading to the spiritual needs of man and damning to his soul. Profanity essentially means "godless" or "irreligious" even though we use it frequently to refer to a particular form of abusive language. Certainly the use of such language is condemned in scripture: "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear" (Eph. 4:29). Such scriptural injunctions doubtless mean little to the man who is profane (godless, irreligious). Vulgarity suggests that which is obscene, coarse, morally crude. All of these terms will at least be touched on or be involved in the following details. In an article entitled "Deluge of Filth" by J.C. Drummond we find the following:

"Each day of the year, several thousand obscene photographs, color slides, books, films, and other items pour into the United States from abroad. This smut is dangerously easy to obtain. Any American, child or adult, with a half dollar in his pocket can purchase what is virtually a 'Buyer's guide' to foreign pornography....This filth comes from Sweden, England, Belgium, Denmark, Germany, and from points in the United States."

What results from this deluge? Mr. Drummond continues: "A recent report on delinquency by a senate subcommittee states that one out of every five American boys between the ages of ten and seventeen has a court record. Again and again, the investigation of juvenile robbery, extortion, embezzlement, forgery, rape and murder reveals that those guilty were or had been collectors of obscene pictures and films, 'There is,' the report continues, 'a peculiar resemblance to narcotics addiction in the exposure of juveniles to pornography. There is the same pattern of progression!'

"Like the dope addict, the boy or girl who becomes addicted to pornographic filth, with the characteristic desire for knowledge found in those reaching maturity, searches for something which will impart a greater thrill. The victim, once 'hooked', may turn to theft, mugging, or worse to secure funds to support his appetite for obscenity. Girls run away from their homes and become entangled in prostitution."<sup>1</sup>

In an article "You Can Clean Up Your Newstands", in speaking of the purpose of such literature, O. K. Armstrong says:

"Let me summarize what seems to be the purpose of such publications: It is to justify the lewd, the abnormally sexual, the obscene, in such a way as to arouse and appeal to the lowest interest of readers of both sexes and ages. To accomplish this, these magazines and books consistently and regularly offer articles, pictures, cartoons, jokes, advertising and other material which do the following:

1. Present illicit sexual relations in an attractive manner. 2. Glorify adultery, fornication and prostitution. 3. Present infidelity as the accepted way of life, holding in contempt the marriage relations and sanctity of the home. 4. Suggest ways and means of seduction, drunkenness, theft, sadism, and general disrespect for law and order. 5. Create disrespect for religious ideals and for religious leaders by presenting them in a ribald or obscene manner."

In the January, 1960 issue of Mercury, Donald T. Morrison, Jr. says:

"In order for a democratic government to exist, its people must possess a sense of morality....the leaders of world Communism know that if they can remove the sense of decency and morality from the American people, our society will collapse. To take the place of the cohesive factors of decency and morality will come totalitarian government....In the Communists' own words, it is their goal to 'corrupt the young; get them away from religion, get them interested in sex, make them superficial and destroy their ruggedness."

It is both obvious and imperative that something should be done about this sad situation. In his article Mr. Armstrong says:

"Do you, Christian fathers and mothers, know what the newstands of your community are displaying and selling? Have you ever inspected the newsstands? Have you ever stood by as the teenagers pour out of high school and into a drug store nearby to get cold drinks, and watched what magazines and paperbacks they are buying? Well, you'd better! For a veritable flood of indecent literature has risen in the last 5 years. It is vulgar, dirty and obscene. It is closely connected with the liquor traffic, and encourages delinquency and crime."

More recently in connection with a Presidential commission to investigate the effects of pornography, Charles H. Keating, Jr. in an article entitled "The Report That Shocked The Nation" emphasized the seriousness of this problem as he described the permissive approach exercised by the Commission and the wrong definition regarding obscenity as employed by this group of men. Their conclusions were erroneous based on their questionable methods of gathering information. Concerning the problem and dangers of pornography, Mr. Keating, himself a member of the Commission, stated:

"Although proving cause-and-effect relationships in sociological matters is difficult, common sense tells us that it is ridiculous to imply that pornography has no effect. Since the current flood of erotica began in the early 1960's, sex crimes have multiplied. From 1960 through 1969, reported rapes increased 116 percent; arrests for rape went up 56.6 percent; and arrests for prostitution and commercialized vice shot up 60 percent. Such statistics at least appear to reflect some 'significiant' relationship between crime and pornography."

Mr. Keating pointed out the fact that the commission majority chose to ignore a number of results of its own studies which demonstrated the ill effects of smut.

"One involved 365 men, including prisoners, college students and Roman Catholic seminarians, and concluded:

'The data clearly suggests that exposure to considerable pornography at early ages (under 14) plays a role in the development of sexually deviant life-style. Another Commission-sponsored study, of 464 reformatory inmates, showed again and again a relationship between high exposure to pornography and sexually deviant behavior at a young age.''<sup>2</sup>

Only the naive, the gullible, the ignorant or the guilty in the face of such information and obvious destruction would strive to defend the reading or the sale of many of the magazines, or encourage the viewing of many of the movies being publicized on todays open market. Not all of the moral filth is communicated to the public on the screen and the printed page, some of it comes by way of public demonstration by such groups as the 'Gay Liberation' and the 'Feminist Liberation' movements with their campaigns, speeches and demonstrations, encouraging participation in and support of perversion and infidelity. Regarding this great problem one Catholic writer by the name of Francis Fenton in the September 15, 1971 issue of The Review of the News stated in answer to the question: ''What is behind the current parading of militant sex?'' writes:

"America today is a declining nation, that it is a nation in retreat from greatness because our loyalties to God, to country, and to family have been betrayed and perverted. The attack on the integrity of America is neither accidental nor inevitable. As a move essential to their goal of conquest from within, our enemies have worked to break down every loyalty traditional to the American people. The tactics they designed for this purpose are forged to exploit every grievance and lust and frailty, real or contrived, by employing both agitation and propaganda. The object is to create a maximum of dissension and a spirit of nihilism in a climate of revolution where anything goes....The current target is that sense of sexual identity which is the root of personal integrity."

Mr. Fenton points up the purposes and objectives of homosexuals and female liberationists as he quotes from the Philadelphia Gay Liberation Front: "Our fight against homosexual repression is one with the revolutionary struggle for all oppressed peoples for life, liberty and the pursuit of happiness", another quote says: "Homosexuals are making a major contribution to our society and to the revolution....", another says: "We have got to radicalize...." and another ominous assertion by a revlutionary homosexual who boasts that: "by 1990 the old husband and wife unit will be nearly obsolete." What we are witnessing says Mr. Fenton, "is that homosexuals are today being used for, and are serving, subversive purposes by flaunting and exploiting of their sexual aberrancies, and through their increasingly belligerent demands for public acceptance of homosexuality as a 'healthy variation of the normal sexual instinct.' In his classic book, The Naked Communist, W. Cleon Skousen quotes a former top Communist as observing that a current Communist goal is: 'Present homosexuality, degeneracy, and promiscuity as normal, natural and healthy.' There can be little doubt that that is exactly what is happening .... revolutionary forces in our land are deadening the moral nerves of America. The homosexual

militants and the Women's Liberation Movement are an integral part of those revolutionary forces."

The seriousness of the problem of moral slime which exudes from almost every channel of communication in our society today certainly should be deeply impressed on the mind of every thinking adult, especially parents, and also the minds of discriminating young people, that is those who have the ability to discern between 'good and evil', those who can recognize the difference between the 'works of the flesh' and the 'fruit of the spirit'. When we consider the works of the flesh which are enumerated in such passages as Gal. 5:19f; I Cor. 6:9-10; Col. 3:5f and Eph. 4:19 as they relate to the problems of pornography, profanity and vulgarity it should become increasingly obvious that we are not dealing with something so nebulous and relative as to be laid aside with such trite remarks as "it may be had for some but not for me, because I am more broadminded than others" or "don't knock it unless you have tried it." for it should be noted that the evil is inherent to the media itself, else no such scripture injunctions as Paul by inspiration has penned need ever have been given.

Regarding the importance of the mind (heart) and what is put into it by sight or sound we note:

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

"....for out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

"But the things which proceed out of the mouth come forth out of the heart: and they defile the man" (Matt. 15:18).

"For as he thinketh within himself, so is he:....." (Prov. 23:7a),

To keep the heart is to protect it, or guard it against abuse or misuse, for out of it are the springs or issues of life, and what we fill our minds with is surely going to be that which pours forth from it and as well that which determines the course of life we choose. If we fill our minds with filth, moral corruption and vulgarity then that is what we become, a morally debased person. If we pursue spiritual values and virtuous principles then that is what we become, a 'vessel of honor' in the House of God rather than a vessel of dishonor dwelling in the tents of wickedness. As a guideline for our choice of material with which to fill our hearts and mold our lives there is none better than that penned by inspiration in the language of Paul:

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK ON THESE THINGS." (Phil. 4:8, emph. and caps. mine, APB).

1. Excerpts from an article by Loren Raines entitled "Salacious Literature", Truth Magazine, Vol 9, No. 1 Oct. 1964.

2. Excerpts from an article by Charles H. Keating, Jr., entitled, "The Report That Shocked the Nation," in Reader's Digest, Jan. 1971.

3. Excerpts by Francis Fenton from a column entitled "On This and That" by Walter L. Matt, Editor, The Remnant, Vol. 4 No. 18, Sept. 1971.

### Flee The Modern Dance

Keep thyself pure-flee the modern dance. The great need of this admonition is seen in the fact that dancing is one of the most popular pastimes of people, young or old. Most high school students dance. It is a part of the curriculum in many colleges, high schools and even some grade schools. In fact, to refuse to dance often excludes an individual from many social circles.

The admonition is particularly of consequence now because there is an increasing tendency even among religious denominations to sanction the modern dance. Many of the denominations now sponsor dances and provide for them in their recreational centers.

Since the Bible is the final and sole authority of what is right and wrong, we make our appeal to it to establish the admonition as true . Also, to urge all to teach others to flee the modern dance.

### DANCING IN THE BIBLE

The word "dance" as used in the Bible refers to dances of public rejoicing, dances of worship and dances which were activities of lewdness designed to create lustful thoughts.

#### **Dances of Public Rejoicing**

The words which are translated dances in the Old Testament are defined as: to twist, or a whirling motion, to move in a circle, to skip or leap for joy, to jump or spring. (see McClintock and Strong Clyclopedia of Biblical, Theological and Ecclesiastical Literature Vol 2 Article Dance pg. 657) The dance is symbolical of some rejoicing. To such dancing many passages in the Old Testament refer. (See Exodus 15:20; Judges 11:34; 1 Samuel 18:6;21:11; 29:5) An outstanding example is the dancing of David, who danced for joy before the ark of the covenant. When the ark of the covenant was brought to the city of Jerusalem from the house of Obededom, David danced before the Lord with all his might. This is the kind of dance Soloman spoke of when he said "There is a time to dance." (Eccl. 3:4) It is obvious that these were not regularly established practices, but occured upon singular occasions. They were engaged in by men or women, each dancing separately, not for amusement, but as expressions of great joy. It did not consist in any regular set style of movement, but was improvised by the feeling of joy at the time. Surely none would classify the modern dance as authorized by these examples.

#### **Dances of Worship**

The general reference in Ps. 149:3, "Let them praise his name in the dance" (see also Ps. 150:4; Ps 68:25) indicate that dances of worship were practiced by the Jews in Old Testament times. However the modern dance is not to be classified as a religious dance. Therefore, it is not approved by these examples.

### Lustful Dances

The Bible also gives us examples of dances that were performed to stimulate the lust and affections of the flesh.

### Exodus 32

"And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron say it, he built an altar befor it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.... And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.... And when Moses saw that the people were naked, (for Aaron had made them naked unto their shame among their enemies Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him."

Idolatry, drinking, dancing and nakedness are all associated together as being contrary to the Lord's way. The action so angered Moses that he broke the tables on which the ten commandments were written. Those who responded to the call to be on the Lord's side separated themselves from the practice of these wrongs.

### Matthew 14:6-10

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison."

Jesus said, "By their fruits ye shall know them." (Matt. 7:20) In this example dancing produced a rash oath and the death of John the baptist whose only crime was in telling the truth. If this is the fruit of lustful dancing, how corrupt the tree (dancing) must be.

### WHY FLEE THE MODERN DANCE

The modern dance is revealed by Bible principles and plain statements to be contrary to the purity God desires for His children. Some principles and plain statements are as follows:

### **Modern Dance Condemned as Lascivious**

Lasciviousness is defined as: "Wanton (act or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc." - Thayer's Greek-English Lexicon.

Lasciviousness - "Lewd, lustful, that which is intending to produce lewd emotions; suiting or proceeding from unlawful sexual desire." - Webster's New International Dictionary.

The testimony of dancing experts reveal the lacivious nature of the dance. Professor Harry Stribes, renowned champion dancer and originator of many noted society dances, says, "I will say that I do not believe a woman can waltz virtuously and waltz well, for she must yield her person completely to her partner."

Professor J. Louis Guyon, an owner and operator of one of Chicago's largest dance halls, called "Paradise," in speaking before the World's Purity Federation Congress, said: "....there is left but one reason for the popularity of the dance, and that is sex appeal. I hasten to assure you that I do not believe the dancers are always conscious that this is the reason they enjoy this position and the steps that go with it. But this lack of consciousness is merely an added factor of danger."

The modern dance is, without doubt, lacivious. It contains indecent bodily movements, provides for the unchaste handling of males and females, and tends toward that which is lewd, producing lustful thoughts and evil desires. The inspired Book of God says, "Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness....and such like, of which I forewarn you even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5:19-21).

### Modern Dance Condemned as Revelling

Webster's New International Dictionary says of revel: "A merry or noisy celebration of a feast, wedding, or the like; also, plural, the entertainment provided, as dances, pageants, and masques." It also defines masque (or mask) as "a festive dance where all wear masks; hence, a revel."

The Century Dictionary, in defining revel as a noun says: "Specifically, a kind of dance or choric performance often given in connection with masques and pageants; a dancing procession or entertainment; generally used in the plural." As an example, it quotes from B. Jonson, Every Man Out of His Humor, III, 2, "We use always to have revels; which indeed is dancing," etc. Also from Gifford, note on B. Jonson's Masque of Leathe, "The revels were dances of a more free and general nature,....In these many of the nobility of both sexes took part,"....Revel as a verb is defined as "to dance; move with a light and dancing step."

Liddell and Scott's Greek-English Lexicon, on Komos (the word translated revelling) says: "A jovial festivity with music and dancing, a revel, carousal, merry-making."

Donnegan's Lexicon, Greek and English, on Komos says: "A jovial assembly of friends, who met at an entertainment, or to celebrate a festival, with music, dancing, and singing hymns and odes—a band of revellers, who, after a feast, go through the streets and visit their friends, or mistresses, singing, dancing, and indulging in wanton and boisterous merriment; hence revelry, and the wanton conduct of persons elated with wine; licentious indulgence. Plut. A jovial meeting; the music, dancing, and singing at festive meetings."

From the above definitions it is evident that dancing is involved in revelling. So when one dances he is involved in the work of the flesh. The Bible says, "Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness...revellings and such like: of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5:19-21).

#### **Modern Dance Destroys Spirituality**

When people become regular attendants at the public dance it will not be long before they will be irregular attendants at the church services. The more people go to the dances the less they attend the services of the church. The more they get out of the dance the less they get out of worship.

Albert Barnes said, "No child dances into heaven, but many a one dances into hell." Someone else has observed that "A dancing foot and a praying knee do not grow on the same leg."Cecil Willis said, "You will observe that dancers are not

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the ones that establish churches, teach the gospel, lead the periods of devotion, attend worship services regularly, support the Lord's work financially, nor are they the ones of deep reverence. Furthermore, if none but dancers existed, no congregation worthy of the name of Christ would exist."

### **Dancing is Questionable**

To say the least dancing is questioned in the mind of those who profess to be children of God. To ask the question, Is dancing wrong? - indicates a doubt on the part of the one questioning. This is true even if the question is asked of oneself. The Bible says, "Whatsoever is not of faith is sin." (Rom 14:23) That is, whatever cannot be done in good faith or with a clear conscience (without doubt) is wrong to engage in Until each one can confidently affirm that dancing is right it should be denied.

### **ARGUMENTS FAVORING DANCING**

Those who wear the name "Christian" and have a desire to dance, sometimes feel the need to justify dancing. As a result the following attempts at justification have been made. However, for the most part, no effort is made to justify the practice of dancing.

### **Only Attend Supervised Dances**

Some argue that as long as the dance is chaperoned it is alright. Young people are heard to say, "I attend only supervised dances." They do not realize that the very thought of having to supervise dancing is an indictment against it! It is an admission that the dance breeds that which is wrong. Thus, it is admitted that it is necessary to have someone constantly on the alert to prevent evils (such as: drinking, fighting, adultery, petting, gambling etc.). However, no amount of supervision can control the lustful thoughts and lewd desires aroused by the dance. Surely the tree must be evil, or it would not require so much pruning to prevent it from producing corrupt fruit.

### **Dancing is Good Exercise and Developes Poise**

Parents are often heard making this argument, but do they really believe it? Boys and girls, is this really why you dance? If boys danced with boys and girls danced with girls, would you dance? If dancing was merely for the exercise involved, then why is it that there are no dances presented for boys only or girls only? Can one not get the exercise dancing with one of the same sex? The main attraction to dancing is the sex appeal! No one knows this better than those who dance. Some response we would get if we planned a boy with boy dance for exercise! There are wholesome means of getting exercise and ways to obtain poise without the dance with its "unchaste handling of males and females."

### **Necessary to Social Popularity**

"But everyone else is doing it" is the cry of many to justify dancing. Though I do not believe that one has to dance to be socially acceptable, I can see some plausibility in this reasoning. But does this make it right? In some circles profanity, or drinking is done by most but is this right for the Christian who wants to be socially popular? When we make the statement, what is really meant is "everybody does it, and if I don't do it I will be left out of the fun." The basic error here lies in the fact that just because "every one is doing it" does not make it right. During the days of Noah "everybody's" thoughts and intents were evil but only Noah and his family were saved. In Elijah's day "everybody" worshipped idols, but only Jehovah sent fire from heaven to consume the sacrifice. 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." (Matt. 7:13-14). If a thing is wrong, it is wrong no matter how many believe or engage in it. The way of the Christian is different from the way of the world. We are to enjoy life and have fun, but not of the world. We are to enjoy life and have fun, but not at the expense of doing right. (see 1 Peter 4:3-4).

### **Dancing Without Thinking Evil**

After having heard the evidence against dancing, one young man replied, "I can dance without being guilty of these terrible things." This is an admission that in most cases the arguments against dancing are true, but that the one who takes this position is an exception to the rule. Dancing instructors, medical doctors, and psychologists all agree that dancing exposes one to dangerous temptations. "Can a man take fire into his bosom and his clothes not be burned?" (Proverbs 6:27) In the second place, such reasoning is unsound from the standpoint of influence. One just might not have evil thoughts when he dances, but what about others? Will our stamp of approval make it right for those who do? If this young man's partner is induced to sin, is not the young man as guilty as she? The Lord will not hold him guiltless for he said, "but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." (Matt. 18:6).

### **Christians Should Not Dance**

- 1. The world views dancing church members as "hypocrites."
- 2. Dancing is out of harmony with the character of a Christian for the girl with the most modesty makes the poorest dancer, and the girl with the least makes the best.
- 3. It is far from righteous action for a man to embrace another's wife in a darkened parked car. It is also far from righteousness for the same man to embrace the same woman in the same way on the dance floor. What is wrong without the music is certainly wrong with it.
- 4. A preacher of the gospel who engages in the modern dance would not be long tolerated by the church without discipline. However God does not have a double standard of conduct for His children.
- 5. A dancing foot and a praying knee do not grow on the same leg. Christians cannot dance and still deny ungodliness and worldly lust for dancing is lasciviousness and involved in revelling.

#### CONCLUSION

Flee the modern dance! The child of God has, by the blood of Christ's sacrifice, been made free from sin. When he obeyed the gospel the old manner of life was left behind and he became a new creature (2 Cor. 5:7)no longer to be conformed to the world (Rom. 12:1,2) but to walk in newness of life (Rom. 6:4). Such a person is to put to death his members which are upon the earth (Col 3:1-14) and love not the world nor the things of the world (1

John 2:15-17). He is to keep himself unspotted from the world (James 1:27). In a word - Keep thyself pure - Flee the modern dance! End

### What Is Wrong With Petting?

There is no such thing as love at first sight. Real love is not built upon mere sight. We may see one's talents and appearance, and these we may admire, but true love is a tender and strong attachment to the inward person. We love personality and personality must be learned, admired and respected before there can be love. We must mark the difference between love and lust.

We are living in a day of unbridled lust. The theater, the television, many magazines and others have formed a vile alliance to break down restraints of modesty and the Bible's standards of courtship and marriage. Because of dull, impersonal preaching, and careless, unspiritual parents, much of this influence has colored the conduct of "Christian" young people. Consequently, on front room sofas, in parked automobiles, in after-church walks, young people fondle one anothers' bodies, pervert their God-given desires and often take the next and natural step, fornication. They seem to think that such urges, aroused to the breaking point, are signs of true love. That is not so! My young brother, a hundred different women could arouse the same desires within you. Love is based upon who she is; lust is based upon what she is!

Petting breaks down the will and destroys self-control. It stirs a desire that petting itself cannot satisfy. Petting is not an end in itself but is preparatory. Normally the body prepares itself for its various functions. When a hungry person smells food it starts saliva flowing in his mouth and gastric juices in his stomach. Fear causes certain glands to secrete extracts which prepare the body for violent action. So petting stimulates the body and prepares it for mating. This is the purpose of petting in God's plan. It will always fulfill its purpose, but outside of marriage it leads to sin.

"There can come a moment between a man and a woman when control and judgment are impossible, and selfrespect can be eternally damaged. A woman's first protection against this betrayal is to appreciate that the speedup of her emotions is not only possible but natural and normal. Her best defense is to have no confidence at all in her ability to say nay at the appropriate moment. The belief that any woman can cooly halt love-making at some point before she is wholly committed is a tiger trap devised by romantics....not enough mothers warn their daughters that kissing is intended by nature to be an appetizer, not an entire meal,"says Marion Hilliard, M. D., Chief of Obstetrics and Gynecology, Women's College Hospital, Toronto.

Whenever a Christian is in a situation where he cannot trust himself to act according to reason and Christian Standards, he is in the wrong place!

Petting stimulates "inordinate affections." "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection." (Col. 3:5) Inordinate means not in order, out of place, not kept within bounds. God put petting in the bounds of marriage. He said that a woman's body belongs to her husband." (I Cor. 7:4) If you are not her husband then you keep your hands off of her! Hundreds of couples will carry to their graves the tarnished memories of courtships that went beyond their proper bounds and broke over the limits of Christian and decent restraint. Let one's desires be aroused to the breaking point and often his will power will break down, and his passions will out-pull every religious and moral restraint and will not stop until gratified in fornication. The best Christian in the world, if he is not strong enough to keep from petting, may not be strong enough to keep from fornication!

Petting is lasciviousness. The works of the flesh will keep people out of heaven. "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, .... envyings, drunkenness, revelings, and such like; of which I forewarn you, that they who practice such things shall not inherit the kingdom of God. Lasciviousness is "wanton acts or manners, as filthy words, indecent bodily movements, unchaste handling of males and females." This describes petting! How many of you fathers have given your boys counsel of this kind? How many of you mothers have been outspoken on these matters to your girls? Why haven't you? Why do parents think that their children are different! Why do parents close their mouths because of a false modesty and let their own children burn their fingers, stain their consciences and break their hearts because of little or no teaching on these matters? Your children are going to learn the facts of their bodies and emotions. It is God's plan that they learn it from you over the open pages of God's book. If they don't learn from you they will from other children and often with a lot of gutter-gossip, obscene suggestions, lewd stories and distorted facts.

Petting prevents thinking that which is pure and honorable. "Finally, brethren, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8) In petting there is always the urge to go farther. It causes sin in the heart. It will do this to any normal person. Young people who cannot sit apart and talk about things near to their hearts and be happy in one another's presence probably do not have true love. They are only attracted sexually and physically to one another.

Courtship can be all that God wants it to be or it can be an unpleasant memory. Will you consecrate yours to God's honor and to your purity? When two are in love, each will want the best that God has for the other. End

### Gambling

Gambling is a wickedness as ancient as the human family. Gambling devices can be found everywhere there is evil of any kind. Hardly any type of sinful alurement flourishes without adding gambling to its attractions. The fever created by the thrill of taking a chance on the infinite forms of gambling devices seems to grow until, for many, it becomes a consuming fire. In spite of all the efforts to curb its influences, still it continues to the corruption and injury of a vast number of people.

Someone has said that "He who gambles and wins is a thief; he who gambles and loses is a fool." We may be sure that everyone who gambles intends to win, taking what he has not earned. Therefore, in his heart is a thief. We may also be sure that most gamblers eventually loose and therefore, are fools.

### What Is Gambling?

"Gambling.... The action of one who gambles;....the act of playing or gaming for stakes....the act of risking or staking anything on an uncertain event; wagering. In the strict sense of the term, gambling implies a playing or gaming, as at checkers, dice, cards, horse racing, cock fighting, or some other sport or contest, as well as a staking or risking of money to be lost or won on the issue. Modern legislation makes illegal many pure wagering contests....as injurous to public morals." - Websters New International Dictionary.

#### **Gambling Is Stealing and Robbery**

Paul brings out this truth, "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth" (Eph 4:28). Unless it is a gift, something gotten by means other than working for it or giving something of value in exchange for it, is essentially stealing. Gambling is defined: the risking of money or other articles of value in hopes of getting something for nothing without giving value in return. It takes a man's wages without giving service or equal value in goods. Thus, it is essentially a form of stealing or robbery.

"Someone has said that gambling bears the same relation to robbery that dueling does to murder. One man will meet another in a dark alley and take his life at the end of a pistol, and you call it murder; two men will meet each other in an alley and agree to shoot each other until one or both fall dead, and you call that dueling. But the only difference is that in the first case there is one murderer, and in the second case there are two. One man will meet another in a dark alley and take his money at the end of a pistol and you call that robbery; two men will meet each other round a table and agree to take each other's money with dice or cards, and you call that gambling. But the only difference is that in the first case there is one robber, and in the second case there are two."- William Edward Biederwolf

### **Gambling Hates Light and Loves Darkness**

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3: 19-21.

Ask yourself the question, "Would I like everybody to know I gamble?" If gambling is good and right, then it would be good to let everyone know and to encourage them to follow your example. If it is right, why not publicize the fact? Why not inform the elders that the money placed in the contribution came from betting. Why not bring it to the light?

If gambling is right, why not ask the church to pray that you will win? Bring it to the light! The fact is and everyone knows that gambling hates the light. It cannot stand the light; it thrives on secrecy. Gambling is darkness!

### Three Scriptures Against Gambling

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:" - 1 Peter 2:21. Jesus is our example. Can you picture him shooting dice, buying a chance or engaging in any gambling activity?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." - 1 Cor. 10:31. Ask yourself the question: Well it help my spiritual life and the spiritual life of others when I gamble? Can I honestly say I am glorifying the Lord when gambling?

"Recompense to no man evil for evil. Provide things honest in the sight of all men."- Rom. 12:17. Gambling, as has been shown, does not provide for honest return. It is based on the principle of getting something for nothing.

### "Life Involves Chance"

The gambler often justifies himself by saying that everything in life involves chance, or he may say that everything we do involves risk or danger. In a sense, these things, of course, are true. The farmer does not gamble in any wicked sense when he invests in land, plants his seed, and hopes for a bountiful harvest. He takes risk for the purpose of producing food essential to human life. The bona-fide investor in stocks or bonds is not a gambler, since these represent partial owenership of productive facilities, such as factories, mines, mills, industrial plants, etc. These investments are made with reasonable prospect of return for production of goods or service.

The line between the wickedness of gambling and investments in honest labor is clear. You can tell the difference for honest effort results in the production of goods and or service. Whereas gambling creates a risk that did not exist before in the hope of obtaining something for nothing and without producing anything good.

#### **Avoid Gambling In Small Things**

The Christian should carefully avoid gambling in small things, such as matching coins, or playing games for insignificant amounts of money. Whether it is one cent or one hundred dollars, it is identical in character. It represents a dangerous example for the young as has often been the pitfall for the older people as well. Small gambling grows into large and reckless gambling. The practice is evil, however slight; yet still evil.

#### Gambling For A Worthy Purpose

Some gambling is defended on the grounds that the proceeds are to be used for a worthy purpose. Don't be tricked. This is a subversive fallacy. No matter how worthy the purpose in using the proceeds of a game of chance, raffel, a pool, or any other gambling devices, it is still gambling; thus sinful and wrong and should be avoided by all God's people.

The falacy of this reasoning, "The end justifies the means," is plainly pointed out by the Apostle Paul in Romans 3:5-8: "But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how shall God judge the world? But if the truth of God through my lie abounded unto his glory, why am I also still judged a sinner? and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just." Thus, the end does not justify the means. The lie, even though by it God was glorified, was still condemned and the lier reckoned as a sinner. Thus even though the proceeds of gambling are to be used for a good purpose the gambling and the gambler are condemned as sinful.

#### **Gambler's Psalm**

Gambling is my Shepherd: I shall always want.

He forceth me to lie down in prison cells:

He leadeth me in the paths of unrighteousness for the Devil's sake.

Yea, I will walk through the valley of the shadow of death,

Because of this evil: for this fever is with me;

Its rod and its staff they beat me.

It taketh the food from my table in the presence of my family.

- It anointeth my head with trouble; my cup overfloweth with bitterness.
- Surely unhappiness and misery shall follow me all the days of my life,

Because I dwell in the gambling house forever.

### What About Smoking?

Christ was not moved by selfish impulses and desires. He gave himself for all and that love, if understood and appreciated, constrains or restrains us from living for ourselves. If we understand and appreciate the love of Christ we will subject ourselves to His reign and He will reign within us.

The inner man is responsible to God for the actions of the body. If the inner man allows the body to sin it disobeys God. Paul said, "Let not sin therefore reign in your mortal bodies, to make you obey their passions." (Rom. 6:12).

If God reigns within us we will not allow the body to sin. We will be able to overcome temptation. We will live for Him and give our lives to His service, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, and they which live should not hence forth live unto themselves, but unto him which died for them, and rose again." (1 Cor. 15:14-15).

The bedrock for a good character is a deep feeling of personal responsibility to God. This includes entire dependence on Him. We cannot grow without a living faith in God and in Jesus the Christ and the Bible as the revelation from God. We must study, meditate, and pray. Now let us examine the book of God, in the light of what has been said. What about smoking?

### Not in the Bible

It is observed by many, "Why the word 'smoking' is not even mentioned in the Bible!" Such, of course, is true. But neither do the words manslaughter, larceny, embezzling, bootlegging, white slavery, racketeering, gambling occur in the Scriptures. However, the evils involved in all these are condemned by principles which are plainly taught in the word of God.

### Harmful to the Body

About January of 1964, the Surgeon General of the United States, Luther L. Terry announced the findings of a ten man

study who had been charged with determining the detrimental effects of cigarette smoking. The 387 page report revealed that the unaminous finding of the committee was that cigarette smoking is a menance to good health.

The smoker is subjected to certain amounts of at least these definite substances:

| Ammonia                | Methane                   |
|------------------------|---------------------------|
| Arsenic                | Methanol (methyl, or wood |
| Benzopyrene            | alchol)                   |
| Carbon Dioxide         | Methylamine               |
| Carbon Monoxide        | Nicotine                  |
| Formaldehyde and other | Phenol (Carbolic Acid)    |
| aldehydes              | Prussic (Hydocyanic)      |
| Formic Acid            | Acid                      |
| Hydrogen Sulfide       | Pyridine                  |

However, most of these appear in extremely small quantities and probably exert very little effect upon the smoker. Nicotine, benzopyrene and carbon monoxide are the chief suspects of harm at present. These agents are found to affect:

1. The Circulatory System — It has been found that smoking greatly increases the rate of the heart beat and raises the blood preasure significantly. Evidently nicotine is the chief culprit and is listed as a vasoconstrictor - it tends to cause the blood vessels to become constricted, or drawn up. This tends to affect the supply of all those materials transported by the blood. An extreme development of this condition is Buerger's disease, in which lack of circulation in the hands and feet usually necessitates amputation. Fortunately, this condition is rare. However it is found only in smokers, with almost no exception.

Heart disease, which is responsible for more deaths than any other thing in the U.S.A. occurs more frequently among smokers than non-smokers.

2. The Digestive System — Leading specialist have long believed that smoking "favors" ulcers, that is, ulcers seem to occur more frequently in smokers than in non-smokers.

3. The Respiratory System — Lung cancer and emphysema have long been related to cigarette smoking. The Surgeon General's report states, "a considerable amount of experimental work in many species of animals has demonstrated that certain polycyclic aromatic hydrocarbons identified in cigarette smoke can produce cancer." It also states that deaths from lung cancer ran about nine times higher for heavy smokers than for non-smokers.

Emphysema is even more common than cancer of the lungs. It is agravated by and in many cases its cause is directly related to smoking.

4. Physical Endurance — The various effects of tobacco poisons upon the body contribute nothing to athletic efficiency. The testimony of leading athletic coaches is all to the effect that smoking is detrimental to physical endurance.

From this very brief survey of the relationship of cigarette smoking to health, the conclusion is obvious—Cigarette smoking produces a significantly harmful effect upon the human body.

The Bible says, "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. 6:19-20). This passage establishes the principle that the follower of Jesus Christ is not to wilfully bring harm to his body. To the contrary, he is to be a "living sacrifice, holy, acceptable to God." (Rom. 12:1).

Now what about smoking? Consider an answer in the light of these two truths:

1. Cigarette smoking produces a significantly harmful effect upon the human body.

2. The follower of Christ is not to wilfully bring harm to his body.

3. Conclusion: Now what about smoking?

#### **Be Not Enslaved**

"Promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage." — 2 Peter 2:19.

"All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any." — 1 Cor 6:12.

These passages from the Bible establish a principle that is to be applied to the life of every follower of Christ. That is, He is not to be brought under the power of or to be in bondage to things. He is to be in control, not be controled, or to be a slave. The Bible is here considering being in bondage to lawful things; how much more so should Christians shun enslavement to unlawful things.

"I can't quit." "I know I can quit. I have quit five times already today." This anecdote appeared in the **Reader's digest** following a few issues after an article on smoking. The author of the article reported that the following was overheard in the elevator of a New York office building: "I just finished that article on cigarette smoking in **Reader's Digest**, and I decided to give up reading!" All of these statements reveal that the habit of smoking holds a power over and enslaves the smoker.

Many may not realize the bondage he is under until he tries to quit. For the most part those who have tried, either successfully or unsuccessfully, can bear witness to being irritable, ill tempered, with nerves on edge, short with those whom they love. Think! The man or woman who cannot be kind, considerate of family and loved ones without being filled with cigarette smoke or nicotene bears witness that smoking enslaves.

What about smoking? Here again are two truths to consider: 1. The Christian is not to allow himself to be brought under bondage to any.

2. The habit of smoking creates a demand to be repeated and thus enslaves.

3. Conclusion: Now what about smoking?

#### Conclusion

What about smoking from the smokers viewpoint? Personally I have yet to meet the person who smokes that will recommend in words that others should begin to smoke. When asked if they recommend smoking, all have answered no. Of course, various reasons were given but the fact remains, the smoker himself does not recommend his practice to others.

The Bible is the source book for the child of God and it encourages each one to realize that his body is a temple, the dwelling place of God in the Spirit (Eph. 2:19). He is, therefore, to glorify God in his body. He cannot wilfully bring it to harm or to be enslaved.

### Keep Thyself Pure — Eschew Smoking

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### **Drugs of Abuse**

"But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." — 2 Timothy 2:22.

The heart is to be kept pure. However, the heart the Bible refers to is the intellect, emotions, will and conscience. See chart below.

| WILL                              | CONSCIENCE                         |
|-----------------------------------|------------------------------------|
| Determines - 1 Cor 3:37           | Condemns or                        |
| Intends - Heb 4:12                | Condemns Us Not                    |
| Purposes - 2 Cor 9:7              | - 1 John 3:20-21                   |
| Obeys - Rom 6:17                  |                                    |
|                                   |                                    |
| INTELLECT                         | EMOTIONS                           |
| Thinks - Matt 9:4                 | Despises - 2 Sam 6:16              |
| Reasons - Mark 2:8                | Desires - Rom 10:1                 |
| Understands - Matt 13:15          | Loves - Matt 22:37                 |
| Believes - Rom 10:10              | Trusts - Prov 3:5                  |
| Blessed are the pure in heart for | they shell see God." - Matthew 5:8 |

Drug abuse corrupts the heart of man. It distorts the intellect, confuses the emotions, perverts the will, and wounds the conscience.

### Violates the Law

"Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work," — Titus 3:1

The Federal statute controlling these drugs is the Drug Abuse Control Amendments to the Federal Food, Drug, and Cosmetic Act. This law (effective February 1, 1966) prohibits, among other acts, the following:

- Sale or disposition not covered by legal prescription.

- Illegal possession for resale (possession for personal use is not prohibited under Federal law).

- Failure to register as a manufacturer or wholesaler of controlled drugs.

- Failure to keep records of receipt and distribution of controlled drugs.

- Refilling of prescription more than 5 times or after more than 6 months after initially prescribed.

"Penalty Provisions for illegal possession of dangerous drugs can mean a maximum sentence of 1 year in prison or a \$1,000 fine, or both. However, the offender may be placed on probation for a first offense. If he meets the condition of his probation, the court may set aside his conviction. A second offense allows for probation, but does not allow for the conviction to be set aside. The third offense calls for a maximum prison term of 3 years or a fine of \$10,000, or both.

A person who illegally produces, counterfeits, sells, manufactures or possesses dangerous drugs with intent to sell, may receive a maximum penalty of not more than 5 years in prison or a 10,000 fine, or both.

Because of the serious consequences of drug abuse among young people, special penalties are provided for those over 18 years of age who sell or give any of the controlled drugs to persons under the age of 21. The first offense carries a maximum penalty of 10 years in prison, or a fine of \$15,000, or both; a second offense increases the maximum prison term to 15 years, or a fine of not more than \$20,000, or both.

### The Drug Abuser

Although much is known about the effects of drugs with abuse potential, the user himself remains the enigma. No single cause nor single set of conditions have been found to clearly lead to drug dependence, for it occurs in all social and economic classes. It has been suggested that the key to the riddle may well lay within the abuser and any one of many sets of conditions.

"In general, drug abusers fall into four main groups. The first group employs drugs for a specific or "situational" purpose. Examples; the student who uses amphetamines to keep awake at exam time; the housewife who uses anti-obesity pills for additional energy to get through housebold chores; the salesman who uses amphetamines to keep awake while driving all night to an early morning appointment. Such individuals may or may not exhibit psychological dependence.

"The second group consists of 'spree' users, usually of college or high school age. Drugs are used for "kicks" or just the experience. There may be some degree of psychological dependence, but little or no physical dependence because of the sporadic and mixed pattern of use. Some "spree" users may only try drugs once or twice and decide there are better things in life. Drug sprees constitute a defiance of convention, an adventurous daring experience, or a means of having fun. Unlike "hard-core" abusers, who often pursue their habits alone or in pairs, spree users usually take drugs only in groups or at social functions.

"The third is the 'hard-core' addict. His activities revolve almost entirely around drug experience and securing supplies. He exhibits strong psychological dependence on the drug, often reinforced by physical dependence when certain drugs are being used. Typically, the hard-core addict began drug abuse on a spree basis. He has been on drugs for sometimne and presently feels that he cannot function without drug support.

A new type of drug abuser has emerged in the past few years that makes up the fourth group-the "hippies." These drug users tend to believe that the systems of today are either antiquated or wrong and a new way of life should be found. Drugs are an integral part of the hippie life and they could be considered the same as the "hard-core" abusers. The major difference is that most hippies do not come from slum areas, but from middle or uppermiddle income families and their educational level is far above that of the ghetto dweller.

"Obviously, there is much overlapping between these groups, and a spree user or 'situational' user may deteriorate to the 'hard-core' group, or become emeshed in the 'hippie' philosophy. The transition occurs when the interaction between drug effects and a personality causes a loss of control over drug use. The drug becomes a means of solving or avoiding life's problems." — Fact Sheet, Bureau of Narcotics and Dangerous Drugs / U.S. Department of Justice.

### Narcotic Drugs

The term narcotic generally refers to opium and drugs made from opium, such as heroin, codeine, and morphine. These drugs are distilled from the juice of the base of the poppy flower and refined into some of the most valuable medicines known to man. However, they have also been perverted into the most abused drugs in the world.

Heroin - 'H'', boy, horse, white stuff, Harry hairy, joy powder, doojee, sugar, smack.

"It produces an intense euphoria making it the most popularly abused narcotic. Simular to all narcotic drugs, a tolerance develops rapidly and the abuser must ingest increasingly larger quantities to get his "kicks."

"Heroin is usually mixed into a liquid solution and injected into a vein, the process is called 'mainlining.' While other methods of administration are by mouth or by inhalation, 'mainlining'

"Heroin is synthesized from morphine, and grain for grain, is up to 10 times more potent in its pharmacologic effects. Pure heroin is 'cut' or diluted by the trafficker with substances like milk sugar or quinine, or both. By the time the drug is sold to the addict the heroin content is most frequently ranges from 3 to 10 percent." — Fact Sheet, Bureau of Narcotics and Dangerous Drugs / U.S. Department of Justice.

Morphine - "M", white stuff, hard stuff, hocus, morpho, morphie, emsel, unkie, Miss Emma.

Morphine, the drug of choice in relief of pain, has taken second place to heroin as a drug of abuse. Still, morphine is widely used by addicts, particularly when heroin is difficult to obtain. Morphine is capable of sustaining a heroin addict and inducing physical dependence in its own right. Euphoria can be produced with relative little small doses. Doses increase as tolerance is built up.

Other narcotic drugs of abuse are: Codeine, Hydrocodone (Dihydrocodeinone), Hydromorphone (Dihydromorphinone), Meperidine, and Oxycodone (Dihydrohydroxycodeinone).

### Marihuana

Hashis, bhang, ganja, charas, pot, tea, weed, grass, Mary Jane, Mary Warner, hemp, Indian hay, sweet Lucy.

Marihuana is a drug found in the flowering tops and leaves of the Indian hemp plant, cannabis sativa. The plant grows in mild climates in countries around the world, especially in Mexico, Africa, and the Middle East. It also grows in the United States.

"When smoked, marihuana appears to enter the bloodstream quickly because the onset of symptoms is rapid. It affects the user's mood and thinking. The drug's effects on the emotions and senses vary widely, depending on the amount and strength of the marihuana used. The social setting in which it is taken and the effects anticipated by the user also influence the individual's reaction to the drug.

"When larger doses are used, extremely vivid hallucinations often occur. There may be panic and an inordinate fear of death, illusions, and periods of paranoia. A sufficiently large dose may result in a toxic psychosis.

"A person under the influence of marihuana finds it harder to make a decision that requires clear thinking. He finds himself more easily open to other people's suggestions. Tasks which require good reflexes and thinking are affected, and this makes it dangerous to drive while under the influence of the drug.

"Researchers point out that a person predisposed to abuse of one drug may be likely to abuse other, stronger drugs. Also, users of one drug may be exposed to a variety of other drug users and sellers and through this association may be encouraged to experiment with more potent drugs. — Fact Sheet, Bureau of Narcotics and Dangerous Drugs/U. S. Department of Justice. Goofballs, peanuts, barbs, candy, sleeping pills.

This group includes the barbituates. Continued and excessive dosages result in slurring of speech, staggering, loss of balance and falling, quick temper, and a quarrelsome disposition. Overdoses, particularly when taken in conjunction with alcohol, result in unconsciousness and death, unless proper medical treatment is given to the user.

#### Hallucinogens

Hallucinogens are so named because they may produce hallucinations or illusions of the various senses. When experiencing a hallucination or illusion, a person's ability to perceive is based not upon objective reality but is distorted. A user may speak of "seeing" sounds and "hearing" colors. His judgements of direction, distance, and objectivity are generally out of proportion. The mental effects of the drug are unpredictable, and equally unpredictable each time taken. This unpredictability of the effects is the greatest danger to the users.

LSD - "Acid" is derived from the ergot fungus of rye, a disease of the rye grain. It can be found as a liquid or powder. The strength of the drug is so great that a mere pin-point of LSD on a sugar cube will cause a 10-hour (psychedelic experience) trip when ingested. One ounce could provide a 10-hour trip for 300,000 people and some suspect that the use of LSD can effect humans for as long as seven generations by changing the genes.

Under the influence of LSD the person may feel he has the strength to stop an oncoming truck and step out in front of it. Or he may think he can fly and leap from a window to his death. Also, there is no assurance that there won't be a recurrence of a trip when one least expects it, and that without ever taking the drug again. (this has been documented as happening as late as two years after the first and only taking of the drug).

#### Stimulants

These are a group of drugs which directly stimulate the central nervous system. When taken, these drugs produce excitation, increased activity and an ability to go without sleep for extended periods of time. Because the body develops a tolerance to amphetamines, abusers increase their dosages gradually, which wildly exaggerates the normal effects of these drugs and results in excitability, talkativeness, tremor of the hands, enlarged pupils, and heavy prespiration. While amphetamines do not cause physical addiction, abusers develop a psychic or emotional dependence.

### Why?

The best defense against getting caught up in the senseless life the drug abuser lives is to know how it happens and why it happens. Though there are many things not yet understood about the attraction of drugs there are some things it will pay you to know.

These days, there is plenty of talk about drugs. Movies, television, and magazines are full of it. Some of it is fact; much of it is pure fiction. It is easy to get the impression that life with drugs is exciting and interesting. It isn't. Anyone who has lived the life will tell you it's dull and degrading.

Young people are particularly vulnerable. Usually they are introduced to drugs by friends, not by "pushers". And it's pretty

tough to refuse a favor or a dare from a friend. It's harder still to resist a group where you are the only holdout. However, the follower of Christ is to keep himself pure and unspotted from the world (James 1:27) even though "they think it strange that ye run not with them unto the same excess of riot, speaking evil of you." (1 Peter 4:4).

The "Big Lie" gimic is used frequently to glamorize and promote the abuse of drugs. Examples:

1. Hallucinogens are mind expanding. Some promoters who openly urge their use have adopted the slogan "Turn On - Tune In - and Drop Out." This is just nonsense! The user may feel that he is smarter but his performance is markedly and measurable less. Rather than expansion, the person develops a one track mind, sometimes on the suicidal track.

2. We are told that the intellectuals and professionals are the main users. Hogwash! Drug abusers seldom live successful lives - by their own standards, or anybody else's. Over a period of time they lose interest in school, jobs, and family. Drug abusers have few friends who are not also on drugs. They simply have neither the time nor the energy to keep up normal social contacts. Their only purpose becomes the search for enough drugs to keep "high" and to duck the agony of being suddenly deprived of drug support.

3. "You have to take a drug before you know about it." Now go put your hand on the kitchen stove so you will know it can burn. How stupid some people can be. Would you suggest it necessary to take strychnine so you would know what its effects are?

4. "Love and spiritual insights come through these drugs." Faith and spiritual understanding comes only by the Word of God. Love is a matter of relating to others. Some on their introspective trips may at that time talk of love but if you will observe them you will note that they are carrying on a monologue. No one is interested in anyone else. No one takes LSD to help someone else.

5. "I won't get hooked. It can't happen to me." It can — and it will if you experiment. There is probably not one drug abuser alive - or dead - who has not made this statement. It is a mistake to assume you can stop once you start.

### Why Not?

"Let every soul be in subjection to the higher powers: for there is no power but of God: and the powers that be are ordained of God." (Rom. 13:1). This passage along with others establish the truth that children of God are to obey the laws of the land. Because the abuse of drugs is a transgression of the law the Christian is prohibited from such abuse.

"Have this mind in you which was also in Christ Jesus. (Phil. 2:5). The abuser of drugs who is corrupted in mind and in purpose of life and has become a dropout, degraded in life is in no way the individual who has heeded this admonition. The mind of Christ leads to a high moral standard, to an exalted view of the purpose of life and a total submission to the will of God.

Keep Thyself Pure — Flee The Abuse of Drugs.

Tell a friend about The Preceptor

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### Immodesty

The Bible clearly teaches that God's people are to be distinctive. They are to be a "peculiar people" (Titus 2:14). They are to be as "lights" in the midst of darkness (Phil. 2:15-16). They are to be separate from the world (2 Cor. 6:17-18). They are to be examples in morals (1 Tim 4:12). Their lives are to be so transformed that they become and live as "new creatures" in Christ (Rom. 12:12; 2 Cor. 5:17). Of course the world will think them "strange" (1 Peter 4:4). The world may speak evil of them and even hate them (1 John 3:13). Though in the world the Christian does not love the world (1 John 2:15) nor is he to be of the world (John 15:19). As a devoted follower of Christ, he wears the name of Christ and has fellowship with God and Christ.

Christians are being tempted on every hand to relent to the ways of the world. Perhaps no greater point is temptation being brought to bear than at modesty or immodesty. Many people today, it seems, do not think or live as if there were such a thing as immodesty. Some Christians are being overtaken by this temptation and, as a result, the distinctiveness the Christian should maintain is being lost, influence is lost and worldliness enters the church.

#### What Is Modesty

The Word modesty is defined as "observing conventional standards of proper dress and behaviour from courseness or indecency - Chaste in thought and conduct."

"Modest - Observing the proprieties of sex; chaste; decent." Webster Collegiate Dictionary.

"Modest - KOSMIOS, orderly, well-arranged, decent, modest (akin to kosmos, in its primary sense as harmonious arrangement, adornment; cp. kosmikos, of the world, which is related to kosmos in its secondary sense as the world), is used in 1 Tim. 2:9 of the apparel with which Christian Women are to adorn themselves;" - Expository Dictionary of New Testament Words, W. E. Vine.

"Modest - Well arranged, seemly, modest: 1 Tim. 2:9" - Thayer's Greek-English Lexicon.

From these definitions it is clear that the Christian should not wear clothing which calls attention to or exposes certain parts of the body which arouse indecent or lewd impulses in others. When this principle is disobeyed immodesty is the result. It is recognized that personal judgement is involved in considering ones dress by this standard. However if the heart is honest and her desire is to accomplish the will of God, her judgement no doubt, will result in adornment which is modest beyond question.

#### Is Modesty Relative?

Some, obviously attempting to justify an immodest practice and yet others out of a sincere but perplexed heart have observed: What is considered modest now was immodest 50 years ago. For example 50 years or so ago the wearing of a dress which did not cover the ankle was considered immodest but not so today. It is true that the physical aspects of modesty change from generation to generation, however the Bible principles governing what is modest and immodest do not. The adornment which arouses an unchaste, course or indecent response is immodest and that which does not is modest.

#### I Timothy 2:9-10

"In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works." - I Timothy 2:9-10.

The word "adorn" is from the Greek word kosmeo (the noun is kosmos, the basic meaning of which is "an ordered system, an apt and harmonious arrangement or constitution, order.") The verb kosmeo means "to put in order, arrange, make ready," and is opposed to chaos. By the use of this word, Paul indicates that the adornment of women should be one in which order, not disorder, is characteristic. The orderliness extends not only to the arrangement of the various articles of clothing but also to the relationship of that apparel to her character. In other words, the apparel must be fitting to, and consistent with what she is, a child of God.

The word "modest" indicates the kind of dress to be worn. Thayer defines the word "Kosimos" to mean "well arranged, seemly, modest." William Hendericksen has an interesting comment in his commentary on 1 Timothy 2:9:

9. Similarly, that women adorn themselves in adorning attire with modesty and good sense.

They should, accordingly, "adorn themselves in adorning attire." Thus the sentence will have to be rendered if the alliteration of the original is to be preserved. We readily grant that alliteration cannot always be reproduced without changing the sense of the original. In the present instance, however, we believe that the alliteration of the original should be retained in the translation. Moreover, the argument employed by several commentators, to the effect that the adjective used in the original must here mean virtuous or honorable, because in non-literary sources it is used in that sense (see M.M., p. 356), ignores the fact that it has that meaning when it describes the character of a person (just as in 1 Tim. 3:2). Such references are of little value when the adjective modifies a noun which indicates not character but "dress." Surely in the latter case the more literal sense "adorning" immediately suggests itself. Women, then, must adorn themselves in adorning-that is, becoming-attire."

The word "shamefastness" indicates a sense of shame, a shrinking from trespassing the boundaries of proprietry. The word is defined as meaning: "a sense of shame, modesty" -Vine's Expository Dictionary of New Testament Words. Vine also comments, "Shamefastness is that modesty which is 'fast' rooted in the character." This child of God is to be able to feel shame or to blush when the boundries of modesty are trespassed. Clothing is to be selected and worn in such a way that the wearer, while holding fast to modesty, will feel no shame as a result.

The word "sobriety" means "soundness of mind, self-control, sobriety." Good sense and self control are to be continually exercised in the adorning of a child of God. They must dress in sensible attire. They must not try to show off, to be "all the rage," wearing flashy apparel so as to make others jealous or envious. She is to understand that her adornment is not to be an indulgence in extravagance, represented by braiding the hair with gold (braids in the time of Paul often represented a fortune The child of God should adorn herself. She need not balk at fashion, unless that particular fashion happens to be immoral or indecent. Extremes are to be avoided. However, it is not necessary to look old fashioned to be modest. The adorning must be expressive of modesty and of a sane, sober minded outlook on life. Though immodesty is always wrong, it is most reprehensible in a believer who professes godliness and good works.

### **Immodesty Violates Romans 14:21**

"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." - Romans 14:21

Paul, by inspiration, expresses a great principle that everyone should be guided by. The principle simply stated is that nothing should be engaged in that will cause a brother to fall from grace.

Anyone who violates this principle and causes his brother to sin, sins against Christ. "And this, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ." (I Cor. 8:13). Also "And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." (Luke 17:1-2).

We understand that the one who causes others to sin, though not engaging in the same sin, is not considered by the Lord innocent but is held guilty of sin also. Therefore the woman whose dress or lack of it provokes those who look upon her to lust after her is guilty of violating God's law of love as expressed in Romans 14:21. When she discovers that the way she dresses or what she wears stimulates impure thoughts, she should make a change in the kind of clothes or the arrangement of them that will not provoke such thoughts. It should be a part of the Christians nature to always make sure she is dressed modestly and soberly so that no lewd or impure thoughts are provoked. Of course, some will and do have impure thoughts even though she is dressed modestly. Certainly such thoughts are not her fault, as she did nothing to arouse them. The sin for the woman is in dressing in such a manner as to invite and promote lustful thoughts from men.

#### Immodesty Violates I Corinthians 6:11

"And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God." - I Corinthians 6:11.

To be sanctified is to be set apart for the service of God. But set apart from what. The world, of course. The emphasis of the child of God is upon the spiritual, always trying to do what God teaches as right and refusing to practice what God says is wrong.

It is no dishonor if a woman dresses well. This taste or desire should not be destroyed. The dress of the Christian is made beautiful, not by how much it shows or the lust it provokes, but by the character of the person wearing it. The disciple should seek above all to be adorned with shamefacedness and sobermindedness. The virtuous and sincere disposition of heart in a woman are beyond all price.

### **Mixed Bathing?**

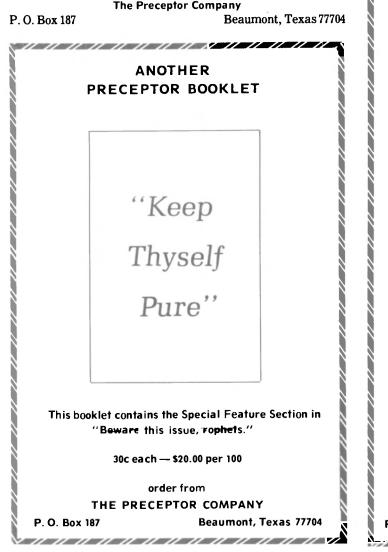
Some have asked, "What about mixed bathing?" Meaning, of course, is it alright for Christians to swim in such places and at such times when boys, girls, men and women swim together. In answer I observe, first of all, there is no opposition to the practice of swimming. Such is enjoyable and good exercise. However, it is opposed because of the attire of those engaged in swimming is immodest.

### Conclusion

"Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:" - Romans 6:11-12. End.

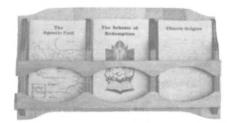
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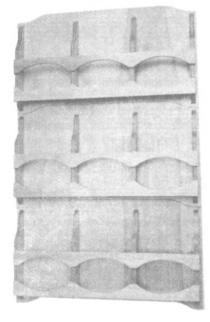


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### REVELATION (Continued from page 3)

and orally. The Lord spoke directly to Saul of Tarsus on the Damascus road and promised that he would in the future appear to him: "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee...." (Acts 26:15, 16).

In our next article, we shall deal more specifically and particularly with the matter of verbal inspiration. It is hoped that our readers have preserved the entire series so that reference may be made to points previously established as having bearing upon the nature of the inspiration of the Holy Scriptures. End ----0---

EDITORIAL ...... (Continued from page 4)

upon the word of God. With the plethora of attractively printed and neatly bound copies of the Scriptures, we have, perhaps, the most favorable opportunity for the serious study of the Bible man has ever enjoyed.

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But just purchasing books does not necessarily help. A valuable book, costly in price, skillfully and attractively bound, no matter how expensive and beautiful cannot benefit if it only stands on a shelf. To be of value it must be used. End ----0----

# ANGELS (Continued from page 5)

While we could continue this catagory this will suffice, we trust, for our present purpose and in particular, lay out a sufficient groundwork for appreciation of the fact that angels have always been used by God in reference to assistance with his purposes and plans for men. While there are many instances traced out in detail of the working of angels in some specific case, such as the release of Peter from prison and leading him out etc., the general statement of Hebrews 1:14 affirming their doing service for them that shall inherit salvation is not given any details. While it should bring no surprise neither should it bring dismay when we find ourselves unable to tract out some detail in present day living of what angels do or fail to do. We have the same difficulty in trying to explain the present day work of God on our behalf; how he bears our burdens and helps our infirmities and through the Holy Spirit, as set forth in Romans 8, makes 'all things work together for good' unto them that love the Lord.

The problem seems frequently to be resolved in one's mind by an 'either' 'or' explanation. That is to say, as concerns the work of angels in our behalf, that by overt and direct methods that one might term a miracle' to serve us, as in the above case of setting Peter free from his chains, or that there is presently no divine active interest in our lives and we stand alone with no divine aid either from God, angels or Christ. This is materialism going to seed and will destroy all hope and faith in divine matters. When through faith and obedience to God, we lay our trust upon His

altar, it is comforting to know that everything divine in heaven and on earth is working on our behalf; not always to accomplish what we will or wish, but to compliment and bring to fruition the will of God. It is not essential for me to understand but it is essential to believe. I do believe that God's angels work in behalf of humanity as really, even though differently, today as in the first century. End \_\_\_\_\_

that ideal is that expressed by Paul in II Corinthians 5:14: "For the love of Christ constraineth us."

Let us as parents and teachers, ever work to give our children a sense of that basic value, that all of God's commandments are righteousness. That value must be preserved if He "might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish".

If our basic value is lost, then all is lost:

"All thy commandments are righteousness."

"Be it unto me according to Thy Word."

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

"For the love of Christ constraineth us." End

\_\_\_\_<u>\_</u>\_\_\_\_

Paul...." "let this mind be in you which was also in Christ Jesus." (Phil. 2:5)

As God's community of chosen people, we must be about our Father's business fervently doing the will of the Father, filled with minds of compassion for the lost, forgiveness and mercy, humble minds of faithful obedience, hatred of sin and love of the sinful; thus "it is no longer I that live, but Christ liveth in me."

What is your mind? End ---0----

it be that we have treated the term abomination too lightly. It means that God deeply hates it. When a woman dresses in pant suits, and a man wears his hair below his collar they become abominable in his sight. Those guilty of such simply have no respect for God's word. A woman so garbed, sets a pattern for her daughter and becomes a party to her delinquincy. God told Samuel "That because Eli knew of his sons sins and restrained them not, his office would be taken from him. "Are our chances of escaping God's wrath any better than Eli's?

Our duty, then, is clear. Warnings must be sounded . The answer to our prayers depend on doing those things that are well pleasing in his sight. Our wills must be bent coupled with a desire to know his will and do it. The question Lord, how do I look in thy sight becomes increasingly vital and deserves our most serious consideration. End

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|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Bible Study10:00 A.M.Morning Worship11:00 A.M.Evening Worship6:00 P.M.Wed. Bible Study7:30 P.M.Evangelist: Charles Bailey<br>Phones: 722-9127; 722-7967                                                                                                              |
| SANTA BARBARA, CALIFORNIA<br>Church of Christ<br>2310 Chapala                                                                                                                                                                                                        |
| Bible Study 10:00 A.M.<br>Morning Worship 10:45 A.M.<br>Evening Worship 6:30 P.M.<br>Wed. Evening 7:30 P.M.<br>Phone: 965-6646<br>Evangelist: Frank Thompson-962-0532                                                                                                |
| MIAMI, FLORIDA<br>Miami Shores Church of Christ<br>10275 N E. 2nd Avenue                                                                                                                                                                                             |
| Bible Study                                                                                                                                                                                                                                                          |
| BATON ROUGE, LOUISIANA<br>Park Forest Church of Christ<br>(Temporarily meeting in Baker, La.<br>in the Scout Hut on Magolia Drive)<br>Bible Study                                                                                                                    |
| PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study 10:00 A.M.<br>Morning Worship 6:30 P.M.<br>Evening Worship 7:00 P.M.<br>Wed. Bible Study 7:00 P.M.<br>Evangelist: Ronald V. Lehde<br>Phones: 762-9692 ; 762-2030              |
| OMAHA, NEBRASKA<br>Church of Christ<br>1215 North 90th St.                                                                                                                                                                                                           |
| Bible Study         10:00         A.M.           Morning Worship         11:00         A.M.           Evening Worship         7:00         P.M.           Wed. Bible Study         7:30         P.M.           Phone:         393-1480;         291-6958 or 341-8240 |
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| Evening Worship                                        |
| Wed. Evening                                           |
| Wed. Evening                                           |
| Phone: Off. 377-3161; Res. 377-6954                    |
| COLUMBIA, SOUTH CAROLINA                               |
| North Columbia Church of Christ                        |
| 928 Columbia College Dr.                               |
| Bible Study                                            |
| Morning Worship                                        |
| Wed. Bible Study                                       |
| Preacher-William E. Brittenham                         |
| Phone: 252-8917 or 776-6416                            |
| ALVIN, TEXAS                                           |
| Church of Christ                                       |
| Westhouse and Lee Streets<br>(5 Blocks west of Hwy 35) |
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| AUSTIN, TEXAS<br>Church of Christ                      |
| 507 Wonsley Drive                                      |
| Bible Classes                                          |
| Morning Worship                                        |
| Evening Worship                                        |
| Wed. Bible Study                                       |
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| BAYTOWN, TEXAS 77520                                   |
| Pruett and Lobit Church of Christ                      |
| 701 N. Pruett St.                                      |
| Bible Classes                                          |
| Morning Worship                                        |
| Young People 5:00 P.M.<br>Evening Worship 6:00 P.M.    |
| Evening Worship                                        |
| Wed. Evening                                           |
| James W. Adams, Evangelist                             |
| Phones: 713-422-7928; Off. 422-5926                    |
| BEAUMONT, TEXAS                                        |
| Church of Christ                                       |
| 720 Major Drive                                        |
| Bible Study                                            |
| Morning Worship                                        |
|                                                        |

| 300 W. Danas Ave.                                                    |
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| Bible Study                                                          |
| Morning Worship                                                      |
| Evening Worship                                                      |
| Wed. Bible Study 7:00 P M                                            |
| Robert Wayne LaCoste, Evangelist                                     |
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| 1 Hones, 375-41707 375-4278                                          |
| CORPUS CHRISTI, TEXAS                                                |
| Church of Christ                                                     |
| Hwy.9 at Lexington                                                   |
| Bible Study                                                          |
| Worship                                                              |
| Worship                                                              |
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| Phones: 852-3095; 884-5045                                           |
| DALLAS, TEXAS                                                        |
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| Forest Lane Church of Christ                                         |
| 8350 Forest Lane                                                     |
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| Morning Worship                                                      |
| Evening Worship                                                      |
| Wednesday Evening                                                    |
| Phone 327-9245                                                       |
| Bryan Vinson, Jr., Preacher                                          |
| FORTH WORTH, TEXAS                                                   |
| West Side Church of Christ                                           |
| 6110 White Settlement Road                                           |
| Bible Study                                                          |
| Morning Worship                                                      |
| Evening Worshin 6.00 P.M                                             |
| Wed. Bible Study                                                     |
| Bob, Franks, preacher                                                |
| HARKER HEIGHTS, TEXAS                                                |
| Church of Christ                                                     |
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|                                                                      |

BRYAN, TEXAS Twin City Church of Christ

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Kent Ellis, Evangelist Phones: 846-4515, 823-0877, 846-4987 COOPER, TEXAS Church of Christ 300 W. Dallas Ave.

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|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 912 S. Timberland<br>Bible Study                                                                                                                                                                                         | Bible Study9:30 A.M.Morning Worship10:30 A.M.Evening Worship6:00 P.M.Wednesday Evening7:30 P.M.Evangelists: Stanley J. Lovett;W. L. Wharton, Jr.; John Witt                                                                                  | Radio KLVI (560 kc) 8:00 A.M<br>Bible Classes 10:00 A.M<br>Morning Assembly 11:00 A.M<br>Evening Assembly 6:00 P.M<br>Wed. Bible Classes 7:30 P.M<br>Jack Thompson, Preacher<br>Phone 769-3497                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| LUBBOCK, TEXAS<br>Church of Christ<br>62nd and Indiana Ave.<br>Bible Classes                                                                                                                                             | SAN ANTONIO, TEXAS<br>Pecan Valley Church of Christ<br>268 Utopia Road<br>(Take Pecan Valley exit<br>off I-H 37 Southeast)<br>Bible Study 9:45 A.M.<br>Morning Worship 10:45 A.M.<br>Evening Worship 6:30 P.M.<br>Wed. Bible Study 7:30 P.M. | WICHITA FALLS, TEXAS<br>Floral Heights Church of Christ<br>1814 Buchanan<br>Bible Classes 9:45 A.M.<br>Morning Worship 10:45 A.M.<br>Evening Worship 6:00 P.M.<br>Wed. (Ladies) 10:00 A.M.<br>Wednesday 7:30 P.M.<br>Hayse Reneau & Kenneth Osborne<br>Phones: 322-1650; 322-8369; 767-3466                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Phones: 795-9732; 792-4155 PAMPA, TEXAS Central Church of Christ 500 N. Somerville Bible Study 9:45 A.M. Morning Worship 10:40 A.M. Evening Worship 6:30 P.M. Wednesday Evening 7:30 P.M. Robert L. McDonald, Evangelist | Phone 337-6143 or 534-5706<br>Derrel Starling, Preacher<br>TEMPLE, TEXAS<br>Southside Church of Christ<br>2003 South 5th St.<br>Bible Classes                                                                                                | ANNANDALE, VIRGINIA<br>(Washington, D. C. area)<br>4709 Ravensworth Rd.<br>(Off Beltway 1-495 at Exit 5 East; one<br>block, turn left on Ravensworth Rd.)<br>Bible Study<br>Morning Worship<br>Evening Worship<br>Uter Study<br>Wednesday<br>Uter Study<br>Wednesday<br>Uter Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>Study<br>S |

# HISTORY OF LOCAL CONGREGATIONS



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In order to get the gospel preached in this area, we have held three gospel meetings during the year. Our speakers were John Iverson of Tyler, Texas; Ronald Mosby of Louisville, Kentucky; and Bob Buchanon of Pekin, Indiana. Much good was accomplished in all of these meetings. We had visitors from the community and visitors from the digressive churches.

We are presently printing a weekly bulletin in order to teach the Truth in the area. We have secured the services of brother Tom Swilley as our full time minister. Brother Swilley is doing a great job as our evangelist and we expect great growth, spiritually and numerically. If ever in the Monroe area, we would love to have you worship with us at 506 S. Sixth Street.

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# The JUNE, 1972 TURE, 1972 TURE, 1972

HOLY BIBLE



# THE HOME.... Train Up A Child

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# Letters

Peking, Indiana-

My first contact with The Preceptor was while a student at Florida College. Coming from a denominational home I was taught a love for the Bible but knew very little of what it contained. The Preceptor was the first religious journal | started receiving after obeying the gospel. The articles were so timely and edifying. I looked forward to each issue and kept them all in order for future reference. It seems that each issues gets better and better. I especially enjoy your "new look" with the feature article and the church histories each month. I am certainly appreciative of having the history of the Pekin Church being given the honor of being the first run.

I would like to purchase Volumes 1 through 4 of The Preceptor if you could put me in contact with anyone that might have these for sale. I have been able to get all other completed volumes. I would appreciate any help you might give me along this line.

God bless you in your good work.

-Bob Buchnon

Editor - We are grateful. Can anyone help Bob in his attempt to obtain the bound volumes he desires. Obtain bound volumes while they are available!

# Gibsonburn, Ohio-

I was one of the pre-subscribers to the Preceptor some twentyfive years ago. Always appreciated the printed page.

Most certainly appreciative of the NEW LOOK for the Preceptor as there are features that I am especially interested in. 1. Pages of the Past. I would rather suspect that any history connected with the Lord's Church in America has always fascinated me. 2. Book Reviews. 3. The Articles Reprinted as are advertised. 4. The articles in general, I feel that if there was ever a time when we needed sound doctrine it is now.

Obeyed the Gospel at thirty years of age, Was forced to obtain material and read if I wanted to know anything about the Chruch as well as the Bible.

My heart goes out to all who have been engaged in journalistic efforts past, present and future.

I teach that man has two great enemies....1. Himself; 2. His wastepaper basket. I am more than thankful that I kept tracts, bulletins, special articles, etc., over the years.

James W. Adams attended Freed-Hardeman at same time my brother W. G. Corns did. He passed away in 1958.

Pray for the Gospel at our hands. The best to you, yours and the Preceptor.

I live very near the Old WESTERN RESERVE LINE to where the Gospel was preached in Ohio in Restoration Days.

I have a copy of McGarveys "Guide to Bible Study." Also one of the originals of his commentary on Acts. A brother bought the Commentary on Acts for 10 cents in a Cleveland, O. Bookstore. Made me a present of it....Would not part with it.

—Ray Corns

Editor - We appreciate what Ray Corns writes in his good letter for two reasons: (1) the personal items he includes and (2) the encouraging things he writes about The Preceptor Magazine.

<u>.</u>

# Evening Shade, Arkansas-

We continue to appreciate the Preceptor very much, the wide variety of article subjects are very informative.

—James A. Bruce

Editor - Thank you!

See More Letters, page 14



# "Verbal Inspiration" Demanded

For a number of months, articles in this section of "THE PRECEPTOR" have been addressed to the problem of "the inspiration of the Holy Scriptures." It is my purpose in this and perhaps one other article to sum up the case



for "verbal inspiration."

By "verbal inspiration" I mean that the material which composes the Holy Scriptures was miraculously made known (revealed) to its writers by God or Christ through the agency of the Holy Spirit; that they were miraculously motivated to write, hence that what they wrote was not simply a matter of

mere, human impulse (2 Pet, 1:21) although the Divine impulse may have been accompanied by an identical human impulse (Luke 1:3; Acts 15:28); that the writers and their writings were miraculously supervised so as to insure the absolute accuracy of that which they wrote, hence that the Holy Scriptures are immaculate in character. I would not insist that miraculous intervention ever went beyond the necessity of the case by reason of the fact that God never employs miraculous power nor countenances its employment beyond the limits of the accomplishment of the Divine purpose for which it exists or has been given. Paul had the power to heal bodily illness, but he "left Trophimus at Miletum sick" (2 Tim. 4:20). Jesus had "all power both in heaven and on earth" (Matt. 28:18), but he refused to use that power, even when challenged by Satan, to assuage the pangs of hunger on the Mount of Temptation (Matt. 4:1-4).

We have learned in a previous article in this series that verbal inspiration is demanded by the natural deficiencies of the human instruments through which the Holy Scriptures were given or by whom they were produced; namely, the fallibility and undependability of human memory, the imperfection of human understanding, the inability of mere humans to express themselves with absolute accuracy under all circumstances, on all subjects, to all men, and the tendency of men to make accidental mistakes.

Verbal inspiration is also demanded by the fact that the correct choice of words is essential to the correct expression of thoughts. It is said that Lord Tetherton, one of Great Britain's most eminent legal experts of wills, in writing his own will only

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one page in length, used a single ambigious word, and when the courts were called upon, after his death, to construe it, it was declared to be of no force and effect (Maurice D. Gano, Abilene Christian College Lectures 1919, "Verbal Inspiration"). Most women who are fanciers of pot plants have among them a plant called "The Wandering Jew." This plant takes its name from a myth based upon a misunderstanding of a statement made by Jesus to Simor Peter between His resurrection and ascension (John 21:20-23). The myth has grown out of the statement of Jesus simply because of the little word,"if," has been omitted from it. Jesus did not say, "I will that he tarry till I come." He rather said, "If I will that he tarry till I come." Several years ago, a New Orleans newspaper was sued, and a judgement for damages was rendered by the court in favor of the plaintiff because the paper reported that "Mr. a colored (rather than cultured, JWA), Southern, gentleman spoke at

\_\_\_\_\_\_ last evening." Therefore, if the writers of the Holy Scriptures were not miraculously guided in their choice of words, we cannot know with certainty that any particular thought expressed therein is the word of God and not the word of man.

Verbal inspiration is demanded by the importance which the Holy Scriptures claim for themselves. They profess to be the Divine instrument through which man's salvation from sin is effected (Rom. 1:16; Jas. 1:21). They profess to be "the word of reconciliation" between man and the estranged sinner (2 Cor. 5:18-20). They claim the power to purify the heart and soul of sin-contaminated man (Acts 15:9; Rom. 10:17; 1 Pet. 1:22). They profess to have the power to sanctify (John 17:17). They affirm they are to be the standard of eternal judgement, hence to determine the eternal destiny of men's immortal souls (John 12:48; Jas 2:12; Rev. 20:12; Matt. 16:16-18; 19:26). If these claims are true, the God of Heaven would not risk the production of such an instrument to the frailities of mere humans without proper divine safeguards in the form of miraculous help to insure its infallibility.

Verbal inspiration is demanded by the claims of the Holy Scriptures to be absolutely authoritative and all-sufficient (2 Tim. 3:16, 17; 1 Cor. 4:6; 2 Pet. 1:3; 2 John 9). Only God has the right to rule in the realm of human conscience. Only the violation of God's word could properly be styled "sin" (1 John 3:4) and have attached to it the penalty of "eternal death" (Rom, 6:23). If the word of God is not verbally inspired, we have no assurance that what the Holy Scriptures stigmatize as "sin" is in reality sin in God's sight. The same is true of the claim to all-sufficiency. Nothing is all-sufficient which is not infallible. Nothing is absolutely infallible which is produced by man without Divine guidance and control. The question of "methodology" as it relates to Biblical inspiration is not. therefore, purely academic and inconsequential. It is of the gravest importance. The Bible is not "the word of God" if it is not "verbally inspired." End

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# The

# Preceptor

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Stanley J. Lovett



The "merry month of June" is upon us. Vacation time for many is here.

That means millions of citizens of this great nation will pack up and go on vacation, or, as they say in Canada, "go on holiday."

Vacation for most employed and able-bodied persons is now a significant part of our national life-pattern. After months of work most everyone feels the need of change of usual surroundings and cessation from the ordinary regime of life. We think vacation with its change of activity and surroundings is a good thing. It is good for both mind and body. Even our Lord, at times, went aside with his disciples for rest and refreshment.

However, vacation-time does affect the local congregation with reference to attendance as well as monetary contributions. One would suppose the attendance would average out and visitors would balance the absentees on vacation. In some places it does so balance out and even exceeds normal attendance in some instances, this is especially true in vacation, historical and recreational areas. But the rule is attendance suffers during vacation months. Similarly monetary contributions are affected.

For some reason the effort, if attempted at all, to instruct brethren with reference to their duty to the Lord when away from home has not met with great success, even though there are many who are very conscientious about the matter. Others worship not at all when away.

We are a nation on wheels. Our crowded city streets as well as packed Freeways that criss-cross the nation bear eloquent testimony to that fact. No longer are we only one or two car families, but it is not unusual for a family to have three or more in their possession.

Some travelling brethren have good intentions of worshipping faithfully along the way when they are on vacation, or who are away from home for various reasons. But when they reach their destination they are unable to find a suitable place. In some instances there is simply no place of worship.

Others, it may be, after much questioning and searching, finally find a suitable place but they arrive too late and miss the worship.

When such trips are planned, thought should be given to where places of worship may be found. The local preacher, when asked beforehand, can be very helpful, many times, with reference to locating acceptable places of worship when travelling in unfamiliar places. Also members who do much travelling can be of assistance in this respect.

One helpful service provided by The Preceptor Magazine in each issue is a Directory where a number of faithful brethren customarily worship indicating the location See Editorial, page 28



# Why?

A child's first question is "why"? And perhaps, if he is conscious when death begins to creep upon him when he is old, the very last question upon his heart as he departs this life will be



"why"? And in between the cradle and the grave his heart will ever be turning again and again to that inevitable question of "why"? There is a better part of human nature, as we are wont to refer to it, that resents being constantly torn with temptation by the presentments of evil in the world about it.

Men, in their better moments, resent having

evil thoughts that allure to wickedness, and look back with deep regret on the weaknesses that led them into sin. Scarcely a day can be lived out in this world without evil manifesting itself to our senses in the most alluring forms by the lust of the eyes, lust of the flesh and pride of life. Even though it is seen for exactly what it is, wicked and vile, even so men are led to indulge all the while hating themselves for what they are doing....but doing it none-the-less. Even for those who resist the temptation there is a weariness in having to go over the battle again and again and never being able to say, I can no longer be tempted with evil of any kind. It is a conflict that never ends in this life. For this, men ask "why"?

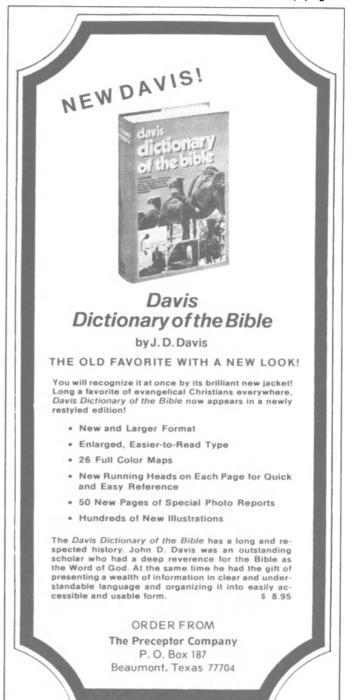
"Why," men ask, "is it not enough to be able to identify a thing as wrong and then walk away from it and leave it alone? Why is not the knowledge of wrongness of a thing sufficient to keep men from practicing it?" We sometimes act as if the mere pointing out of wrongness in a thing will prevent its being practiced. Paul illustrates this very thing by showing that the Law of Moses was good in its prohibition of sin, as consented to by men's own mind that the things prohibited were things that ought not to be practiced. However, mere knowledge neither prevented the sin nor cleansed the sinner (Rom. 7:14-22).

Reflecting upon this point of susceptibility of men to sin, coupled with the fact that knowledge of the sinful character and consequences does not produce in any man a life that is absolutely free from sin, mankind are wont to complain of their very nature and wonder "why God made me so?" "Shall the thing formed say to him that formed it, Why did thou make me thus?" (Rom. 9:20). Shall we fault the Creator for giving us eyes that can both gaze upon the stars or contemplate mud? Or, in giving us hands that can serve our needs and that of others, can also wield a club to destroy life? Is not our "why?" frequently a resentment of having the personal responsibility to conduct our lives through perils and pitfalls rather than quite waters?

The reverent heart must bow in humility before the concept that man was and is here in this world for the "glory of God."

W. L. Wharton, Jr. — Evangelist for the Highland Boulevard church and Staff Writer for The Preceptor Magazine, 4935 Lakewood, San Antonio, Texas 78220. What we call the "moral nature" of man that allows him a choice between good and evil is the distinguishing badge of his greatness above all other creatures on this earth. Only man has a choice as to character and only man is held to account for such exercise. There is a great wealth of comfort to be enjoyed by properly understanding both our nature, role in this world and accountability to God. While we have no choice in the constitution of our being, we do have choice between good and evil. In choice and cultivation of what is good we glorify our Father.

See Why, page 29





# The Decalogue

When one reviews the history of man as given by God through Moses prior to the giving of the law, he cannot but be impressed with the superlative significance attaching to this law and the



circumstances attending its inauguration. It marks the end of a prolonged state of bondage by a people previously determined by Jehovah to be a nation of his people. Nationally they had no existence theretofore, but in anticipation of their possessing the promised land was this law given. That is, as it directly related to them as a peculiar body of people. With reference to the long-ranged

design of God, it was to serve as a tutor to bring them to Christ, who only was able to deliver them from their arch enemy, sin.

The progressive corruption of mankind reached the point where God destroyed all except Noah and his family. Afterward, the race of man again became corrupt. Constituting a portion of the human race into a separate nation was preceded by the separation of Abraham and the enlargement of his offspring. To Abraham God made a twofold promise, one relating to the flesh, and another to his seed as identified with the person of the Messiah, and the Spiritual blessings provided through him. The law given on Sinai was related immediately to this first promise, and only in a qualified and distant sense to the second. To study the specific commandments constituting the decalogue should be worth while. What were the nature of these commandments, and what are their classifications as distinguished from each other? It is rather simple and easy to memorize them, but beyond that accomplishment, a probing into their force as directing and restraining the activities of men is another and advanced undertaking. Some observations are here tendered as hopefully designed to promote a clearer insight into their real import.

## 1. Thou shalt have no other gods before me.

This prohibition was prefaced with the statement that He was the Lord their God, who had brought them out of the land of Egypt, and out of a state of bondage. Theirs had been a miraculous deliverance, and therefore their God was almighty. So identified, it was unthinkable that any could find in themselves the slightest disposition to countenance any other god than Jehovah. But equally unreasonable is it that God should countenance them having any other god than Jehovah. True, He was their Creator, in common with all men; and super-imposed on this sublime fact of creation is this present one of the Divine interposition in effecting their deliverance from a prolonged state of slavery, from which they were powerless to deliver themselves.

Polytheism is absolutely proscribed in the first of the ten Bryan Vinson — Preacher for the Timpson, Texas church when not engaged in meeting work. P. O. Box 764, Longview, Texas. commandments. Implicit is the doctrine of monotheism, and the consistency of one's faith in and service to God. He being the One God, there is allowable no other object of supreme adoration, nor the intervention of another's will as governing them as His subjects. Here we find the clear and complete rejection of all others as competing with the supreme affection and worship of Jehovah God by man, His creature. Subsequent events display the tragedy and ruin of a disregard for this initial command, in the instances wherein the children of Israel were guilty of idolatry.

2. Thou Shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

While this is understandably enumerated as the second command of the decalogue, it is essentially an extension and explication of the first one. There is the progression of thought beyond the brief and simple prohibition against having other gods to that of acting, even in professed reverence for and to God, with unacceptable acts of obeisance before the likeness of anything graven by man. To make a likeness of anyone or anything, in heaven, earth or the waters covers every creature. In Romans there is given the declension of the Gentiles from the initial making and worshipping of images of man to that of worshipping images of beasts and creeping things. Here, though such came about among the Gentiles, it is straitly forbidden by God as addressed to those who are constituted his peculiar people. This gives no sanction for other nations engaging in idolatory; it directly forbids the children of Israel doing so. It did not become wrong by reason of God forbidding it, but He forbade it because it is essentially wrong.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

To take anything in vain involves first, taking it, and, second, so taking it that whatever utility is designed in doing so proves to be unattained. Presumably, then, to take the name of the Lord implies some intent or purpose in so employing it. The name of the Lord our God is too holy and high to be loosely taken, vocally in thoughtless remarks, thereby profaning that which is sacred. In a distinctly different sense can the name of the Lord be taken vainly, and that is in invoking it in behalf or in support of that which God has not authorized. This is frequently done by those who would not think of taking His name in the first mentioned way. Everything wherein Divine Authority is required to warrant a given teaching or practice, and such authority does not exist, then in a very vital sense God's name is taken in vainor today the name of Christ, under His reign. As so viewed, then, this injunction is one against acting without divine warrant in our service and worship of God. It stands, therefore, closely related to the preceding commands governing the recognition exclusively expressed to and for the one God.

4. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the sabbath of the Lord thy God. In it thou shalt not do any work, thou,



# "Is The Young Man Absalom Safe?"

All Christians who have had the experience of parenthood no doubt have thought seriously on the question, "Is the young man Absalom safe"?



Parents can appreciate the feelings of the father who first asked that question. He was David, the father of Absalom. Realizing today the many problems and dangers that confront our youth, parents are concerned about why conditions are as they are. Parents who are faithful Christians love their children and want to shield them from all dangers to their soul's salvation.

## "A Rebellious People"

One of the characteristics of our country today seems to be that of rebellion against authority: parents, teachers, civil government, and against our highest Authority, God Himself. Today is not the first time God's people have rebelled against Him. We read from the "prophet of the captivity," Ezekiel: "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear and hear not." (Ezekiel 12:1). The continued record of that people is not a happy one. Word came to them from the Lord: "Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. To everyone who would set up his idols in his heart, and put the stumbling block of iniquity before his face, and cometh to the prophet to inquire of God, the Lord will answer him by myself." God said: "I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord." (from Ezekiel 14).

## Rebellion of the young man, Absalom

When David, Israel's second king reigned over the Lord's people, he seemingly aspired to having a kingdom of righteousness. He said: "I will behave myself wisely in a perfect way. I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them who turn aside; it shall not cleave to me." (Psalm 101:2, 3). Again he said: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place. He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity nor sworn deceitfully." (Psalm 24:3, 4).

David should be commended on his management of affairs of

state without dimming his spiritual devotion. However, one of the regrettable features of his reign was the multiplication of wives. He succumbed to the prevailing practice of his time. Such sin bore evil fruit as all sins do. His son, Solomon, practiced madness and folly in his multiplicity of wives. We read in Nehemiah 13:23: "In those days saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spoke half the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each oeople....Did not Solomon king of Israel sin by these things?....nevertheless even him did outlandish women cause to sin." (Nehemiah 13:23-26).

David set aside the spirit and letter of Jehovah's plan for marriage, one husband and one wife (Genesis 2:22). As a result, heinous crimes and sorrow grew out of his failure to realize God's plan for ideal family life. He did not train up his sons in the way they should go. His son, Absalom, was born of the daughter of the king of Geshur. Absalom spoke of living in Geshur in Syria.

The statement in Job 5:7 that "Man is born unto trouble, as the sparks fly upward" proved to be true in David's family life. Absalom had one of his brother's killed but, to his dismay, "tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left." (II Samuel 13:30).Sorrow filled David's heart, so much so that he tore his garments and lay on the earth." This false report no doubt hurt David as much as if it had been true. Instead of coming to comfort his father, Absalom fled and went to his maternal grandfather in Geshur for protection, for three years.

Parental love does not die easily so it is said that: "David longed to go forth to Absalom." He arranged to bring his son back to Jerusalem although he requested, "Let him turn to his own house, let him not see my face." However, Absalom was not punished for having had his brother killed. He lived two years in Jerusalem, and saw not the king's face."

Absalom began to be praised; "In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him" (2 Samuel 14:25). It will ever be true as the Lord said to Samuel (1 Samuel 16:7) "Man looketh on the outward appearance, but the Lord looketh on the heart." One sees how Absalom, even in his sin, was winning the hearts of the people, as he stepped more deeply into the mire of sin. He used trickery to gain admission to his father David's presence. In pretence of love "he came to the king and bowed himself on his face to the ground before the king: and the king kissed Absalom." David, being a fond father, sealed his son's pardon with a kiss. Even today, good parents with deep love for their children, and who are blindly fond of them can be imposed upon by their own children who design ill. Absalom in his pretense of love for his father was designing evil against him.

Instead of showing respect to his father and being amenable to his reign, "Absalom stole the hearts of the men of Israel." He "stood by the way of the gate" where he could make contact with many people. He made insinuations to them that his father was inadequate as king. He said: "Oh that I were made judge in the land, that every man that had any suit or cause might come unto me, and I would do him justice." Such steps continued for See Absalom, page 29

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# "Show Me Some Figures!"

# Truman Smith

The prospective salesman is told, "This is a product that will simply sell itself. All one need do is just 'show it.' You can start out on a draft, then in six months, you will be on straight com-



mission. Your commission will be 16 percent." The young man then wants to know, "Yes, but how much can I make? Show me some figures!"

A husband and wife are told, "Yes, I can build you a house that you will be proud to live in: four bedrooms, three baths, large den with fireplace, etc., etc." But what the couple wants to know is, "How much will it cost?

Show us some figures!"

The auto mechanic discovers that you are going to have to have "a new water pump, radiator hose, and possibly a new airconditioner unit." The question we want answered is, "How much is that going to cost? Show me some figures!"

Such is simply a way of life for most of us. Our minds have become oriented to the fact that whatever it is that we enter into, which involves the business of life, somewhere, somehow and sometime there is money to be considered.

Also, when one buys a new car, one of the things he wants to know is, "How often do I have to get the oil changed?"

Buy a new vacuum cleaner, and we are interested in knowing, "How often do I have to change the bag?"

Now there is nothing wrong with being concerned with such matters. To get along in this life, we must be concerned with matters pertaining to making or spending money, and also what is required in taking good care of that which we have bargained for. The reason this is so, is that we are living in a material world. Success in such a realm involves good judgment, prudence, making and spending money. Such is always true in the material realm.

Yet, what we are concerned about in this brief treatise is the way the vast majority of "church members" seem to try to carry this same concept into their religious lives. The spiritual world is altogether different from that of the material world. It seems to this scribe that this is a lesson needed by so many! Consider the twelve most often asked questions:

1. "How much time should I give to the Lord each week?"

2. "How many times must I read my Bible each week?"

3. "How often must one visit the sick?"

4. "How many calls must one make a week to teach people?"

5. "Is attendance on Sunday evenings and Wednesday nights necessary?"

6. "How often must one assemble for worship?"

7. "How much must I give?"

8. Girls and women: "How short may I wear my dresses or skirts?"

9. Boys and men: "How long may I wear my hair?"

Truman Smith — Preacher for the Crescent Park church of Christ, 1415 Royalty Avenue, Odessa, Texas 79760.

10. Churches: "How much must we spend for advertising our meeting?"

11. Churches: "How much must we give a preacher for preaching our meeting?"

12. Churches: "How much must we pay our local preacher?" What people are most interested in is, "Show me some figures!" It is this materialistic and worldly concept that they often bring into the church with them. Perhaps numbers 5 through 12 are the most common questions asked. Many wish to assemble with fellow saints as little as they can get by with. In the matter of giving to the Lord, many brethren do not even plan to give, and when the plate is passed, they put in just whatever they happen to have in their pocket....just so they "give something."

Girls and women will not be governed by the principle of modesty in choosing a wardrobe. When you quote 1 Tim. 2:9, 10 to them, they are heard asking, "Well, how short is 'short'?" In other words, "Give me some figures!" In the first place, modesty, shamefacedness, sobriety, the ornament of a meek and quiet spirit, etc. are not accomplished by "figures."

Boys and men sometimes desire to wear their hair just as long as they can get by with. Preach a sermon about it and some want to know, "How long is 'long'?" They refuse to be governed by that which has to do with feminine and masculine, so one says, "Show me some figures."

Churches are even tainted by this materialistic concept. I have known many congregations of the Lord which had the idea that they should try to get-by on doing as little advertising of gospel meetings as possible, when they had a substantial amount saved-up in the bank. "Let's just use all the 'free time' that the radio and television stations offer, and get a free newspaper story in the local paper," is typical of the thinking of many.

Congregations frequently will allow a gospel preacher to have less to live on than some of their poorest members! A faithful preacher from time to time considers himself "lucky" if he gets expenses only for a meeting. I once knew a church to go to the trouble to figure up and see just how far the preacher had driven, and after computing a certain percent per mile, made out the check for the odd cents which it contained. The treasurer says, "Give me some figures!" Men are so oriented to the bargaining methods of the world that they have been known to ask a preacher who holds them a meeting if his salary is continued at home while he is away in a meeting. They seem to be afraid that the preacher might be making too much money! Brethren, I have news for you!

There are some truths from God's Word that should guide us in the matter of "numbers." I humbly submit them for your consideration:

Matt. 5:41 - "And whosoever shall compel thee to go a mile, go with him twain." This is not literal.

Matt. 6:33 - "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Matt. 18:21, 22 - "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." This is not a literal number. See Show Me, page 29

# Contradictions in the Doctrines of The Mormon Church (II)

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### Terry L. Sumerlin

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The first book we shall consider will be **The Book of Mormon** itself. Since this is the most comprehensive and outstanding work of Mormonism, our discussion of it will be somewhat more lengthy than that of the others.

Since the publication of The Book of Mormon in 1830, the first edition has had quite a few "corrections" made to present it in its present form. (Walter R. Martin, The Maze of Mormonism, Grand Rapids, Michigan, 1962, p. 49.) In considering contradictions in this book it might be well to consider some of these changes, since they, in themselves, are contradictions.

First of all, in Mosiah 21:28 it is stated that "King Mosiah had a gift from God"; but in the original edition of the book, the name of the king was given as Benjamin. This, of course, could not have been a typographical error since there is very little resemblance between the names Benjamin and Mosiah. So it seems as if God made a mistake when he inspired the record or Smith made one when he translated it. The Mormons, though, will admit neither.

Also, I Nephi 19:16 through 20:1 reveals, when compared with the 1830 edition, that more than fifty changes have been made in the "inspired Book of Mormon" since 1830. This includes dropping words, correcting spelling, and adding and changing words and phraseology. This seems to be a rather strange way to treat that which was inspired and translated by God!

Furthermore, in Alma 28:14 through 29:11 more than thirty changes can be counted from the original edition, and on page 303 of the 1830 edition we find the statement: "Yea,decree unto them that decrees which are unalterable" (Emphasis mine, TLS). For obvious reasons, this has been eliminated from recent editions.

Notice, also, the statement on page 25 of the 1830 edition: "And the angel said unto me; Behold the Lamb of God, yea, even the eternal Father." Yet, in I Nephi 11:11, in the later editions, we find this statement: "And the angel said unto me: Behold the Lamb of God, yea, even the son of the eternal Father" (Emphasis mine, TLS).

Then, as we look at one final example we see a doctrine of Catholicism supported on page 25 of the original edition of The Book of Mormon. Notice: "Behold, the virgin which thou seest, is the mother of God." Considerate Mormon editors caught this error and later changed it in I Nephi 11:18 to: "Behold, the virgin whom thou seest, is the mother of the son of God." (Emphasis mine, TLS.)

From the examples given, I believe one can readily see the gross changes, thus contradictions, in The Book of Mormon itself. Thus, let us move on to a consideration of the plagiarism found in The Book of Mormon in relation to the King James Version of the Bible.

In a careful survey of The Book of Mormon, one can see that it

Terry L. Sumerlin — 207 E. Ward, Refugio, Texas 78377.

contains at least 25,000 words from the King James Bible. In fact, some of these are verbatim quotations, of considerable length, which have caused the Mormons much embarrassment for many years. (Walter R. Martin, The Maze of Mormonism, pp. 49-50).

A comparison of Moroni 10 with I Cor. 12:1-11; II Nephi 14 with Isaiah 4; and II Nephi 12 with Isaiah 2 shows that Smith made free use of his Bible to supplement the alleged revelation of his golden plates. Also, Mosiah 14 is a reproduction of Isaiah 53; and III Nephi 13:1-18 copies Matt. 6:1-23.

Also, we know that in Acts 3 Peter's sermon paraphrases Deut. 18:15-19. Joseph Smith, though, while in the process of writing III Nephi, put Peter's paraphrase in the mouth of Christ when the Saviour was allegedly preaching to the Nephites. The prophet overlooked the fact that at the time that Christ was allegedly preaching this sermon, the sermon itself had not yet been delivered by Peter.

In addition to this, III Nephi makes Christ out to be lying because in verse 23 of chapter 20, Christ attributes Peter's words to Moses as a direct quotation when, as pointed out, Peter paraphrased the quotation from Moses; and the wording is a good bit different. But Smith did not check far enough! (Walter R. Martin, The Maze of Mormon, pp. 51-52). Further investigation of The Book of Mormon, reveals the following: In I Nephi 4:9 the Mormons have Laban using steel in his sword when there was no such thing as steel in those days. Also, the Mormons have Nephi in possession of a compass which was not existing at his time. (Walter R. Martin, The Maze of Mormonism, pp. 53-54).

Thus, in view of all the things that have been said thus far in reference to this book which was supposed to have been inspired and translated by the "gift and power of God"; do you really think He had anything to do with it? If so, read I Cor. 14:33! End

# **Classified Ads**

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

PREACHER WANTED — The Osborne Road congregation in Bridge City, Texas will be in need of a preacher sometimes in July. Those interested may contact U. K. Roberts, 990 Highland Dr., Bridge City, Texas 77611; or Ben Brown, 240 Charles St., Bridge City, Texas 77611. 30

Twenty-nine year old man with wife and 2 year old daughter seeking place to preach. Available latter part of Jan. 73. Please send correspondence to: Bob Vezinat; 306-C Sherman Ave.; Lubbock, Texas 79415.

Small congregation at Milbridge, Maine seeking full-time preacher. Attendance runs from low sixties up. We can supply \$200.00 per month support, plus housing and all utilities. Please contact either of these two brethren. Owen Beal, Milbridge, Main. Telephone (207-546-7046) or Roger Grant, Columbia, Main. Telephone (207-483-4006).

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.

# Is Doctrine Important?

#### **Don Martin**

Today as we view the religious world we find many divergent views concerning doctrine. (I shall be using the word doctrine in some instances in an accommodative sense, D.M.) The average



an accommodative sense, D.M.) The average religionist tells us doctrine is unimportant and inconsequential in religion. They usually express this view by saying it matters not what you believe (doctrine) just as long as you are sincere in the doctrine you have embraced. This attitude is also very evident and pronounced when we consider the new religions being formulated and conceived by some of our youth. For example, one of the

most recent religions and one that is finding comparatively good reception among the young is the organization known simply as the Children of God. This new religion (actually it is not new, being a mixture of Pentecostalism and asceticism) has as one of its main tenets the foregoing mentioned attitude - doctrine is unimportant. They, like the majority of other contemporary cults, teach doctrine ought not be stressed and that it is immaterial.

Beloved, even though the above described attitude is alarming and disturbing, this is not the chief cause that prompted this writer to write on the subject, is doctrine important. The attitude that disturbs this writer is not necessarily the attitude of the denominational world relative to doctrine, but that of some who profess to be members of the Lord's church and even some who claim to be gospel preachers. Of course, the advocates of this dogma, the nonessentiality of doctrine, who claim to be of our ranks have endeavored to camouflage this old sectarian doctrine by calling it in essence, antinomianism. The antinomianist would have us believe that we (Christians) are not under any law in this Christian dispensation. Thus, they deny the importance and essentiality of doctrine (law). But, friends, does the word of God teach the necessity of doctrine? We shall endeavor to allow you to arrive at your own conclusion as we consider the teaching of God's word concerning the question, is doctrine important?

## Paul's Instruction To Timothy

"As I besought thee to abide still at Ephesus, when I went into Macedonia," Paul writes to Timothy, "that thou mightest charge some that they teach no other doctrine." (I Tim. 1:3). Intelligent reader, why did Paul instruct Timothy to charge some that they teach no other doctrine? (different from the one that he and other miraculously guided men taught) One reason is - "Not giving heed to Jewish fables, and commandments (doctrines) of men, that turn from the truth" (Tit. 1:14). Hence, any other doctrine would turn from the truth. In view of this instruction to Timothy and Paul's warning to Titus, did Paul think doctrine was important and of consequence?

See Doctrine, page 29

Don Martin - Evangelist for the church in Pineland, Texas.



# **Cowards In Hell**

## Kent Ellis

"But as for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and brimstone, which



is the second death" (Rev. 21:8 R S V). In this passage "the cowardly" lead the list of those who are cast into hell. Some versions render this word "the fearful."

Different kinds of fear are spoken of in the Bible. Some fear is good. Some is bad. The fear of God which is absolute reverence and respect for His person and will is always good and essential to pleasing Him (Eccl. 12:13, 14;

Acts 10:34, 35). The slavish dread which results from the conscious guilt of a life opposed to God's will is bad, because such a life is bad. This kind of fear is cast out by love, which does God's commandments and enjoys His approval (Rom. 8:15; I John 4:17,18; 5:2,3).

The fear of Revelation 21:8 is yet another kind of fear, which also is bad. It is the fear of cowardice which causes one to refuse to do his duty toward God and man because of earthly consequences. It is that fear which desires to please men more than God, and prefers the disapproval of God to that of man (Luke 12:4,5). It makes one an enemy of God (James 4:4).

This is the fear which leads one to go along with what is wrong because it is also what is popular (cf. Exodus 23:2). It is the fear which will not tell men the truth lest they become enemies (Gal. 4:16). It is the fear which will not stand for right because it may mean physical, financial, or social loss. It is the fear which motivates men to continue in religious error when they have come to know better, lest they be ostracised by former associates (John 9:22; 12:42,43). This fear is manifested in many ways, all unworthy of the child of God.

The failure to show courage to do right and duty is not regarded by God as just a moral weakness. It is sin, sin which will cause the soul to be lost. If you do not wish to head the list of those who will be cast into hell, you must be courageous, not cowardly, in the face of duty. End

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# A Thoroughbred

## Ernest A. Finley

A visitor to the state of Arkansas one day was walking down a road in the backwoods. In time he came upon a typical backwoods scene of a small shack, a picket fence about the yard, where a substantial number of small children were playing.



Sitting on the porch leaning against the wall was the father of the brood about the place taking a mid—morning nap. The children were not getting along too well. There was some spatting among them and two or three of them were crying. But the father slumbered on in blissful unawareness of their needs. The visitor stopped and observed the children's conduct feeling a strong urge to

referee one or two of the feuds that were in progress, but he desisted. At this juncture in the morning happenings a pig down at the barn let out a series of shrill squeals, whereupon the slumbering hillbilly shook himself hastily from his slumber, jumped off the porch and went toward the barn in a dead run. The pig's squealing soon ceased and the farmer returned to his post of duty on the front porch ready to continue his interrupted nap. Whereupon the visitor, now overcome by curiosity and amazement, opened the gate and walked in. After greeting the farmer and passing the time of day with him for a few moments he directed a question to him. "Say, friend, while I was passing by I could not help noticing that your children were spatting and crying. Yet, you paid them absolutely no attention at all. However, the moment your pig down at the barn started squealing you rushed forthwith to the barn to see what was the matter with the animal. Why were you so much more concerned about the cries of the pig than you were the cries of your children?" "Wall, ah'll tell you why ah was so consarned about that thar pip a-squealin'. That thar pig's dad was a thoroughbred!"

The moral to the story is just this, friend: You can not expect to have a first-rate son if you are a second-rate father. If you curse, the chances are he will curse. If you get drunk and fight with your neighbors, the chances are, unless he gets so disgusted with your drinking that he will not touch the stuff, that he will get drunk and fight with his neighbors. If you tell and laugh at filthy varns, he will do the same. If you disobey and disrespect the laws of the land, he will be a law violator. If you cheat, he will cheat. If you lie, he will lie. If you ignore God's will, stay away from church, love pleasure more than God, and give yourself to sin, no doubt you can expect the same from him. You can never convince him that he has an obligation to God unless you show him by your life that you have an obligation to God. So, just decide for yourself what you want. Do you want a first-rate son or a second-rate son? Are you a thoroughbred or just a "plug"? End

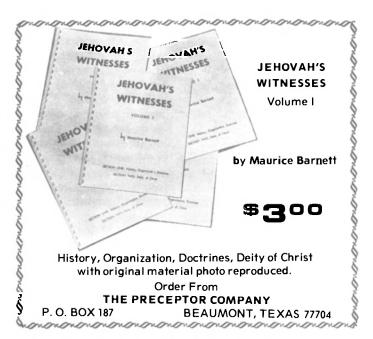
Ernest A. Finley — 718 Lambuth Lane, Deer Park, Texas 77536.

# Suggestions For Improving Service At The Lord's Table

## **Keith Sharp**

Recently, in our men's training class at Rogers, we discussed ways in which the men serving the Lord's Supper might discharge their work in such a way as to encourage those who are worshipping to partake "worthily" rather than "unworthily." The suggestions which came from the class to improve the service were just that — suggestions, not a list of decrees or rules. Many of them fell within the realm of expediency. Before the suggestions were made we read the New Testament passages which deal with the Lord's Supper in order to make sure the conclusions we reached were scriptural. I believe the suggestions made were both scriptural and worth sharing with others. Thus, here they are.

- 1. Those who serve should dress respectfully (neatly and cleanly).
- 2. The prayers should be simple, sincere, short thanks for the cup and bread and for that which they represent.
- 3. Before the Supper a short announcement of what is to take place and the significance of the Supper should be given.
- 4. A short reading of an appropriate scripture should be given to prepare the audience for the Supper.
- 5. A short announcement should be made between the Supper and the collection that these are two separate items of worship. A short statement of why we are taking a collection should be made.
- 6. Those who are serving at the table should be well enough prepared before—hand that the service will be done decently and in order. Know what you will do and when you will do it.
- 7. Only faithful Christian men should serve. End



# "Any Root Of Bitterness"

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## Robert H. Farish

Second Second

To successfully "follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14), the Christian must "look carefully, lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; lest there be any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright." (Heb. 12:15).

In this passage the apostle points to four areas to be kept under close surveillance by all who are seriously pursuing peace and sanctification. The points of danger are: (1) Lagging behind - "Lest any fall short of the grace of God. (2) Bitterness - "Lest any root of bitterness springing up trouble you and thereby the many be defiled". (3) Fornication - "Lest there be any fornicator." (4) Secularism - "Profane person."

Attention to the second dangerous area is invited for the time with the caution that we avoid the mistake of looking so intently at "one tree that we can't see the forest." The other sins can so cripple the soul as to defeat it. Peace and sanctification is beyond the reach of those guilty of lagging, or fornication, or secularism; hence, we must not become inattentive to these.

The commentaries which I have studied on this passage do not regard the "root of bitterness" as limited in its fruits to "all bitterness, and wrath, and anger and clamor and railing, and malice" (Eph. 4:31). For example, Milligan comments: "But in this second member of the parallelism, he goes a step further, and cautions his brethren to see well to it, that no one like Achan (Joshua 7:25, 26) by his evil example trouble and defile the whole church." Thus, with those who agree with Milligan any sin of which a member may be guilty and which may leaven the whole lump is the "root of bitterness."

We recognize that fornication tolerated by the congregation defiles the congregation and the same is true with reference to any sin. However, as "bitterness" is listed along with fornication and secularism (profane person), there appears no reason for taking it other than the specific sin of "bitterness."

The "root of bitterness" is the source of bitterness. Wrath, anger, clamor, railing and malice are the congenial companions of bitterness. They thrive together and are seldom, if ever, found alone. Bitterness is highly contagious; it not only troubles the soul of the one in whom it springs up but spreads rapidly, defiling the souls of many. The sanctification without which no man shall see God is supplanted with defilement, and peace in many cases is shattered beyond recovery. Bitterness neutralizes soul culture, eliminates compassion and leaves an aftermath of soul scars. Congregations that have been infected are crippled and in some cases destroyed.

No Christian is exempt from the duty of "look(ing) carefully lest any root of bitterness springing up trouble you and thereby the many be defiled." This brings up the question of what measures can be taken to prevent bitterness springing up? The dangers of bitterness along with the need of vigilance to prevent See Bitterness, page 31

Robert H. Farish - P. O. Box 141, Lewisville, Texas 75067

# Joshua's Challenge

## Roland Worth, Jr.

After many years had passed from the time of the initial Conquest of Canaan, Joshua summoned the tribes to Shechem to remind them of what God had done on their behalf (Joshua 24:1-13). From these lessons of their mutual past, he concluded, "Now therefore fear the Lord, and serve him in sincerity and in faithfulness; put away the gods which your fathers served beyond the River, and in Egypt, and serve the Lord" (24:14). If they were unwilling to accept this challenge, they should "choose this day whom you will serve," whether the gods of their neighbors or those of the native inhabitants, "but as for me and my house, we will serve the Lord" (verse 15).

Sometimes we tend to forget just how different the Mosaical religion was from that of Israel's neighbors. The worshippers of Jehovah were a distinct minority in the region, constantly tempted to yield their uniqueness in a search for conformity. How could the majority be wrong, especially when these gods were the traditional ones of society?

As recorded in Judges, their allure seduced the multitudes not just once but repeatedly. Others merged elements of the idolatrous religions with the worship of Jehovah. The hybrid gave them some of the form of Mosaical worship without the exclusiveness demanded of it.

Are we facing a different situation today? Don't we too have many religions (more in fact than they) to choose from? This is not to say that contemporary religions are strictly comparable to the multitude of mythical gods worshipped by Israel's neighbors but it is undeniable that the beliefs of today's religions are so different that it stretches the imagination to believe that they all worship the same God.

Can the stand-offish God of the Unitarian who would never dream of intervening in the course of human affairs be the same God as the one of the Pentecostals, who whispers in their ears to reveal His will for this very day and very hour? Can the God conceived of as a cosmic intelligence really be the same God as anthropomorphic conception of the Mormons that makes Him into a literal flesh and blood being?

Do we even revere the same Christ? Is He truly Deity and man in one or is he a mere Israelite, with the fears, doubts, and limitations of all mortals? Could He make the blind see, the crippled leap with joy, and the dead live? Or were they all clever fakes?

Or take the gospel records. Are they accurate or are they essentially mythical? Are they a back-reading into the life of Jesus of that which the early church was practicing and preaching or was the early church preaching and practicing as they were because it was found in the life of Jesus? Is the mythin the Bible (the Liberal Protestant position) or are the myths built about the Bible?

One view is the faith of the gospel, the other the faith of contemporary theologians.

These contradictory concepts are at war. And who can deny that these differences on basic fundamentals are as drastic as the difference between the ancient worship of Jehovah and that of His pagan rivals? End

# From Out of the Past .

## THOMAS G. FOWLER

Thomas Gideon Fowler was born near Lewisburg, Tenn., April 20, 1883. His parents moved to Texas in 1893. Thomas was old enough to be of service in the raising and gathering of cotton. Being the second boy and fourth child of 11 children the father unable to work, it was necessary for him to stay out of school and assist in making a living for the family.

He was 16 years old when he entered school, at that time not knowing his letters. He attended a small country school three months for three years. The day he was 19 he began life for himself. Seven months later he again entered school and continued for nearly two years. September 14, 1904, he was married to Miss Jessie Mullins. November after his marriage he entered Gunter Bible College, where he was a student for nearly three sessions.

He began preaching the first year after entering Gunter Bible College, and by the grace of God, and the help of his faithful wife he has continued to preach the word with success—though at times he has had to teach some in the public schools.



## GEN. R. M. GANO

Richard M. Gano was born June 18, 1883, in Bourbon County, Kentucky. His father, John Allen Gano, was a pioneer preacher of the church of Christ, in Kentucky in the "reformation."

R. M. Gano was baptized at the age of 10 by his father, in North Elkhorn, a beautiful stream, near Old Union Church, in Kentucky. He graduated in medicine from Louisville Medical University, in Kentucky, and practiced a number of years in Louisiana, Kentucky, and Texas.

He was married to Miss Mattie Welch, daughter of Dr. Thomas Welch, of Crab Orchard, Ky. To them twelve children were born, three of them died in infancy. The children that lived to be grown were given a collegiate education.

He served in the Confederate army from 1861 to 1865, more than four years, and rose to the rank of Brigadier General, after having served as Captain, Major and Colonel. His first service was with General John H. Morgan, but the latter part of the war he reported to General E. Kirby Smith.

In 1867 Gen. Gano was ordained a minister of the Gospel by his father and Winthrop H. Hopson, and immediately began preaching. Since then he has devoted many years to the work of the Master, preaching in Kentucky, Tennessee and Texas. He has baptized some 7,000. Though he will soon have finished his work in this life, he will live in the hearts and memories of those who have been taught the Truth by him.

#### ALFRED ELMORE

Alfred Elmore was born near Frankfort, Indiana, August 11, 1838. His father was born in Newberry District, S. C., October 10, 1798. His mother, Rachel Elliott, was born in N. C. April 11, 1802. He is English, Irish and Welsh descent. In his 22nd year he was married to Miss Elizabeth Bogan; to them seven children were born—the four boys became preachers.

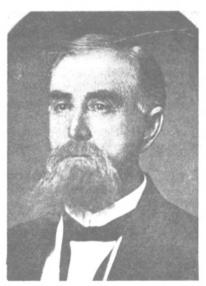
At the age of 27 he entered school—being taught by the great historian, John C. Ridpath. While there in school he began preaching. Few men began preaching under more unfavorable conditions than did he. In reaching his appointments he has often had to walk through rain and mud, sleet and snow. He has preached in about half the States and much of Canada.

For 20 years he worked on the A. C. Review under the direction of Benjamin Franklin, and for seven years on the Christian Leader, with John F. Rowe, and then edited the Gospel Echo for seven years.

About 8,000 have been baptized by him. He is the author of a number of tracts, also a book of poems, which has reached the fifth edition, which has been sold.

He is a ready writer, a fluent speaker, and a very fine analist. So clear is he in the presentation of a subject that children hear him with patience and fully fully understand the lessons he presents.

After the death of his first wife he was married to Mrs. Martha A. Brown, a faithful Christian. He is at present, 1911, evangelizing in Austin, Texas.



Editor's Note: The pictures and information on this page was first published in a book entitled Gospel Preachers of Texas and Oklahoma, 1911, compiled by the late Mrs. C. R. Nichol, Clifton, Texas. It is our intention to publish some of the pictures and resumes of their lives as found in this book. We would be happy to hear from our readers as to some particular person of this catagory that you would enjoy seeing. If we have it we will reprint it.





# More Letters . . . .

(From page 2)

# Dundee, Florida-

I have been receiving The Preceptor with much joy. Last year I paid for two other subscriptions, for my in-laws; this year you must have billed them. I have again included their subscriptions along with my own. Their names are listed at the bottom of this letter. Included you will find two charts. If you can use them please do. Perhaps preacher can find some something in them that may make his work a little easier.

You may be interested to know that the church at Dundee where I preach has had over 300 per cent increase in attendance in the last two years. We have had nine baptisms, and 4 restorations. I now live in this area and work with the brethren fulltime. We have come a long ways since your last meeting with us. Perhaps we can have you again in the future. —Don R. Taaffe

Editor - To subscribe for one's family members as brother Taafe has done is worthy of emulation. The good report concerning the Dundee church is amazing to one who has held two gospel meetings there in years gone by. We rejoice.

## Akron, Ohio-

Please renew my subscription to the Preceptor. I enjoy reading your special section tremendously and hope in the future to contribute an article or two. I enclose a check for \$3.00. Please send The Preceptor to my home address, as I will be going home for the summer from school.

-Bruce Edwards Jr.

Editor - Thanks!

Lufkin, Texas-

I continue to enjoy this fine magazine with interest, for all of

its good articles and its stand for the truth, also its new look and its good printing which I appreciate, seeing that I am in the printing department of the newspaper business.

Keep up the good work, and may God's blessings be with you. —Dick Hollers

Editor - We appreciate the remarks coming from a printer.

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# Hobart, Indiana-

Here is my subscription renewed for The Preceptor. If possible, will you please include the February issue. I am afraid that I might have delayed too long in renewing and I don't want to miss an issue.

I really enjoy the new format. The paper has increased in usefulness as a study tool.

-Michael E. Grushon.

Editor - Thanks!

# THE HOME .....

# TRAIN UP A CHILD

By Mrs. Irene Sowell Foy

# The Child Born In Today's World

Into what kind of world is a child born today? It is a restless, moving world. Our streets and highways are congested with many people going here and there. Looking up, one sees many others flying in all directions because business or pleasures are too pressing to depend on slower means of transportation. The first word a child learns today is "go."

The child born today has an absentee father. Even his mother is more of a stranger to him than were the mothers of babies a generation ago. As he reaches school age, he has more "spending money," more choices to make in spending that money than the child of yesterday. He has few, if any, responsibilities in the home. He goes in to eat and sleep, then it is play, play, play in the many convenient places provided for child-play and with the amazing amount of equipment for his play.

The child today has a vast number of sources of learning. He can see or hear life from anywhere in the world. Drama and music are his at anytime day or night by merely turning a button. Wherever he turns, colorful and brilliantly lighted advertisements urge him to use things he either does not need or perhaps will do him harm. The first day of the week comes when thousands of our children today are sent to "Sunday School," where again many "eat, drink and be merry." How few have a really systematized study of The Way of Life, in order to prevent their conforming to this world but to help them to be transformed by the renewing of their minds.

A child born today finds himself in "the best of times" so far as transportation is concerned. The "surrey with the fringe around the top" reposes in the museum while the jet plane carries on.

It is "an age of wisdom" and "and age of foolishness" into which a baby is born today. The wisdom of this world is in power. Even the Lord's own "called out" succumb to the powerful influence of men of wisdom and of learning of this world. It is not unlike Greece of old with its love for philosophy, for rhetorical eloquence, and literature, which led to the many problems in the church at Corinth. The Holy Spirit directed Paul to write: "Where is the wise? Where is the scribe? hath not God made foolish the wisdom of this world?"

For our children's sakes, in the world today, we need to be reminded "that not many wise men after the flesh, not many mighty, not many noble are called." We should be warned, too, that the Lord "will not always chide: neither will he keep his anger forever."

The child born today finds himself in "an age of foolishness." Vast sums of money are spent in the business of entertainment, but it seems largely directed to a low order of mentality, to the sensual and to the lust of the flesh.

A child born today lives "in an epoch of incredulity" when man dares to defy God, boldly denying that "there's a divinity that shapes our ends." This contributes to "a season of darkness," a "winter of despair." Charles Dickens long ago drew the above picture of London and Paris in his Tale of Two Cities. Our world today bears an all too striking similarity to that time. We are in a confused and unstable world, relying all too much on the wisdom of this world.

We are told repeatedly that "The children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand" of the enemy for a number of years that their chastisement might bring them back to God. We learn, too, in the Book that we have an unchangeable God. He spoke through Malachi: "For I am the Lord, I change not."

"Hope is a better companion than fear." For the sake of our children born today, let us turn away from the uncertainty, and the fear of imminent danger that characterizes this period and think how we can hope for better times. Our children are entitled to two very important things, namely, love and security.

Let us then, as mothers and teachers, profit by Paul's admonition to the Ephesians: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:14-16).

Take the time to open the Book and help the children today to know God; His benevolent love, His tender mercy, His great power, His matchless wisdom, His wonderful works. "Good and upright is the Lord," He is "a strong-hold in the day of trouble." Help them to know not only the kindness and love of God but also to "Behold therefore the goodness and severity of God."

Let your children often hear you praise Him:

"How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand" (Psalm 139:17).

What will a knowledge of the Love of God do for our children? John answers: "We love him, because he first loved us." Love begets love.

Jesus said in John 14:21, "He that hath my commandments and keepeth them, he it is that loveth me." By teaching Jesus to their children, parents and teachers can enable them to say:

"Thy word have I hid in my heart, that I might not sin against thee" (Ps. 119:11).

God's love for his people is a benevolent love, one that does good to them at all times. We, as his creatures, cannot attain to such love for him but our love for him is a reverential love, one of awe and fear, which leads to hearing and doing what he commands.

We may want to give our children physical and economic security as a manifestation of our love for them but let us be diligent in giving them the bread of life so they may love the Lord with all the mind, soul, and strength. That is the best we can do for our children in today's world.

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# The Home, An Educational Institution

All the years of one's life should be learning, growing years. The years in which one learns the greatest number of things are usually considered the first five years of one's life. The first quarter of one's "three score and ten" is the usual period of time spent under the parental roof. In that first seventeen or eighteen years, one's attitudes are formed, the greatest amount of knowledge is acquired and life habits are set. During that time, the home influence is the greatest in one's life. The home, then, whether it wants the responsibility or not, is an educational institution.

Whether parents do anything special about it, their children are learning from them during those years. Parents are teaching their children that acquiring knowledge, especially knowledge of great Biblical truths is a bore, or, that it is interesting and essential to one's welfare. Children learn from their parents that there are problems in life. They learn either that their problems defeat them, causing trouble and sorrow, or that there is a way to master the problems and to grow stronger thereby. Parents teach their children that life is a gamble, a sort of a game of chance, or, early in life children will learn that there is One God and Father of mankind and that in and through him one can enjoy an orderly, purposeful life of love, peace and security, even in the face of difficulties. Yes, children learn or they do not learn from their parents that there is one God and that from him only can one learn the way of life.

The people of these United States have been viewing with some alarm our public school system as contrasted with those of Russia. When our citizens hear that Russian children have school six days a week and that they have six years of a foreign language as well as courses in physics, psychology and biology and that they are graduating many more engineers and scientists than we, they become disturbed. We look at our overcrowded classrooms, our shortage of teachers, and our needs for school buildings and we become alarmed.

Why is it upsetting to view our physical educational equipment in contrast with that of Soviet Union? It is because of the low aim we have in educating our children. When one's aim is materialistic, when it is that which relates to this life only, when one's aim in educating his child is that he may make money or attain prestige among men, then he will have keen competition. If and when our schools become sufficiently equipped to turn out great engineers and scientists, such as the world has never known, then what? Others will compete with us to graduate more and better engineers and scientists. Then what? The hearts of those thus competing will become fertile soil, conductive to the growth of seeds of envy and jealousy. Then what? The result has been and ever will be war.

Those who plan and work for better secular education of our children think they have the answer to a better trained citizenship by these means:

1. More school buildings.

2. Bigger salaries for teachers.

3. A program of educational research in order to arrive at better methods of teaching; what to do with the retarded child and with the child with exceptional mental ability, and how to reduce juvenile delinquency, more development in the use of speedy techniques for teaching, such as visual aids.

4. Scholarships to provide top-ranking graduates means to go on into higher education in order to make up for the present "shortage of brain power." The idea among educators seems to be that to combat the desire of the Soviet Union for world conquest. American citizens must be prepared to compete in "an international brains race."

Then what? Certainly the answer is not peace and harmony and walking in the footsteps of the Master.

Parents, who are Christians, hold the answer and theirs is the responsibility to show to the world the answer.

First, parents are to "train up the child in the way he should go." "Train up the child," begins when he is a child and most impressionable. Jesus, in Nazareth, was "subject to his parents." "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus," thus wrote Paul to Timothy. From this, one sees that the beginning of training should be as "a babes." The ones in charge of that training are the parents, as Paul said, "the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice." How fortunate is the child whose teaching is thus enhanced and faith strengthened by respect to the "hoary head" of a grandmother Lois!

Second, parents who are Christians have an exalted aim or purpose in training up their children. What is that aim? Again, Paul states that aim to Timothy in referring to the Scripture he had learned from a babe. He said, "it is profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (2 Timothy 3:16-17). In short, then, the aim is to make one "fit for the Master's use." What was the aim of the Master? We have his own statement: "My meat is to do the will of him that sent me, and to accomplish his work." Parents cannot afford any aim other than that in the training of their children, for that is the only aim with heaven as its goal.

Third, how may parents attain that goal, what equipment is necessary?

1. Parents who love their children and who love the Lord with all the mind, soul and body.

2. The daily text, the Bible not only what the Father has spoken through the prophets but what he has spoken in these last days through his Son.

3. Time, "take time to be holy, the world rushes on."

4. Responsibility, yes, each child must not only be given the

facts to hear, but the commands to obey and the promises to enjoy. He who taught as one having authority said,

"Everyone therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock" (Matt. 7:24).

The home, after God's own pattern, is an educational institution. It has the teachers, the pupils, the subject matter, the proper aim. Let parents awake to the great potential in the home to "train up the child in the way he should go" and be more diligent to that end.

"This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man" (Eccl. 12:13).

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# Training Them Up In the Way They Should Go

God, in his wisdom, has made adequate provision to train up our children in the way they should go. He has inspired his word as a lamp unto their feet and a light unto the path.

Our children are born into the world wholly ignorant of that Light provided for them. They do not know that they cannot direct their own way. In their ignorance, they have no goal. They know nothing of the Most Holy Place, so how can they know the way.

Without a worthy goal, life on this earth is boredom. It is merely a round of activities, which carry one nowhere. Herein no doubt lies the secret of the restlessness that characterizes our youth today. God has placed within them the desire or the urge to be active. Having been given no worthy goal toward which to work, they devise one of their own to satisfy their longing to be busy.

This is an old, old story of man's vain effort to satisfy his urge to be active. The Preacher, Ecclesiastes, gives a gloomy outlook on life because of the uselessness of man's activities. His work is vain: "What profit hath man of all his labor wherein he laboreth under the sun?" To him life is but a monotonous repetition, "Is there a thing whereof it may be said, 'See, this is new?' "When the goal of one's activities is work to supply the physical needs, there will be a round of uninteresting sameness, exceedingly boring.

One seeks relief from the boredom of continuous work by searching "by wisdom concerning all that is done under heaven." After applying his heart to seek and to search out things by his own wisdom, Solomon called it "a striving after wind." What was Solomon doing? He was seeking to acquire "great wisdom above all that were before me in Jerusalem." To what end? Evidently the end was in itself, rather than being a means to an end, a goal loftier than himself. What were Solomon's conclusions? "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow" (Eccl. 1:18). When the accumulation of knowledge is one's goal, it can be as harmful as the storing up of riches. Knowledge must serve one as a tool to reaching a worthy goal.

In groping for a worthy purpose, Solomon stated his problem in these words: "Till I might see what it was good for the sons of men that they should do under heaven all the days of their life." God never left it to man to risk his future happiness by using as his pattern of life that which he sees others do. He has given to man the lamp to his feet and the light to his path. Solomon sought for the solution of his problem of "what is good for the sons of men that they should do?" He sought for the solution: "in mirth, in laughter, in wine, in building houses, in vineyards, gardens and parks, pools of water, men-servants and maidservants, silver and gold, men-singers and women-singers, musical instruments, and whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy." To what conclusion did Solomon come as to whether all of that was "good for the sons of men that they should do under heaven all the days of their life"? This is what he said about it: "And, behold, all was vanity and a striving after wind, and their was no profit under the sun."

Are we, as parents and teachers, robbing youth of his rightful heritage of guidance, of training him in the way he should go, thus leaving him "to strive after the wind"?

Early in life, let us challenge youth by setting his face toward the goal, The Way into the Holiest. Let us open up to him the beauty of heaven itself, of being at home with God. Let him get a glimpse of the beauty of holiness, "make mention of the loving kindness of Jehovah." Tell him that "Jehovah's hand is not shortened, that it cannot save," so, "Seek ye Jehovah while he may be found." Teach your child not to spend money for that which is not bread, and "your labor for that which satisfieth not," but, "Incline your ear, and come unto me; hear, and your soul shall live" (Isaiah 55:3a).

In view of his observations and experiences, Solomon gives to youth sound advice: "Remember also thy Creator in the days of thy youth, before the evil days come and years draw nigh, when thou shalt say, I have no pleasure in them." "Remember thy Creator" before the limitations of old age come and, "before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern, and the dust returneth to the earth as it was, and the spirit returneth unto God who gave it" (Eccl. 12:6, 7).

Solomon's problem in the beginning is here restated: "See what it was good for the sons of men that they should do under heaven all the days of their life." At the close of his book, he reaches the solution: "Fear God, and keep his commandments; for this is the whole duty of man."

The whole duty of man is today the same as was stated by Solomon in in the long ago: "Fear God, and keep his commandments." Solomon's solution was given by inspiration of God, so it is the solution of our "youth problems" of today.

Having a worthy goal in life and guidance in working toward that goal tends to stabilize one and to give purpose to all his activities so that he does not become frustrated with the feeling that life is but "a striving after wind" and to no profit under the sun.

First, let us, as parents and teachers, teach our children that life may lead to a beautiful goal, the home of the soul in the very presence of God himself. "For we have not here an abiding city, but we seek after the city which is to come" (Heb. 3:14). What is that city like? "The city hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb....And there shall be no curse anymore: and the throne of God and of the Lamb shall be therein; and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign forever and ever." (Rev. 21, 22.)

Such a beautiful picture is sufficient challenge to one's attention so that the teacher need have little concern about "methods and procedures." The content of the Word of God will attract if we only feed on that. Let our emphasis henceforth be on what we teach rather than on "how-to-do-it."

If the child is to "remember thy Creator," he must first hear of him. God Is, is an important beginning topic, it is a suitable continuing topic and it will become our concluding topic. The content of that topic is inexhaustable. If one is continuously fed on the Bread of Life, he will find the subject only begun when he is ushered in to his divine presence, there to spend eternity. The fact of his omnipotence is in evidence in all we see: the marvelous cycle of the seasons, of day and night. Indeed,

"The heavens declare the glory of God;

And the firmament sheweth his handiwork."

What else than the omnipotence of an almighty God could have given to the world "the gospel" of which neither Paul nor any of us is ashamed: "for it is the power of God unto salvation."

The fact of the omniscience of God is given full proof in the Word of God. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17).

There is sufficient proof of the omnipresence of God. "Whither shall I go from thy Spirit? Or wither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me" (Ps. 139:7-10).

Finally, let us give our children the one and only goal in life, that of an eternity "in the Paradise of God."

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# **Parents As Builders**

Man stands amazed today at his own achievement in the field of building stately edifices. One looks with pride on buildings towering toward the sky. He looks with pleasure on the artistic beauty and the utility of new buildings as the result of man's skill.

Buildings of God-given materials for the comfort and efficiency of man's life are good, but the best of such buildings begin to deteriorate within a generation and with the passage of time are as "a tale that is told." There is a building which God has designed for man which far surpasses in beauty, in usefulness and in endurance. This is the building of character, meet for the Master's use. In the hands of conscientious and skilled builders, a young child will grow, adorned with the beauty of holiness, with the skill of a heart of love for humanity. Such a building will not only grace this footstool, but will last throughout eternity in that home of perfect peace.

Announcements of the birth of a baby strangely enough receive various responses. Some recipients of such notice look

upon it with indifference or annoyance, others with trivial amusement while yet others, fortunately, consider seriously the worth of the soul and the great potential in that new-born baby. Stranger still is the fact that the attitudes of the new parents are just as varied.

The responsibility of building the character of their child belongs to the parents, regardless of their attitude. Those who think lightly of their responsibility may try to shift the care of the child to others. Others may assume the care, yet the responsibility will remain on the shoulders of the child's own parents. Parents can never justify their child's failure in life to the failure of this or that institution to develop the child.

What is the great responsibility parents bear to their child? Certainly they must supply his food and clothing, see that he measures up to this highest potential, physically. The same is true with respect to his mental growth and development. Most important of all is the responsibility for the soul of the child. In order to secure eternal happiness, character must be developed. He must become a "vessel unto honor, sanctified, meet for the master's use, prepared unto every good work."

"The first duty of care of an intelligent and virtuous parent is the training of his offspring," said Alexander Campbell. Years have not diminished the truth of that statement.

What is the character "meet for the Master's use"? The Master himself gave the answer when he said, "Make the tree good." He said, too, "None is good, save one, even God." One must be trained then to strive to grow in divine favor by thinking and doing only those things that will be in harmony with the character of God and of the Son of God. "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps" (1 Peter 2:21). The good character, the goal which parents have for their child will include a good conscience, a pure heart, a holy life, one dedicated to the Master's use.

How is one to form that character meet for the Master's use? Speak to your child "the things which befit the sound doctrine," "even the words of our Lord Jesus Christ," and the doctrine which is according to godliness.

When the character is made good, the tree is made good. A good tree will bear good fruit. The Master said, "Herein is my Father glorified, that ye bear much fruit."

What is the character which worthy parents seek to have their child become? That character is one who lives in proper relation to His Creator and to all of His Creatures.

First, in character growth, one must develop the proper relation to his Creator, to the Lord of lords, to the highest Authority. Young Samuel learned early how to show respect to the Lord through the guidance of Eli in the house of the Lord at Shiloh. "Now Samuel did not yet know Jehovah neither was the word of Jehovah yet revealed unto him." When the Lord called Samuel, he went to Eli thinking it was he who had called. Eli advised Samuel how to answer the Lord's call to him, "Speak, Jehovah; for thy servant heareth." Samuel's mother had vowed with respect to her son, "I have granted him to Jehovah; as long as he liveth he is granted to Jehovah." Thus Samuel was guided early in life to listen to and to respect and submit to the voice of Jehovah.

When a child starts on life's voyage, he knows not the way, for Jeremiah said, "O Jehovah, I know that the way of man is not in

himself; it is not in man that walketh to direct his steps" (Jeremiah 10:23). Every child is entitled to an awareness that "God is" and that he is omnipotent, omniscient and omnipresent.

Who is God? What are His attributes? God is a spirit. He is our Creator. "Know ye that Jehovah, he is God. It is he that hath made us, and we are his" (Psalm 100:3).

The creation testifies to the omnipotence of God. "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning" (James 1:17).

He is perfect.

"As for God, his way if perfect;

The word of Jehovah is tried;

He is a shield unto all them that take refuge in him.

For who is God, save Jehovah?

And who is a rock, save our God?

God is my fortress;

And he guideth the perfect in his way."

-(2 Samuel 22:31-33)

Our God is mighty, almighty.

"For who in the skies can be compared unto Jehovah?

Who among the sons of the mighty is like unto Jehovah?"

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

He is the God of comfort. "God is our refuge and strength, a very present help in trouble" (Psalm 46:1).

God is truth.

"For I will proclaim the name of Jehovah:

Ascribe ve greatness unto our God.

The Rock, his work is perfect;

For all his ways are justice:

A God of faithfulness and without iniquity,

Just and right is he" (Deut. 32:3-4).

Every child, early in life, has a right to the feeling of security which an awareness for God and of his love will give to him. A lifetime can reveal only a small part of the magnitude of our God and Father; so let us be diligent in ever keeping Him in the minds and hearts of our children.

Help each child to say:

"O God, thou art my God, earnestly will I seek thee. My soul thirsteth for thee, my flesh longeth for thee, In a dry and weary land, where no water is."

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-(Psalm 63:1)

# Know The Enemy

In order to stimulate his workers to greater efficiency, the overseer of a laboratory posted this sign:

"Are you helping with the solution of the problem, or are you part of the problem?"

The teacher becomes a part of the problem in training our children when she is unaware of the enemy to effective guidance and teaching. It is naive and fraught with danger to be unaware of one's enemy. Today, the light of Christianity stands challenged, and, if we be ignorant, endangered. The threat of invasion of our homes and of our country is not one of armed troops but it is ideological. Secular history presents sad pictures of the wreckage of empires because they had not learned the first law of war — know your enemy.

It is recorded on the sacred pages for our learning that the progress of Israel in conquering Canaan was hindered because of sin within the camp in the person of Achan, of which the people were not aware.

## Enemy Number One, Ignorance of Our Goal

Do we really know where we are going with our children, or, are we trying to be like the people around us by borrowing their devices and tricks to "keep the children interested?" The young child, as plastic clay, is in the hands of parents and teachers. Let us work to mold him and make him after the divine pattern; that of a spiritually healthy personality. The goal should be the highest potential of the spiritual being. This means the transmission of knowledge and information, spiritual feeding, as a means to the end. Each feeding on the Word of God must result in a changed person, a step toward the development of a personality in harmony with God's plan for him. The question ever before the parent or teacher must be, "What must this child do to inherit eternal life?" All thinking, all planning, all teaching must point to that goal.

### **Enemy Number Two, Unrestrained Drives**

Some have entertained the view that nature will direct the use of one's God-given urges or drives. Such a theory is a grievous enemy to the purity of our youth because it is contrary to God's will. The Lord said he would judge Eli's house forever, "for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not." (1 Samuel 3:13). In the beginning, God gave man dominion "over every living thing that moveth upon the earth." His plan was for man to learn to use but not abuse all the works of his hand.

Two most powerful drives in man are the urges for food and for sexual experiences. When used in harmony with God's purposes for them, all is well and good. But when abused, either may become so powerful an enemy as to defeat man in meeting his highest potential, spiritually.

This enemy is so powerful and so destructive that restraint, or self-discipline, must have a prominent part in the early training of the child. Sexual impluses, which are unfortunately basic causes for many juvenile disorders, are to be recognized as a fact in human life. They are to be brought into the overall functioning of one and not allowed to go unrestrained. They are to be lifted up, not degraded; devoted to God-given purposes, as are all natural drives and impulses. None is to be used wantonly.

Oftentimes while parents complacently sleep, the enemy sows tares and one may be unaware of the enemy until too late. If proper teaching and guidance has not been given, the child may learn from the enemy about the abuse of his drives and urges. The enemy uses every medium of communication to influence our youth. Commercial movies are replete with seductive suggestions and too often they are a part of entertainment and recreation in the home. Even woman's type of dress may be suggestive and contribute to a failure to discipline self. Parents who are aware of the presence of the enemy wi<sup>1</sup> counter and prevent his influence by teaching and guiding their children in the God-planned way for them. They will inform them of the honor bestowed upon them by having been made in God's image. Help the child to have a relistic view of himself, a picture of what he is and a desire to live life according to God's high purpose for him.

Abuse of any of one's drives will tend to degrade one, while proper guidance and training can defeat the enemy and raise the child to his full spiritual stature.

The Word of God planted in the heart of a child will develop a spirit of submission to God's will as his guide through life.

## **Enemy Number Three, Indifferent Christians**

The enemy may be in the Lord's church, such as was characteristic of "the church in Sardis." "I know thy works, that thou hast a name that thou livest, and thou art dead." (Rev. 3:1) Such an unfortunate state indicates the presence of the enemy of the Lord. The enemy by using the lust of the eye, the lust of the flesh and the pride of life gradually influences the Christian so he:

No longer attends Bible study planned by the elders.

- No longer has part in fellowship, joint-participation, in the work of the Lord.
- No longer encourages those who want to speak only where the Bible speaks.
- No longer listens attentively to gospel sermons but complains of their length.

No longer is content to work and worship only as it is written.

- No longer gives diligence to keep the unity of the Spirit in the bond of peace.
- No longer is interested in putting away "all wickedness and all guile, and hypocrisies, and envies, and all evil speakings," and as newborn babes, long for the spiritual milk which is without guile, that he may grow thereby unto salvation.
- No longer satisfied to offer himself as a spiritual sacrifice, acceptable to God through Jesus Christ, and be not conformed to the world but be transformed by renewing his mind.

So, our children are being influenced by the enemy among the Lord's own people. Instead of the love one for another by which men are to manifest that they are the sons of God, our children see brethren have hate one for the other and hear evil-speaking one of another.

There is only one answer to save our children from the enemy. Ask yourself, "Are you a part of the problem?" by helping to divide the Lord's body by encouraging practices for which there is no divine authority? "Are you helping with the solution of the problem?" by an awareness of its presence and by putting on the whole armor of God, so that you may be able to stand against the wiles of the devil? End

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# What Is Your Life?

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"What is your life? for ye are a vapor that appeareth for a little time and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live and do this or that." (James 4:14, 15).

# Youth, the Preface of the Book of Life

First in youth, one "puts forth the tender leaves of hope." He writes the preface to his book of life which tends to foreshadow what the blossoms and the fruit will be.

Beautiful as is childhood in its freshness and innocence, its beauty is that of untried life. It is a state of purity, of unawareness of either right or wrong, a perfect demonstration of Jeremiah's statement: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23) Childhood can be a harbinger and herald of good tidings as was that of Jesus of Nazareth or it can be a forecast of unconsolable parental grief.

The title of one of Charles Dicken's stories was "The Battle of Life." From the cradle to the grave, man is confronted by foes. One is continuously forced to wage war against one or more of such strong powers as: hunger, fatigue, sickness, temptation, sin, remorse, sorrow. There are foes within and without so that life is one long, hard battle. There are evil habits to be prevented in childhood or to be subdued in mature life. These are the lust of the flesh, the lust of the eye and the pride of life to be used as God-given, but never to be abused.

If life be a battle, or a stormy passage from time to eternity, how unwise are those parents who fail to arm their children for the great conflict.

The beauty of holiness that is enshrined in the four brief biographies of Jesus of Nazareth is most eloquent and persuasive in leading our children to walk in his footsteps.

Parents have many ways of doing good to all with whom they come in contact and especially to those of their own flesh and blood. However, there is none so efficacious as their leading virtuous, upright and well-ordered lives before their children.

## Equipping the Child for Life's Battle

Since children are committed by God to parents who are commanded to bring them up in the nurture and admonition of the Lord, one can see that the big responsibility for educating, or training the children is on the shoulders of the parents.

What is the character which devout parents hope for their children to become? In The Millennial Harbinger of September 3, 1832, A. Campbell wrote the following:

"But how is the Christian character to be formed? and what is it when formed? The mould in which it is cast is the doctrine of the apostles. But what is the apostle's doctrine? It is the doctrine of relations. Christian knowledge is the knowledge of these relations, and Christian character is the filling up of these relations. Jesus Christ first opened up to human sight all the relations in which man stands to spirit and sense, to time and eternity, to God, to angels and to men. To live in accordance with these relations is the perfection of man, and consequently of human character. This is the great lesson which Christianity teaches."

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Parents, who are wise, will begin educating their children in proper relationships by permitting them to observe at all times, in their own lives, a Christian's relationship to his Maker.

Children should be familiar with the father's voice as he praises Jehovah for his goodness, or, as he sends up a humble petition for help and strength. Each child has a right to hear often such expressions as:

"O God, thou art my God; early will I seek thee:

My soul thirsteth for thee, my flesh longeth for thee,

In a dry and weary land, where no water is,"

οг,

"God be merciful unto us, and bless us,

And cause his face to shine upon us;

That thy way may be known upon the earth,

Thy salvation among all nations.

Let the people praise thee, O God;

Let all the peoples praise thee."

Children must not only know that their parents are on speaking terms with Jehovah by frequently hearing their expressions of praise, of thanksgiving and of petitions for guidance and wisdom but it must be one of the usual activities of the parents to be searching the scriptures.

Children who are being trained to have respect and reverence for God will not hear their parents strive about words, to no profit, but, they will observe them giving diligence to present themselves approved unto God, workmen that needeth not to be ashamed, handling aright the word of truth. Out of respect of that one who hears and sees all, the language of Ashdod will not be heard, only words of truth and soberness.

Growth in respect for God and his word must be a continuous process in the home. When the physical family hourly enjoys communion with God, then the Lord's Day assembly of the Lord's family will be anticipated as a joyous occasion. One's relationship to God should receive first place and a continuing place in the training program of the home.

Second, a definite part of one's relationship to God, is the training of the child in proper relationship to his parents. They must become familiar with the commands of inspiration to children to obey their parents in the Lord, to honor them, to requite them. They should look to their parents to bring them up in the nurture and admonition of the Lord.

Parents need to realize that childhood is a brief period of time and that tomorrow will come all too soon when their children will be out engaged in fighting life's battles, whether properly equipped or not. If we realize that, how careful we will be that the mother does not allow herself to be a slave to the material needs of the household, or that the father does not come in at the close of the day and seclude himself behind the newspaper. Parents, live with your children today then rejoice with them in their satisfactory living tomorrow.

Home education for a Christ-like character will include proper relationship among brothers and sisters. Consideration for the rights and limitations of each other will be a part of every day experiences. There one develops to that state where he will be able to comply with the teaching of Christ to his apostles:

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another.." (John 13:34,35)

Loving one another in the physical family will make it easier to love one another in God's family.

In short, the parents responsibility is to educate the child to have:

A skillful hand

a well-informed mind

a good heart, that seeks to do his Father's will.

A well-informed mind will serve as a tool to help carry out the Father's will. In order that the mind may ever have the best of feeding, there must be an ever-present guard over the eye and the ear, two gateways to the mind. What does your child hear from his associates and playmates? What does he hear his teachers say in Bible study classes or in day school? What does he see in advertisements, in magazines, or T.V.?

A "skillful hand" can also serve as a means to developing character. Parents who seek to shield their children from work with the hands are not as wise as the eagle. The eagle stirs up the nest when the eaglets are able to fly. They are compelled to shift for themselves, for the parent eagle literally turns them out, at the same time tears all the down and feathers from the nest. The eagle then becomes fearless in his flight and expert in handling his prey, equipped to meet life's battles.

Parents, who are wise, will not build for their children a golden calf or try to keep a silver spoon in their mouths. They will put tools into their hands and introduce them to work and responsibility. They will teach that "in the sweat of thy face shalt thou eat bread."

If you would see your boys and girls genuinely happy, give them something constructive to do, give them spiritual food that they may develop their potential powers to the maximum. End

# **Questions Youth Asks**

"Why can't I talk over things with my parents?" asks youth all too often. He feels the need for guidance from one who has gone over the road. A barrier seems to have loomed up between him and his parents so he does not feel free but rather fears to approach them with the many problems characteristic of his teens. He fears his problem will appear trivial to his busy father and that he will dismiss him with a laugh, treating him "like a kid" when he is really growing up. Often his mother has said, "don't do this and don't do that" — so — "what's the use in going to her?"

Youth needs to talk over with his best friends, his parents, such problems as:

1. How can I keep my mind on my studies and derive more benefit out of the expenditure of time? Maybe I have not learned how to study.

2. How do I know that God is and that the Bible is his word to me?

A teacher in a Bible class asked her teen-age girls, "Why do you enjoy more doing worldly things, such as dancing and attending commercial movies, rather than following the pattern left by Jesus of Nazareth? The answer given by the girls was shocking. "We don't believe in God or the Bible," they replied, almost in unison. Most of those girls were from broken homes where there was no one to whom they could go with such an allimportant question, "How can I know there is God?"

Certainly those girls had set up gods of their own, such as fancy dress, "busy here and there" with a "good time." One is reminded of the scene in Acts 17, where the Athenians had gods many and were ignorantly worshipping at an altar "To The Unknown God." Paul began where they were to meet their problem. Parents may be surprised, if they will listen to youth, to learn that many, perhaps your own, would like the security that could come to them if you would, in love, engrave on their hearts that faith-building sermon Paul gave those Athenians on Mars Hill.

In order to prevent feelings of frustration and unhappiness, there are two things parents must give to youth: love and security. It is the kind of love and security that one may have from sitting at the feet of John: "And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; but perfect love casteth out fear." (1 John 4:14-18).

A parent will have no answer to the awful question youth may ask later if he fails today to help him solve that all-important problem, "How do I know there is God?" That question that will come too late can be, "Why did you not tell me, why did you not take time to listen to my questions?"

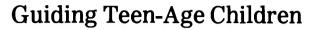
Listen again to youth: "Where may I go and what may I do? All I hear from my parents is, 'No, you can not do that, or, you may not go there.' I do want to be on the inside with my own group sometimes not always on the outside looking in."

Youth is tossing that problem right into the lap of his parents where it belongs. Nature is calling to him to learn how to behave toward others by being with others. Someday Nature will call to him to choose a life mate. How can he do that wisely if he has not known girls?

The home, watched over by parents who are Christians, is the ideal place for youngsters to grow "in wisdom, in stature and in favour with God and man." Parents, take time to do in your homes those things that will carry over into eternity. Keep the "latch-string on the outside" for those of the various age-groups of your children. There will be all too much time for the house to be quiet after they are all married and gone to their own homes. While you have them, let the walls ring with their laughter and wholesome association in your home where there will be no suggestions to go wrong.

Soon enough will come further problems: "What should I consider in choosing a mate? How old should I be before "going steady?" What do I need to do to get ready for marriage and a happy home?" Wise parents will then say to each other, "Let's listen to youth, sympathetically and understandingly. Let's talk things over with them, showing respect to them as people growing up. Let's help in the final touches toward a wholesome maturity."

When youth goes wrong and is given front-page publicity in the newspapers, look into his past and find that nobody cared enough to listen to his questions and his problems from babyhood on through his teens. Parents are all too busy here and there and neglecting their great opportunity to guide their boys and girls into remembering their Creator in the days of their youth. There is no activity with results more rewarding than to guide the steps of youth in the path of righteousness. The name, Timothy, is engraved on the highest roll of honor because he had a mother and grandmother who cared and who took time to show their care. End



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## I. Man's Need for Guidance

Those of us who have been traveling for some time on "the way of life" can say with Jeremiah, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord correct me, but with judgment; not in thine anger, lest thou bring me to nothing." (Jer. 10:23,24)

Jeremiah spoke these words by inspiration of God. Our Creator knows his creature and that he has never put into the heart of any one knowledge of the way to live in this world, nor the answer to the all important question, "What is your life?" We are grateful that we can look to Him who made us and say with David:

"For this God is our God forever and ever: he will be our guide even unto death." (Psalm 48:14)

The Lord, in his great wisdom, does not drive, force or coerce man. He shows, guides, leads. He provides light on the way so man can see and follow on. "Thy word is a lamp to my feet and a light to my path." He so loved the world that he sent his only begotten Son to this earth to be "the way, the truth and the light."

## II. Examples of Guidance

The Bible furnishes interesting examples of those who, throughout the ages, have had the wisdom to look to God for guidance.

Abraham, the father of the faithful, trusted in the guidance of Jehovah. When the time approached for his son Isaac, to have a wife, Abraham said to his servant: "The Lord God of heaven, which took me from my father's house....and that swore unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence." When the servant saw Rebekah let down her pitcher at the well and heard her say, "Drink, and I will give thy camels drink also," the servant bowed his head, "and worshipped the Lord, and blessed the Lord God of my master, Abraham, which hath led me in the right way." One can always trust that He will lead "in the right way."

Samuel assured Israel that, even after they had chosen a king, the Lord would not forsake them "for his great name's sake. He further assured them that, "I will teach you the good and the right way."

David sang praises to God in according to him the credit for having given him light, for having guided him in overcoming his enemies. He said: "For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me."

"....As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him."

"....It is God that girdeth me with strength, and maketh my way perfect."

## **III. Wherein Is Guidance Needed?**

Peter beseeches us as strangers and pilgrims." Yes, we are here on the earth for a brief time; we are merely on our way. Our Light, our Guide has gone to prepare an eternal home for us. We are on the way to that city whose Builder and Maker is God. James tells us that way is not long and that the length is uncertain. He warns that we not be too sure of what we will do tomorrow, "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." Job spoke of the brevity of our way here below: "My days are swifter than a weaver's shuttle."

Since, then, we are only strangers and pilgrims here for a brief time and are on our way to an eternal home, it behooves us to know something of the way. We need guidance. Paul, in his letter to the church in Rome, gives light on what we may do with the time we have:"Now it is high time to awake out of sleep.... The night is spent, the day is at hand: let us therefore cast off the work of darkness, and let us put on the armor of light....Put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfill the lusts thereof." To the Ephesians he wrote, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Eph. 5:14-16) To the Colossians he wrote, "Walk in wisdom toward them that are without, redeeming the time." (Col. 4:5) To the Thessalonians he warned, as a father doth warn his children, that ye walk worthy of God, "who hath called you into his kingdom and glory."

Realizing that we are strangers here and that we seek for a city eternal in the heavens, we can sing with the spirit and with the understanding also:

Guide me, O thou great Jehovah,

Pilgrim thro' this barren land;

I am weak, but thou are mighty,

Hold me with thy pow'rful hand;

Bread of heaven, Feed me till I want no more.

Open now the crystal fountain,

Whence the healing waters flow;

Let the fiery, cloudy pillar,

Lead me all my journey thro';

Strong Deliv'rer, Be thou still my strength and shield: Strong Deliv'rer, Be thou still my strength and shield.

From the beginning of time it has been necessary to have "God's light in man's life," if the journey is successful.

IV. Whose is the Responsibility to Guide Youth?

God, who planned and brought into being family life, placed great responsibility on the father and mother to protect, nourish and train their young. The worthy woman openeth her mouth with wisdom and in her tongue is the law of kindness. She looketh well to the ways of her house-hold. Her children rise up and call her blessed.

"Hear, ye children, the instruction of a father and attend to know understanding."

"A wise son heareth his father's instruction."

Paul to the Ephesians said: "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

These words, dictated by God to Moses, are none the less forceful because of the passing of centuries: "Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, and these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

One of the important and far-reaching functions of marriage is parenthood. The most important function of parenthood is to train up the child in the way he should go, to give guidance and direction to the spiritual development.

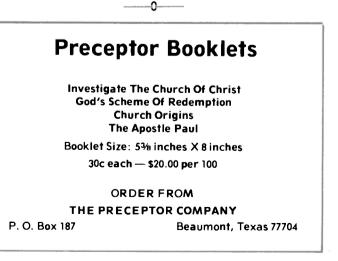
It has been rightly said that "the key to life itself is God." Man and woman are indeed working together with God in the process of creation when a child is born to them. "Children are an heritage of the Lord, and the fruit of the womb is his reward." (Psalm 127:3) Becoming a parent is, then, a holy responsibility of the father and mother together. It is theirs to share in the responsibility of guiding that new life, an immortal soul, from its very beginning. Someone has said "a baby is a bundle made up of an infinite number and variety of possibilities," First impressions on that young life are so lasting that even when he will have reached his three score and ten, there will still be evidence of what his mother and father taught him in early life.

Where there is responsibility, there is commensurate opportunity. Timothy committed to faithful men the Scripture he had known from childhood, which had been first in the heart of his grandmother, Lois, then transmitted to his mother, Eunice, who had engraved it on his heart.

In a report of the White House Conference on "Children in a Democracy," this statement appears: "In spite of the great changes which have occurred in family life....there is still no more far-reaching educational institution than the family."

In the human family, as designed by God, with the father as the head, and the mother his help-meet and keeper at home, lies the potential to solve the youth problems that currently harass the nation.

May fathers and mothers accept the great challenge and make of their daughters worthy women such as Solomon portrayed in Proverbs 31 and make the glory of young men their strength of character. End



# Guidance of Teen-Agers in Solving Their Problems

Each period of one's life has its characteristic problems. The toddler has the problem of handling his body in order to meet his needs. He holds out his hands to Mother to guide him in learning to walk. To solve his great problem he must depend on older people. The primary schoolage child has moved to a state of independence in locomotion but his problem relates to developing skills of reading and writing as tools of learning and mental development. Another problem of his is to learn to live happily with vany others of his age level and to recognize that they have rights as he does.

The adolescent has the problem of physical changes that are disturbing. He has become independent in physical skills and in mastery of the tools of learning. He is prone to take pride in the fact that he is independent in so many ways and be unaware of the fact that he must go on to becoming skilful in interdependence, in feeling a responsibility toward others as they in turn feel toward him. In his physical family, as Paul speaks of in the Lord's family, there are many members and all have not the same office. The teens must be led to recognize the father as the head, the mother his helper and the children cooperative and helpful in the welfare of the family. He must grow to a desire where he will honor and respect the head and use his independence in skills to help the dependent, weaker members of the family.

Parents can help to avoid many teen-age problems by two means:

First, Lay a foundation for good discipline, for self-discipline, learn to "endure hardness."

Second, Develop a desire for work, worthy work that will contribute to the benefit of others, "watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Older people point backward to the "good old days" when everybody worked.

It is true that everybody worked hard in those days but it was not always because of a desire to work but of necessity. Life is easier in some respects for the modern youth, but more complex and difficult in many ways. The ease of modern life is a threat to youth's security. He no longer goes to the spring at the foot of the hill to bring up the family water supply for drinking and cleanliness, but there is danger of his seeking undesirable means of expressing his agressivity.

Again we will say that the mass media of communication contribute to a passive existence for which youth was not designed by his Creator.

As basic to his problem — prevention or solution by learning to discipline himself, the following suggestions are submitted:

- 1. Well-ordered lives of the parents; diligent students of God's word with respectful obedience to the same, the father supporting financially those dependent on him, the mother maintaining beauty and order in her household.
- 2. In family counseling, work and responsibility assigned to each member of the family in harmony with the ability of each —

thus giving to each child an opportunity to succeed, perhaps, excel in that which he can do best. Help each one early to feel a responsibility to do his part in the best way possible.

- 3. Parents give sincere praise, consistently.
- 4. Recognition given to causes of mental or emotional disturbance and causes removed, remedial help given.
- 5. Punishment given that suits the offense but never punish in anger "to get even."
- 6. Always show genuine interest in the Teen's activities and problems. Help them to feel that Father and Mother are human beings, lovingly sympathetic to teen-age problems, not always condemning them but always ready with wholesome suggestions and substitutions when needed.

When a boy can talk to his father and a girl to her mother on abstract subjects and have their opinions respected and considered, the door is open to discuss their personal problems.

Teen-agers are easily hurt by the parental attitude which is often misunderstood. They get foolish ideas of being misunderstood, of not being wanted. They consider their parents oldfashioned.

When parents diligently work at this, training the children to respect their authority as God-given, they will reap a rich reward and resentment will give way to cooperation.

- 7. Parents need to give the teens some freedom and encouragement to develop responsibility for self-control. Care must be taken not to expect them to solve problems beyond their ability or authority to solve.
- 8. Much attention should be given by parents to help youth understand and respect the feelings and rights of others.

When they are led to understand themselves, they can better understand others. Help them to see the reasons for anger, irritability, pride and the effects of rejection, and non-recognition.

Help them to respect fairness. Guide them in the development of standards of right in relation to the differences among people. They can understand and be respectful of the shy little girl and treat her in a different way than the bold aggressive boy. Study Jesus' treatments: of the widow who gave her all, of the Samaritan woman at the well, of the woman taken in adultery and of the hypocritical Pharisees.

9. Make the home a place where the study of God's word is a regular activity attended with joy and satisfaction. Study of the word, suited to one's understanding, is essential to the spiritual growth of the various members of the family. Take Peter's admonition: "laying aside all malice, and all guile, and hypocricies, desire the sincere milk of the word that ye may grow thereby."

By this means, more than any other, parents can give youth a sense of values that will guide them in making the right choices throughout life.

10. The industrial age and the atomic age have brought changes in the home which have presented problems that must be met. With around one-third of mothers out of the home and into wage-earning, there has come about a growing aggressiveness of the American mother and a more passive father. Dr. E. A. Stephens in his study of the causes and preventions of adolescent crimes states: "The boy may identify with the agressive mother and grow up to be an exceedingly aggressive man, or he may fear his mother to such an extent that he identifies with the opposite facets of her personality and becomes too passive. The latter is the commonest course of events....It is not surprising that passivity in modern youths is on the increase. Of great importance too that passivity may become sexualized."

11. The home must send out youth well-grounded and wellfounded on truth divine. Without this, youth will become confused and undecided when he comes in contact with the many conflicting ideologies in the world and with the various and sundry unfortunate and ungodly disagreements among the Lord's own.

Youth has a God-given bill of rights. It reads like this: Parents,

- 1. You shall make me sure of your love to us.
- 2. You shall not expect me to be born with a knowledge of the right behavior.
- 3. You shall not provoke me to anger.
- 4. You shall bring me up in the nurture and admonition of the Lord and train me in the way I should go.
- You shall not expect me to respect and obey the Lord unless you honor and obey Him.
- 6. You shall not expect me to have the wisdom and judgment which you have.
- 7. You shall not just tell me the way but show me.

End

# Guidance of the Teens In Their Play And In Their Work

One never outgrows his need for divine guidance. Parents as well as their children must go often to the throne of grace for guidance. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." (James 1:5) 1st, Let us pray often: "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." (Psalms 27:11) 2nd, We seek and knock, then we will find if we listen as the Holy Spirit guides us into all truth through the inspired Word of God. That is our source book as to how we shall order the child in his work and in his play. Let us feed youth's mind with facts, reliable information and with the teachings of the Word of God. We have no need or right to run hither and thither to ask friends what he ought to do as recreation. There is a safe, infallible guide. Parents must guide youth to make choices in harmony with the teachings of God.

A third step into which parents must guide youth is that of surrender, surrender to the will of God as did Jesus. He said, "I seek not mine own will, but the will of the Father which hath sent me." (John 5:30) Help him to be as plastic clay in the hands of the Master Potter, to work in him to will and to do of His own good pleasure.

Fourth, guide youth to have an eye single so that his whole body will be full of light. (Luke 9:34) In connection with his recreation there will be whispers of seductive flatteries. If they unfortunately fall on pleased ears, they will turn the spirit of youth from its holy purpose of recreating his body that it may be a fit dwelling place for the Holy Spirit. The door of one's heart must be resolutely shut to any recreation that will tend to deflect one's course from the narrow way that leads home.

John Galsworthy's definition of a gentleman might truly be characteristic of a Christian: "The power to do and say what seems to be right regardless of what others may think and say."

Let us show youth how that in word or deed he must do all the the glory of God, "In all thy ways acknowledge Him, and He shall direct thy path." (Proverbs 3:6).

Today, the dance seems to be gaining in popularity as a means of recreation for our youth. What shall be out direction to youth in regard to this activity? Why dance? Is it because it appeals to the spiritual being? Is the desire of the heart in participating in the modern dance that of being a more devoted and consecrated Christian? Surely no one would deny that the exercise is in response to a desire of the flesh. In this, is the young woman being deceived as was Mother Eve? Is she being the help to man which God planned that she be? For those creatures made in the image of God, the greatest manifestation of love was given by Christ for his bride. It was that of sacrifice. Greater love hath no man than to give one's life, not to indulge one's physical desires. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Corinthians 3:16, 17).

Let us challenge Christian youth with the fact he is one of "a chosen generation, a royal priesthood, as holy nation." What is expected of those of us who are royalty? We are to shew forth the excellencies of him who hath called us out of darkness into his marvelous light." How may youth shew forth his excellencies? He will have to manifest him and to manifest him he will have to imitate him Peter (1 Peter 2:21) said that Christ left us an example and that we "should follow his steps." 1 Thessalonians 5:1 tells us: "Follow that which is good... prove all things; hold fast that which is good. Abstain from all appearances of evil."

In the great temple built by Solomon, there was no material that was cheap, no used material, no damaged goods went into the building of that great house for God.

What about the spiritual house of our Lord "in whom ye also are builded together for an habitation of God through the Spirit?" We have the honor of becoming living stones in that building. May we show to youth that if our bodies, which are what we have to offer as "living sacrifices," have already been used to satisfy the desires of the flesh in such activities that might relate in any way or lead to "adultery, fornication, uncleanness, lasciviousness," then we are offering "damaged goods," "secondhand material."

Let us help our young people not to forsake the fountain of living waters and hew out cisterns, broken cisterns, that can hold no water.

To the bride of Christ it is granted "that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Revelations 19:8).

Before participating in the dance or other recreation to answer these questions:

In this activity,

Am I imitating Christ?

Am I shewing forth his excellencies?

Am I manifesting him to others?

Am I behaving as a member of the

royal household should behave?

Am I a perfect living stone in the temple

of the Lord?

For the last few years the public has been aroused over the possible bad effect of mass communication, such as motion pictures, radio, television and comic books. Each generation has been exposed to material which in its day was considered a danger to the moral well-being of our youth. No parents can be relieved of the responsibility of carefully guiding its children toward the eventual responsibility of making intelligent moral choices between what is wrong and what is individually and socially beneficial. Paul expressed it as having "their senses exercised to discern both good and evil."

In their book on Deliquency by Herbert Block, Brooklyn College, and Frank T. Flynn, University of Chicago, they have a chapter on The Pressures of the Environment on Youth. Their conclusions are that a child who is neither disturbed nor delinquency-prone may become susceptible to influences of screen, radio television or comic book that he might not have responded to if he had not been exposed. In an interview of 368 male delinquents, 28 percent indicated that the movies had taught them techniques of stealing, 21 percent claimed to have obtained knowledge from movies as to how to deceive the police, 45 percent stated that through that medium they learned ways of obtaining "easy money."

In interviewing 250 delinquent girls, ages ranging from fourteen to eighteen, 25 percent claimed that sexual relations with men were the direct outcome of seeing erotic scenes in the movies, 33 percent stated that because of this medium of entertainment or recreation they were encouraged to run away from home and 23 percent stated that films had influenced them to specific sex delinquency for which they were institutionalized. The result of the study led to this thinking: "The setting up of false and artificial values for children in general, the low esthetic level of many of our films, their dubious moral quality, and their distorted sense of reality, all produce a dangerous and unrealistic attitude to which to expose youngsters."

Much of what has been said about motion pictures and youthful audiences applies with equal force to television and radio. However, the ease of access makes the problem of television for more pressing but when the entertainment is coming right in to the family living room at the turn of a switch, it should make control and guidance easier. It is without doubt a truth that there are causes for the human behavior. Certain behavioral tendencies are planted within the child at an early age, usually by the time the child is six. They absorb understanding of values from experiences in which they are closely involved.

Though there is much disagreement as to the factors that play a part in predisposing a child to undesirable behavior, there is agreement on the fact that the character of the family situation is most powerful. Students of the problem of youth recreation seem to think there is nothing so important as "under-the-roof" culture. There must be:

- 1. Discipline by the father.
- 2. Supervision by the mother.
- 3. Affection by both parents for the child.
- 4. The togetherness of the family group.

In a study of 4,000 boys in Chicago and Boston, Dr. William Healy gave the antecedent conditions that led to their behavior as: Defective heredity, alcoholism, broken homes, poor parental control, bad companions, lack of healthy mental interests.

A recent study of the influences on youth today was conducted by the Children's Bureau. One number of the conference spoke of the "locomotorist intoxication in our culture"— the mere pleasure of driving around, or of being driven around by powers stronger and faster than those of the human body. They won't walk around the block if they can help it; they prefer the passive pleasure of sitting in a soft car, turning the key and zooming around. The second intoxication he states as the "passive intoxication by moving spectacles," such as moving pictures, sports spectacles, television, continuous motion with dramatic patterns, accompanied by exciting sound. Even one's own response is taken care of by canned applause and laughter, set loose by experts.

This psychologist on the conference thinks there is one overall danger that has to be dealt with by our civilization and that is the enormous passive intoxication offered hour by hour, day by day, to young persons who need play and activity, initiative, and imagination.

We would not be so naive as to say we should remove this mass media of communication from the earth. The answer lies in parental guidance toward control of this great means of entertainment.

- 1. Christian fathers and mothers must spend more time with their children.
- 2. Take an interest in and plan with them means of entertainment and recreation that will make of them stronger Christlike personalities.
- 3. Open your homes where youth and their friends may initiate and carry on activities that are wholesome.
- 4. Use the great out-of-doors for play, games, sports and intellectual pursuits. They cannot stand more than a certain amount of passivity.
- 5. Help them to set up standards or a sense of values based on knowledge of Biblical teachings, such as Paul wrote to the Romans: "Be not conformed to this world but be ye transformed by the renewing of your mind."

Engrave on their minds the picture of the contrasts of the works of the flesh and of the fruit of the spirit, as given by Paul in Galatians 5.

6. Help them to adopt the lofty purpose of Jesus in coming to earth; "I came to do the will of my Father in heaven." End

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# Maturity

"The righteous shall flourish like the palm tree; He shall grow like a cedar in Lebanon." (Psa. 92:12)

Peter in closing his second letter gave this admonition of those "of a like precious faith:" "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

From these and other statements dictated by the Holy Spirit, one learns that it is God's plan that his children grow. The springtime of life, even as the spring time of the year, or, as the morning of the day, is with us for only a brief time. It is evident that God planned the first part of one's life, his youth, as a time of preparation for adulthood, for that period of time when one is to accomplish the work that the Father wills for him to do. Adulthood, maturity, has been aptly described as the solid contents of one's book of life.

Most unfortunate is the condition when one reaches the time in life when he should be maturing spiritually only to find himself dwarfed because of inadequate feeding and exercising during the period of his youth.

In every area one can see the sad results of and the crying need for mature men and women. Possibly the need for maturity is the greatest need of the age. We have found ourselves in possession of great power but as yet we seem too immature to handle that power for the good of mankind. One who makes a practice of trying to solve marriage problems declared that the center of such problems is immaturity in either husband or wife or in both.

Mature problems have risen in the church and they cannot be solved by immature Christians. What a crying need there is today for strong, mature men who can practice such a principle as stated by Paul in 1 Corinthians 8:13:

"Wherefore, if meat causeth my brother to stumble, I will eat no flesh forevermore that I cause not my brother to stumble."

Spiritual growth being so far superior to physical growth, God has arranged that one may continue to grow spiritually long after the cessation of physical growth.

God said to Abram when he was nearing the century mark: "I am God Almighty; walk before me and be thou perfect, as your heavenly Father is perfect." (Matt. 5:48)

What is that state of perfection, or maturity? Maturity may be said to be that state of man's development when he is able and willing to function, in harmony with God's will, happily and at his maximum capacity. Maturity is the result of one's having developed his highest potential for serving the Lord.

The Holy Spirit has given assurance that one can be so developed, or mature. He points to the means to that end in these words: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16-17) How may one become complete, perfect, or, mature? He can so develop by feeding on "every scripture inspired of God."

Saul of Tarsus, in his spiritually immature state, persecuted Christians but after having drunk of the fountain of life he grew to such stature and such maturity that he fought a good fight, finished the course and kept the faith.

The behavior of the first king of Israel, Saul, was character-

istically that of the immaturity of youth. One who is grown up, spiritually, is going to have more self-control than did Saul when he had to resort to the sedative of David's playing to calm him. One who is grownup, spiritually, would not become so jealous of the accomplishments of a youth that he would seek to judge him, or even to take his life.

# Evaluate Your Own Spiritual Maturity

You are spiritually immature if:

You are self-centered instead of living for others,

You think you are not given proper recognition by other members of the church,

You feel you are slighted or overlooked in the assembly of the saints,

You are carnally minded, think more of material than spiritual matters,

You do not put first things first, so, are absent or late to Bible classes or worship.

You are spiritually mature if:

You find joy in living the life of a Christian and enjoy the blessings in Christ Jesus,

You keep your mind and heart centered on Christ and his will for you,

You have a living, active faith and trust in the precious promises of God,

You can keep humble and serve the Lord with all lowliness of mind, as did Paul,

You have love for God and love for mankind so you can say with John, "Beloved, let us love one another: for love is of God,"

You respect and do the will of Christ, our Redeemer.

# How May One Attain Spiritual Maturity?

We will have to look to Jesus the author and finisher of our faith. Jesus Christ is our pattern of maturity. He said, "My meat is to do the will of my Father in heaven." That, too, must be our will as we pass through the working period of our lives, our adulthood. "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded." (Phil. 3:13, 15)

"Beyond that which is found in Jesus of Nazareth, the human race has not, and never will progress. He is the absolute ultimate in character. That is the verdict of history," so wrote Samuel Coleridge. It is not only the verdict of history but of Divinity.

Let us spend our mature years as mature Christians, walking in the way our Saviour led: pressing on toward our definite goal keeping well-nourished spiritually and working to save the souls of others. End

The material presented in this Special Feature Section was written by Mrs. Irene Sowell Foy some years back and first appeared in The Preceptor Magazine. Because of their timeliness they are being reprinted here and will be available in the near future in Booklet form. EDITORIAL (Continued from page 4)

and schedule of services. This has proven very helpful to many in locating an acceptable place of worship while travelling. Most gospel papers published by brethren carry a listing of places and times of worship.

We think it would be helpful (1) if travelling brethren would use the Directory information when travelling and (2) if more congregations would list their addresses and the times of services in gospel papers.

The price for advertising in The Preceptor Magazine's Directory is reasonable, \$4.00 per entry.

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# **Editorial Statement**

The editor is in receipt of a letter written by brother Robert L. McDonald, Baytown, Texas, (who will move to Pampa, Texas, when school is out) with an accompanying sheet entitled "Statement of Withdrawal" signed by the two elders of Central Church of Christ, Pampa, Texas.

According to the "Statement of Withdrawal," on Wednesday evening a group announced they were withdrawing from the congregation by marching out in a group and holding a meeting in another place in the city.

Among other thing the elders wrote "We cannot ignore and avoid our duty under such circumstances but are compelled, even though it deeply grieves our souls, to 'mark' those bringing division upon this church as being factious and having fellowship with them."

Those who have a proper interest in the matter may write: Elders, Central Church of Christ Pampa, Texas 79065

(Editor: The Preceptor Magazine does not involve itself in the difficulties of local churches. We are in a position, neither to properly observe, make decisions, nor are we so inclined. -S.J.L.)

Λ

nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor any stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

In this, the fourth commandment of the decalogue, we see some significant points of difference between its structure and import from that which characterizes the first three. First, be it noted, that whereas these are negatively expressed, this one is positive in its construction. They were restrictive and prohibitory; this one is directive in that which it enjoins. It requires a given regard for a certain day, and in the proper exercise of this esteem, all labor is forbidden. From this view, then, it conveys a certain correspondence to the others. That is, that which is forbidden in each of the four arises from the primary recognition of the virtue and value of the God to be worshipped, and in this the day that is to be kept holy.

Wherein lies the holiness of the sabbath? A too cursory notice might lead one to the conclusion the children of Israel were required to keep the sabbath holy because God had, on completing the works of creation in six days, rested on the seventh. If so, why should there be no record of man being required to keep the seventh day as a day of rest from creation — all of mankind? Some have surmised that from the beginning man had so done, but there is no record of such. One may, then, ask, if no record exists to support either such a command or practice heretofore, why reason to the effect it had been commanded and practiced? Seemingly, because of the statement as herein made to the effect that God so acted at the conclusion of creation. But all such affirms is that God rested, and not that man was required to do so. Evidently, then, the mention of what He did is designed to illustrative of what they were to do.

When Moses rehearsed the giving of the law, and came to the fourth command to keep the sabbath, he said to the children of Israel, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day." Deut. 5:15. This forever establishes as the reason for keeping the sabbath as restricted to a certain people and as rooted in their deliverance from Egyptian bondage. As said in the first statement of this speech by Moses, "The Lord our God made a covenant with us at Horeb. The Lord made not this covenant with our fathers, but with us, even, us, who are all of us here alive this day."

Nothing, therefore, which is found within this covenant is of enduring force, except as it be established that it had a general application as to the reasons therefor, and thus was founded on grounds that involved others as well as the children of Israel. Had the reason for observing the seventh day of each week as a day of rest been founded on that which stood equally related to all men from the time of creation, then it could not have been an obligation peculiar to these ones to whom Moses spoke, and for the reason he assigned. Their keeping this day holy, and thus separate and distinguished from all others, was but obedience to a command expressly given by God to them, and for the reason assigned here by Moses. Consequently, no one today is to keep it, for, first God has given no command to do so, and second, the reason given the children of Israel for doing so does not obtain now. None of us were delivered from Egyptian bondage. This fourth commandment, then, stands with the other nine as being entirely distinct in its nature from them. Each of the others required of those to whom they were given nothing but that from the beginning of time had been encumbent on all men, by reason of man's relation to God and to one another. The first four are those which are directly related to man's subjection to God and his becoming reverence for his Maker. The other six are related to man's duties and obligations to his fellow creatures, and indirectly to God as the Creator and Ruler of all.

An examination briefly shall be given the remaining six in a succeeding piece, and the consideration of whether that required by each of them is incumbent on men today will be given. If so, does it mean the law given by God through Moses is in force today? These are matters that evidently are not as clearly understood as they should be for our good today. End

Let Us Supply Your Class Needs The Preceptor Company P. O. Box 187 Beaumont, Texas 77704 ABSALOM (From page 7)

forty years when one sees the breaking out of Absalom's rebellion against parental authority. Such rebellion was also against the highest Authority, God Himself.

Absalom's next act was to ask his father's permission to "go and pay my vow, which I have vowed unto the Lord in Hebron....saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord." How willing are parents to believe what seems good in their children. Alas! It was not what it appeared to be on the surface. Absalom laid a project to get himself proclaimed king, "as ye hear the sound of the trumpet." (2 Samuel 15:10).

David heard the sad news that "the hearts of the men of Israel are after Absalom", the son he loved so dearly and to whom he had been indulgent. David was made to realize the rebellion was bearing fruit so he made a hasty flight out of Jerusalem while his son Absalom, had chariots and horsemen.

It is possible today for parents to be abused and ruined by their own children after they failed in the early years to train them to respect and to obey constituted authority.

In 2 Samuel 15:30 one may see the sad picture of David as he left Jerusalem to escape from his beloved son; "And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot."

As the number of those who followed him which Josephus says "in all about 4,000", David in his deep sorrow because of his love for Absalom, commanded, "Deal gently for my sake with the young man, even with Absalom.": That expresses the love of a parent. "Even if my son is a traitor to me, deal gently with him."

#### End of A Life of Rebellion

The hearts of all parents go out in sorrow as they view the tragic ending of a life of a rebellious son.

Riding on a mule, Absalom met the servants of David. When "the mule went under the boughs of a great oak, his head caught hold of the oak, and he was taken up between the heaven and the earth", ten young men smote him, cast him into a great pit, and "laid a great heap of stones upon him."

A messenger came to break the sad news to David. When David saw him he said, "Is the young man Absalom safe?" When David heard of the fate of his son, he went to his room weeping. "As he went, thus he said: O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son! my son!" (2 Samuel 17:33).

## Take Warning, Parents!

Are we, as parents, mistakenly expressing our love to our children with permissiveness and indulgence in what they want? Or, are we helping them to desire and to to seek God's Way of Life for them, to fear and to respect His Authority that they may make themselves "fit for the Master's use"? "Remember, "It is good for a man that he bear the yoke in his youth." (Lamentation 3:27). "Blessed is the man whom thou chasteneth, O Lord, and teachest him out of they law." (Psalm 94:12).

The great dragon, the devil, is working continuously to entice our sons to rebel against authority and to live "as they please." Let us ask ourselves thoughtfully, "Is the young man Absalom safe?" The answer is no unless you have equipped him with the spiritual armour. End Why ..... (From page 5)

In acknowledging our sins and acceptance of Jesus we glorify him also, for He has richly provided for our cleansing from sin through Christ. In this we come to have a profound love for our Father who has so abundantly understood our needs and provided for them. Only through sorrow of heart for our sins can we come to see the love of God who gave Jesus for our sins. If our nature allows to sorrow for sins, then thank God that it allows us also to rejoice in the knowledge of his forgiveness. Left to ourselves we shall never live absolutely holy lives .... we are ever sinners and separated from God. In this state our days here would be filled with bitter regret and all men would be compelled to say: "O wretched man that I am! who shall deliver me from this body of death?" (Rom. 7:24). But the sunlight comes to him who can say: "I thank God through Jesus Christ our Lord" (v. 25). Forgiveness is a divine treasure that the wearyhearted sinner finds to be a pearl of great price. End ----0-----

## 

Matt. 16:24, 25 - "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Mk. 12:44 - "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Lk. 6:38 - Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Lk. 14:33 - "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Rom. 6:17, 18- "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you...."

2 Cor. 8:5 - "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

Brethren, why are we thus minded? Let us then purge ourselves of the ways of the world, and work in God's service. He will bless us "exceeding abundantly above all that we ask or think" (Eph. 3:20). End

## IS DOCTRINE (From page 10)

## Must Abide In Doctrine Of Christ

Many people think if you say doctrine is important and abide only in Christ's teaching - you are worshipping the Bible. Is this true, or is doctrine important? "Whosoever transgresseth," John declares, "and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ (New Testament), he hath both the Father and the Son" (2 Jno. 9). Friends, in view of this passage, would you say doctrine, that is, the doctrine of Christ, is important?

## Not To Receive Those Who Bring A Different Doctrine

People argue it matters not what a man teaches as long as he believes in God - we are not to be concerned over doctrine. After all,we are all trying to go to the same place. So what if his

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|                                                                                                                                                                                                                                                                                                                                              | Directory                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                  |
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## From page 29

teaching does not agree with the New Testament, Christ's teaching? (This attitude is being evidenced by the progressive liberal element in their willingness to "fellowship" denominations.) Please observe verses ten and eleven of second John, "If there come any unto you, and bring not this doctrine (doctrine of Christ, v. 9), receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

## We Are Made Free From Sin By Obeying The Doctrine

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine (teaching, A.S.V.) which was delivered you, being then made free from sin, ye became became the servants of righteousness" (Rom. 6:17, 18). When were these Romans made free from sin? When they obeyed from the heart that form of doctrine which was delivered unto them. (See also Jno. 8:31,32).

## Timothy Was Told To Take Heed Unto The Doctrine

"Take heed unto thyself," Paul exhorts Timothy, "and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16). If doctrine is unimportant, why did Paul spend so much time warning the

Send the Preceptor to a Friend

young evangelist Timothy not to deviate from the doctrine of Christ?

Beloved, after having considered the foregoing concerning doctrine, what is your conclusion? Do you believe it is necessary to adhere strictly and tenaciously to the doctrine of Christ? If you are still undecided, please consider the following scriptures: Gal. 1:6-9; Rev. 22:18, 19. End

# BITTERNESS ..... (From page 12)

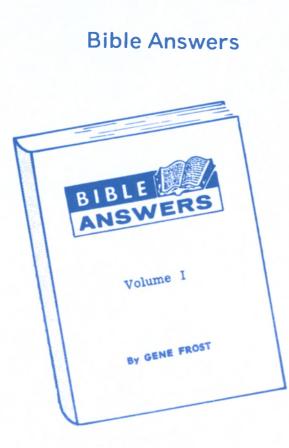
it are pointed out in Heb. 12:14; The preventative measures are set forth in Eph. 4:31, 32. "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."

Bitterness with its company is put as the antithesis of kindness and its company in Eph 4:31, 32. On the one hand we have that which is pointed, sharp and keen to hurt; on the other hand that which good and gracious and gentle to heal. To prevent and defeat bitterness, we need to "accentuate the positive" by being kind one to another, tenderhearted, forgiving each other." This will be less difficult if we consider our own plight if God had not forgiven us. In no other way can we "eliminate the negative" — All bitterness, wrath, anger, clamor, railing and malice.

The bitterness, which has become so widespread among brethren, points up the need to learn the dangers, cause and remedy of it.

"Peace" without sanctification will fill Satan's order; "sanctification" without peace is impossible.

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### Mira Loma, California-

I recently saw a copy of The Preceptor that my brother-in-law has been receiving, and I believe that it would also be of great value to me.

May I compliment you highly, on your work, and pray for your continuance thereof for the Lord. I am a young evangelist, and I'm certain that I will derive much good from your publication. Enclosed is a check for one year's subscription. Please put me on your mailing list. I also would like to have a copy of the Preceptor all the way back to November 1971. Please send me the back copies and bill be for them. I particularly wanted the issue that contains all of the information the on many denominations, and their history, and backgrounds. Thank you very much, and I am looking forward to receiving my first issue of The Preceptor. Please mail to above address.

—Bob Dodson

#### Broken Bow, Nebraska-

Thank you so much for the articles and thoughts published in The Preceptor. We are enjoying it so much. When we feel that at times we are struggling by ourselves in standing for the truth — it is so encouraging to hear of others.

Please send us 15 copies of "Investigate the church of Christ." — Don Jensen

#### Forest Grove, Oregon-

I want to say how much I and my family enjoy The Preceptor. There are some wonderful lessons in it and we look forward each month for it. Enclosed you will find check for \$3.00 for ten (10) Keep Thy Self Pure booklets. —Oris C. Barnes

#### Denver Colorado-

Letters

#### A New Congregation in Denver

For several months, the elders here at Boston Street in Aurora have been formulating plans for a new congregation on the west side of Denver. Several families who attend Boston Street live in that area, so because of convenience for those who have to travel so far across Denver, and because of the great opportunity in that area, a congregation on the west side is needed.

Brother Carl Allen of Lufkin, Texas, has agreed to come and do the preaching for this new work. Boston Street plans to contribute \$200.00 per month toward the support of brother Allen. Lord willing, the new congregation is to begin August 6, 1972.

Temporarily, the brethren will be meeting in the Maplegrove Grange Hall No. 154 on the corner of 32nd avenue and Youngfield, just off I-70 west in Lakewood. We wish these brethren well and pray for the success of the new work.

Our work at 1297 Boston Street in Aurora is most encouraging. Attendance at all services is good and a fine spirit and interest are being manifested. Our Sunday morning attendance is near the 200 mark and contributions are averaging well over \$700 per week. We are having many visitors from all over the nation.

We just closed a very successful Vacation Bible School for five nights, classes for all ages. We reached a high attendance of 186 and averaged 171 for the week. Brother James R. Cope of Temple Terrace, Florida, is to be with us July 28-30 for a series of lessons on the Home and the Family. When in Colorado, we shall be happy to have you visit us at Boston Street in Aurora.

—Hoyt H. Houchen 12528 E. Alaska Place, Aurora, Colorado 80010



## Imperfections in the "Rule of Elders"

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear." (1 Tim. 5:17-19.)

Several facts stand out in these verses. (1) They recognize the fact that elders are to "rule" in New Testament churches. Paul and Barnabas, on their first evangelistic tour, "ordained them



elders in every church." Observe the plural, "elders," and the universal, "every." The word, "rule," is from the Greek word, proistemi, which literally means "to rule, to be at the head of, direct, to be over, to superintend, preside over, manage. (See: Arndt & Gindrich, p. 713; Thayer, p. 539.) Yet, better than the definition of any Greek-English Lexicon is the Holy Spirit's own

comment relative to the "rule" of elders. He says, "For if a man know not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3:5.) The word, "rule," in this passage, is from "proistemi" as in 1 Tim. 5:17. The Holy Spirit, therefore, affirms that the elders are to rule the church of God in the same sense that a father is the head of or rules his household.

(2) These verses likewise affirm that some elders "rule well" who do not, as do others, "labor in word and doctrine." The word, doctrine, means "teaching." It is obvious, therefore, that some elders faithfully fulfilled their obligation to "pastor (poimen)" the flock of God who did not publicly "teach" the flock.

(3) It is obvious that elders who "ruled well" could and should, if necessary, be supported monetarily by reason of their labors.

(4) It is also obvious that some elders were subject to error, sin, and unfaithfulness. They could be properly "accused," and if found guilty of sin "rebuked before all that others might fear." Hence, the Holy Spirit anticipated that not all elders in the execution of their responsibilities would be perfect.

However, it should be noted that the "imperfections of the rule of elders" lies not in the fact of the rule of elders. To take a position of this kind, as do some, indicts the wisdom of God.

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

Whatever weakness or imperfection may obtain is the result of human weakness and imperfection. God's plan for the rule of his churches is both wise and benevolent, but nothing that has involved in it the human element is free from susceptibility to corruption. The fact that some men not scripturally qualified are selected and appointed to the eldership does not indict the rule of elders as such. The fact that qualified men may, under pressure, temptation, or passion, mismanage churches of Christ does not indict the rule of elders as such.

If we grant the organic, functional character of a church of Christ (and we must if we accept New Testament teaching). We must acknowledge some form of organization through which it may function. Whatever organization we may acknowledge will, in its personnel, consist of imperfect, fallible humans. If we reject the "rule of elders," scripturally qualified as per 1 Tim. 3 and Titus 1 and scripturally inducted as per Titus 1:5 and Acts 6:1-6 (not that these men were necessarily elders but an example of how a church is to obtain and induct its official servants), we are going to have to accept some form of "rule" for New Testament churches and rulers who are imperfect, fallible humans. In such case, we will probably be (granting the fallibility of elders) out of the frying pan and into the fire.

One of the finest illustrations I know to emphasize this point is one of AEsop's fables:

The beeves, once on a time, determined to make an end of the butchers, whose whole art, they said, was conceived for their destruction. So they assembled together, and had already whetted their horns for the contest, when a very old ox, who had long worked at the plough, thus addressed them: "Have a care, my friends, what you do. These men, at least, kill us with decency and skill, but if we fall into the hands of botchers instead of butchers, we shall suffer a double death; for be well assured, men will not go without beef, even though they are without butchers." Better to bear with the ills we have than to fly to others that we know not of.

Collective activity demands organization and oversight. True, even the best of elders are human and possessed of fleshly limitations. Yet, if a body of the most spiritual and best qualified men of a congregation cannot "rule, head, direct" the affairs of that congregation effectively, scripturally, and so as to please God, how, in the name of reason, could a group of people (however large) with less qualifications be expected to do so? In rejecting elder rule and accepting the rule of committees, the business meeting, or the will of the majority or whatever other system one may conceive, we may, like the beeves of AEsop's fable, trade butchers for botchers. In the use of this illustration, it is not my intent to suggest an insidious comparison between an elder and a butcher. It is simply to suggest that elders, being human, may indeed err, sometimes badly, hence we have no guarantee that the rule of elders will be free of imperfections. Yet, any alternative which may be suggested is liable to the same danger and dangers infinitely worse, and, besides, is not, as is the "rule of elders," authorized by Christ. Beware lest in our trade we find ourselves ruled as a congregation by "botchers." End

Send the Preceptor to a Friend

## The

## Preceptor

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#### **Truman Smith**

God's Recipe

I guess I am not much of a cook; especially when it comes to cakes. I started out one time to make a cake and wound up with a nice lemon pie! Now, don't ask me how that happened; but it did, nevertheless. But I do know one thing about making a cake and that is, if it has the

proper ingredients all stirred in and mixed well, and baked at the correct temperature in a good oven, it will turn out to be a delicious cake---and it will smell good too! But the proper ingredients are very important.

As proper ingredients are essential to making a good cake, so also, must we consider certain things necessary to making a faithful child of God.



Even in the process of **becoming** a child of God, there are certain constituents or ingredients which

must be supplied. One must first have an honest and good heart (Lk. 8:15), receive the Word of God, the gospel (Rom. 6:17,18). He will then, upon his obedience of the faith, become a child of God.

Then, after our initial obedience, Paul tells us to add "bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearance toward one another, forgiveness of one another, love, and the word of Christ (Col. 3:12-16). Peter also says add virtue, knowledge, temperance, patience, godliness, brotherly kindness and love (2 Pet. 1:5-7).

These essential ingredients are readily available to the Christian, for Paul says, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22,23). If we live by the dictates of the Spirit, we will also add friendliness (Pr. 18:24), cheerfulness (Pr. 15:13,15; 17:22), diligence (Heb. 6:11), etc.

When all these qualities are blended together in the heart and life of a child of God, they make him active and zealous in the cause of the Master.

#### **The Congregation**

The traits named above are to be applied to the individualChristian. But the happy combination of several of these persons meeting, worshipping and working together in one place is a church or congregation. A congregation in the religious sense is a collectivity of saints. The mixing and mingling of these **brothers and sisters** in the Lord in association with each other in worshipping and labouring together is experience which is unsurpassed this side of heaven. Would to God all others knew this fellowship!

In this arrangement, the members love one another (I Jno. 4:7); Have the same love (Phil. 2:2); by love serve one another (Gal. 5:13); are of one accord (Phil. 2:2); are of one mind (Phil. 2:2); forgive one another (Eph 4:32); bear one another's burdens (Gal. 6:2); the strong bear the infirmities of the weak See God's Recipe, page 25



## Let's Advertise

What once was a magazine devoted entirely to articles has currently become filled with about two-thirds of advertising. We are told about products of every description and purpose. The



newspapers are so taken up also. Far outweighing in bulk any news are appeals for certain brands of tire, toothpaste, shoes, clothing and appliances, to say nothing of garage sales! 'Lost,' 'Strayed,' 'For Sale,' 'Wanted,' etc, etc, are classified in profusion. Everyone has something to sell and is paying out real hard cash to get that message to the public. In the large corporate circles ad-

vertising expenses run into the millions and frequently expound trivia or push the use of products that injure health and destroy happiness. It is an accepted fact: 'It pays to advertise!'

This need to get out a message to the public through advertising extends into religious circles. Do you know that a Billy Graham campaign advertising bill will run into the one hundred thousand dollars plus figures? There are companies whose advertising bills run into the millions each year.

Now, what has all of this to do with us? Are we saying that we ought to undertake some huge newspaper or radio campaign? Are we suggesting some sort of financial outlay that is quite breathless in its concept? Have we hit upon some idea that we think will get across an idea to the public via accepted advertising avenues which will do for the gospel what such avenues are doing for commercial products? Most emphatically not!

Do you know something about the gospel of Christ that is worth telling? Do you ever have an opportunity in conversation with some individual to pass on a tip or hint about something spiritual that they stand in dire need of knowing? Have you ever heard a person express a very wrong conclusion which they seriously believed and which was contrary to all their spiritual good, and taken advantage of passing along the truth about that matter in an effective way so as to convince them? This kind of 'advertising' of the truth is the most effective there is and lies within reach of every one of us and costs not one penny of money. The truth is, we are spending hugh sums on teachers and facilities to impart knowledge to this membership; knowledge vital to their own spiritual understanding and well-being. All we are saying now is that those who use these classes and opportunities of learning use them to help others, as opportunity may present itself.

Formal visitation groups formed and lists assigned for contact are not evil, but for the most part are ineffective. In the first place the very  $g_{10}$  out is sormed are frequently not in the mood for a 'visitation' hour when the time comes. Secondly, the very ones

W. L. Wharton, Jr. — Evangelist for the Highland Boulevard church and Staff Writer for The Preceptor Magazine, 4935 Lakewood, San Antonio, Texas 78220. visited may actually resent the visit and be in no mood to discuss what is of interest at best to the caller rather than the resident. And thirdly, such visitation is generally focused around fixed lessons and subjects that may not be anywhere near the actual need of the hour. We could go on, but this suffice to make our point; the point wherein we believe that such programs are not the most effective means of teaching the gospel, though we are not to be understood as saying that we believe such to violate any principles of truth. In all candor, any effort that is scriptural, is better than none at all.

But when you consider how many people there must be with whom you come in contact who are hungry to know more about truth and salvation; to have a stronger faith in God and a deeper sense of His will and who indicate this to us by some casual remark or chance discussion, it ought to fill us with a sense of our real need for personal knowledge to be able to step into the opened door of opportunity presented and advertise the truth of God. There is no more effective method. While many can be found who will open their purses, how many are willing to open their mouths? It could be because we have more in our purse than we have in our heads and hearts, and we need to be impressed with the need of both knowledge and wisdom to use it. Do you know something good about God, Christ and the gospel? Do you know something good about the fellowship where you worship that so many stand in need of? Then for Heaven's sake, tell it! Lets make this a year of advertising the gospel of Christ. not by filling newspapers with print, but our hearts with truth and our tongues with the gladness of salvation. End

## **Classified Ads**

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

PREACHER WANTED — The Osborne Road congregation in Bridge City, Texas will be in need of a preacher sometimes in July. Those interested may contact U. K. Roberts, 990 Highland Dr., Bridge City, Texas 77611; or Ben Brown, 240 Charles St., Bridge City, Texas 77611.

I would be most happy to contact a congregation in the Northeast needing a preacher. That is, around Pennsylvania, New York, Baltimore, etc. I was raised in the north, I did some of my first preaching in the northeast and would like to return. Please contact Leo Rogol, Quebeck, Tenn. 38579.

Small congregation at Milbridge, Maine seeking full-time preacher. Attendance runs from low sixties up. We can supply \$200.00 per month support, plus housing and all utilities. Please contact either of these two brethren. Owen Beal, Milbridge, Main. Telephone (207-546-7046) or Roger Grant, Columbia, Main. Telephone (207-483-4006).

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.

Young Gospel preacher (25 years old) with four years full-time experience would like to locate and work with a strong congregation with elders. Will consider moving with wife and one daughter anytime up to one year from now. Mike T. Rogacs — (816) 232-6110; 401 S. Noyes Blvd., Saint Joseph, Mo. 64501.



## The Decalogue - Number 2

In the preceding article brief notice was given to the first four commandments of the decalogue. In this consideration shall be directed to the remaining ones. Honor thy father and thy



mother, that thy days may be long upon the land which the Lord thy God giveth thee.

With the inauguration of the national existence of this people, there was necessarily a moving away to a degree from the family form of relations and government which had in all antecedent time been experienced. Consequently, there could well be anticipated a loosening of family ties as a

result thereof, and this command is designed to be a safeguard against such an alteration of thought and behavior. In our own times with the increasing emphasis on state functions and powers, the erosion of the proper respect for family ties and obligations is evident. Today, the direction is for the state to do for the individual that which he should do for himself, if able, and, if not, those sustaining family ties should do for him.

The human family was developed numerically from the union of one man and one woman, and these becoming the parents of those born of this union, there was and is sustained an obligation to their offspring second only to one's obligations to God. So vital and important are these responsibilities that should they be despised and disregarded, one's standing before God and service to Him is impeached. Christians are told that he who takes not care of his own household has denied the faith and is worse than an infidel, While the superior obligation rests with the parents, the child is not without a reciprocal obligation to the parents. (2 Cor. 12:14) This command before us clearly reflects the truth of this matter. The Jews, however, sought by their traditions to circumvent the force of this duty of children to parents. To "honor thy parents," while embodying proper filial respect and obedience, enjoins the supplying of their needs when they are unable to do so themselves. Today, as with the Jews, we are by the traditions of both state and church practicing the same circumvention which they did. They inculcated the idea in their teaching that to give a gift to the established religious order would absolve them of this obligation to their parents, Jesus appraised such a teaching and its practice as making void the commandment of God. Matt. 15:1-6. Since such a course then had this ill-effect, there is no reason to think the effect is otherwise today. When the individual can shift his responsibility to the state or the church, and thus see those who are his rightful obligation become the Wards of either, he falls under this censure.

The promise of a long life on the earth obviously identifies with the physical life. Just how obedience to this command relates to this promise is not stated. However, the normal interests and instructions of parents are calculated to promote the proper development of the child physically, mentally and morally, and as living in such a way as is conducive to the sustained well-being of the child throughout his life.

Thou shalt not kill. - Here the command extends beyond the area of the child and parental relation and forbids killing. As here expressed it contains no limitation, and we are necessarily dependent on further enlightenment from subsequent directions in ascertaining the extent of this prohibition. I have read of those who took it as having no qualifications at all, and refused to take the life of any creature. They so acted despite the fact that many of these were created for the purpose of affording food for man; and it is inconceivable that they could serve this purpose without being first killed. Also, inasmuch as the penalty of death was affixed to the violation of these laws, that putting to death such offenders was not contemplated in the command as given. The command, then, is one that forbids the crime of murder, and before this law was given murder was wrong, and the penalty for its commission was the death of the murderer. It is not without significance, I think, that this command stands at the forefront of those which relate to our conduct toward our fellowman, Murder stands as the most reprehensible of all acts, for as man cannot create life, he has no right, acting on his own initiative, to take it. Too, the fact that God created man in his own image is given as the supreme reason against its commission, and the ground for the death of the murderer. May the citizens of our nation awaken to the gravity of this matter and return to a position of sanity regarding the righteous demands of God for the life of the murderer, and not long tolerate the rash usurpation by the judiciary in invalidating the laws of the states requiring the death penalty.

Thou shalt not commit adultery. - Inasmuch as the means of procreation are established by God to be employed within the marriage bond, any breech of it is a subversion of his will respecting the bringing into existence human life. Hence, since murder is the unlawful taking of life, the sin of adultery is an unlawful act as touching a divine and holy provision for its creation. The family exists within and as resting on the marriage relation, Adultery is a violation of this holy relation, and the penalty of death was affixed to it. Whatever undermines the safety and perpetuity of the family as the unit of society will inevitably lead to the corruption of the whole body of society. Sexual permissiveness as being accelerated today in our land stands as one of, if not the most pernicious, causes of the rapid deterioration of our nation. Should this course continue we will fall prey to any foreign aggression that might develop. The long and checkered history of Israel reflects the ill-effects of the violation of this command. The evolving respectability of sexual promiscuity contributes to sexual perversion and physical diseases and debilitation. This, too, was wrong before its inclusion in the decalogue.

Thou shalt not steal. — Implicit in this command is the recognition of the rights of property. No one can steal from another except as this person possesses something to steal. This command, then, could not be applicable in a society where no

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



## **Counting The Cost**

There are many who begin the journey of life but who soon become weary and discouraged. They seem to find no satisfaction, no joy in Christianity, so they go back to the ways of the world.



Why this waste of time and of life? The answer is that they failed to "count the cost" of living the life of a Christian and of following the Leader, Jesus Christ. The responsibility for such failure may be laid at the feet of parents, teachers, and preachers, who did not prepare them for the great journey from earth to heaven. They may have been persuaded to "be baptized" and all would be

well. Did we teach them that Christianity is a warfare against Satan and his tools? Did we help to strengthen them for the battle by equipping them with the spiritual armour?

#### Jesus' Teaching On Counting The Cost

Jesus, the prince of peace, said He had come to set a man at variance against His father and the daughter against her mother, and the daughter-in-law against her mother-in-law and that a man's foes would be they of his own household. That does not have the sound of coming from "the prince of peace." Jesus made clear His meaning in these words: "He that loveth father or mother more than me is not worthy of me." (Matthew 10:37) Luke's account seems stronger: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26,27) What will it cost that man to become a Christian? It will cost him the relinguishing of his family as first love, giving to Christ that place, and loving his family less.

Another cost Jesus told them they would have to pay was to "deny himself" and "take up his cross" and follow Him. Wherever the gospel of Jesus Christ has gone and has been accepted, persecution has followed. In Acts 8 one reads, "And at that time there was a great persecution against the church which was at Jerusalem and they were all scattered abroad throughout the regions of Judea and Samaria." Paul gladly paid a dear price of physically suffering for the privilege of following Jesus. He said, in Philippians 3:7,8: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in Him, not having mine own righteousness, which is of the law,

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.

but that which is through the faith of Christ, the righteousness which is of God by faith." Each one should "count the cost" before beginning the journey from earth to heaven.

Jesus further impressed the lesson by simple illustrations. He asked, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it?". How much more important it is in building character "fit for the Master's use" to count the cost! Are we willing to give up the time that we now spend in service to Satan? Are we willing and ready to relinguish pleasurable and recreational activities for those pursuits that will meet our Lord's approval and will bring souls to Him? Are we willing to do as suggested in Ecclesiastes 2:11: "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." So, let us evaluate the results of our activities and give up those that have "no profit under the sun." Let us "count the cost" lest those who mock Christianity may say: "This man began to build, and was not able to finish."

Again our Lord illustrated the idea of counting the cost by asking a question. "Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him with twenty thousand." Christians today who are loyal to their Master, Jesus Christ, are in a great battle against Satan and his tools. Did you "count the cost" before enlisting on the Lord's side? Did you equip yourself for the fight by putting on the whole armour of God? Have you girt your loins about with truth? Have you put on the breastplate of righteousness? Do you have your feet shod with the preparation of the gospel of peace? Are you taking the shield of faith? Are you wearing the helmet of salvation? Are you carrying the sword of the Spirit? If you are not thus adequately equipped, you are not counting the cost and will not be able to withstand the evil darts of the wicked one. Remember how successfully Jesus met the "tempter" when He was in the wilderness after His baptism (Matthew 4 and Luke 4). He used effectfully the "sword of the Spirit." He defeated the enemy in his attack on every area of man's being; the lust of the flesh, the lust of the eye, and the pride of life. The result was: "Then the devil leaveth Him." Why did the devil have to give up? Jesus had counted the cost and was equipped to win the battle over His adversary. One will be wise to follow that example. One is foolish who fails to "count the cost" and thus get himself ready for the great fight of faith that lies before each of us today.

Parents and teachers, let us awake to the fact that difficult problems face our youth today. Let us encourage them to "count the cost" and be willing to pay the price so that he may be able to stand against the evil one. Jesus said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33), End

#### 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.





#### Ron Halbrook

For man to merit or deserve anything from God is utterly impossible, least of all salvation in Christ. "But the gift of God!"<sup>1</sup>

#### I. One Condition

Those who would enter relationship with Christ and sustain that relationship must yield the heart to God. Mounts Gerizim



and Ebal bear ancient and perpetual testimony: relationship with God is conditional. Through historical example, prophecy, parable, and every imaginable figure of speech, God has made one fact crystal clear. Our relationship with God is based on this one condition: our heart must belong to Him.<sup>2</sup>

#### II. God's Heart-Mold

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." The KJV footnote and the Rotherham translation are helpful on the last clause. "Ye became obedient out of the heart unto the mould of teaching into which ye were delivered." The Mold! Into which ye were delivered or poured! Thus, yielding, the Romans did not become persons of merit, but by "the gift of God" were "made free from sin."<sup>3</sup>

"A cast or frame into which molten material is poured" is called a mold (or mould). Man's heart is the molten material which must be poured into God's mold. "The Gospel is the mold." The Finished Word is God's heart-mold for man. Man must yield to God's mold, not visa-versa. Man's yielding does meritorious, but it does make not make him him related. Yielding his heart is his part of a relationship signified by the words "in Christ." Yielding, being poured into the mold, being shaped by it is the very nature of humility and faith. God's part in this relationship is grace, mercy, and love. "Their sins and their iniquities will I remember no more."<sup>4</sup>

#### III Molded Afresh

To yield to God's heart-mold, is to "walk upon.... high places" and "mount up with wings as eagles." "For as the heavens are higher than the earths, so are my ways higher than your ways, and my thoughts than your thoughts." The heart finds its yearning for wisdom, love, and true life in Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, redemption." And the heart yields to Christ when it yields to the words which he spoke; "They are Spirit, and they are Life."

The Finished Word is the perfect heart-mold to make us what God wants us to be. Both for the sinner who wants to enter and the saint who wants to sustain this blessed relationship, the Word will shape and transform and convert the heart as God wills. "The law of the Lord is perfect, converting the soul." The

Ron Halbrook — 506 Hoffman St. Athens, Ala. 35611.

inner man fastens his attention "on things above." "The old man with his deeds" is melted, poured into "the mold of teaching," and thus is produced "the new man." The man who thus yields is literally being moulded afresh!"<sup>6</sup>

The Finished Word molds afresh the heart, directing the individual to join himself with other saints in the local assembly. The local saints assembled (and functioning) know absolutely nothing about why they are called together other than what they find in the Perfect Heart-Mold. These hearts may have fellowshipped in the past with others for various purposes; but, now in the church, they are molded afresh with those of like faith for new purposes and functions. The saints are utterly dependent on The Written Things to understand those functions and purposes. Things not found in The Written Things are obviously no part of the mold and thus can be no part of the heart molded afresh. Where the Word "spake nothing concerning" a matter, the early Christians spake nothing.<sup>7</sup>

Peter, and other inspired men, wrote "the word of God" so that "these things" might always be held in remembrance. The Written things, "the holy writings," are God-breathed, are profitable in every way to so mold afresh "the man of God" that he may be "thoroughly furnished unto all good works." We may "let this mind be in you, which was also in Christ Jesus" as we yield our hearts to be poured into "the mould of teaching." Thus, we are "partakers of the divine nature" now and are prepared to receive "in the ages to come.... the exceeding riches of his grace!" And, thus is fulfilled the prayer, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my redeemer."<sup>8</sup>

#### IV Struggle to Yield

As the early church at Corinth began to weaken the relationship with God by drifting from the Heart-Mold of God, the entire congregation was in danger of sickness and eventual death! Thank God, "godly sorrow worketh repentance," so that Paul could write later, "In all things ye have approved yourselves to be clear in this matter." Some Galatians were "fallen from grace" and needed to yield again to the Divine Heart-Mold.<sup>9</sup>

The great struggle for the sinner, for the Christian, and for the local assembly is to yield. Demas forsook Paul; Diotrephes broke the bonds of God's Heart-Mold by rampant pride; and the Holy Spirit foresaw the terrible carnage of souls to be caused by the onslaught of wave after wave of the Devil's legions. Men would become "lovers of their own selves," sear their consciences "with a hot iron," and attack God's Heart-Mold by promoting "doctrines" conceived in the belly of hell at the planning table of demon forces! Significantly, the overseers of the flock were especially warned of dangers from within their own ranks.<sup>10</sup>

#### V The Imperial Idea and New City

Very early, "the Eastern mind busied itself with speculative theology." Many Greeks who sought wisdom, sought it outside the bounds of Christ and his spiritual, life-giving "words." The Devil feasted on the Souls of men whom he took as the spoils of war through Greek "philosophy and empty deceit." Such men, in search of a deeper, underlying philosophical meaning, were notorious for their allegorical twisting of the Scriptures til they nearly screamed in agony. The heart-mold was human and See Heart Mold, page 26

## The Name of the Church

#### Robert L. McDonald

Over the past few months, I have heard and read where some are preparing (intentionally) or otherwise) the hearts of the brethren for a change of designation of the church. I am not



calling into question the motives of brethren who write and speak of the church of our Lord as being "nameless", but I do state that such loose thinking (and preaching), which denies the church of our Lord has a "name", will eventually lead the unlearned to the conclusion that the church can be called by almost any designation, for "what's in a name!"

A bulletin came to my desk with an entire article attempting to prove the church has no name. After citing Romans 16:16 as a proof text which has been offered for the scriptural designation for the church, the author said:

"But, this oft-quoted passage does not say the name of the church is 'Church of Christ.' All that may be fairly deduced from it is that a plurality of local congregations are spoken of as 'churches of Christ'. They are referred to as 'churches of Christ' because such they were. They were 'of Christ', or 'belonged to Christ'. This is all the passage says. It is no proof that the name of the Lord's church is 'Church of Christ'."

In the article the author goes on to say the New Testament also refers to the church as "the church of God", "church of the Lord", "church of the first born" and "churches of the gentiles". Then, in the last paragraph, he said:

"The Lord gave no name to his church. It is merely 'the church'. Since it belongs to Christ, is his body (Eph. 1:23) it is most proper to refer to it as the 'church of Christ'. And so we do."

Since the author stated "it is most proper to refer to it as the 'church of Christ'," I wonder why all of the double-talk about the church without a name and then turn around and say "it is most proper" to refer to the church as the "church of Christ". If the church has no name, as the author contended, why is it most proper to refer to the church as "Church of Christ"? I don't quite understand this reasoning. Why would it be more proper to give that designation than "church of the gentiles"? I haven't heard of any contending we should start designating the congregation with which we worship as "church of the gentiles"!

Every Bible student realizes the church was identified by different appellatives and in every instance such distinguished the church of Jesus Christ from religions of human origin. For example, Paul, writing to those who had been sanctified in Christ Jesus were, collectively, called "church of God" (I Cor. 1:2). This designation was especially apropos since Corinth was so near the pagan center of the world, Athens. These people, See Church, page 28



#### **Ernest A. Finley**

"If it be possible, as much as in you lieth, be at peace with all men" (Rom. 12:18). Much of the New Testament deals with man's relationship to his fellow man. The ability to get along with others will help us to live a fuller, happier and more useful life.

Some people are continually in a fight, causing strife and disturbances. They can not get along with their neighbors, their family, nor their brethren. Even moving to a different community does not change this condition.

Of course, when we speak of living in peace and getting along with others, we certainly are not suggesting that one should live in peace to the extent of sacrificing principle. It is a crime against others for a man to remain silent or inactive when a situation demands that a man of courage speak and act. But the Lord charges His disciples to be "wise as serpents and harmless as doves." We do not have to be mean to others and insult them to tell them the truth. We can speak the "truth in love."

In striving to live at peace with others, we must recognize that we have a personal responsibility to work toward that end ourselves. The way we speak and act toward our fellows will to a great extent determine whether they want to live in peace with us. A pleasing disposition will attract people, while fault-finding, complaining, cynicism and pessimism will just as assuredly repel them. Just being yourself, without affectation or false pride will help us a long way. We should strive to make ourselves into the kind of person that right-thinking, decent, people will want to get along with.

We should also be careful to consider the rights of others. We are quick to see our own rights. Others see theirs just as quickly. Give others the kind of consideration that you wish for yourselves.

There is no better way to make friends and to live in peace with others than to manifest a genuine interest in the welfare of others. Paul was able to seal a bond of genuine affection between Jews and Gentiles in apostolic days by encouraging the Gentiles to prove their love for their brethren by giving them assistance in time of material distress.

Watching our words will help us to be at peace with others. We are charged to be"....swift to hear, slow to speak, slow to wrath." Some people boast of their courage because they always speak their mind but this is not always the wise, proper or profitable thing to do. Solomon said, "A soft answer turneth away wrath; But a grievous word stirreth up anger" (Prov. 15:1). He also said, "A fool uttereth all his anger: But a wise man keepeth it back and stilleth it" (Prov. 29:11). Stilling your tongue when you should will be a big help toward being at peace with others.

Another cause of difficulty between people is imagined See Be At Peace, page 31

Ernest A. Finley — 718 Lambuth Lane, Deer Park, Texas 77536.

# Contradictions in the Doctrines of The Mormon Church III

#### Terry L. Sumerlin

We would like to "begin the conclusion" to this series of articles by considering some things in regard to another work -Doctrine and Covenants.

We would like to "begin the conclusion" to this series of articles by considering some things in regard to another work -Doctrine and Covenants. Since space will not permit us to go into the many contradictions of this book; we will merely consider some of the contradictions between this book and The Book of Mormon.

To get our discussion under way, consider a statement in III Nephi 12:2 in The Book of Mormon: "Yea, blessed are they who shall....be baptized, for they shall.... receive the remission of their sin....Behold baptism is unto repentance to the fulfilling of the commandments unto remission of sin." Yet, in the book, Doctrine and Covenants, the exact opposite is stated: "All who humble themselves....and truly manifest by their works that they have received the spirit of Christ unto remission of their sins, shall be received by baptism into His church."

This is not all though! Notice Mormonism's statement, on polygamy.

In Doctrine and Covenants, section 132, verses 34 and 32, this statement is made "God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people....Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved."

Yet, in The Book of Mormon (Jacob 2:26-28) we find this: "Wherefore, I, the Lord God will not suffer that this people should do like unto them of old....for there shall not any man among you have save one wife; and concubines he shall have none; for I the Lord God, delight in the chastity of woman"<sup>1</sup>

Now, it is easy enough to see that one, or both, of these books are not inspired of God. Had they been, they would have been in harmony and would have taken the same view on the same matter.

As a final point on contradictions between Mormon books, let's notice statements in the Pearl of Great Price and The Book of Mormon.

The Book of Mormon says (Mormon 9:34) that the plates were written in a language that no other people knew. Thus, supposedly, they were translated by the help of God Then in The Pearl of Great Price (Joseph Smith 2:64) it says that Professor Anton of Columbia University knew the language well enough to say it was translated correctly. How was that?<sup>2</sup>

It is bad enough that these "inspired" books contradict themselves; but the fact that they contradict the Bible (the inspired word of God which contains no contradictions) which they (Mormons), indeed, accept as the word of God - is something See Mormon, page 26 else!

Terry L. Sumerlin - 207 E. Ward, Refugio, Texas 78377.



## Something Old, Something New

#### Kent Ellis

Volume 1 of The Gospel Guardian has been reprinted by R. L. 'Bob' Craig, who was also the printer when it was originally published. Though dating back more than twenty years, this volume still contains some valuable and pertinent writing done by capable authors. It is also of interest from the standpoint of the history it records, as well as the instruction it contains. Brother Craig has done a service especially for those who may be desiring to collect a complete set of The Guardian, since Volume I has been the most difficult to obtain. Price: \$10.00

Life in the Son and Elect in the Son are both written by Robert Shank, presently working with a church of Christ in Alabama. Each deals with one major aspect of Calvinist doctrine, the former with "the perseverance of the saints" (once saved, always saved), and the latter with "unconditional election and reprobation." Shank began his study and writing on these matters as a Southern Baptist preacher. However, since his studies led him to reject Calvinist views, he is so no longer. Since it was published in 1960, Life in the Son has enjoyed a wide circulation. Elect in the Son was published in 1970. Both are generally recognized as valuable contributions to an understanding of these issues. One wishing to study these questions more thoroughly and to handle Calvinism more capably will find these two books worthy of his money and time. Each sells for \$4.95.

Glossolalia from God or Man? is a "a study of the phenomenon of tongue speaking." It was written by Jimmy Jividen, preacher for the Hillcrest church of Christ in Abilene, published in 1971. This book consists of four sections: (1) The nature of the gift, dealing with the meaning and purpose of tongue speaking in the New Testament; (2) History of glossolalia, in paganism, church history, modern times, world religions, and Mormonism; (3) Textual evidence, being a study of Mark 16:14-20; Acts 2:1-13; and I Corinthians 12-14; and (4) Psychological, logical and practical considerations. While I dissent from the author's conclusions concerning the meaning of some Scriptures, I think the reader will find this book worthwhile, and will find Sections 2 and 4 especially interesting. It is available in paperback for \$1.50 or hardback for \$3.95. End

Editor's Note: Any or all of the books reviewed in this article may be purchased from THE PRECEPTOR COMPANY, P. O. Box 187, Beaumont, Texas 77704.

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#### Robert Wayne La Coste

A very major issue and question in the minds of many individuals is "Who may I call my brother in Christ" or "Who can I spiritually fellowship, condone, or associate with? Who may I worship with and do so acceptably?"



In investigating the many infallible spiritual proofs which talk about fellowship and obedience, I have come to a definite conclusion. Before I tell you what this conclusion is, you first of all investigate these passages.

"Can two walk together, except they be agreed" (Amos 3:3).

"If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth: But if we walk with Him in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:6-7)

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, sister, and mother." (Matt. 12:50)

There you have it! The consistency of the New Testament scriptures declares that to be acceptable in the sight of God and consequently have fellowship with God-we must obey the will of the Father! The spiritual fellowship which we share with one another is then, an incidental fellowship that is brought about by doing God's will!

In short it would be impossible for me to consider you my brother if you are not "walking with Him in the light." If I am not walking in the light, you cannot consider me as your brother!

To many people, especially denominational teachers, this is the height of narrowmindedness. They enjoy a type of "fellowship" with all religious teachers. They make no effort to isolate any particular one, although they may even be in full religious disagreement with that individual or sect. They can be seen preaching in one another's pulpits, teaching one another's classes and in general trying to establish some type of union. (I said union - not unity!)

I would gladly preach to any group unto whom I am afforded the opportunity, but I intend to teach only that which is revealed. I find no where revealed where Christ or the apostles were ever calling people "brethren" who did not obey only the truth and preach only the truth. The truth is the revealed word of God! In fact Christ was never a brother unto any man who did not obey God! Take another look at those passages if you feel or think differently!

## South Carolina

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#### Owen H. Thomas

The state of South Carolina is virtually a mission field so far as the conservative element of the Lord's church is concerned. To my knowledge there are only two self-supporting congregations in the state. Both of these have fewer than sixty members. Only five churches have fulltime preachers. I do not know of but about twenty congregations in the entire state that could be considered conservative, and most of these have less than twenty-five members. There are several towns of medium size that have no church of Christ in them.

The liberal churches are not as strong here as in many other places but they out number the conservatives by a wide margin. Recently some of the liberal churches in Nashville, Tennessee, have been surveying the state and are making plans to send liberal preachers into South Carolina for the purpose of starting more liberal churches.

Columbia, which is the capitol, has four liberal churches but until about a year ago there was no conservative church there. However, there are two small groups meeting there now. One of these began over a year ago and they now have about fifteen members. They are known as the North Columbia Church of Christ and meet at 928 Columbia College Drive. Brother Bill Brittenham, who was recently discharged from the army, is working with them. He is trying to find support so that he may continue to work with this small group. They are trying to support him until he can raise support, but they will not be able to do this very long. Brother Brittenham needs help and he needs it now. The other group started in January of this year when about five or six families were kicked out of the liberal Eastside church. They have about fifty in attendance, and are known as the Brandon Avenue Church of Christ. They have made arrangements for brother Gary White to begin working with them about August. I understand he will also be needing some outside support.

The church here in Camden is small. We have about fifty-six members. At the present time we are sending \$335.00 per month to help support four other preachers besides carrying on our local work. Thus, we are not able to answer these other calls for help. We would, if we could. But I know there are other churches who can help these men. Will you do it? I believe these men deserve help. The conservative cause in South Carolina needs these men. Columbia, being the capitol, offers the best opportunity for the spreading of the gospel in the state. If you can help, or are interested in more information, I suggest you contact Bill Brittenham at 3028 Exmoor, Columbia, S.C. 29203; or Harold Taylor at 1021 Heaven Drive, Columbia, S. C. 29203.

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## From Out of the Past

#### S. A. BELL

S. A. Bell was born in Rutherford County, Tennessee in 1879, and lived in that State until he was 22 years old. His boyhood days were spent about as the average youth spends his time. When 18 he began work at a flouring mill, where he remained three years; two years of that time he was in the engine room. For about three years he was salesman in a dry goods house. When a boy he attended school three or four months each winter, until he was 16, when the family moved to town and he attended school two years. When 22, he became a student in Potter Bible School, where he remained for three and one-half years, and then became a student in Western Bible and Literary College, for three years. In each of these schools he taught some classes and paid his tuition and expenses. At the present (1910) he is serving his second year as teacher of mathematics and science in Cordell Christian College, Cordell, Oklahoma. At the age of 15 he became a Christian; when about 21 he began to do public work in the church, and at 27 he began preaching.





#### JOHN F. BRILL

John F. Brill, was born in Germany, January, 1837; raised a Lutheran. He moved with his parents to America, settling near Pittsburg, Pa., in 1845. He received some German and but little English education. He worked in the iron works in Pittsburg and was soon promoted to overseer in the "roller" department, where he made good money, which he invested in land in West Virginia. About that time he enlisted in the army, was wounded six times, finally being disabled. He was promoted to first lieutenant; he was discharged after the surrender. He located when he came to Texas near Willis, where he met Brother Furguson, who in a very short time convinced him that he had never obeyed the Gospel. Immediately he accepted the truth and was baptized. He was so elated over knowing the Truth, and it was so plain to him that he thought he could convince every one he met. He soon learned his mistake when convincing all the people was contemplated.

He located in Harris County, and soon the brethren were calling for him on every hand to assist them in the work. He bought a horse and started to doing the work of an evangelist. Soon he found himself in the "big thicket" preaching to the bear hunters, where he was quite successful. Here he met with much opposition at the hands of the Sectarian preachers, but with the word of God he did not fear them. He soon came to be known as the "East Texas War Horse."

Though he is 73 years old, he is very active in the work at this time, and says he will continue the work until the discharge from service comes for him—until it comes from his Captain, Christ.

#### W. A. BENTLEY

William Andrew Bentley was born in that State just east of Oklahoma, January 11, 1871, of Irish descent. His father moved to Texas in 1874, and now lives in Comanche County. His mother died in 1876. Being in a new county his school opportunities were limited. He worked hard on the farm and paid his way while in school, and secured a certificate and taught one year in the public schools of Texas. He joined the Methodist church at the age of teen. At the age of twenty he was immersed into the Missionary Baptist church, was elected church clerk, and assisted in the public work of the church. May 23, 1893, he was baptized into Christ by Brother J.A.Montgomery. Immediately after his baptism he began studying for the ministry, and held his first protracted meeting in July, 1896, and baptized thirty-six persons that month. He has been active in the evangelistic work since he began preaching. More than 1,500 have been baptized by him. He has conducted twelve public debates.

February 10, 1892, he was married to Miss Jennie Nolley. She is a faithful Christian, a loving mother of six children, and a helpful companion in his work for the Master. Three of the children are members of the church of Christ. His home is Clyde, Texas.



Editor's Note: The pictures and information on this page was first published in a book entitled Gospel Preachers of Texas and Oklahoma, 1911, compiled by the late Mrs. C. R. Nichol, Clifton, Texas. It is our intention to publish some of the pictures and resumes of their lives as found in this book. We would be happy to hear from our readers as to some particular person of this catagory that you would enjoy seeing. If we have it we will reprint it.



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

One was baptized in recent weeks at the Ellettsville, Indiana, church....Four were baptized in San Jose, California....Five have been baptized thus far this year at the West Hamilton church in Hamilton, Alabama.... One was baptized at the Central church in Conroe, Texas in April.... Two were baptized during April at Scyene Rd, in Dallas, Texas, ... Five have been baptized in past weeks at the Westside church in Irving, Texas....One was baptized during May at the Winchester Rd. church in Memphis, Tenn. Five have been baptized in April and May at the Southside church in Kansas City, Missouri....One was baptized during a Jesup, Georgia meeting....One was baptized during March at Annandale. Virginia.... Three were baptized during recent meeting at Martinsville, Virginia....Two were baptized in a recent meeting at the South End church in Louisville, Kentucky....Six were baptized in a recent meeting in Hodgenville, Kentucky....Two recent baptisms occured at Dickinson, Texas....One was baptized in May at Preston Highway in Louisville, Kentucky....Two were baptized in San Bernardino, California in April at the Mt. View congregation....Three were baptized in recent weeks at Black Rock in Grayson County, Kentucky.... Two were baptized durina May at Butler, Missouri.... Eleven were baptized during March and April at Embry hills in Atlanta, Ga..... Three were baptized during May at the Auburn St. church in Lubbock, Texas.... One was baptized in recent weeks at Underwood Heights in Florence, Ala. Ray Harris held a May meeting for the Kearney, Missouri church....J. F. Dancer held a June meeting for the brethren in Monroe, La....L. E. Sloan held a June meeting for brethren at Bartlett in Memphis, Tenn. Norman Fultz held a July meeting for the brethren meeting on Trezevant St. in Memphis, Tenn....J F Dancer was with brethren in Dan Ridge, Ky. in a July meeting....Jerry Bassett held a July

meeting....Jerry Bassett held a July meeting for the East church in Memphis, Tenn....Jesse Flowers held a May meeting for the Kenwood church in Louisville, Ky....Ed Fudge held a June meeting for the St. Charles, Missouri brethren....Johnnie Edwards preached in May meetings at Colesburg, Tenn. and Crawfordsville, Indiana...Brother Edwards was with brethren in Pekin, Ind.

in a June meeting. .... L L Stout held a mid-May meeting for the Taft, California brethren....Eugene Britnell held a Mid-May meeting at West Anahiem, California....Ken Sterling held a May meeting for the Lassen St. church in Sepulveda, Calif....Leonard Tyler held an early May meeting for the Power's Ferry Rd. church in Atlanta, Georgia....Sam Binkley held a June meeting for the Gainesville, Ga. brethren....Jimmy Tuten was with brethren in Pine Mt., Georgia in mid-June....Don Bassett holds an August meeting for the Snapfinger Rd. church in Atlanta.

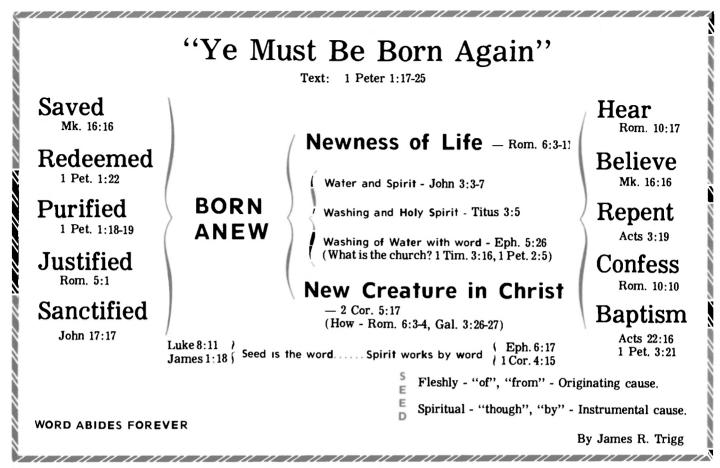
Wayne Earnest held an early April meeting at Truman, Ark, in which six were baptized....Brother Earnest held a mid-June meeting for brethren in West Point, Miss. ....J. T. Smith held a mid-June meeting for brethren in Owensboro, Ky. for the Southside church....Mack Kercheville held a mid-May meeting for brethren in Pt. Arthur, Texas at Thomas Blvd....Hoyt Houchen held a June meeting for the Herty Church in Lufkin, Texas....Grover Stevens held a late June meeting at Timberland Dr. in Lufkin, Texas...Jack Holt holds an early July meeting for brethren at Union Road in Lufkin, Texas....Luther Blackmon holds a early July meeting for brethren at Huntington, Texas, ..., Elmer Moore holds a late July meeting for brethren at Loop 287 in Lufkin, Texas....Lynn R. Wessel held a late May meeting for the Wheelerburg, W. Va. brethren.... A mid-May meeting was in progress at the E. 10th St. church in Dalhart, Texas with Bob Bolton preaching.....W. R. Jones held an early May meeting for Franklin Rd church in Nashville, Tenn....Gene Tope held a May meeting for the South Houston, Texas church....Ben Shropshire held a late May meeting for brethren in Kirkwood, Mo.....Del Wininger held a mid-May meeting for brethren at West Washington in Indianapolis, Ind.... Peter McPherson held a mid-May meeting for brethren in Mooresville, Indiana....The W 2nd church in Bloomington, Ind. had a meeting May 14-19 with John Clark preaching....John Iverson held a late May meeting for the Mason, Ohio church....Louis Garrett held a May June meeting at Blue Ash in Cincinnati, Ohio....Lowell Blasingame held a mid-June meeting for the Lebanon, Ohio

church....Jere E. Frost held a June 12-18 meeting at Knollwood in Dayton, Ohio....Franklin Williams was in New Lebanon, Ohio in an early May meeting.

Stanley Lovett held a June 11-16 meeting for the Central church in Beaumont, Texas....Aude McKee held an early May meeting for the 17th Street church in Terre Haute, Indiana....Guv Roberson held a late June meeting for the Red Bluff Rd. church in Pasadena, Texas....James Cope held a three night series May 26-28 for brethren at Paden City, West Va..... David Bonner held a May-June meeting at Southside church in Duncan, Okla.... Vernon Horsely held a mid-June meeting for brethren in Fredrick, Okla....Cecil Willis held an early June meeting for the Washington Ave. church in Russellville, Ala....Jim Ward held a recent meeting for the Douglas Hills church in Louisville, Ky. Ed Harrell held a meeting at Haldeman Ave. in Louisville the same week....David Arnold held a May-June meeting for the Southside church in Gonzales, La..., Gordon Wilson held a June meeting for the brethren in Orange, Calif....Ed Dye held a mid-June meeting for the Downtown church in Rogers Arkansas.

John Gary Williams held a recent meeting for the Grant and Summit church in Sciotoville, Ohio....Lewis Willis held an early June meeting for brethren in Etna, Arkansas....George T. Jones held a June meeting for brethren at Bowers Oklahoma....The West Side church in Aurora, Illinois held a recent lectureship....Jimmy Tuten held a late May meeting for the Georgetown, Penn. church (Tomlison Run Church) and holds a mid-July meeting for the Lilbourn, Missouri church. Otis Mover held a May meeting for the 12th and C Streets church in Colton, California....Bob Franks held a June meeting for brethren meeting in New Orleans .... Eugene Britnell held a mid-June meeting for the church in Sinton, Texas....Oliver Murray held a June meeting for the Clute, Texas church....W. R. Jones held a June meeting for the brethren meeting at S. 16th Street in La Porte, Texas....Paul Williams held an early meeting for brethren at Joseph Ave. in Nashville, Tennessee .... Ferrell Jenkins held a mid-June meeting for Wendell Ave. in Louisville, Ky....Robert G Welch held a mid June meeting for brethren at Winchester, Ohio....Frank Smith held an early May meeting at Fultondale, Ala.

Connie W. Adams met Leonard B. Lacy in public debate in Hillsboro, Ohio with questions relating to the Holy Spirit baptism and tongue speaking....J T Smith and Joseph H Cox met in debate in late May to discuss the limited benevolence issue....Dick Blackford debated Robert Daugherty May 17-19 on Water Baptism Formula, Holy Ghost Baptism and the Duration of Miracles....Glenn Burt met Don



Newcomer in a discussion of the establishment and destiny of the kingdom of Christ June 12, 13, 15 and 16 in the Deer Park High School Auditorium, Deer Park, Texas....Larry Ray Hafley met Paul Ferguson in debate June 12, 13, 15, 16 in debate on the persons in the Godhead and the baptismal formula....

Wright Randolph is now working with brethren in Deming, New Mexico....Richard Pentecost is soon to begin work with the Evendale church in Cincinnati, Ohio....Larry DeVore is moving July 1st to work with the Russell St. church in Portage, Indiana.... Leslie Burgin begins work July for the Preston Highway church in Louisville, Ky....Carl Allen moves to Denver, Colorado this August to preach for a new church on the west side of Denver.... Dean Bullock will move sometime in September to work with the Timberland Drive church in Lufkin, Texas....Bill Miller is the new preacher at Union Road in Lufkin, Texas.... Malcolm King begins work about the first of August with brethren in Sulphur Springs, Texas....Bruce James will soon begin work with brethren in Crockett, Texas....Wayne Earnest is moving to Union City, Tenn. to work with a group of brethren in that city....Jesse Flowers has begun work with the Kenwood church in Louisville, Ky....Ervin Driskill is moving to work with the Sun

Valley church in Birmingham, Ala....Rex Hadley moves to work with the York Rd. church in Charlotte, \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*



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N.C....Jimmie Thomas moves about August 1st to work at Lewisburg, Tenn. Raymond Harvill moves about the middle of August to work with brethren at Locust Street in Mt. Pleasant, Tenn....J. W. Evans begins work this summer at Eastside in Louisville, Ky....Gene Frost is the new preacher at Gardiner Lane in Louisville, Ky....Gary White has begun work with brethren in Columbia, S. C.

Robert W. LaCoste, West Dallas Ave. Cooper, Texas. "Since the week of April 9-16 there have been a total of 37 restored to the family of God here in Cooper, Texas. For the most part these were unfaithful, negligent members who saw the need for returning 'to their first love'. We are grateful to God for the power of His gospel. Our average attendance is now in the 140's.

Bill Brittenham, 928 Columbia College Drive, Columbia. S. C. 29203. - We would appreciate hearing from anyone who has friends or relatives in the Columbia area who might be interested in worshipping or studying with us. We would also welcome the opportunity to meet with sons, brothers, or husbands who are stationed at Ft. Jackson. We can also provide transportation to worship services. Please write or call. North Columbia church of Christ, above address. Phone: 803-782-5381.

## WORSHIP.

Danny Brown

## First Day of the Week

The first day of the week, the Lord's day, is distinct from the sabbath day of the law. Luke informs us, "And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23:56-24:1. The sabbath is the last day of the week - Saturday - and the first day is the day after the sabbath - Sunday. Nowhere in the Bible is Sunday ever referred to as the "Christian" Sabbath. Nor are any of the sabbath responsibilities required of Christians.

#### Prophecy of the First Day of the Week

"I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes." Psalms 118:21-23.

David sighs for spiritual deliverance and visualizes its ultimate reality - I will praise thee....art become my salvation. He sees the rejected stone being made the head or corner stone. This prophecy is quoted many times in the New Testament and applied to Christ (Matt. 21:42; Acts 4:11; Eph. 2:20; I Pet. 2:4,7). This is accomplished by the power of God - it is the Lord's doing. He visualizes the day this is accomplished - the resurrection day - the first day of the week.

#### Significant Events Occurring on the First Day of the Week

Why do Americans observe the 4th of July? Why do people keep any day? Always because of what occurred on that day. Here is a list of some of the things which occurred on the first day of the week:

1. Jesus arose from the dead on the first day of the week. "The first day - the same day - the third day" all refer to the same day (Luke 24:1,13, 20-21, 46; Mark 16:9).

2. On this day Jesus appeared to his disciples at different places repeatedly (Mark 16:9-11; Matt. 28:8-10; Luke 24:34; Mark 16:12-13; John 20:19-33).

3. On the first Day of the week the church was established (Mark 9:1) - Kingdom to come with power; Acts 1:8 - Power to come with Holy Spirit; Acts 2:1-4 - Holy Spirit came with power on the day of Pentecost establishing the church). Pentecost always fell on the first day of the week. (Lev. 23:15-16.

4. The Holy Spirit, the Comforter, came on this day (Acts 2:1-4).

5. The gospel in fact was preached for the first time on this day (Acts 2:22-42).

6. It is the Lord's day (Rev. 1:10).

#### First Day of the Week and Worship

All agree that the church had some regular day for meeting. Paul said, "Not forsaking the assembling of ourselves together." (Heb. 10:25) This implies a regular time and a stated place of meeting. Reproving the Corinthians for making a feast out of the Lord's supper, Paul said, "When ye come together therefore into one place, this is not to eat the Lord's supper," but rather to feast (I Cor. 11:20). This indicates that they had a place and a time to come together for the Lord's Supper. Turning to Acts 20:6-7 we read, "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Four things are mentioned: (1) They came together. It is mentioned as though all knew it was common for them to do this. (2) To break bread. This also is stated as though all knew this to be the common practice. (3) Upon the first day of the week. Like the other two items, this is mentioned as a well understood practice among Christians. Also, Paul tarried there several days waiting for the regular day of worship to come, the first day of the week. (4) Paul preached to them taking the opportunity of the occasion. Look now at I Cor. 16:1-2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." What Paul directs the church at Corinth to practice had also been established among the churches of Galatia. Here, then, is an inspired commandment of the Lord Jesus touching the first day of the week. Christians are to lay apart on that day a portion out of which God has given them.

We have now found four things the disciples did on the Lord's day: 1. They assembled together. 2. They had a sermon. 3. They partook of the Lord's supper. 4. They contributed a portion of what they had prospered. Thus, the Lord requires definite acts of religious duty to be performed regularly upon each recurring Lord's day, for this did not relate to simply one first day, but to each one as it came.

#### **Testimony of Early Religious Writers**

The charge has been repeatedly made that the Pope of the Roman Catholic church changed the day of worship from the sabbath to Sunday. "The first authoritative action of the Catholic church in substituting the Sunday for the sabbath of the Lord, was that of the Council of Laodicia in the year 364." (Advent Review, October 9, 1888). Now read the following brief quotes, out of the large number that might be given. See how plainly they reveal the first day of the week as the day of worship long before it was supposed to have been changed by the Pope. A.D. 306. Peter, Bishop of Alexandria in Egypt: "But the Lord's Day we celebrate as a day of joy, because on it, he rose again." Canon 15.

A.D. 60. Luke, Asia Minor: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Acts. 20:7.

## Teaching

Teaching the Gospel of Christ is the greatest privilege any person on earth has been granted. Truly it is an arduous undertaking; one fraught with fearful responsibility; yet one loaded with infinite possibilities affecting the eternal destiny of the souls of men. The gospel has the power to lift the fallen, restore the erring, convert the sinner, yea to save the soul.

Every Christian is to be a teacher (Heb. 5:12) and as such, bears a responsibility to Jesus. He is to:

- 1. Abide in the teaching
- 2. Teach only the gospel
- 3. Teach all the gospel
- 4. Contend for the Gospel
- 5. Teach the gospel to all
- 6. Beware of False Teachers

#### Abide in the Teaching

In the introduction Luke wrote to the book of Acts, he speaks of, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." (Acts 1:1) It is significant that Jesus began to do and teach. He practiced what he preached. He taught saying, "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." (Matt. 23:2-3).

#### Teach Only the Gospel

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:6-9). To teach any other thing than the gospel of Christ is to be cut off from God.

"Speak where the Bible speaks and be silent where the Bible is silent" is a paraphrase of I Peter 4:11 and correctly represents the teaching of the passage. Paul enjoined Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (II Tim. 4:2) Each teacher is limited to teaching only what the Bible reveals. He has no right to add, to subtract or modify in any way the gospel. This does not unduly limit the teacher. His aim should be as Paul's was, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:" (Col. 1:28). This is accomplished by the Scriptures for they are profitable for "doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16).

#### Teach All the Gospel

Truth on any Bible subject is the sum total of all that God has said on that subject. The devil quoted Scripture, and quoted it correctly, in tempting Jesus, however he was defeated when Jesus brought forth another Scripture to show the devil had not considered all God had said and was thus misapplying the passage.

Every Christian will find it profitable to follow the example of Paul. (I Cor. 11:1). Concerning his teaching in Ephesus, Paul said, "....I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house....For I have not shunned to declare unto you all the counsel of God." (Acts 20:20, 27) There is not part or parcel of the gospel that any Christian is to be ashamed of (Rom. 1:16) thus, he is to declare it all.

#### Teach the Gospel to All

The Lord, just before His ascension, commanded his apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, Lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20). They were to disciple all nations, teach every creature. Though this command is directed to the apostles, Jesus commanded them to teach those they taught and baptized to do the very thing He commanded of the apostles - "To observe all things whatsoever I commanded you" (Matt. 28:20). That is, to teach all people everywhere.

For about ten years the apostles went only to the Jews with the gospel. However, at the house of Cornelius, the first Gentile convert, Peter recalled to mind the vision he had seen and that God had said, "What God hath cleansed, that call not thou common." (Acts 10:15); and then said, "Of a truth I perceive that God is no respector of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him." (Acts 10:34 - 35). Later in writing to the saints at Rome Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16). Therefore, the gospel is for all - Jew and Gentile.

#### **Contend Earnestly for the Faith**

Jesus of Nazareth was a constant, persistent, strenuous and aggressive controversialist. He allowed no theories, systems or customs which have to do with human life or destiny to go unchallenged. Nor was there anything languid in his manner of attack. The controversies he engaged in, afforded Him a valuable opportunity. This opportunity was two fold. It enabled Him to discredit the false teachers who claimed to come to the people with the authority of Moses and the prophets, but who were unable to hold them over in a battle of wits and words, nor even able to substantiate their claim in fair argument. And it gave Him many priceless chances of driving home a practical spiritual lesson into the minds of the bystanders.

No one will be a controversialist of any kind who does not have a clear appreciation of the value of truth, and of his own responsibility in maintaining and propagating it. Only he who feels the infinite life-giving value of truth, and the fatal folly of error, coupled with a deep sense of responsibility will be such a controversialist as was Jesus. Pilate cynically intimated that truth was such an illusive thing that no one could be sure about it, and that, anyhow, it was not worth contending for, much less dying for. Jesus did not think so. But there are those who seem to think that truth will take care of itself and need no strenuous advocacy. It is absurd to expect the establishment of righteousness to involve no conflict. The only antidote for evil is good, and the only antidote for error is truth. Someone has truthfully said, "That for the advancement of error and evil is for good men to do nothing." Bearing witness to the truth in this error-ridden world is a business of strenuous millitancy; not of 'dignified silence' or 'masterly inactivity'.

The Bible says, "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority." (Titus 2:14-15). "Debate thy cause with thy neighbour himself: and discover not a secret to another:" (Prov. 25:9): "....Contend earnestly for the faith which was once delivered unto the saints" (Jude 3). "....I am set for the defense of the gospel." (Phil. 1:17). "And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (Acts 19:8-10)

#### **Beware of False Teachers**

Whenever false teachers are allowed to teach their false doctrine in the church without being challenged, corruption and apostasy are the results. Paul said, "A little leaven leaveneth the whole lump" (Gal. 5:9). Paul warned the Ephesian elders that they needed to give heed for from among themselves would men arise speaking perverse things and would lead away some. (Acts 20:28). The church at Ephesus was later commended by the Lord because they tried those who claimed to be apostles and found them false (Rev. 2:2). The Lord warned the church at Pergamos because she was allowing within her number those who held and taught false doctrine (Rev. 2:14-16).

The Bible is very plain in setting forth the attitude and action to be taken toward false teachers:

Cut off the occasion of the spread of their false teaching. "But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Corinthians 11:12-15.

2. To be admonished and refused - "A man that is an heretic after the first and second admonition reject; Knowing that he

that is such is subverted, and sinneth, being condemned of himself." Titus 3:10-11.

3. Mark and avoid - "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Romans 16:17-18.

4. Receive not false teachers into your home, neither give them greetings. - "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." 2 John 9-11.

## Giving

The Bible has as much, if not more, to say on the subject of money than any other subject. It not only is concerned with how it is made, and spent but also with man's attitude toward it. He must not love it. (I Tim. 6:17-19) The attitude God desires of His children is that of a steward. Each one should realize that God owns all. Between man and man we may claim ownership, but between man and God we own nothing! "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1) A man is a steward and cannot escape it. He is either a faithful steward or a slothful steward (Matt. 20:8; Lk. 8:13) As a steward, man is blessed the possession or control of little or abundance. However it is not his own to use entirely as he pleases, but to be used in harmony with God's will for the steward shall give account of its use. (II Cor. 5:10; Rom. 14:12)

#### **Unscriptural Schemes**

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17. Everything the individual engages in as service to God must be authorized by Christ. Yet it is surprising how many otherwise good people see no harm in the church raising money through means Christ has not approved. They reason that as long as the money is for the church what harm can there be. If there be no more authority for the plan than that of men, it is vain. "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. To advance beyond the gospel separates from God no matter what the purpose. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" II John 9.

Some of the schemes now being practiced without Bible authority are:

1. Business enterprises entered into by the church in competition to extablished businesses such as Pie Suppers, Spaghetti Dinners, Fairs, Bazaars, Rumage Sales, etc.

2. Begging for contributions to special endeavors from businesses. One business man told me that hardly a day passes that someone does not approach him for a contribution from his business firm for some religious organization.

3. Church sponsored entertainment such as plays, parties, etc. where a small admission is charged.

4. Class contribution where the Bible Class becomes a scheme to promote the financial welfare of the church.

5. Even gambling is sometime used such as: Bingo games, slot machines, lotteries, etc.

#### God's Revealed Plan

1. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Cor. 16:1-2) From this passage we learn that giving is to be:

**PERIODIC** - "Upon the first day of the week" Every week has a first day, thus giving is to be habitual.

**PERSONAL** - "Let every one of you". Every man, every woman, every boy, every girl.

**PROVIDENT** - "Lay by him in store" Deliberate, thoughtful, into the church treasury.

**PROPORTIONATE** - "As God has prospered Him. "It is acceptable as a man hath and not as he hath not" II Cor. 8:12

**PREVENTIVE** - "That there be no gathering when I come."

2. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:" II Cor. 9:6-8. From this passage we learn four other principles in God's revealed plan:

**PLENTIFUL** - "He that soweth bountifully shall reap also bountifully". Nothing is less like the Lord who gave all for us than stinginess or coveteousness.

**PURPOSEFUL** - "Let each man do according as he hath purposeth in his heart." Thoughtfully, predetermined, intelligently, not accidental but systematically.

**PLEASANT** - "Not grudgingly, or of necessity: for God loveth a cheerful giver". Peculiarly pleasing to God - the freewill offering of a willing heart.

**CONFIDENCE** - "And God is able to make all grace abound unto you...." "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33) He who believes God's promises can give liberally without any fear of being caused to suffer by so doing.

Sometimes it is argued that this is the plan for raising money only for benevolence in the church. These passages do teach that the Lord's money is to be used to relieve needy saints, but other passages teach that it can be spent on evangelism and edification.

#### **Measure of Giving**

1. The amount not set - The New Testament has not spelled out the exact amount for Christians to give. Several reasons have been suggested for this: (1) If God had named a definite amount men would do no more than that. (2) God has placed men on their honor in deciding how much to give. An honorable man when put on his honor will do more than the requirement of law. (3) He has made giving a proof of our love (II Cor. 8:24). Love never says, I have done enough, or I have given enough, or "this much and no more." Nevertheless God has not left us at sea without chart or compass. He has provided guideposts and principles in the Scripture.

The Jews Giving - Notwithstanding the fact that we live in a different age, a study of God's requirements of the Jews can be stimulating to us. The Jews were required to give one tenth of their products to their religion (Deut. 14:22-27). After the appointment of a king, they were required to give another tenth to the support of the government (I Sam. 8:15-17). In addition, each man over twenty years of age was commanded to give a half shekel into the service of the tabernacle each year (Ex. 30:10-16). Also every man was to bring a gift, as much as he was able, when he went to the three annual feasts (?Deut. 16:16,17). Over and above this was the requirement of numerous burnt offerings, peace offerings, drink offerings, other sacrifices and vows. (Lev. 1:5, 23, 37, 38) In addition they were to give to the poor as the need arose. (Lev. 19:9, 10; 25:35) The Jews with limited blessings, a faulty law, a literal temple, with an imperfect high priest, were required to give abundantly as noted above. The Christian, the recipient of all spiritual blessings, with a perfect law, a spiritual temple, and a perfect high priest surely should be stimulated to think seriously concerning the amount of his giving.

Test of Faith - Here is a good place to test our faith. Are we what we really profess to be? Bible believers? The Bible says, "But this I say, He which soweth sparingly; shall also reap sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:" (II Cor. 9:6-8) Do we sow bountifully? Do we believe that if we did we would prosper? Do we believe that God is able to make all grace abound unto us? The how much or percentage of our income we should give depends on our faith in the Lord's promises. If we believe that the more bountifully we not give a liberal percentage.

Giving to be done with liberality-"He that giveth, let him do it with liberality" (Rom. 12:8). In speaking about giving to the Corinthians, Paul urged them to "abound in this grace also" (II Cor. 8:7) To abound means to "exceed, to go over and above, to be superior, to overflow." To abound is to be liberal, to be bountiful (II Cor. 9:6) In order to determine how much is liberal God has given us in the Bible sound principles by which we can determine our giving:

1. How much is liberal depends on the present needs in the church. In the very beginning of the church a great need arose among the members. Yet those that had gave, some 100 percent, and "not one of them said that aught of the things which he possessed was his own; but they had all things common." (Acts 4:32) Under such conditions could any child of God say he had given liberally while having given a small percentage of his ability. Of a truth, giving all is not God's permanent plan. If so, one weeks contribution would do it. Paul charged the rich to be ready to communicate, so they had not given all (I Tim. 6:18). Too, Paul was surprised when the Macedonians gave so liberally (II Cor. 8:1-4). but if God demands all at all times, he would not have been. However, if the needs of the saints call for it, Christians should stand ready to give all.

2. How much is liberal depends on the opportunity at hand -Where there is opportunity there is responsibility. The Bible teaches Christians to be "redeeming the time" (Col 4:5) or buying up the opportunities. Thus, when opportunities present themselves for the advancement of the cause of Christ, the Christian will give enough (liberally) to meet the challenge and responsibility.

3. How much is liberal is to be considered in the light of putting the kingdom of God first (Matt. 6:33) The passage reveals that the kingdom is to come before consideration of the necessities of life. Do not wait until taxes, insurance, house rent, grocery bills, electric bill, water bill, social security, fringe benefits, etc. have been deducted. The ability to take care of the responsibilities he has contracted is a blessing, thus God has prospered the individual in this behalf. Begin counting liberality before deduction, not out of what is left – seek the kingdom first.

4. How much is liberal depends on ability - Paul said, "It is accepted according as a man hath and not as he hath not" (II Cor. 8:12). As ability to give varies so also liberality in amount varies. The question should not be, "How much must I give to get by" but "How much can I give." We, like the woman who anointed Jesus, should do what we can. (Mk. 14:8) If we do the very best we can for our families, can we do any less for the family of God?

"Give as you would if an angel awaited your gift at the door.

Give as you would if tomorrow found your giving here all o'er. Give as you would to the Master if you met His loving look.

Give as you would of your substance if His hand the offering took."

#### Why Give?

**God Commanded It!** - To obey God's commands is to build on a sure foundation. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." (Matt. 7:24-25)

**Peculiarily Pleasing to God** - "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (II Cor. 9:7)

Lay Up Treasures in Heaven - We brought nothing into this world and we will take nothing out of this world. However, while here we can so use our material possessions as a good steward so as to: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6:19-20).

Because of God's Blessings - Note God's two laws concerning sowing and reaping. (1) Reap what we sow. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7. (2) Reap in porportion to amount sown: "But this 1 say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II Cor. 9:6) If we desire God's blessing we must sow obedience to His will. If we desire them bountifully we must sow bountifully.

Cannot Afford The Consequence of Not Giving - When children of God fail in their God given responsibility to give liberally a number of consequences result. Such as (1) the local church is robbed of progress. (2) Some of the Lost are robbed of salvation because there was not financial ability to get the gospel to them. (3) They rob themselves of the blessing of giving. Jesus said, "....It is more blessed to give than to receive." (Acts 20:35) (4) God is robbed and the results to the one who so acts are disastrous. (Malachi 3:8-10)

## The Lord's Supper

The Lord's supper is to be observed as a sacred and holy event in memory of Christ. Paul declares, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (I Cor. 11:23-25) "In remembrance of me" is mentioned twice in this passage and once in Luke 22:19-22.

After the Lord God had destroyed the world by the flood, He made a covenant that the world would never again be destroyed by a flood. As a memorial to this covenant He put the rainbow in the sky. When Jacob had his dream of a ladder from heaven to earth with angels going up and down, he arose and sat up stones as monument. When Israel was delivered from death on the Passover night in Egypt, God instituted the Passover feast as a memorial. Christians gather around the Lord's table and partake of the Lord's supper in memory of him who said, "Do this in remembrance of me."

The memorials of men, which span the length and breadth of every country are built of granite, marble, steel, etc. in order to endure. Yet, time has already removed many such memorials. Christ, out of perishable elements, unleavened bread and fruit of the vine, has established a memorial that will live fresh and glorious as long as time shall last.

Any discussion of the Lord's supper will be concerned with one or all of these five headings:

- (1) Institution of the Lord's Supper
- (2) Elements of the Communion
- (3) Proclamation of the Memorial
- (4) Manner of Observance
- (5) Frequency of Observing the Lord's Supper

#### The Institution of the Lord's Supper

Paul, by revelation of the Holy Spirit, said that this memorial was instituted by Jesus, "in the night in which He was betrayed" (I Cor. 11:23). The institution of this feast is recorded in Matt. 26:26-29; Mark 14:22-25, and Luke 22:19-20. Matthew records the institution of the supper in these words, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26:26-29)

#### The Elements of the Communion

The bread Jesus used to institute the Lord's supper, of which

he said, "this is my body" was the unleavened bread of the passover. During this feast the Law of Moses required that all leaven be put out of the house for seven days, and the feast be kept with unleavened bread (Deut. 16:3-4). Thus, the bread to be used on the Lord's table is unleavened bread.

The cup to be partaken of on the Lord's table is the fruit of the vine (Matt. 26:29) of which Jesus said, "this is my blood." Paul said, "drink the cup" (I Cor. 11:26). He refered not to the container but to the contents. Truly, there is but one cup on the Lord's table – Fruit of the Vine – though it may be found in many containers. The second element on the Lord's table is to be the pure fruit of the vine.

Since Jesus said concerning the bread, "this is my body" and of the fruit of the vine, "this is my blood" two false doctrines have arisen: Transubstantiation and Consubstantiation. The doctrine of transubstantiation is that when the words of consecration are pronounced by the priest, the bread and fruit of the vine are substantially changed into the body and blood of Christ, and consequently cease to exist as bread and fruit of the vine. The doctrine of consubstantiation, on the contrary, is that after the consecration they continue to exist in their original form, but substantially conjoined with the body and blood of Christ, so that the real body and blood of Jesus are present and are of the same substance with the bread and fruit of the vine. Both doctrines are false for a number of reasons:

1. The Scriptures teach that there is no such change that takes place as mentioned above. In I Cor. 11 after Paul refers to the Lord taking bread, "And when he had given thanks, he brake it, and said, Take eat: this is my body," (vr. 24) he continually refers to the bread (verses 26, 27, / & 28). It had not changed into or become conjoined to the body of Christ. To Paul it was still bread.

The same is true with the fruit of the vine. After Jesus had blessed the cup and said of it, "this is my blood" he refered to it as fruit of the vine (Matt. 26:27-29; Mk. 14:23-25). It had not changed into or become the actual blood of Jesus. It was still pure fruit of the vine.

2. The bible statement, "neither will thou suffer thy holy one to see corruption" (Ps. 16:10; Acts 2:27) reveals that the body of Jesus is not subject to corruption. However, the bread and fruit of the vine, even when consecrated (?) by the priest is still subject to corruption; proving that it is not now the actual body of Jesus Christ.

3. After having been consecrated (?) by the priest, the fruit of the vine and bread look, taste, feel, sound, if droped, and smell like what it was before the consecration. Thus, the five senses deny any change and there just isn't any other way of men knowing anything. Thus transubstantiation and consubstantiation are both false.

#### Proclamations of the Lord's Supper

As Christians gather around the Lord's table and enjoy the communion of the Lord, they proclaim:

1. That Jesus died, was raised and that he is coming again. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (I Cor. 11:26)

2. That the new covenant is in force. "For this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:28) 3. That the kingdom has been established. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:29-30) The table is in the kingdom and men are now eating at the Lord's table (I Cor. 10:21, 11:23-30), therefore, the kingdom has been established.

4. That the Lord has not yet come. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (I Cor. 11:26)

#### Manner of Observance

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." (I Cor. 11:27) No Christian is worthy to commune because of his own merit, but because the Lord has died Christians may commune. However, the word "unworthily" has nothing to do with the worthiness or unworthiness of the individual to commune. It is an adverb, not an adjective, and modifies, restricts, or limits the manner of doing a thing, not the condition of the one who does it. The American Standard Version translates it "unworthy manner."

Whatever else may be said about the manner of partaking, this one thing should be paramount: Jesus said, "this do in remembrance of me" Each one should so control his thoughts while partaking as to think of the body and blood Jesus sacrificed at Calvery.

The word "discern" means to "distinguish between." The Corinthian Christians had made a feast out of the Lord's supper (I Cor. 11:16-22). Paul here calls on them and us to "discern the Lord's body," that is, to distinguish between a memorial in remembrance of the body and blood of Jesus and a common meal to fill the belly; to distinguish between a feast for the spiritual man and one for the physical man. To make a common meal out of the Lord's Supper is to partake unworthily - in an unworthy manner.

#### The Frequency of Observance

The Jerusalem church continued steadfastly in the observance of it: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42. This passage reveals regularity and frequency and not an occasional custom.

The church at Troas came together on the first day of the week for the purpose of breaking bread: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:7). From this passage we can learn the time of observance. Note the following:

1. They came together upon the first day of the week for the primary purpose of breaking bread. There is but one first day of the week, yet every week has a first day. Their action stands approved for had it not been acceptable to God, Paul would have condemned it. Thus, on the first day of the week we are to partake of the Lord's Supper.

2. Does this mean that they took the Supper the first day of every week? It does not say "every week", but neither does it say God commanded the Jews to keep "every" Sabbath holy. God commanded, "Remember the Sabbath day, to keep it holy." So also, every time there is a first day of the week, Christians are to come together for the purpose of breaking bread.

3. Paul said in I Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This passage authorizes the collection "upon the first day of the week". All understand that this authorizes the collection every week. However the same phrase, "Upon the first day of the week" indicates the time of breaking bread. Thus, Christians are to commune as often as they give of their means. If "upon the first day of the week" (I Cor. 16:2) is authority for a collection to be taken every Sunday, then "Upon the first day of the week (Acts 20:7) is authority to partake of the Lord's Supper every Sunday.

## **Music in Worship**

The New Testament is God's perfect law for people today. In it He has revealed His will concerning music in Worship. He has spoken:

1. At the institution of the Lord's supper - "And when they had sung an hymn, they went out into the mount of Olives." (Matt. 26:30)

2. When Paul and Silas were at Philippi - "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." (Acts 16:25)

3. To the church at Rome - "And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name." (Rom. 15:9)

4. To the church at Corinth - "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." (I Cor. 14:15)

5. To the church at Ephesus - "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;" (Eph. 5:19)

6. To the church at Colossee - "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Colossians 3:16)

7. To the twelve tribes of the Dispersion - "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." (James 5:13)

From the foregoing passages the following facts are revealed: (1) Christians are to sing. (2) Christians are told what to sing. (3) Christians are told why they sing and (4) Christians are told how to sing.

Whenever music in worship degenerates into an effort to entertain, it becomes a stench in the nostrils of God. We must remember we are singing to please God, not the multitude. When any act of worship is not directed to God it misses its mark and is therefore vain.

#### **Christians Are Commanded to Sing**

The instruction in the above passages make singing mandatory, for those who reverence God. The commands are to all who worship in song. What one is to do, all are to do. No passage allows or commands one or a group to sing to the exclusion of others. Thus, solos, choirs, or choruses are not authorized by Him who has the right to command.

#### **Christians Are Told What To Sing**

Psalms, hymns, and spiritual songs constitute the character of the songs to be sung in worship. A psalm is a sacred or pious song of the character of the Old Testament psalms. It might be the story of man's deliverance, or a commendation of mercies which he has received. In New Testament times the Greek word for hymn was always used for a composition of direct praises and glory addressed to deity. The word song by itself might mean any kind of song, hence, Paul qualifies "song" with the word "spiritual". This does not mean that such a song is divinely inspired, but that it lies within the area of spiritual things.

It is difficult to make the distinction between songs described as psalms, hymns, and spiritual songs. The difficulty arises from the fact that while each term, as we have already seen, denotes a distinct and separate kind of song, frequently two, or even three distinct kinds sometimes, were combined in one song, and the terms came to be used interchangeably.

#### **Christians Are Told Why They Are To Sing**

The singing of psalms, hymns or spiritual songs is an act of worship and as such is to be "unto God" (Col 3:16). With such songs the Christians are to "teach and admonish" one another (Eph. 5:19). Whether the songs be thanksgiving, supplications, praise or glory to God, the thought contained in the words do the teaching and admonishing; the song is the vehicle by which the sentiments are conveyed to the heart of those who hear and understand. Also James reveals that such songs are to be an expression of cheerfulness (James 5:13). Therefore the purpose for singing Psalms, Hymns, and spiritual songs is to express worship unto God, to teach and admonish one another, or to express cheerfulness.

#### **Christians Are Told How To Sing**

To be acceptable singing must be "with grace in your hearts" (Col. 3:16) and the one singing must "make melody in the heart" (Eph. 5:19). The singing must be done in all sincerity. Our hearts must accompany our singing and be thoroughly in accord with the sentiment of the song being sung. What is sung must be the outgrowth of the rich indwelling of the word of God in the heart.

Because singing has as one of its purposes to teach and admonish, we need to understand what is being sung. One can hardly sing sincerely what one does not understand. We need to study the sentiments of our songs, expressed in words, and be sure that it is scriptural and that we understand its meaning in order to be able to make that meaning the sentiment of our hearts.

#### **God Requires Explicit Obedience**

God has not left men free to worship according to their own taste or desires, but has restricted their worship according to His own revealed pattern. Under the Old Covenant, God revealed to Moses the details for the construction of the Tabernacle and for the program of divine worship therein. God expected explicit obedience. Whenever His pattern was breached, diaster befell those who spurned God's will for their own. Read the stories of Nadab and Abihu (Lev. 10:1-3) and of Korah (Numbers 16). Every transgression and disobedience receives a just recompence of reward (Heb. 2:1-2). Ones personal likes or dislikes cannot be used as criteria for "the way of man is not in himself; it is not in man that walketh to direct his own steps." (Jer. 10:23) Men are to learn, "Not to go beyond the things that are written." (I Cor. 4:6) for the Lord is the author of eternal salvation only to those who obey Him (Heb. 5:8-9).

#### Doctrinal Reasons For Not Using Instrumental Music In Worship

Christ Never Commanded it. Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20. The apostles were to teach all things Christ commanded them. They went forth teaching and delivered the perfect law of liberty taught all Christ commanded them. Yet there is not one place in the New Covenant where one Apostle ever used or taught anyone else to use instrumental music in worship. Therefore, we conclude that Christ never commanded it.

We Must Do All in His Name. "And whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17) In the absence of any command from Christ for the use of instrumental music in worship, we cannot use them by his authority; in his name.

Not According To Truth. Before Jesus left the earth, he promised to send the Holy Spirit to guide the Apostles into all truth. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13). After Christ ascended the Holy Spirit came. He guided the Apostles in all their teaching of which we have record. They authorized Christians to sing in worship (see above), but no where in the scripture does one find that the Spirit-guided Apostles commanded instrumental music in worship. Since the Apostles were guided into all truth by the Spirit, we conclude that the use of instrumental music in worship is not a part of truth.

The New Testament Scriptures Do Not Include It. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." II Tim. 3:16-17. The Apostle Paul teaches here that the Scriptures not only furnish us, but completely furnish us not only unto good works, but unto all good works. Since the Scriptures furnish us with authority and example for singing in worshipping God, it must be good. However, since the Scripture furnish neither authority nor example for the use of the instrument in worship, we know that such cannot be good.

It Does Not Pertain To Life And Godliness. Similar to the foregoing scripture is the statement of the Apostle Peter. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:" (II Pet. 1:3). All things, then, that pertain to life and godliness have been given to men,

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by the Lord. There is therefore nothing which pertains to life or Godliness which has not been granted to men. Since the study of the Word of God gives no instruction for the use of instrumental music in the worship of the Christian, such use of the instrument does not belong to those things which pertain to life and godliness.

It Is Acting Without Faith The Christian life is a life of faith. "For we walk by faith and not by sight" (II Cor. 5:7). If a thing is done by faith it must rest upon the authority of Christ. Faith comes by hearing the word of Christ (Rom. 10:17). That which men inject into the worship of God, for which there is no authority in the Word of God is not of faith. Since one searches the entire New Testament without finding any authority for instruments of music in worship, the practice of using them cannot be of faith.

It Is Adding To The Word of God. Paul sets forth the principle which is applicable in this connection when he warned the Corinthians "not to go beyond the things that are written" (I Cor. 4:6). The man or angel that preaches another gospel provokes the anathema of heaven upon himself. (Gal. 1:6-9). "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son." (II John 9). In praising God with the fruit of the lips we are doing what the Lord commands. The use of instrumental music in worship is adding to the word of the Lord.

It Makes Worship Vain. Jesus said regarding the Scribes and Pharisees, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9) Their worship was vain because it was based on the commandments of men. The same principle applies to the church today. Instrumental music in worship is an innovation which man has introduced into worship without divine authority. It has as its authority the tradition and commandments of men and makes such worship "vain worship".

## Prayer

First of all God teaches in His word that those who offer prayers to Him are to expect an answer. "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 1:6). "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them" (Mark 11:24).

Secondly He teaches that He will answer their supplications: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7-8). "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

Thirdly, the Holv Spirit has inspired the writing down of numerous examples of answered prayers, both in the old and New Testaments. Of the many examples, here are but a few: 1. Israel prayed for deliverance from the oppression of the Egyptians. God heard their prayer and delivered them by the hand of Moses. (Ex. 2:23-25).

2. Hannah prayed fervently for a son. In answer God gave her a son she named Samuel. (I Sam. 1:10-28).

3. Solomon asked God for an understanding heart rather than for riches or power. As a result of God's answering this request, Solomon became as is yet recognized today as the wiseth of men (I Kings 3:6-14).

4. The early disciples prayed for boldness with which to speak forth the word of truth. God shook the house in which they were sitting and the early disciples gave great witness to the resurrection of Christ (Acts 4:23-31).

#### Jesus' Example in Prayer

The greatest argument for the power of prayer is the example of the Lord himself. The four gospels probably cover only a hundred days of Jesus' life, yet they abound in references to his prayer life.

Jesus prayed at his baptism by John. He prayed all night before choosing his apostles, he prayed on the mount of transfiguration. He prayed after the feeding of the five thousand. He prayed in the garden of Gethsemane. He prayed on the cross three times of the seven times it is recorded that he spoke. How can any man attempt to follow such a praying Lord and neglect to pray always.

Jesus' prayer habit is revealed in these scriptures: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35).

"And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone" (Matt. 14:23).

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12).

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44).

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Heb. 5:7).

#### No Substitute For Prayer

Some Christians have allowed the abuse of prayer to discount the proper use of it. Any good thing can be abused. There are those who make false claims as to their power to heal the sick by performance of a miracle which cannot be substantiated with proof. Others try to substitute prayer for obediencnce to the plain commands of the Gospel. They say that the alien sinner who has never obeyed the gospel needs only to pray for forgiveness of sins and God will save him without the faith that will lead him to obey the commands to repent and be baptized unto the remission of sins (Acts 2:38).

Certainly prayer is no substitute for obedience to God's other commands. It is no substitute for repentance, for confession of faith in Christ and for baptism into Christ. It is no substitute for giving of our money to support the cause of Christ, nor for any other command to the Christian. On the other hand, the keeping of all these commands is no substitute for prayer. Some are often tempted to think that they can keep so busy doing good, visiting the sick helping the needy, teaching publicly and privately, writing, showing hospitality that they will not need much prayer. In the early church the apostles refused to get so busy "serving tables" that they would not have time for "continuing steadfastly in prayer." They had been with Jesus who taught by his life that prayer was of primary importance.

#### How To Pray -- The Model Prayer

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:9-15).

Jesus instructs his disciples how they should pray. They are to pray "after this manner," which means that the prayer is a model. This prayer as recorded by Luke was given at the request of his disciples when they said to him, "Lord, teach us to pray, even as John also taught his disciples" (Luke 11:1). Thus Jesus intended to express the "manner" in which we are to pray, evidently not the precise words which we are to use. This is further evidenced from the fact that there is no proof that either He or his disciples ever used exactly this form of prayer, but clear evidence that they prayed often in other language.

(1) This prayer is a model with reference to order. It is divided generally into three parts (a) The Address (b) A group of petitions ((c) the Conclusion. Prayers are to be addressed to God, the Father. The petitions are divided into two parts:

The first three petitions have to do with God and with the glory of God; the second three petitions have to do with our needs. That is to say, God is first given His supreme place and then, and only then, we turn ourselves to our needs and desires. It is only when God is given His proper place that all things fall into their proper place.

The second part of the prayer, the part which deals with our needs and desires, deals with three needs of man - for daily needs, for forgiveness and for deliverance from temptation. It has been suggested that it thus deals with the present (daily needs), the past (forgiveness) and the future (deliverance) needs of man.

(2) It is a model with reference to brevity and simplicity. The entire prayer in the American Standard Version of the New Testament contains only fifty-five words. It can be spoken at ordinary rate of speech in less than one minute. Yet it has not been equaled in beauty and comprehensiveness.

It is so simple that it can be understood by a child. It has in it few words of over two syllables and none over three. Yet it contains the expression of the needs of man at any age and in every rank of life.

(3) It is a model with reference to spirit. In this prayer, Jesus summarizes in a concrete way the essential qualities of a true prayer. The brief sentences set forth reverence, loyalty, truth-fulness, penitence, and dependence, as five necessary things in praying.

#### **Conditions of Acceptable Prayer**

Just as there are conditions to becoming a Christian, so are there conditions to acceptable prayer. These conditions must be met for prayer to be heard. The one who prays must:

- (1) Ask according to the will of God (1 Jno. 5:14).
- (2) Ask in Faith nothing doubting (James 1:6-7).
- (3) Be doing God's Will (1 Jno. 3:21-22).
- (4) Have a forgiving heart (Matt. 11:25).
- (5) Abide in Christ (John 15:7).
- (6) Ask in the Name of Christ (John 14:13-14).

#### **Hindrances to Acceptable Prayer**

In order to pray acceptably, the conditions of prayer must be met. Yet, there are some things that will hinder prayer to God. Some of these are:

- (1) Pride Selfishness (James 4:3).
- (2) Life in sin (1 Peter 3:12).
- (3) Disobedience (1 John 3:22).
- (4) Wrong Marital relationships (1 Peter 3:7).
- (5) Vain Repititions (Matt. 6:7-8).
- (6) To be seen of Men (Matt. 6:5-6).

#### Persistence in Prayer

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:1-8).

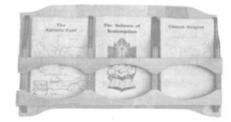
But what is the point? The Christian may many times be helpless, but he does not have an unrighteousness judge. God is not selfish, neither is He without compassion. However, if the unrighteous judge who regards not man nor God acts on behalf of a widow because of her continual coming, how much more shall the great God of compassion and love, hear His children when they cry unto Him.

The Bible commands us to pray regularly, unceasingly, and importunely. Yea, it commands us to pray everywhere and all the time. "Pray without ceasing" (1 Thess. 5:17); "continue in prayer" (Col. 4:2); "in everything by prayer and supplication...let your request be made known unto God" (Phil. 4:6); and "praying in all seasons in the spirit" (Eph. 6:18). These Scriptures emphasize the great need of prayer in our daily lives. The Christian who neglects prayer is disobeying one of the plain commands of God. **End** 

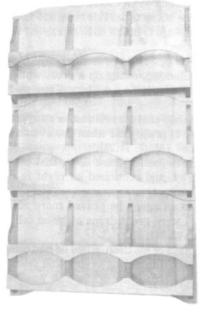
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(Rom. 15:1); have the same care one for another (I Cor. 12:25); pray for one another (Jas. 5:16); exhort one another (Heb. 10:24); teach and admonish one another in song (Eph. 5:19); rejoice with one another (Rom. 12:15); weep with one another (Rom. 12:15); eat the Lord's Supper with one another (I Cor. 11:20. Acts 20:7); pray with one another (Acts 2:42); esteem each other better than themselves (Phil. 2:3); walk by the same rule (Phil. 3:16); mind the same thing (Phil. 3:16); share the same citizenship (Phil. 3:20); have the same hope (Eph. 4:4); are of like precious faith (2 Pet. 1:1).

#### **A Working Church**

The church as God would have it then is a working church! The members radiate happiness, friendliness, diligence and zeal. And these attract other people of the same kind. Turn a congregation like that loose on a community, and you will see God's arrangement for saving the lost! But, you say the church where you worship is not such a church? Well, may I suggest to you that it can be? Yes, it can be just such a church if every member adds the ingredients taught in the Bible to his life. You could be "ensamples to all that believe in Texas and New Mexico. For from you sounded out the word of the Lord not only in Texas and New Mexico, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything" (Paraphrase and specific application of I Thess. 1:7,8).

Dear brother or sister, it's up to you! We have all that pertains to life and godliness at our disposal (2 Pet. 1:3). The word of God can make us complete, thoroughly furnished unto all good works (2 Tim. 3:17). Just add the ingredients and follow God's recipe with love, faith and diligence.

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"Try it-you'll like it!" End

one owned anything, but that all things were held in common. Perhaps herein lies the explanation for the news given concerning the absence of stealing in Communist China; in a Communist State private property does not exist. To steal as herein prohibited would embody any fraudulent means employed whereby another was divested of that which is rightfully his. Thievery in its varied forms has reached epidemic proportions today in our society. It places an onerous burden on the productive segment of our society. It is a cancer on society. The ready apprehension, conviction and sentencing of thieves presents the only relief from the injuries perpetrated against society by such vicious parasites. The higher they stand in the affairs of state the more severe should their penalty be.

Thou shalt not bear false witness against thy neighbor. --When one views this command in the context of its appearance, he should be soberly affected by the consideration thus suggestive of its gravity. One may view with strong reprobation the acts of murder, adultery and theft, and look with complacency on the violation of this command. Yet it stands in their company! Insofar as the injury wrought on the victim, the one who has material possessions stolen suffers a loss far less than the victim of slander and misrepresentation. To lie against a neighbor, and thus injure his reputation with his fellows, is an

offence of grave magnitude. The enemies of Paul sought to destroy his righteous influence by misrepresenting him to the Corinthian saints. Many righteous persons have had their lives gravely injured by such attacks against them. The author of such false testimony is provoked by malice and this often is activated through envy. The purveyors of such are either naive and ignorant, or so corrupted through their love for the sordid and vile that they rejoice in evil gossip. No one guilty of bearing false witness can secure forgiveness except through repentance, which requires insofar as possible the undoing of the injury wrought. A recent book has been published entitled: "The Press and President Nixon," setting forth numerous instances wherein false reports have been printed concerning him. The position is taken that the news media rightfully sustain an adversary relation to the Presidency, in defense of the adverse depictation of affairs. But the role of an adversary involves no right to bearing false testimony about anyone, regardless of who he is or position he occupies. But brethren are never rightly related to each other as adversaries, yet many instances occur where false testimony has been borne against brethren, and much evil results.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. - The covetousness here forbidden covers everything rightfully belonging to one's neighbor, and thus suggests an unlawful desire for such. That is, the nature and strength of the desire is such as to lead one to being agreeable to unlawfully possess that which is his neighbor's. There is nothing wrong in desiring that which another has when the desire is contained within lawful and righteous limits, if such can be thereby secured. Some things belonging to the neighbor may be of such a character as to provide no lawful means and therefore righteous way of obtaining. This would be true of his wife. As purely material possessions, one may desire to secure through the process of purchase the house, servants or livestock of his neighbor. But through fraudulent efforts to acquire any such possessions would be but the execution of the impulses generated through the sin of coveting. Avarice is therefore closely related to covetousness in this passage.

Essentially, covetousness is idolatry we are told Eph 5:5; Col. 3:5. It means desiring for one's self, at the expense of another. Paul in describing conditions as producing perilous times states that men shall be lovers of their own selves, covetous, etc. 2 Tim. 3:1-5. This gives an insight into the inordinate self esteem, and thus the gratification of one's own desires and wishes above all other considerations, as indicated in the same passage that they are "lovers of pleasures more than lovers of God." Hence the identification of idolatry attaching to covetousness.

In all of these it is so evident that underlying the first four is that of loving God with all one's heart, strength, soul and mind; and the latter six as being undergirded and supported by "thou shall love thy neighbor as thy self." A further examination of this great principle shall follow. End



#### 

One writer made this statement: "The Book of Mormon does not take the place of the Bible any more than the Bible takes the place of The Book of Mormon."<sup>3</sup> I am fully convinced of this, and believe in the remaining few words this can be established.

According to Mormonism, there is a vacuum in the New Testament that is to be filled by The Book of Mormon.

Also, according to Mormonism, one may believe and obey the gospel and be lost — apart from Mormonism.<sup>4</sup>

In answer to these ideas, the Bible says that we have been given all things pertaining to life and godliness (II Pet. 1:3). If this be the case, what gap is there to be filled by Mormonism?

In conclusion, let me say that since we were given all things that pertain to life and godliness many years before 1830; we have no need for additions, subtractions, or reproductions (plagiarism) of this. Futhermore, Rev. 22:18-19 tells of the end of individuals who create and follow such creeds.

NO! The Book of Mormon and the Bible do not replace each other. The Book of Mormon cannot replace the Bible; and the Bible does not try to replace The Book of Mormon — because it (the Bible) is the original, the one and only, word of God that has the power to save of and by itself (Rom. 1:16).

<sup>1</sup>Walter R. Martin, The Maze of Mormonism (Grand Rapids, Michigan, 1962), pp. 54-55.

<sup>2</sup>Robert West, Mormonism — From God or Man (Lufkin, Texas), pp. 21-22.

<sup>3</sup>Elva T. Oakman, The Book of Mormon (Independence, Missouri), p. 14.

<sup>4</sup>Homer Hailey, Notes on Mormonism (Notes on Mormonism (Temple Terrace, Florida, 1968), p. 4. End

#### HEART MOLD ...... (Continued from page eight)

devilish, not divine. Instead of overcoming by the mind of Christ, souls were overcome by the mind of the flesh..<sup>11</sup>

Meanwhile, in the West, such man as Clement of Rome knew Apostles and / or many apostolic men. Clement lived til 120 AD. He was much impressed with the "form of mind" of those about him, especially in moving from the Apostolic Order "to a further stage of development" in church policy and ritual. The Roman Empire had concepts of law and order through strict organization. Westcott observes (approvingly) that Clement was shaped by "that form of mind" and is thus remembered for "combining what was left still disunited by the Apostles."

Westcott shows his "form of mind" by suggesting that such matters as "polity" and "ritual" were "left to the successors of the Apostles." The Divine Heart-Mold knows nothing about its own insufficiency nor any legislative authority beyond itself in regard to the worship or government of the local assembly. Such concepts cannot find room in our hearts if our hearts have been poured into the Divine "mould of teaching."<sup>12</sup>

W. M. Ramsay throws much light on the mold of people's minds in The Church In The Roman Empire Before A.D. 170. As he traces the development of church organization, he recognized (1) the utterly simple beginnings, (2) that qualifications for the "episkopos" were based on "personal qualities" and "in-

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Tell a friend about The Preceptor

dividual character," and (3) there was no idea originally of an ex officio status-or supremacy- of one bishop over "his copresbyters." In short, "the episkopos was very far removed from the monarchal bishop of A.D. 170."

As Ramsay shows a change happened before it was admitted, the reader is spellbound by the awe-inspiring sentence, "The Imperial idea was in the air." Words of aweful import: "the Imperial idea," not the divine idea!

Even when episkopos was used to designate one of the bishops, it was only in the sense of one "on whom certain duties had been imposed" and he was certainly not considered "separate in principle from his co-presbyters." But as the church breathed into its lungs "the imperial idea," it tried to create an outward, humanly-enforced, organizational union (They called it "unity."). "They tried episkopos tended to become permanent, and to concentrate executive duties in his hands. The process was gradual, and no violent change took place."

Thus, their continued preaching was inconsistent with their current practice. One of two things had to happen: (1) a change in preaching so as to defend and justify their new practices, or (2) a change away from their new practices and a restoration of the pure, original practice. One heart-mold or the other had to predominate. Earthly history records what the majority did; Heavenly scribes may be the only ones who wrote of what the remnant did.<sup>13</sup>

As controversies raged over (1) whether churches should register with the State for benign, legal recognition; (2) proper response to persecution (Some insisted on martyrdom needlessly while others conformed to pagan forms to escape notice.); (3) questions of organization, the episopal authority was asserted more and more. Some did "not admit the growing dignity of the bishops," but others were "ready to sacrifice some of the older forms" to meet new demands. New demands came from Christians and non-Christians who, "being ignorant of God's righteousness, and going about to establish their own righteousness," did not submit themselves unto God's Heart-Mold.<sup>14</sup>

Regional differences on polity existed, to be sure. But, the prevailing pattern in each region was for the "looser communities, in which personal influence counted for much and official station for little" gradually to be reoriented and reorganized into "a strict hierarchy of territorial character, parallel to the civil organization." Once the hierarchy existed, all the ramifications of politics in the worst sense of the term came into the church (now Church).

In 370, Basil was appointed bishop of Caesaria, metropolitan of Cappadocia, and patriarch of the Pontic diocese because he was "A vigorous organizer" who agreed with the Men Who Were The Church Bosses in Power. Political Professionalism had arrived and men fought for the Higher Seats, "making it a livelihood, as one might take up any trade." More and more, the heart was molded by the Roman Empire-destiny depended on "strict organization and rigid discipline."

A new mold-a new Church-the "New City!" Truly, truly new! Wholly unknown to God's Heart-Mold! Read and weep. "Make it plain upon tables, that he may run that readeth it:"

The organization which Basil left behind him completed his work. One great object of Basil's administration was to establish large ecclesiastical centres of two kinds: first, orphanages, and, secondly, monasteries. An orphanage was built in every district of his immense diocese; the one at Caesarea, with its church, bishop's palace, and residences for clergy, hospitals for poor, sick, and travellers, hospitals for lepers, and workshops for teaching and practising trades, was so large as to be called the 'New City.' Such establishments constituted centres from which the irresistible influence of the Church permeated the whole district...15

#### VI What About Today?

"Watchman, what of the night? Watchman, what of the night." Today, among Christians, The imperial idea is in the air. The original preaching and the current practice of church organization are irreconcilably inconsistent. Brethren are building the New City. The bureaucratic-centralization syndrome is here. Hearts are being shaped by a different moldsome will not admit it, and some are quite ready to publicly sacrifice the older forms.

Further, the world's idea of humanism, benevolence, and philanthropy is shaping the mission of the church-witness the rash of "good works" done by churches today which were not done among those originally "moulded afresh" by God's heartmold. Showy-entertaining worship on one hand and ponderousstilted-ritualistic worship on the other hand, are things "preferred by the flesh" among those who think they are "combining what was left....disunited by the Apostles."

All of us need to examine ourselves. This-worldly emphasis knows nothing about "conservative" and "liberal" camps. Brethren are living "according to the flesh" by ungodly dress styles, grabbing for power and prestige, inordinate love of money, worship of status-symbols, and a veritable frenzy over political and social and economic policies. The world's heartmold and life-style are here. If we cannot repent and set our "affection on things above," we are "about to die."

Honey-drops about fellowship is not the remedy for those who "are about to die." They need instruction, admonition, sound doctrine-as is seen by the I Cor. Letter. They need godly sorrow, repentance, and clearing of themselves-as in the II Cor. Letter.

Let us rise to the real need, "speaking the truth in love." Let us humbly examine ourselves, daily, that we may be "obedient out of the heart unto the mould of teaching into which ye were delivered," that we may be "moulded afresh" for the pleasure and glory of God. Such humility recognizes no personal merit, but flings itself on the mercy, wisdom, and love of God. Without this yielding so that our heart will belong to God, "ye shall not enter into the kingdom of heaven."<sup>16</sup>

<sup>1</sup>Eph. 2:8-9. Rom. 6:23.

<sup>2</sup>Entire book of Deut., as 4:29,39; 5:29; 6:5; 7:1-10; 11:26-29. I Cor. 10:1-12; Ps. 110:3; Matt. 13; John 3:5, 14-16; 6:51-63; 10:1-18.

<sup>3</sup>Rom. 6:17,18,23.

<sup>4</sup>Vine's Dict. of N.T. Words. Vol. II, pg. 124. Eph. 1. Heb. 8:12. <sup>5</sup>Hab. 3:19; Isa. 40:31. Isa. 55:9. I Cor. 1:24,30. Jn. 6:63.

<sup>6</sup>Ps. 19:7 Col. 3. "Being moulded afresh," Rotherham Trans. on Col. 3:10.

<sup>7</sup>I Tim. 3:14-15; I Cor. 11:23 (a); 4:17)b); Heb. 8:5; 7:14. (See also Acts 9:19,26; Eph. 4:1-16).

<sup>8</sup>l Pet. 1:25; II Pet. 1:13-15. II Tim. 3:15-17. Phil. 2:5; Rom. 6:17. II Pet. 1:4; Eph. 2:7. Ps. 19:14.

<sup>9</sup>1 Cor. 11:23, 30; 5:6-8. Gal. 5:4. (See also Rev. 2:5; 3:14-22).

101I Tim. 4:10; III Jn. 9; II Tim. 4:1-4; I Tim. 4:1-6. Acts 20:28-32.

<sup>11</sup>Christianity Through the Centuries, E. E. Cairnes, pp. 114-123. I Cor. 1:22; Jn. 6:63. Col. 2:8 (RT).

12On The Canon of the N.T., B. F. Westcott, pp. 26-28. II Tim. 3:16-17. Rom. 6:17 (RT).

13The Church in the Roman Empire Before A.D. 170, W. M. Ramsay, pp. 361-374, 429-442, with all emphasis by R.H. On Imperial VS Divine idea: Isa. 55:8-9; Roma. 11:33-36; II Tim. 3:16-17.

14Ibid., pp. 436ff. Rom. 10:1-3.

15lbid., pp. 454ff. Hab. 2:2. Long quote from Ibid., p. 461.

16Isa. 21:11. On mission, I Tim. 3:15. On worship, Jn. 4:24. Rom.
8:13 (RT); Col. 3:1-3; "About to die," Rom. 8:13 (RT). Eph.
4:15. Rom. 6:17 (RT); Col. 3:10 (RT); Matt. 18:3-4. End



There will be a religious debate between Mr. J. T. Smith and Dr. Albert Garner. Mr. Smith is the preacher for the Northside church of Christ in Conway, Arkansas. Dr. Garner is a Baptist preacher from Lakeland, Fla. The debate is to be conducted in the Beedeville, Arkansas, High School Auditorium. Dates are set for August 7, 8, 10, 11. The subjects to be discussed are baptism and apostasy. The sessions are to begin at 8:00 P.M. each evening.

There will be a public discussion between E. H. Miller of LaGrange, Georgia and Keith Sharp of Rogers, Arkansas on the subjects of Bible classes and women teachers and the use of cups and loaves in the Lord's Supper on the dates of September 5-8 at 7:30 P.M. each evening at the Downtown church of Christ, Second and Chestnut Streets, Rogers, Arkansas. Each speaker will have two thirty minute speeches nightly. The first two nights will be devoted to Bible classes and women teachers and the last two nights to cups and loaves. Brother Miller opposes Bible classes and women teachers and individual communion cups (containers) and loaves. Brother Sharp is endorsed by the Downtown church of Christ, Rogers, Arkansas. Brother Miller is endorsed by the North Fifth Street church of Christ in Rogers, Arkansas and the Lafayette Street church of Christ in Fayetteville, Arkansas.

There will be a public discussion between Drew E. Falls of Hanceville, Ala. and Ben J. Franklin of San Diego, Calif. It will be in the Midfield church of Christ building in Birmingham, Ala. (where Bro. Hiram Hutto preaches.) The dates are July 24, 25, 27, and 28 at 7:30 P. M. The Proposition, "What the Scriptures teach about the baptism of the Holy Spirit and the gifts of the Holy Spirit for our day.

Each night there will be a forty and twenty minute speech by each participant. There will also be a question and answer session each night following the speeches. Ben Franklin will be endorsed by the Full Gospel Business Men's Fellowship International. There has already been a written discussion on this subject by these men.

#### HISTORY OF LOCAL CONGREGATIONS



## **Rosedale Church of Christ**

#### Beaumont, Texas

On May 5, 1957, members of the Rosedale congregation held their first service in their newly completed building. The following Lord's day there were seventy six in attendance.

A quotation from the financial statement of the Pinecrest congregation for April, 1957 reveals the beginnings of the Rosedale church. Regal V. Wise, elder at Pinecrest, wrote as follows: "On October 1st, 1954, the Pinecrest church purchased five lots in the Rosedale addition. On February 11th, 1955 we began to build the forms to pour concrete. We have been approximately two years and three months in building. The lowest bid on this building was \$67,500.00. Thus we may say that the members of the church have contributed approximately \$39,587.50 in labor since our total cost of materials has been \$27,912.50.

A good job well done, and my prayer is that we may continue to cooperate with one another as Christians and have the love for each other that we should. I have enjoyed it and I am sure you have. Next time it won't be so hard for there will be two of us. In less than eight years we have build two church houses. I wonder if we could build four more in eight years?

Something to think about: P. S. Since we employed brother Payne, have you noticed that our contribution has risen almost enough to pay him? This proves that we can have or support more than one preacher. Thanks."

The first preacher at Rosedale was Al Payne. He was followed by C. A. Cornelius and then Gilbert Copeland. During the time that Gilbert Copeland was working with the congregation, a lot was purchased near the church building and a brick house was built to furnish the local evangelist. Once again this work was done by labor of the members themselves.

The present evangelist, W. T. McCuistion, began laboring with the congregation in January of 1964.

Over the years, Rosedale has supported numerous men in the preaching of the gospel. During the past two years this has been

cut somewhat in order to allow for some needed work on the "home front." The church is currently engaged in a program of extensive improvement on the building. This work is being done by the members.

Besides its regular activities of worship and teaching, the church has for the past eight years distributed thousands of tracts and pieces of literature each year at the South Texas State Fair.

Over the years the church has had its gains and its losses due to members moving in or out of the community but work has been constant and relatively free of internal turmoil. Rather a spirit of harmony, love and unity has prevailed. Currently the prospects for growth look good. The building is strategically situated in that part of the city that is enjoying the greatest growth.

We invite you to worship with us when in the Beaumont area. A warm welcome awaits visitors at our services.

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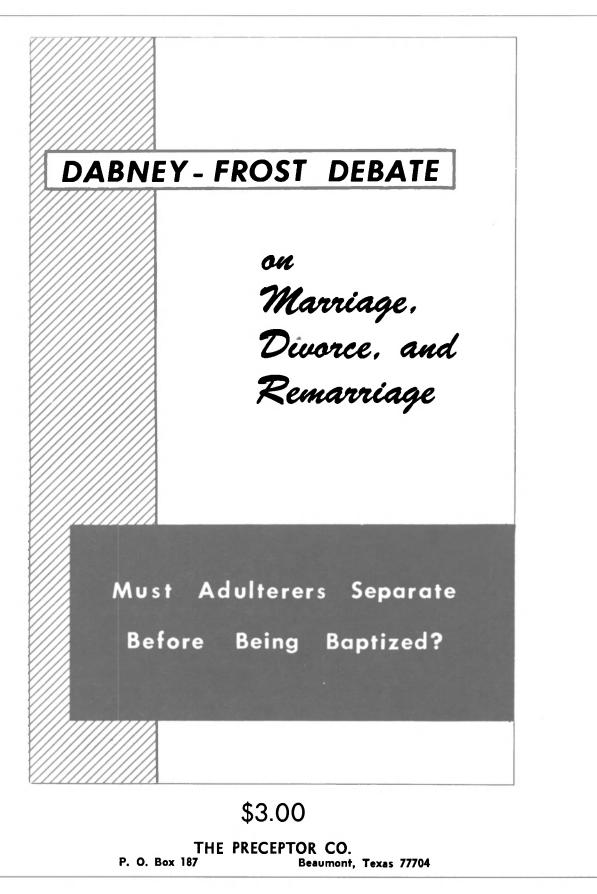
CHURCH ...... (Continued from page nine)

sanctified in Christ Jesus, belonged to and served the true and living God. They were the "church of God". For them to worship, work, organize and serve in an unlawful way would result in their losing their identity (even though they continued to refer to themselves as "church of God") as belonging to Christ. And, to employ some designation which removes the name of Christ, or deity, from use, equally loses identity as the church one reads of in the New Testament.

When the apostle Paul wrote, "churches of Christ salute you" (Rom. 16:16), it is necessarily inferred that such designation was universally employed by Christians of the first century. Since a number of congregations saluted the church at Rome and such was reported by the inspired writer as he did, how would the same act by one congregation be expressed? It doesn't take an "Einstein" to understand when speaking of one congregation of many could only be "church of Christ".

A basic rule of Bible interpretation is to understand the use of words in the context in which they are found. And so it is when endeavoring to understand Paul's use of the expression of "churches of the gentiles" (Rom. 16:4). The text states that Priscilla and Aquila had undergone great peril so as to save the life of Paul. As a result, Paul and churches composed of gentiles offered thanks for the two saints. Williams translates the text in question as: "Remember me to Priscilla and Aquila, my fellowworkers in the work of Christ Jesus, who once risked their very necks for my life. I am so thankful to them; not only I but also all the churches among the heathen thank them." (The New Testament, Charles B. Williams) The congregations (among the gentiles) established by Paul would especially offer thanks for the deeds of Priscilla and Aquila. To take this verse of scripture to try to establish the idea that the church was "nameless" is to wrest it from the intention of the Holy Spirit.

In Hebrews 12:23, we read of the "church of the first-born." The context plainly shows that the inspired writer was identifying the units of the church, the members, as "first-born." To the Jew, the first-born man or beast was reckoned more excellent than subsequent births and were allotted to God. This expression was employed by the Holy Spirit to impress the minds of the Hebrews that the church of our Lord is composed of See page 31



| st.00 Per Entry                                                                                                                                                                                                                            |                                                                                                        |                                                                                                                                                                                                                                                        |  |  |  |  |  |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|--|
| MERCED, CALIFORNIA<br>Church of Christ<br>61 W. 20th Street<br>Bible Study 10:00 A.M.<br>Morning Worship 11:00 A.M.<br>Evening Worship 6:00 P.M.<br>Wed. Bible Study 7:30 P.M.<br>Evangelist: Charles Bailey<br>Phones: 722-9127; 722-7967 | STILLWATER, OKLAHOMA<br>Central Church of Christ<br>320 South Husband Street<br>Bible Study            | BRYAN, TEXAS<br>Twin City Church of Christ<br>3610 Plainsman Lane<br>Bible Classes 9: 30 A.M.<br>Morning Worship 10: 30 A.M.<br>Evening Worship 6:00 P.M.<br>Wed. Evening 7: 30 P.M.<br>Kent Ellis, Evangelist<br>Phones: 846-4515, 823-0877, 846-4987 |  |  |  |  |  |
| SANTA BARBARA, CALIFORNIA<br>Church of Christ<br>2310 Chapala<br>Bible Study                                                                                                                                                               | COLUMBIA, SOUTH CAROLINA<br>North Columbia Church of Christ<br>928 Columbia College Dr.<br>Bible Study | List the Services<br>Where you                                                                                                                                                                                                                         |  |  |  |  |  |

Worship On These Pages

# CORPUS CHRISTI, TEXAS Church of Christ Hwy. 9 at Lexington

| Hwy. 9 at Lexington                       |
|-------------------------------------------|
| Bible Study                               |
| Worship                                   |
| Worship                                   |
| R. D. Simmons, Sr., Evangelist            |
| Phones: 852-3095; 884-5045                |
| DALLAS, TEXAS                             |
| Forest Lane Church of Christ              |
| 8350 Forest Lane                          |
| Bible Study                               |
| Morning Worship                           |
| Evening Worship 7: 30 P.M.                |
| Wednesday Evening                         |
| Phone 327-9245                            |
| Bryan Vinson, Jr., Preacher               |
| FORTH WORTH, TEXAS                        |
| West Side Church of Christ                |
| 6110 White Settlement Road                |
| Bible Study                               |
| Morning Worship                           |
| Evening Worship                           |
| Wed. Bible Study                          |
| Bob, Franks, preacher                     |
| HARKER HEIGHTS, TEXAS<br>Church of Christ |
| Forest Hills (Fort Hood Area)             |
| Bible Study                               |
| Morning Worship                           |
| Evening Worship 6:00 P.M.                 |
| Wed. Bible Study                          |
| One mi. south of Hwy. 190-Amy Ln.         |
| KERRVILLE, TEXAS                          |
| Junction Hwy, Church of Christ            |
| Halfway between Kerrville & Ingram        |
| Bible Classes                             |
| Morning Worship 10:45 A.M.                |
| Evening Worship 6:00 P.M.                 |
| Wed, Evening 7:30 P.M                     |
| Elmer Moore, preacher                     |
| P.O. Box 1594 Phone: 257 6345             |
|                                           |
|                                           |

-See Next Page For More Listings-

| 61 W. 20th Street                                         |
|-----------------------------------------------------------|
| Bible Study 10:00 A.M.                                    |
| Morning Worship                                           |
| Evening Worship                                           |
| Evangelist: Charles Bailey                                |
| Phones: 722-9127; 722-7967                                |
| SANTA BARBARA, CALIFORNIA                                 |
| Church of Christ<br>2310 Chapala                          |
| Bible Study 10:00 A.M.                                    |
| Morning Worship                                           |
| Evening Worship                                           |
| Phone: 965-6646                                           |
| Evangelist: Frank Thompson-962-0532                       |
| MIAMI, FLORIDA                                            |
| Miami Shores Church of Christ<br>10275 N E. 2nd Avenue    |
| Bible Study                                               |
| Morning Worship 11:00 A.M.                                |
| Evening Worship                                           |
| Wed. Bible Study7:45 P.M.<br>Leman Riley, Preacher        |
| Phone: Off. 758-3036; Res. 758-9845                       |
| BATON ROUGE, LOUISIANA                                    |
| Park Forest Church of Christ                              |
| (Temporarily meeting in Baker, La.                        |
| in the Scout Hut on Magolia Drive)                        |
| Bible Study 9:00 A.M.<br>Morning Worship 10:00 A.M.       |
| Evening Worship 6:00 P.M.                                 |
| Wed. Bible Study 7:00 P.M.                                |
| Bill Crews, Preacher                                      |
| 9451 W. Coronado Drive 924-3215                           |
| PASCAGOULA, MISSISSIPPI                                   |
| Church of Christ<br>Chico Road & Scovel Road              |
| Bible Study                                               |
| Morning Worship                                           |
| Evening Worship                                           |
| Wed. Bible Study                                          |
| Evangelist: Ronald V. Lehde<br>Phones: 762-9692; 762-2030 |
|                                                           |
| OMAHA, NEBRASKA<br>Church of Christ                       |
| 1215 North 90th St.                                       |
| Bible Study                                               |
| Morning Worship                                           |
| Evening Worship                                           |
| Phone: 393-1480; 291-6958 or 341-8240                     |
| AKRON, OHIO                                               |
| Church of Christ                                          |
| 640 Thayer Street                                         |
| (Two blocks east of intersection                          |
| of routes 5, 8, and 18)<br>Morning Worship                |
| Evening Worship                                           |
| Phone 376-2818 or 535-4626                                |
| James Lovell, Jr., Evangelist                             |
|                                                           |

| Phone: Off. 377-3161; Res. 377-6954                                                     |
|-----------------------------------------------------------------------------------------|
| COLUMBIA, SOUTH CAROLINA<br>North Columbia Church of Christ<br>928 Columbia College Dr. |
| Bible Study                                                                             |
| Wed. Bible Study                                                                        |
| Phone 782-5381 or 722-6973                                                              |
| ALVIN, TEXAS<br>Church of Christ                                                        |
| Westhouse and Lee Streets<br>(5 Blocks west of Hwy 35)                                  |
| Bible Study                                                                             |
| Morning Worship                                                                         |
| Wed. Bible Study                                                                        |
| AUSTIN, TEXAS<br>Church of Christ                                                       |
| 2000 South Fifth at Brodie<br>Take Oltorf exit from I-35 two                            |
| miles to So. 5th. Two blocks<br>north to Brodie                                         |
| Bible Study                                                                             |
| Wed. Bible Study                                                                        |
| Phone 442-0259 or 442-7714                                                              |
| AUSTIN, TEXAS<br>Church of Christ<br>507 Wonsley Drive                                  |
| Bible Classes                                                                           |
| Evening Worship                                                                         |
| Wed. Bible Study7:30 P.M.<br>Joe D. Scarborough, preacher                               |
| Phone: 465-5062 or 926-3060                                                             |
| BAYTOWN, TEXAS 77520<br>Pruett and Lobit Church of Christ<br>701 N. Pruett St.          |
| Bible Classes                                                                           |
| Young People                                                                            |
| Evening Worship                                                                         |
| Wed Evening                                                                             |
| James W. Adams, Evangelist<br>Phones: 713-422-7928; Off. 422-5926                       |
| BEAUMONT, TEXAS                                                                         |
| Church of Christ<br>720 Major Drive                                                     |
| Bible Study                                                                             |
| Morning Worship                                                                         |
| Wed. Bible Study                                                                        |

|                                                                                        | DII OOUOI J                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |  |  |  |  |  |
|----------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|--|
| Continued from preceding page                                                          |                                                                                                                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |  |  |  |  |  |
| LUFKIN, TEXAS<br>Timberland Drive Church of Christ<br>912 S. Timberland<br>Bible Study | SAN ANTONIO, TEXAS<br>Church of Christ<br>1226 Highland Blvd.<br>Bible Study                                                              | VIDOR, TEXAS<br>North Main Church of Christ<br>1460 North Main (Hwy. 105 North)<br>Radio KLVI (560 kc) 8:00 A.M.<br>Bible Classes 10:00 A.M.<br>Morning Assembly 11:00 A.M.<br>Evening Assembly 6:00 P.M.<br>Wed. Bible Classes 7:30 P.M.<br>Jack Thompson, Preacher<br>Phone 769-3497                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |  |  |  |  |  |
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Directory

#### From Page 28

those who were truly the "first-born" and in the end heirs of the eternal blessings by the Father.

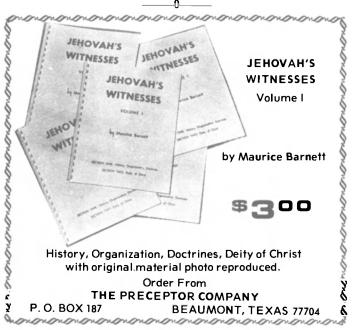
Does the use of other designations (names) escape the prejudice that people are supposed to have against the church of Christ? I suspect this was the deciding factor which prompted the liberals of a hundred years ago to use the designation, "Christian Church." And, when unthinking brethren today delude themselves into believing they should not attach the name of Christ to the church so as to escape the stigma and prejudice (according to some), they have taken another step into digression and complete apostasy.

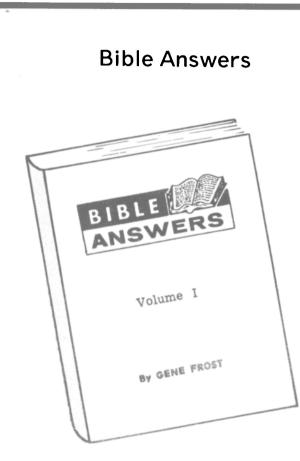
I am not ashamed of Christ nor His church. I am not ashamed to wear the name Christian. I am so thankful to God that I am a member of the church of Christ, for in this church I am at peace with God and with the redeemed. (Eph. 2:14-16). End

slights. While there are those who show little or no consideration for others-either their feelings or their rights-if we are hypersensitive we will consider a lot of things as slights which were not intended to be so at all. Some people are completely "whipped" by a little criticism. But we should not let a little criticism ruin our whole day and certainly not our whole life. If one tries to accomplish anything in life, he can expect difficulty and he can usually expect criticism. However, we should not think that another is an enemy simply because he disagrees with

us. A wise man will listen to others and carefully weigh their suggestions or criticisms-but he will still think for himself. When we become more tolerant of one another, we will get along with one another better.

Remember Paul's words, "If it be possible, as much as in you lieth, be at peace with all men" (Rom. 12:18). End





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AUGUST, 1972

Preceptor

The Holy Ghost promised And these things will they o and unese and will uney do unto you, because they have not known the Father, nor

ST. JOHN 16

The

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world

natern you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have percented me that hateth you. they have persecuted me, they

will also persecute you; if they have kept my saying, they will keep yours also

21 But all these things will they keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. 23 He that hateth me hateth

23 He that hateth me hateth my Father also. 24ffIhadnot done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass that the word might be fulfilled that

is written in their law, They ated me without a cause. 26 But when the Comforter is come, when it will send into

you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify

27 And ye also shall bear wit. ness, because ye have been with of me:

me from the beginning. CHAPTER 16

THESE things have I spoken unto you, that ye should the offended. They shall put you out of the synarcorues: yea, the time the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.

4 But these things have I told 4 your mese unings have a cond you, that when the time shall you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning because I was me. the beginning, because I was

with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest

6 But because I have said these things unto you, sorrow hath thou?

things unto you, sorrow nam filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe

10 Of righteousness, because I go to my Father, and ye see not on me;

II Of judgment, because the me no more; prince of this world is judged. 12 I have yet many things to

say unto you, but ye cannot

say muy you, our ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for be shall not exect of himself. wing guide you mee an a dam, win he shall not speak of himself; but whatsoever he shall hear; but whatsoever he shan hear, that shall he speak; and he will shew you things to come, 14 He shall glorify me: for he

the shear storing me, and shall 15 All things that the Father shew it unto you. hath are mine: therefore said I,

that he shall take of mine, and shall shew it unto you.

**Special Feature Section** The Influence of the Holy Spirit

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#### SPECIAL FEATURE SECTION

The Influence Of The Holy Spirit

Bryan Vinson 13

## Bremerton, Washington-

I have just begun reading the Preceptor and believe that it is by far the best publication in the brotherhood. The material is fresh and stimulating.

– John J. Miller, Jr.

Letters

#### Columbus, Georgia-

You have done and are doing a fine job with the Preceptor. There is no paper among us that has shown the degree of improvement that you have. I am certain that much good is being done and that it will continue to be so.

– R. L. Morrison

Casey, Illinois-

I read the May issue of the Preceptor and thought it was very good. We had been discussing worldliness and this issue was like a gift from God. Could we get 10 copies of the May issue. We would like to pass them around.

Also, we would like to subscribe to the magazine.

Thank you for these wonderful and inspiring lessons.

— Janet Burson

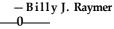
Marshall, Texas-

I continue to enjoy the Preceptor. The new format is tremendous! It is difficult to say which regular writer provides me with the most interest, whether it be W. L., James Adams, sis. Foy, or who. All write well and timely, and I wish many more would subscribe to your fine magazine. -Wallace H. Little

— wanace н. г.

#### Martinez, Georgia-

I appreciate the Preceptor Magazine and profit much from the worthy lessons by competent brethren. It holds a place among the best material for Christian edification and enlightenment o the alien. The editor and writer are to be commended for the reputable efforts. Remain stedfast in your noble effort.



Fullerton, California-

Keep up the good work. I read each issue from cover to cover and enjoy it greatly. I especially like your new look and new articles like the one on Out of the Past.

-Harry J. Wuest

#### Butler, Missouri-

0\_\_\_\_\_

I want to take this opportunity to tell you how much the Preceptor has improved in general appearance, and the special feature section is very good. We are using the booklets Investigate the Church of Christ and Church Origins and have received so many good remarks regarding them. I am sure others are just as useful, and we will be ordering them in the near future. - Billy W. Moore



Cooper, Texas-

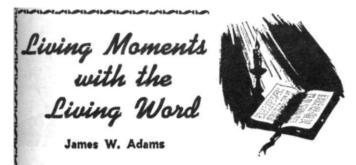
I wanted to pause a few moments today and take the time to write and commend you for the excellent labor you are doing through The Preceptor!

I know it takes a lot of hard work to do the fine job that you do. Your editorials are those which obviously are not afraid to "tell it like it should be told" and for this conviction I am deeply appreciative.

-Robert W. La Coste

We appreciate hearing from our many readers. You are encouraged to offer your comments. Please send your letters for this column to the Editor: Stanley J. Lovett, 4123 Valleyfield Drive, San Antonio, Texas 78222.

\_ ° \_



## "Know The State of Thy Flocks''

"Be thou diligent to know the state of thy flocks, and look well to thy herds. For riches are not forever: and doth the crown endure to every generation?" (Proverbs 27:23,24.)



It is a serious blunder for one to infer the present and the future from the past. Men and nations have suffered disaster through the ages for such false reasoning. Men stand in bread lines whose grandfathers lived in mansions. Historical records demonstrate that sons of kings have often bowed their backs to the slave-master's whip. No great nation has ever existed that sooner or later did not know the heel of the conqueror.

Brethren today make the serious blunder of inferring the scripturalness of present activities among the churches from (be past fidelity of those churches to the word of God. The present state of a congregation is often judged to be healthy by its fruitful and loyal past. This fallacious type of reasoning is basic to the error of our Baptist friends who rattle a chain of succession of churches from Jerusalem, A. D. 30, to America 1972 They assume present faithfulness and acceptability to God on the basis of a supposed lineal connection with a faithful church of more than 1900 years past. We can see the absurdity of Ibis in the Baptists, but we have difficulty in seeing the same absurdity in our reasoning.

Someone has said in reference to civil matters, "The price of liberty is eternal vigilance." Scriptural practice and Divine approval are bought at the same price in the realm of the spiritual. Because churches of Christ have once been known for their fidelity to the will of God does not mean that these same congregations will be forever loyal. The only hope for continued loyalty and the enjoyment of Divine approval is "eternal vigilance" and persevering diligence. We must, indeed, know he state of our flocks and look well to them. Let us not erroneously suppose that fidelity to truth and the enjoyment of Divine favor to which we have an inalienable and unconditional right without effort to maintain such on our part.

Today, "our" flocks (professed churches of Christ) are large and seemingly fat. But, does this outward prosperity indicate the true state of these "flocks?" Does God look on the outward appearance, or does he look deeper? Men often judge by out-

James W. Adams — Evangelist for the Northside Church of Christ in Center, Texas. Resident address - San Augustine, Texas. ward accoutrements of prosperity, but God is concerned about and looks beyond the facade of material prosperity to the actual, spiritual state of the members of the body of Christ.

Jesus recognized man's proneness to err in his judgements. One of his best known illustrations was given to emphasize this lesson, the story of the Rich Man and Lazarus. The Rich Man was wealthy, powerful, and satisfied. Lazarus was poor, diseased, and miserable. Both died, and Jesus lifted the curtain that shrouds the Hadean world and permitted men to see the truth about these two men. The Rich Man lifted up his eyes in torment and begged for relief. Lazarus was comforted in Abraham's bosom. (Luke 16:19-31)

The church in Laodicea was "rich, increased with goods and had need of nothing" outwardly speaking. However, in God's sight, she was "wretched, miserable, poor, blind, and naked," as well as nauseating to the Lord. (Rev. 3:14-18). Surely, the danger of wrongly appraising our spiritual state before God can be seen to be real and serious. Let us then be diligent to "know the state of our flocks" - the real state of our flocks. Let us not infer the present from the past. Each generation makes its own history and will stand or fall before God on the basis of its own fidelity to His will.

#### A PERSONAL NOTE

For a number of years, I have coveted the opportunity to sever myself from heavy local work and the responsibilities inherent therein that I might give a much greater amount of time to writing. As I near my fifty-eighth birthday, I am made to realize that, if I am to realize this dream, I cannot wait longer. I have therefore made a rather drastic change in my work. I have bought a small tract of land near San Augustine, Texas, where my older, married daughter, Mrs. H. E. McLemore, makes her home with her husband and four boys. On this small tract of land, I am building a small unpretentious house. The present plans of Sister Adams and I are to spend the rest of our days here. I shall continue to conduct meetings as I have been doing, preach regularly for a small church in this area, and spend the greater part of my time in doing some serious writing. A great many men of outstanding ability and judgement have given me much encouragement to do this very thing.

I shall be doing no less work than I have formerly. For a number of years, I shall probably be doing a great deal more. I am not retiring. I am simply changing the type of work I have been doing. Local work with larger churches leaves little time for the research and concentrated effort that good writing requires. I plan to do a great deal more writing in the papers published by the brethren, two of which I already write for. In addition, I plan a series of tracts, some adult Bible study books for classroom use, and some small books on several vital themes which I think are particularly needed among the conservative brethren in the churches today.

I shall be preaching and working with the small, conservative group in Center, Texas, only twenty miles from where I live. Their building is located on the Northside of Center on the Teneha Highway. The Northside Church in Center consists of a loyal and dedicated group of disciples who have labored hard and faithfully under difficult circumstances to maintain a scriptural church. It is my hope that I may be able to be of significant help to them.

## The

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Stanley J. Lovett

We want more subscriptions to The Preceptor Magazine!

Just about every gospel paper we know any thing about published by brethren also needs more subscriptions!

This writer thinks it is rather lamentable that brethren generally do not receive even one gospel paper. Please do not misunderstand us. It is not our thought that one soul on earth has a responsibility to subscribe to this, or, to any other gospel paper. But a good gospel paper coming into a home, if read, can exert a beneficial effect upon those tho read it.

This periodical is owned solely by and its policy is directed by the Editor.

The paper financially is underwritten from two sources: (1) the sale of advertising matter; and, (2) the sale of subscriptions.

For two reasons we would like to materially increase our subscription list. First, we think The Preceptor Magazine is a good paper because the contributors of material to it do an excellent job in writing the articles sent in for publication. Our own judgement indicates the material we present each month is excellent; and, in addition, the favorable comments we receive, both oral and written, bear witness to the same.

Second, we would like to reach more people with the gospel teaching found therein. We are persuaded many more people would like to read The Preceptor Magazine if they only knew of it. We have no agents or solicitors gathering subscriptions for The Preceptor Magazine. Therefore, we are dependent upon our readers and friends to tell others about the paper who have not yet heard of it.

Our readers, who enjoy and profit from the good material found in it each time, are in a most favorable position to introduce it to their family members, friends, brethren and other acquaintances who do not know about it.

It would be a good thing to tell the unsaved about it. Many honest souls are seeking for truth and really do not know how to go about discovering it. Gospel papers, many times, have been the instrumentality by which the unsaved have been directed to an inquiry into the word of God which has resulted in their obedience to the gospel.

Faithful gospel papers can be of much assistance in helping to stay the tide of so much filth and objectionable influences through the media of many newspapers, magazines, books, movies, T.V., etc., to which the eye and ear of all, and, especially the young and impressionable are so constantly and effectively subjected today.

We do not suggest if one has The Preceptor Magazine coming into his home on a regular basis, it will counteract all of the deleterious influences to which the average home is subjected. But we do think, if it comes into the home and if it is read, see Editorial, page 221



# The Perfect Law, The Law of Liberty

Our day is one characterized by different concepts of liberty. Our historic Bill of Rights guarantees to each citizen of our commonwealth it's pursuit and enjoyment. Unfortunately, some



have come to think of his liberty as license (excessive liberty; undue freedom, the Grossett Webster Dictionary). This has led the way to chaos when one considers his own liberty without regard to it's effect or relationship to another or to society in general. We hear discussed the question of one's right to smoke 'pot' or use drugs for personal abuse; the right to get drunk or say

what one pleases whenever and wherever the occasion may arise. Right thinking people readily see the error in this concept of liberty and are quick to understand that it is not a legitimate classification of the matter in hand.

Then there is the matter, as it touches religion, where people are heard to defend their right to believe what they choose about religion; join the church of their choice or even elect to be completely irreligious if they choose. They speak of this as their liberty. Now, if they mean political or civic liberty, I am entirely in agreement. To attempt to force by civil law the acceptance of religious teaching or practice, even though the religion and teaching itself be ever so good or right, is contrary to the legitimate sphere of civil government. It's place is in dealing with human rights and relationship in relation to citizenship and morals, as they relate to society in general. It is not within the province of government to regulate religion.

However, if such a one means that it is his God-given right to believe what he chooses and practice what he pleases in religion, then another question is brought to light. It is certainly true that man is a free moral creature, so created and endowed by God. In that sense he has the responsibility for his personal conduct for good or evil. This is not really a question of a man's "liberty" so much as a question of his responsibility to act for himself. But no man has the God-given and God-approved right to be wrong! This is where the question really is brought to focus.

When God reveals His way to man, no man has the liberty to ignore or violate that revelation and retain his spiritual integrity. This is the real battleground of present day religious controversy. Men are taught that they have the divine right to really do whatever they think best and yet retain proper relationship with God; that it is a part of their spiritual liberty. To such, any teacher who attempts to point out from the scriptures of God what is taught and how that teaching applies

W. L. Wharton, Jr. — Evangelist for the Highland Boulevard church and Staff Writer for The Preceptor Magazine, 4935 Lakewood, San Antonio, Texas 78220. to modern conduct is frequently branded a "legalist" or "law preacher." A "legalist" is, in strictest usage, one who believes that by keeping law one is made acceptable to God. This is as much an error on the one hand as the advocate of "personal liberty," in the sense we are presently discussing, is on the other. "Because of works of law shall no flesh be justified in his sight ....." (Rom. 3:20). No matter how strictly one may live he is guilty of sin, or transgression of law (Rom. 3:23; 1 Jno. 3:4). No amount of "law keeping" will forgive sins.

However, this brings us to the beauty of the great statement of James from which the title of our article is taken. In James 1:25 we are treated to the view of one who looks closely, narrowly (not hastily) into the Word of God, not only so, but who is held or gripped by what he sees or learns, 'and so continues.' This is adverb of manner: "so." This man is a "doer" of the Word; he strives to follow what is taught. However, as we have already seen, even such a man will make a number of considerations of why this is so, but our present scope or space does not permit a discussion of that point. We merely affirm it in the light of the positive statement of scripture (Rom. 3:23; 1 Jno. 1:8,10, etc.) and pass on.

Our emphasis here is really on God's revelation being called a "law of liberty." This is a perfect or complete law, hence "the perfect law." But this is meant that fullness of revelation that God gave through Christ and the apostles and prophets after him (John 16:13 "all truth"). It is a "perfect law of liberty" because through it comes freedom from sins (Jno. 8:32 . . . "ye shall know the truth, and the truth shall make you free"). While revelation of the truth is essential, as well as a sincere study of its content and a genuine effort to walk in its course, the forgiveness of sins flows from the grace of God in connection with such revelation and sincere efforts to live by it, rather than by absolute personal success in always doing what is right. This is just a way of disavowing that James is speaking of some "law" God has given by which man is at liberty in religion to do as he pleases. This beautiful passage has been much abused on this account. End





# Identifying Marks of A Christian

There are ways by which one can identify a Christian from people of the world. Jesus said, "Wherefore by their fruits ye shall know them." (Matt. 7:20). Again He said: "Not every one



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." (Matt. 7:21). What is the will of our Father in heaven? In brief the answer may be given in these words: One who "is casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the

obedience of Christ". (II Cor. 10:5) The name, Christian, signifies an adherent of Christ. In Acts 11:26, we read, "And the disciples were called Christians first in Antioch." Ephesians 3:14,15 reads: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named." In I Peter 4:16 we find: "Yet if any man suffer as a Christian, let him not be ashamed: but let him glorify God on this behalf."

If Christians are to "glorify God on this behalf", they must shew forth His excellencies by following Him as Leader on the journey from earth to heaven, ever keeping Him as an example. "For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted." Hebrews 2:18.

What are some characteristics of a Christian that may identify one as a follower of Christ?

### **Obedience To Highest Authority**

The Holy Spirit, through Paul, urged the Ephesians to "walk worthy of the vocation wherewith ye are called." If one is to "walk worthy of the vocation" he will live as Christ did. This means to bear the characteristics of one loyal to Christ wherever he goes and every day of the week. Christ was always respectful of and obedient to His Father, even unto the end.

Obedience to divinity is one of the identifying marks of a Christian. Jesus said: "My meat is to do the will of Him that sent me, and to finish His work." (John 4:34) It is said of Christ in Hebrews 5:8, "Though He were a son, yet learned He obedience by the things which He suffered." If we love Him who died that we might have life with Him in eternity, we will obey His commandments. "And walk in love, as Christ loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour." (Eph. 5:2)

Since Christ died that we might live, we should do nothing

inconsistent with the most elevated character of a Christian, "with all lowliness and meekness."

Christ is our Lord and King. "God\_\_\_hath in these last days spoken to us by His Son,\_\_\_\_"whom He hath appointed heir of all things.""Therefore we ought to give the more earnest heed to the things which we have heard, lest we drift away from them. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that hear Him." (Hebrews 2:1-3).

One may be identified as a Christian when he manifests respect for the Word of God in his work and in his worship. He will then do all things to the glory of God.

### Purity of Life

Having been born into the spiritual family, one has accepted Jesus as Lord and Christ. This means he will conform to the kind of life manifested by the head of the church. An identifying mark will then be purity of life.

Impurity in work, behaviour, or in word stems from worldliness. When a Christian so studies the Book that it will become to him "sweet as honey", it will keep his mind pure. "From the abundance of the heart the mouth speaketh." When one's mind is pure there is no danger of foul language. In speaking to the Lord, the Psalmist said: "Thy Word is very pure: therefore thy servant loveth it". (Psalm 119:140).

In order to maintain purity of heart "abstain from all appearance of evil." Satan has literally manifested himself through two powerful media which have such ready access to our homes. These are the radio and television, which because of the devil's use of them are poisoning the minds of many whose thinking on things that are pure is prevented. What are some things that should appear "evil" to a Christian? The answer is: all things that our Head, Christ, and the Holy Spirit have forbidden. The Creator put into man three areas, which, when abused, may cause one to sin or to do evil. These areas are: "the lust of the flesh, and the lust of the eyes, and the pride of life." Vine in An Expository Dictionary of New Testament Words says: "lust denotes strong desire of any kind. The word is used of a good desire in Luke 22:15; Phil. 1:23; I Thess. 2:17. Everywhere else it has a bad connotation as, in Romans 6:12 is the injunction against letting sin reign in our mortal body to obey the lust thereof. In the morning of time, Eve sinned because of these three things: "When the woman saw that the tree was good for food" (lust of the flesh), and "that it was pleasant to the eyes", (lust of the eyes) "and a tree desired to make one wise'', (pride of life), "she took of the fruit thereof and did eat." She sinned and she induced her husband to sin. In this dangerous age of permissiveness, the theory is that the body must satisfy its desires in the way it chooses to do. Cheap pictures for entertainment seem to be helping to develop such an idea.

Jesus said: "For I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28) Adultery and fornication are sins. Every woman should take warning that she does not draw unfavorable attention to herself by appearing in men's clothing, or, in immodest dress. The Holy Spirit had Paul to write in I Cor. 6:17, "But he that is joined unto the Lord is one spirit. Flee fornication\_\_\_\_he that committeth fornication sinneth against See Identifying, page22

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.



# "Except Ye Cannot Be Saved"

"And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15:1. The brethren here



mot be saved." Acts 15:1. The brethren here mentioned as being thus taught were Gentile Christians, and those so teaching them were Christians who, as distinguished from them, were Jews. This position created the first crisis in the church as provoked by a doctrinal cause. It was not ignored by the apostles, but was dealt with forthrightly and settled in a clear and summary fashion. The principles involved in this matter were and are so vital

that their enduring worth and continuing vitality cannot be ignored today.

Having written some pieces heretofore as bearing on the law and its abrogation, a consideration of the significance of this situation before us in this scripture is a timely sequel to the material presented in those articles. When Paul wrote the Galatians he adverted to this in this statement: "and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; to whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you." Gal. 2:4-5. This shows plainly the estimate the apostle to the Gentiles, though himself a Jew, placed on the seriousness of this contention. With him it was not a matter of a whimsical nature or of a momentary duration in its bearing. On the proper determination of the point at issue he viewed as resting on it the security and liberty of the children of God.

Was, or is there, anything essentially wrong with the practice of circumcision? Or, in keeping the law? Certainly not when viewed solely from the point of view of the intrinsic character of the thing or things done. In fact, in this Galatian letter, he says that in Christ neither circumcision nor uncircumcision avails anything. This statement divests, then, circumcision of every vestige of virtue or vice. But when it was proposed that Gentile Christians were under the necessity of being circumcised to be saved, it invested the rite of circumcision with an evil character. This shows very obviously that a given thing may be intrinsically innocent in its character, but when transmuted into the character of a religious act become a vicious thing! This is a lesson the religious world has never learned, and one many brethren have forgotten, if they ever knew it.

Equally true may it be observed that the law is characterized by Paul, in Romans seven, as holy, just and good; therefore, the law cannot be regarded rightly as something essentially wrong or evil in its own proper character. But when some sought to impose on their brethren the keeping of the law (Acts 15:5) as Divinely required this contention met with apostolic opposition. The whole issue was settled for all time by them and announced in this form: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law to whom we gave no such commandment."

Any issue which arises among brethren, then, should be resolved on the point here stated: have the apostles given any such commandment? If they have, then the issue is resolved affirmatively; if not, then negatively. If practices arising from such long established backgrounds as those incorporated in the law of Moses, and the rite of circumcision "after the manner of Moses," were esteemed as unworthy of following by virtue of the absence of any apostolic injunctions requiring them, what of the multitude of teaching, and the practices flowing from such, which cumber religion today? The fact that the Jews for fifteen centuries had practiced that for which those then were contending, and such under Divine instruction and demands, were discredited so summarily by the apostles, what about those today that can claim no such precedent as the Jews in the church could claim for that advocated by them? Certainly, if any distinction be made as between keeping the law and being circumcised on the one hand, and many current practices today, it is this: those were once divinely sanctioned, and these never were! And if those could not be vindicated in the face of the absence of an apostolic commandment, what of these today which are also destitute of such a commandment?

But someone interposes with the question, "Who is today telling their brethren that except they do this or that, they cannot be saved? Perhaps, not directly, but implicitly they are.

Just what is the difference really, in saying except you accept a certain teaching and the practice it enjoins you cannot be saved, and saying you cannot have our recognition and fellowship as brethren? Not one scintilla! Of all the eminent postures of arrogance there is none higher than the one which says you may please God here and go to heaven when you leave here, but you cannot have my acceptance as a brother and be recognized as worthy of my fellowship except you believe in and practice that for which I am contending! You may believe and practice everything the apostles commanded, but unless you superimpose on your practice and teaching some things concerning which they never commanded, you cannot be esteemed a faithful child of God here.

There isn't the slightest indication the Judaizing teachers negated the necessity of faith, repentance and baptism as conditions of forgiveness, nor a faithful compliance with all the apostles taught as being commanded by Christ. But they were not satisfied with the all things the Lord had commanded through the apostles; they were determined that brethren should bow to their will. This attitude and contention has had multiple recurrences in the history of the church since then. The forcing of instruments of music into the worship of Christians exemplified the same disposition on the part of those who so acted. The formation of the Missionary Society against the pleas of sincere and devout brethren was of the same species. And today the creation of human institutions, and their support by the churches, is of the same character.

Should one strive to identify these as mere expedients, and See Except, page 22

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### Lowell D. Kibler

It is recommended that the reader go back and read the article "Withdraw Yourselves" by Jack H. Kirby in the March, 1972 issue of The Preceptor. Brother Kirby's article begins on page 10 where he quotes some of the verses that have to do with discipline of disobedient Christians. I have no disagreement with the things he says on this page, but on page 29 he commences to state several things which I believe cast a reflection on scriptural withdrawal.

Brother Kirby starts out to condemn what he calls "Church excommunication." I want it to be made perfectly clear that I also am opposed to any practice by my brethren which could be likened unto the Catholic practice of excommunication. Without going into a definition of this practice, I believe informed brethren who are interested enough to read this article know what is entailed.

However, I take exception to brother Kirby equating Church withdrawal with Church excommunication. Withdrawal when properly done by the church, as I shall show, is not a 42nd cousin to the Catholic practice of excommunication.

True, some brethren use withdrawal as an occasion to vent their hate and other works of the flesh and turn the situation into a tool of the Devil. It appears that brother Kirby is aiming his article at such an abuse, but I believe in doing so, he revealed an improper understanding of how it ought to be done.

From the 2nd paragraph on page 29,1 understand this to be a reflection against elders taking the lead in withdrawal. Of course, I understand he is talking about abuse, but what about properly done, brother Kirby? Should the elders not take the lead? Should it not be done as a congregation? It seems obvious to me that he has inferred such in his article.

He states that scriptural withdrawal "is a matter of our individual fellowship and association." To which I agree but I believe this should involve the whole congregation, not exclude it. Does each member of the congregation decide for themselves whether they will or will not fellowship a man who has been marked to be avoided? Does each become a law unto himself?

The New Testament teaches that elders, bishops, or shepherds are to feed the flock, Acts 20:28,1 Peter 5:2. They are to guard against wolves coming into the flock and those arising from among themselves, Acts 20:29-30. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Titus 1:9-11). Elders are to rule, 1 Tim. 5:17. They watch for souls, Heb. 13:17. Since they have the oversight of the feeding, the guarding, the ruling, and the watching for souls, the members are to submit to them, Heb. 13:17.1 maintain that the disciplining of ungodly members within a congregation falls under the jurisdiction of that congregation's elders and that said elders ought to lead in this action and that

all the members ought to honor it in submitting to the lead of the elders. How can it have any effect or be done decently and in order if not done this way?

That this is to be done as a congregation can be shown from I Cor. 5:4. The very context of this chapter has to do with the discipline of a worldly member. Paul gave instruction "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5). When were they to do it? "When ye are gathered together," verse four. The "ye" is the church at Corinth, The whole church was to do it. It was not left up to each individual to decide whether he would or would not recognize the action. All the members denying this unfaithful member their individual association is designed to bring this person to repentance. It is not kicking anyone out of the church or "Church excommunication." They are not to be treated as an enemy but to be admonished as a brother, II Thess. 3:15.

The Lord adds to his church and he will be the just judge of who has or has not been faithful. The Lord will not tolerate disobedience and rebellion to his will. A member of the church can apostatize, make shipwreck of the faith, fall from grace, i and lose his inheritance. The Lord will reject the disobedient and so should brethren when such is openly engaged in. This is a divine command, not a human tradition.

Brother Kirby writes, "But how can a group withdraw from one who has already withdrawn himself?" As I understand the paragraph from which this quote comes, he is speaking of the efforts of a false group against one who has left because of their false teaching. In such a case, one need not concern himself with their proceedings.

But the above statement is also applicable to the action of a true church against a member who has embraced error or an unfaithful member who has forsaken the assemblies. Where is the scripture which teaches one can "withdraw himself" and be immune from discipline? Brother Kirby asserted and assumed it, but he did not prove it. I can read where brethren are to with draw from those who walk disorderly, II Thess. 3:6, but not the reverse. Is forsaking the assembling disorderly? Does a good shepherd lean his elbow on the fence post when one of his sheep jumps the fence into another pasture and resign himself to the proposition that there is nothing he can do since the sheep "withdrew" himself first? Is a soldier AWOL immune from discipline? I think these examples are parallel to New Testament discipline.

I do not think partial attendance merits the final measure of discipline, withdrawal of fellowship. There is good hope for such. No, good elders would not post a guard to keep them from entering, but would provide the car, crutches, wheel chair, or whatever help they could to get them there that they might be taught.

Certainly, one congregation cannot scripturally withdraw from another, but do such abuses merit throwing the baby out with the bath water? End

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# " With God All Things Are Possible"

### Jack H. Kirby

Please see Lowell D. Kibler's reply printed elsewhere in this paper concerning my March, 1972, article.

Our brother assumes that we were talking only about abuses in our article. Abuses are included, but we were discussing the basic teaching and practice concerning withdrawing of fellowship.

Tradition has dictated practices and vocabulary in the religious world and in the Lord's church. To a Baptist the word "faith" automatically means "faith only". To a Methodist "baptism" means "sprinkling". To a Jehovah's Witness the word "kingdom" automatically means "future one thousand year reign" in his mind. To our anti-class faction the word "assembly" means the Lord's Day assembly for worship, and to our brethren the word "withdraw" and / or "discipline" means a statement read in a general assembly by the elders or preacher that the church (local collectivity) withdraws fellowship (as an entity) from an erring brother. As we pointed out in the afore mentioned article, this is always a difficult procedure to effect, and the results are usually detrimental rather than productive - Usually the sinning brother leaves the fellowship along with several of his friends. However, since withdrawal is a command of the Lord, when it is rightly done it will work. God's ways always work, and if in our seeking to effect His laws difficulty is encountered, we should examine our practice. When we rightly obey, His desired aims are accomplished.

We have no argument in elders announcing that an erring brother refuses to repent and urging brethren to cease their association with the guilty brother. This is authorized by I Cor. 54. This is to be understood to be an informing action - the withdrawal has to be by each individual, especially the erring brother's close friends - to be effective. See I Cor. 5:9-11.

We have not advocated in our writings that each member is to decide for himself whether to withdraw or not. Our point is that the withdrawal to be effective has to be done on an individual basis, and not considered as action of the collective entity.

Brother Kibler asks us for the "scripture which teaches one can 'withdraw himself and be immune from discipline?" We would reply by asking him for the scripture that authorizes or demands discipline for the one who has withdrawn his fellowship from a local church for any reason. The reason for the withdrawal in the first place is to remove "the leaven from the lump". When it is removed willfully by the erring brother himself, where is the scripture that demands the "withdrawal proceedings" (excommunication)? This is merely church tradition as we mentioned earlier in this reply. The fact that we can by our own discretion "join ourselves to the disciples" (Acts 926), gives us license to remove ourselves at our discretion.

We appreciate the brother's interest in our article, but it seems his thinking has been directed by tradition more than what the scriptures actually teach. We all need to guard against this tendency. End

I Jack H. Kirby - 1908 Brooke Lane, Brownwood, Texas 76801

### Robert H. Farish

It would be interesting to know what proportion of all the words used in communications are used in questions. In teaching we use questions and also in trying to learn we ask questions. Much daily conversation is in the form of questions. Questions also occupy a prominent place in the Bible: Questions which men have addressed to God in order to learn and questions which God has directed to men to challenge thinking.

The quotation which serves as our subject is our Lord's reply to the disciples' question, "Who then can be saved?" Their astonishment at the Lord's announcement that "it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God", found expression in their question, "Who then can be saved?"

Our Lord's statement which astonished the disciples continues to astonish secular minded men to this day. Those who put their trust in the wisdom of the world, riches and power, cannot conceive of much of anything being accomplished apart from these things. Our Lord's comment that "with man this is impossible; but with God all things are possible" forever precludes the possibility of human philosophy, technological ingenuity, riches plus "good moral" character, saving men. Human resources are inadequate - with man, limited to his human powers, salvation is impossible. Attainments in these areas do not qualify one for admission into the kingdom of God. Apart from the grace of God, salvation is beyond the reach of human endeavour. But salvation of man is possible with God, for God is not dependent upon human riches, power etc., to accomplish his purposes. Here we need to register the warning that although "God is not served by men's hands as though he needed anything", yet man must serve God because "we have our access by faith into this grace" (Rom. 5:2).

### "Them That Trust in Riches"

In Mark's account our Lord explains his assertion, "How hardly shall they that have riches enter into the kingdom of God", by saying, "Children, how hard is it for them that trust in riches to enter into the kingdom of God" (Mark 10:23, 24). "Them that trust in riches" cannot be saved; their hope is set on the uncertainty of riches, rather than on God. The young man "went away sorrowfully: for he was one that had great possessions. His great possessions had too firm a hold on him. The test of his affection and trust was the requirement to sell what he had, give to the poor, and follow Christ. His actions revealed what he trusted in. The danger of great possessions coming to be man's dependence is recognized in the apostle's specific charge to the rich: "Charge them that are rich in this present world, that they be not high minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy" (1 Tim. 6:17). See All Things, page 23

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IT CANNOT PURPOSE - WHAT IS DOES Into Christ- Gal. 3:26-27 (Ephil:7 Change the Heart Emotion-will- intell. (Foith) Into His death - Rom. 6:3-4 (col. 1:13-14) Saves \_ mk. 16:18 1 Pet. 3:20-21 Change the Life Repentance\_ mt. 21:28-2 Remission of Sins- Acts 2:38 Sins Washed away - acts 22:16 Remove Temptation Into Name of F.,S.,H.S. - matt. 28:19-20 Into Body of Christ - 1 Cor. 12:13 Make One Sinless Into newness of Life \_ Rom. 6:3-5-Free From sin\_ Rom. 6:17-18 Guarantee Eternal Sal. Delivery of New Birth \_ Jno. 3:3-5 mk 10:30 OT FOR OTHER AGES IS PART OF GOSPEL MR16:15-16 by Paul Brock

will do just that. Understand also stopping this evil language will take time, lots of it. But your efforts will pay off; mine did.

Drinking: On many occasions, attendance at social functions where drinking was part of the activity, was required (Gal. 5:19-21). These were designated "military formations" and I had no choice but to attend unless ill. Usually two separate problems were involved; first, the formal portion of the event which included various wine toasts. I had to insist on water a number of times at every base where I was stationed until all accepted the fact I would use nothing else. Once a waiter suggested "using 'coke' so no one would know the difference" which would have destroyed exactly the effect I was trying to create. At one base I had the satisfaction of knowing my example prompted two others to refuse wine also. While not Christians, they objected to drinking alcohol, but were afraid to stand up for their beliefs. The second problem concerning drinking at these functions was the bill. Rather than each person receiving a separate bill for what he alone consumed, the cost of the affair was totalled, and each one was given a "pro-rata share". It took a little doing sometimes to convince my various bosses that since I believed it was sinful for me to drink, it would be equally sinful for me to pay for another to do so, hence I would not pay that kind of a bill. Once I found it necessary to resign from the Officers' Club for eighteen months to establish this point. The Base Commander was finally convinced. In the end, they all ceased trying to make me pay for someone else's alcohol. Yet another portion of this problem confronting Christians in military service today is drinking in the barracks. He may as well face up to it, for not

only is it there, it is growing. And the child of God will have no peace from the children of the devil until these are convinced he will have nothing to do with their drinking. Note: I have known members of the church, plural, who, rather than continue to fight, eventually gave way, and had, "well, JUST ONE." It seldom stopped there!

Adultery: (Matt. 5:27). While this is not exclusively the problem of the military or of overseas bases, it is magnified in these due to the abundance of girls attracted to the money which our servicemen have. It is also compounded by the consequent lowering of morals and the almost total absence of any social restraining factors (family, wife, mother, father, preacher, elders, neighbors, etc.) whose influence back home served effectively to prevent most of these from committing adultery then. Without these restraints, some go completely wild. A number live openly with these girls even though not married to them. The temptation is exceedingly strong, particularly with the availability of the girls and the idea "everybody's doing it".

Promotion opportunity reduced: Face it, Christians stand less chance of advancement than non-Christians, all other things being anywhere nearly equal. You cannot be a constant living rebuke (Eph. 5:11) to the men you work for and have him eager to promote you above another man when the comparison in ability and performance is about the same, even though you strive to please him in your work (Rom. 12:11). This is not to say Christians in military service do not get promoted; they of course do. It is to say that without Christianity "hindering" them, their advancement would be faster and take place more often. See Military, page 23

# From Out of the Past

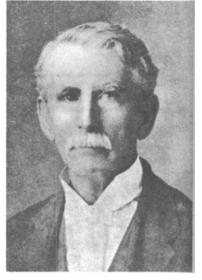
### J. HARDING

Johnson Harding — better known as "Weeping Joe Harding" — was born September 4, 1832. He was raised in Tennessee, and baptized at Galatin, Tennessee.

For forty years he has done the work of an evangelist. His work has been in some of the principal cities of the United States as well as in the rural districts.

For years he has been in Texas. He is an untiring worker, full of energy. Thousands have been baptized by him. It is thought he has been instrumental in building more church houses than any man among us.

He continues to preach as his health will permit.



### A. J. MCCARTY

Andrew Jackson McCarty was born near Washington, La. Jan. 3, 1859. His father died at the close of the Civil war, leaving the widow with four children-three boys and one girl. They soon moved to Gainsville, Miss., where the daughter died. In 1872 they moved to Texas.

W. H. D. Carrington was the first Gospel preacher he heard. From him he learned the Truth, and July, 1877, was baptized into Christ. Soon after he was baptized he began preaching. For five years he worked on the farm to support his mother and preached as opportunity was afforded. For the first five years that he preached he received \$5. At that time his education was quite limited, but by hard study, close application and access to a good library he has stored his mind with a choice stock of the very best knowledge, being thoroughly conversant with any subject people wish to converse on that is for the good of the human family in the Christian life.

He has two children by his first wife, who died in the triumphs of the Christian faith, Aug. 20, 1894. She was a noble Christian woman. Dec. 21, 1895, he was married to Miss Eula B. Robinson. She is a Christian, a model wife for a preacher. While he has been from home preaching she has remained to care for the home, the aged mother, and children of the first wife, who are now grown and members of the church, and teach school.

For about twenty-five-years he has been in the evangelistic field, where he has accomplished much good—has baptized some 5,000 people and engaged in a number of debates, preached in mission places, written for the papers. At one time he owned half interest in the Firm Foundation.

### U. G. WILKINSON

Ulysses Grant Wilkinson was born July 30, 1863, near Springfield, Mo. Was baptized into Christ in 1884, by J. G. Brown. Since that time he has been an active worker in the church.

Taught school for several years. In 1891 was married to Miss Mary M. Paschal. They have no children. Soon after marriage he began the study of law, and was admitted to the practice in 1893, and after several years successful practice gave it up to devote his entire time to the ministry. His work has been almost exclusively evangelistic and missionary, and many have been led to Christ thru his ministry. His field has been in Texas, Oklahoma, Missouri, Illinois and Arkansas.

He has four brothers living, two of them preachers of the gospel. Many of his ancestors on each side were gospel preachers. He has baptized many of his relations.

He has engaged in fifteen debates, nearly half of them with infidels. He has met the noted John R. Charlesworth, present editor of the Blue Grass Blade; Chas. C. Moore, former editor of the same paper, now dead, who at the time was claimed as the leading infidel of the world. Mr. Moore was hopelessly defeated and quit the debate when it was only half over. He has met L. S. Welch four times, and one published debated with A. A. Show, of Iowa, all infidels. Besides he has met the leading debaters of the Baptist, Advents, Holiness, Russellites and Methodists.

His present home is Comanche, Okla. He is one of the editors of the Gospel Guide, and author of the book, "Infidelity Against Itself."



Editor's Note: The pictures and information on this page was first published in a book entitled Gospel Preachers of Texas and Oklahoma, 1911, compiled by the late Mrs. C. R. Nichol, Clifton, Texas. It is our intention to publish some of the pictures and resumes of their lives as found in this book. We would be happy to hear from our readers as to some particular person of this category that you would enjoy seeing. If we have it we will reprint it.



# The Influence of the Holy Spirit

### Bryan Vinson

The thought of influence involves the presence of two or more; the thing or person exerting the influence, and the thing or person on which the influence is exerted. Further, the force of any act is that of the exertion of influence, as causing an effect on the object of such influence. Physical actions affect physical objects irnmediatedly, and oftentimes indirectly the intellectual actions of persons. Too, the influence of thought on the human mind can and does lead to the mind directing the body which it controls to respond in certain actions as induced thereby. Therefore, the area of influence is an all-encompassing one, and when the one who is exercising an influence is Divine, we cannot limit the kind or extent of the influence wielded thereby. That is, we cannot as ascertained by any limitations in the nature of the Divine Being,, as in the case of the Holy Spirit. If there be any limitations ascertainable they shall arise from the character of the Holy Spirit as defined in His relation to Jehovah and Christ, in the remedial system, and by the nature of the object of His influence.

In our study we are concerned with the influence exerted by the Holy Spirit on man. Man shall be considered both as one lost in sin, with his salvation from sin being the design of the Spirit's influence; and, secondly, the influence of the Spirit as it relates to the saved person, the Christian. There is a very distinct difference in these two, I am persuaded, and the effort shall be made to so elaborate each as to render the distinction clear to all who may read this. We shall examine the case of the first mentioned, the unsaved, and then endeavor to set forth that which is identifiable with the Spirit's relation to the Christian.

Nearing the end of his earthly mission, and in anticipation of his leaving, Jesus sought to prepare his disciples for this approaching point. He told them it was expedient that he go away. Here is an instance where an expedient partakes of the character of an imperative; everything hinged on his going away, but in this connection he restricts his explanation to a single factor, He says that if he goes not away the Comforter will not come, but if he goes away, he will send him to them, the disciples. That which he assured them to be wrought by the Spirit when he came was that of bringing all things whatsoever he had taught them to their remembrance. This would not, then, bean act of revelation inasmuch as it embodied that which they had already been taught. It did, though, involve an influence exerted on their minds in enabling them to recall completely and inerrantly all which they had been taught. Also, the Spirit was to guide them into all truth. In accomplishing this mission the Spirit was not to employ his own initiative, but was solely restricted to whatsoever Christ commanded him; he was not to speak of himself, but only what Christ commanded him to speak. All authority reposing in the Christ, there was none left as residing with the Holy Spirit enabling him to reveal anything as originating with himself. The guiding of the apostles into all truth was revelatory as distinguished from the influence of

enabling them to recollect what they previously had heard. All of these statements are in the form of promises restricted to the apostles in their fulfillment. They are not applicable in their force to others.

But the influence thereby employed, though directly touching the apostles, reaches out to the community of mankind as embodied in the term "world." He was to reprove, or convict, the world of sin, of righteousness and of judgment. The order here found is logical. Righteousness is the equivalent of justification or salvation. There can be no reason for one's interest in being justified from his sins antecedent to being convicted or convinced of being guilty of sin. Further, except there be a future judgment or condemnation of the sinner, the desire for justification would not be compelling as otherwise it should be. Hence, the actions of the Holy Spirit are found to be that of speaking through the medium of the apostles such words as are calculated to accomplish the three-fold effects as herein specified,. The history of the apostles preaching exemplifies this action and results of the Spirit's influence on sinners. Many instances could be cited from Acts of apostles, beginning with the second chapter wherein is found the account of the descent of the Spirit, and the baptism of the apostles in Him. He took possession of them in all they spoke and wrote as bearing on this expressed design, and apart from the agency of the Holy Spirit they spoke nothing in the name of Christ. Further, being under a commission from Christ to go into all the world, they were held in Jerusalem until this power came in the person and endowments of the Holy Spirit. That which they were to do was to teach all nations, baptizing them into the name of the Father, Son and Holy Spirit, and to those thus taught and baptized they were to teach them all things whatsoever Christ had commanded. This was commanded by Christ through the apostles, and therefore the influence of the Holy Spirit on Christians was through the medium of apostolic teaching. Long has the truth been contended for on the influence of the Spirit in Conversion, which is that exerted through the word. Thoughts are inseparable from the words in which they are clothed, and the influence of the Spirit being directed to the heart of man must be in the character of thoughts, and thus words by which they are communicated. This is first consistent with the nature of man, and, secondly, consistent with the free moral agency of man. Man has to be left free to accept or reject the influence of the Spirit, when he is to be saved or lost in consequence of the choice made. Otherwise human responsibility is impeached; and God shall be found to be a respector of persons, a proposition emphatically denied in the scriptures!

It is this body of truth which being made known to man through the office of the Holy Spirit acting on the chosen apostles of Christ which gives to man all things which pertain to life and godliness. There is, therefore, no influence employed on the sinner or saint, directed to either, which can save the one and secure the other than this body of revealed truth we have in the New Testament. Volumes have been written both in defense and in opposition to this truth, but with those who shall read this, these few statements given the consideration they merit, are competent to persuade or confirm those who read. Further enlargement is regarded as superfluous on this point.

But from these premises it has been reasoned that all the statements relative to the Holy Spirit being given to, or dwelling in Christians, is to be understood to mean that the Spirit dwells in the Christian as, and only as, the word dwells in him.

Labored efforts have been, and continue to be made, to sustain this contention. It is regarded as the orthodox position of brethren, and any dissent from this view is esteemed as heterodox. This is so despite the fact that many brethren through the years, brethren of outstanding ability, have held otherwise. Anyone should be very reluctant to dissent from positions of teaching long held in regard by brethren, for as a general rule strong and sufficient grounds exist in support of the correctness of such teaching. However, truth is ascertainable only from the scriptures themselves, and is never safely to be inferred from the fact that a majority subscribe to it, or is advocated by men of eminent ability.

In Acts 2:38 the apostle told inquiring sinners to repent and be baptized for the remission of sins, adding as another element of the promise tendered on the conditions stated that they would receive the gift of the Holy Spirit. This expression itself yields readily to either the construction that the Spirit is that given, or is the giver which bestows the gift. Hence any determination requires further light on the point to be discovered,. If, however, the Spirit is the giver, the passage leaves us entirely in the dark as to what He gives! I am unable to see how anyone can discover what the gift is on the assumption that the Spirit is the giver rather than the gift. However, we are not left without further information on this to the effect that the Spirit is the gift, rather than the giver. In Acts 5:32 we read where it is said: 'And we are witnesses of these things and so also is the Holy Spirit whom God hath given to them that obey him." Some say that those referred to here are the apostles only. But the language is too extensive in its discriptiveness for such a construction. It clearly identifies as the recipients of the gift of the Spirit "those who obey Him (God)." This includes everyone who has obeyed the gospel, and corresponds exactly with the statement in Acts 2:38. Those who, in believing the gospel, repented and were baptized obeyed the gospel. In obeying the gospel, they obeyed God. Hence, God is the giver, and the gift is the Holy Spirit. Whether I, or anyone, understands how this is accomplished detracts nothing from the verity of the divine promise here made in the first instance, and the plain statement of fact announced in the second.

Some have advanced the view that the gift of the Spirit in Acts 2:38 is salvation, or the remission of sins. This position renders redundant the language of Peter in this connection. It would, in effect, have him saying that if you will repent and be baptized you shall receive remission of sins, and the Holy Spirit will give you forgiveness of sins! The dual blessings of this passage -the remission of sins and gift of the Spirit - are embodied in the Abrahamic promise adverted to in the closing language- "for the promise is to you and to your children, and to all them that are afar off, even as many as the Lord your God shall call." Remission of sins is one blessing, and the gift of the Spirit a distinct and different one. Also, such a view contemplates the Holy Spirit acting in the role of the one who forgives sins, whereas his is a subordinate one in the distinctive functions of each of the Godhead in the redemptive plan. Christ has all authority, with only Jehovah excepted as being in subjection to him. 1 Cor. 15:27. It follows, then, that the function of forgiving sins is not assigned to the Holy Spirit. The Holy Spirit acts as the agent of Christ in the revelation of the Divine mind or will. His is to communicate to the apostles "whatsoever things I command you."

That the term "spirit" is variously employed as applying to, first, the Holy Spirit, who as to nature is spirit, as to person, the Spirit, and to office the Holy Spirit; to that part of the human being which is from God as distinguished from his body or flesh; and, lastly, as merely meaning a disposition and / or attitude of the person. In this latter sense we find an instance in Romans 8:15. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby ye cry Abba, Father." That is, the spirit or disposition of fear is formed and sustained in the state of bondage wherein they formerly were held. It was the bondage of sin, and as the servant of sin. Fear itself is also a condition of bondage, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. Heb. 2:14-15.But now they have a different and opposite attitude or disposition, the spirit of adoption. The spirit of adoption is one born of the knowledge of being a son, and thus leads to one exultingly calling God his Father!

However, one becomes a child of God through faith and obedience to the truth. By the testimony of the Holy Spirit proclaimed by the inspired apostles, we know what to believe and the obedience enjoined. Our own spirit bears conscious testimony to ourselves that we have thus believed and obeyed. We then have an assurance of sonship that gives this spirit by which we cry Abba, Father.

Being sons, however, is a state or condition existing, a relation established, that brings a response by the Father in sending forth into our hearts the Spirit of his Son, which also crys Abba, Father. "And because ye are sons, God hath sent forth the Spirit of his son into your heart crying, Abba, Father" Gal. 4:6. But if the only sense in which the Holy Spirit, the Spirit of His Son, dwells in us is the Word dwelling in us, we have the sonship effected and experienced without the word being in us! But we are begotten by the incorruptible word of truth, and we can hardly be a child before we are begotten. Consequently, the force of this passage is wholly against the prevailing view that the only sense in which the Spirit dwells in the child of God is through the word. We should give very serious thought to the implications of any position too hastily assumed, lest we be found holding untenable views regarding the truth revealed.

No labored effort was made above to prove elaborately, and by an indictment of the numerous scriptures relevant thereto, the proposition that the Holy Spirit exerts an influence on the sinner through the Word. Further, it was acknowledged that by the medium of the Word this Spirit also exerts an influence on the saint. Both of these contentions were assumed to be acknowledged by those who shall read that written. If, in the conversion of sinners, a direct influence by the Spirit is necessary to this end in any instance, it would be necessary in every case. This being true, it follows that God would through

His Spirit exert this irresistible influence on all men, and therefore universal salvation would result. If not, then He would stand as withholding that which is indispensable to salvation from those whom He wills to be saved, inasmuch as He wills that all men be saved and come to a knowledge of the truth. I Tim. 2:4. But it is to be noted that this universal desire for the salvation of men is linked with the condition they come to a knowledge of the truth. But His Word is truth. Jno. 17:17. Consequently, this conditionality of salvation impeaches the doctrine of universal salvation, and delivers God from partiality regarding the salvation of mankind. Also, it needs to be noted that should any additional influence by the Spirit be necessary as brought to bear on the believer beyond that exerted through the Word, such would reflect on the absolute sufficiency of the Word in affording the Christian everything which pertains to life and Godliness as embodied within the body of the knowledge, or revealed Word, of Christ. 2 Peter 1:3.

From these premises does it logically follow that the Spirit dwells in and acts in behalf of the child of God only through the Word? I think not. If so, then, we have a number of statements in the scriptures that are, to say the least, very enigmatic. There are statements wherein the term Spirit can yield to no meaning other than as used with reference to the Holy Spirit, and in which it is expressly avouched that He dwells in the child of God.

In Romans eight, verses eight through twelve we read: "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh."

A careful study and analysis of this language in the context, noting the train of thought will lead to this conclusion: The terms flesh and spirit are employed here as denoting the dual nature of man. To be in the flesh is equal to living after the flesh; that is, as devoted primarily to the desires of the flesh. That life cannot please God. But to live after the spirit, the human spirit, is to live as devoted primarily and supremely to the best interests of the spirit. The language is addressed to Christians, and implicitly teaches the possibility of a child of God so living as to forfeit the approval of God. The acceptance or rejection by God turn here on whether we are in the flesh or in the spirit as thus noted. Further, it is affirmed that only those living or being in the spirit (one's own spirit) has the Spirit of God dwelling in him. Simply stated, God will not have His Spirit dwelling in one who is living in the flesh as here defined; this Spirit will only abide in one who is devoted to the interest of his own soul, or spirit. As a further development in the train of thought it is affirmed that the absence of the Spirit of God is evidence to the effect that such a one is not the possession of Christ. He, then, must disown those who have been purchased by him whose lives are devoted to the flesh, rather than to the spirit.

The next point is a recognition of the inescapable sentence of death resting of the fleshly body, but that such inevitable incumbency does not attach to the spirit of the child of God. The life of the believer is one of righteousness, and isn't marked for termination. The life of the body is marked for death. Then he projects the thought to the Divinely provided remedy for this situation. On the condition of this Spirit of Christ dwelling in us, then is vouchsafed the assurance that He who raised up Christ from the dead shall also, by that same Spirit, raise up or make alive our mortal bodies. Our assurance of a resurrection of our bodies is suspended on the initial fact of the resurrection of Jesus, and the exceeding greatness of God's power to also be employed through the agency or instrumentality of the Holy Spirit in effecting the quickening of our bodies.

Can anyone read carefully these passages and fail to discern the distinction in the occurrences of the term "spirit" as applying in some instances to the human spirit, and in others to the Holy Spirit, referred to as the Spirit of God and as the Spirit of Christ? Also, can anyone think the use of the term Spirit, as applied to the person of the Holy Spirit be understood here to be the equivalent to the word of God or the denoting of a disposition of the mind?

But the question reasonable arises to the effect that if the Holy Spirit exercises no influence on the sinner or saint apart from that which is accomplished by the inspired Word, then to what end or for what purpose does he, or should he dwell in the Christian. There is a very distinct difference that needs to be recognized between a person exerting an influence on another, and exercising an influence for, or, on behalf of such a one. The apostle, in Romans eight affirms that all things work together for good to them that love God, to them who are the called according to his purpose. Vs. 28. This is a statement in the form of an observation made on the passages preceding and following it, wherein it is taught that the Spirit helpeth our infirmities. An instance of this is cited as bearing on our infirmity or weakness in praying. We are lacking in our knowledge of what to pray for as reaching the full measure of our needs, and, also, our ability to adequately voice such needs is lacking. Here the Spirit acts in our behalf, and he experiences no lack of knowledge or capacity of communicating such to God. There is no inadequacy attaching to Deity, and thus between the persons in their communication and actions.

Some have advanced the thought that the apostle here is speaking of the human spirit rather than the Divine Spirit. Despite the learning of some who have so suggested, to me it is wholly untenable. If true, we have a distinction between "we" and our spirit, ascribing a lack of knowledge to the "we," supplied by the spirit. It is my understanding that it is the spirit of man, as distinguished from the fleshly body, that does the knowing, and therefore whatever measure of knowledge "we" possess, it must reside with and be identified as belonging to our spirit. If this be true, then the spirit here must be another rather than ours, and the "we" is our own spirit as distinguished from the Spirit Paul speaks of as helping our infirmities.

This passage depicts quite clearly an instance where the Holy Spirit does exert an influence, not on the Christian, but in behalf of the child of God. It is directed toward God, and Paul affirms the perfect rapport existing between them as affording the basis for the needed assistance being rendered. There is as much reason to speak of the Spirit being a gift when viewed as working for one as when working on one, in the action performed and influence effected thereby.

The whole passage is designed to advance and establish as true the marvelous provisions decreed by divine wisdom, and as promoting the good of those who love God. The whole scope of the entire section here is devoted to the area of the provisions made by God for those who are the called according to his purpose, and thus the imbecility of the forces of evil in comparison therewith. If, then, God has been so munificent in all he has provided for our security and well being, taking into due consideration our weaknesses, we should rejoice in learning of it.

Without any elaboration, and thus leaving us with many wonderings, the writer of the Hebrew letter affirms that angels are ministering spirits sent forth to minister for them who shall be heirs of salvation. (1:14) Is it not perfectly consonant with that truth that the Holy Spirit is actively engaged in the same ministry? When I reflect that God works all things after the counsel of his own will, and does all things according to his good pleasure - and in so doing he has engaged by Christ our King the energies and interests of angels and the Holy Spirit to further the accomplishment of his Holy Designs, my heart fills to overflowing with the joy born of such assurances. The reflections provoked by such thoughts and observations renders it possible for the child of God to take courage in the midst of disappointments in both self and others. The one who fails to cultivate an increasing realization of his own essential weakness and inadequacy, will be lacking in sympathy for the same in others, and supremely deficient in his appreciation of the Grace of God which has so richly provided for us all things which work for our good both now and forevermore.

The high and ultimate design of redemption is the eternal felicity of the redeemed. Only infinite wisdom can conceive and infinite power accomplish that which shall bring this to pass. And when I am confronted with plain and unequivocal statements in the Word of God to the effect that the Spirit dwells in the saint, I am unwilling to emasculate its force by explaining it in such a way as to deny in effect its truth. I see no necessity for taking an either - or attitude; that the Spirit dwells either through the word only or dwells in us personally. I am, at least presently, content to accept the plain statements to the effect the Spirit has been given to those who obey the truth, and that he dwells in those who are Christ'. To hold the thought either consciously or sub-consciously that the safe position on any teaching is the fartherest away from some false position on the point in issue is a fallacy. To deny the doctrine of the works of supererogation doesn't entail the prudence of accepting the opposite doctrine of salvation by faith alone. Likewise, to deny the direct operation of the Spirit as taught by the denominations doesn't require denying the position that the Holy Spirit is given to those who obey the gospel, and that he dwells in the Christian.

No proper and satisfactory study and consideration of this theme can exclude some attention being given the matter of spiritual gifts as were bestowed on some Christians in the initial period of the existence of the church. Today we see a rash of religious fervor as existing in connection with the alleged possession and exercise of these gifts. Do people today possess them? If so, for what purpose? If for some purpose other than which occasioned their bestowal then, how can the justification for them be established? Until it be clearly understood the purpose, and therefore the province, of them in that time it is difficult to disabuse the minds of people of the persuasion they should be possessed and employed today.

That those who then were endowed with these gifts were under

doubt. There was a significance attaching to them then, and therefore they were not to be identified as being universally extended to members of the church. Further that they were for a purpose which was restricted to a definitely limited period of time cannot be gainsayed. Attention is here invited to some passages which are capable of affording information on these points of becoming interest. The principal section of scripture dealing with both the possession and employment of these divers gifts is 1 Cor., chapters twelve through fourteen. It is true that Romans twelve mentions gifts, but with the possible exception of that involving the act of prophesying none there can be clearly identified as gifts of a miraculous nature. In introducing the subject in 1 Cor. 12, Paul says concerning spiritual gifts he would not have them to be ignorant; hence, he writes that which follows to dispel their ignorance. He affirms that there are diversities of gifts, but the same Spirit; there are differences of administrations but the same Lord; there are diversities of operations but it is the same God which worketh all in all. This points up rather severely the truth that there was no just basis for any conflict or rivalry between the individuals who possessed different gifts. Further, the distinction between the roles of the three persons - God, Christ and the Holy Spirit is made out. The Spirit is distinguished from the Lord in the point that it is the Spirit through whom, or by whose immediate agency these diverse gifts are imparted, but it is the Lord whose sovereignty regulates the proper administration of them. This suggests that Christ is the one who is the determining power back of the employment of them. Too, Jehovah who alone is excepted from being in subjection to Christ, is identified as the originating source of the power associated with these various gifts. Consequently, there is to be perfect harmony prevailing among them in carrying forward the Divine Will in the use of these gifts.

the influence of the Holy Spirit in a peculiar sense no one can

The dominant design, if not the entire one, in this chapter is to impress this essential harmony that is to exist among them in the exercise of these gifts. The fact that they were, severally, favored with diverse gifts could and did lead to displaying a spirit of self importance in reflecting a sense of superior virtue attaching to the particular gift possessed by a given individual. Human nature does not change basically, and the same inclination may well be displayed by us today. Magnifying one's particular capability as superior to that of another of a different sort can be prompted by the same impulse for self-superiority. He observes that by one Spirit they had all been baptized into one body. Their enlightenment had been afforded from this same Spirit. Consequently, these considerations were competent to allay all inclinations to view one's own gift of the Spirit as being greater, or of superior importance to those held by others.

He illustrates the principle of interdependence by referring to the several members of our physical body. The body is not one member, but many. This graphically portrays the same essential inseparability of the members of the spiritual body, constituting a local body of believers, in all working for the good of the whole body. All of these arrangements and endowments, and their employment result from the setting them in the church by God. He did not give gifts of healing, speaking in tongues and other gifts, to any one person, but they were given distributively among some of the members for the good of all. There is no

indication that every Christian in any congregation possessed a spiritual gift, or a miraculous gift imparted by the Spirit to him. The fact that Paul stated to them in Chapter 1, verse seven, that they - the Corinthians - came behind in no gift, is strongly suggestive of the thought that there was not a complete uniformity in the bestowal of spiritual gifts in all the congregations, and therefore that all members were not thus endowed. But this being true, to deliver God from an indictment of partiality, it is necessary to divorce the purpose from the particular interest of the individual, and identify the presence and use of these gifts to the benefit of all. Their purpose was to fill a need pending the completion of revelation. With the completed revelation of the scriptures no further need existed, and God does not indulge himself in redundant and superfluous undertakings. The concluding language of the thirteenth chapter yields to no construction other than to pointing of a perfected revelation, and the consequent cessation of these gifts. To relate this language to the end of life and our entrance to heaven does violence to the context. In saying that "now abides faith, hope, and charity, these three; and the greatest of these is charity," he is placing these over in antithesis to the spiritual gifts which they esteemed unduly. The superiority of faith, hope and charity is in this connection seen to be in the permanence they possess as distinguished from the temporary duration of these gifts. However, the affirmed superiority of charity over faith and hope is not be to be confused by asserting that it shall abide after death, and faith and hope shall not. The point of abiding is equally affirmed of all three, and has no point of distinction resting on the two states of existence - here and hereafter in heaven.

Another passage bearing the same testimony on the impermanence of these gifts is found in Ephesians chapter four. When Christ ascended to heaven and being there enthroned he sent forth through the mission of the Holy Spirit gifts to men. To some (to) apostles and some (to) prophets; and some (to) evangelists, and some (to)pastors and teachers. Why? For the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ. For how long? Until they came to the unity or completeness of the faith, or fulness of revelation to the state of spiritual maturity rendered possible by means of a complete revelation of all truth. This view of the matter is perfectly consonant with the expressed design of these gifts, which were said to be a sign to the unbeliever, and thus confirmatory of the truth of the gospel. (1 Cor. 14:22) and for the edification of the saints (14:12). As further proof we read Hebrews 2:3-4 - "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will."

The case of the Samaritans is pertinent here as contributing to what was involved in the office of the Holy Spirit in the matter of gifts which displayed the supernatural. To equate the reception of the Holy Spirit here with the promise of the gift of the Holy Spirit in Acts 2:38, is, I think, an error. First, it would have a promise made conjointly with a promise of the remission of sins on the stipulated conditions identical for both, being deferred until apostles arrived to confer it. If true, what about the remission of sins? Remember that the Savior told these apostles that "whosesoever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained" Jno. 20:23. Now, if here are two blessings promised on the same stipulated conditions, and one is suspended on the personal actions of apostles, and the other is related to them as in the above verse, how can we have any assurance of receiving one without receiving the other?

As indicative, if not conclusively evident, that the reception of the Holy Spirit as tendered was through the laying on of the hands of the apostles, Peter and John, is that the sorcerer, Simon, saw that through their hands the Holy Spirit was received. There was, necessarily, some manifestation displayed by those receiving the Spirit which reflected the possession of the Spirit as thus given. This would entail some miraculous display of power in the exercise of some gift. This was not true of the gift of the Spirit as promised in Acts 2:38.

Certainly Simon would not have sought to purchase the power displayed by the apostles, except he saw flowing from such an arrangement the opportunity to confer the power of working miracles by the imposition of his hands on such persons, as likely would pay him for doing so. His was a mercenary spirit, and he thought he saw the chance to engage in a profitable business. It was a rekindling of the same kind of nefarious inclination as was his previous to his conversion.

When we examine the record in Acts nineteen concerning those disciples in Ephesus, we find that the basis on which Paul posed the question respecting them having received the Holy Spirit was the point of their baptism. When they revealed their ignorance even of the being of the Holy Spirit, he immediately recognized there was something wrong with their baptism. He asked: Unto what then were ye baptized?" They said "unto John's baptism." John did not baptize in the name of Christ, and thus into the name of the Father, Son and Holy Spirit. His baptism had become anachronistic - it was out of date in the divine scheme of things. Its validity was suspended on a Christ who was to come: now baptism was founded on faith in a Christ who had come. After being baptized in the name of Christ, Paul laid his hands on them and they received the Holy Spirit, and were enabled thereby to speak in tongues and prophesy. We cannot divorce the laying on of the hands of an apostle from the ability to so do. Therefore, if this is the gift of Acts 2:38, we would find it necessary to add to the commands enjoining repentance and baptism that of the laying on of the hands of the apostles in order to receive the gift of the Holy Spirit. If so, then the Mormons have something when they add the laying on of hands as necessary to the forgiveness of sins!

No one today has and employs any miraculous gifts. This is true for several reasons. First, no apostle is now living to lay hands on them. Second, and supremely, the purpose then existing as warranting such no longer obtains, and therefore there can be no reason for the possession and use of such gifts today. God doesn't act unreasonable in doing the unnecessary and superfluous.

### The Baptism Of The Holy Spirit

It is considered to be proper and profitable to include in this study on the Influence of the Holy Spirit a study of the baptism of the Holy Spirit. This constitutes a phase of the over all theme of the Holy Spirit as presented in the scriptures that is basic in the role of the Spirit in the scheme of redemption. All the information we can secure from the study of the word of God in which the functions of the Holy Spirit are considered, that which underlies these is the initial advent of the Spirit on the day of Pentecost. Therefore it is regarded by me to be the foundation of all the subsequent studies on the Spirit as bearing on the promise of the Spirit to those who obey the truth; the imparting to certain ones miraculous powers as gifts of the Spirit, and the duration of these gifts. Also, to properly clarify the distinction between the purpose of the gift of the Spirit and the baptism of the Spirit.

Certainly the baptism of the Holy Spirit, being a promise, was a gift to those who received it. In receiving the baptism, they simply received the Spirit in such measure as warranted the term "baptism" as descriptive thereof.

Lard in his quarterly wrote at length setting forth the thesis that all Christians receive the baptism of the Spirit, and predicating his contention principally on 1 Cor. 12:13 - "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The impression I received in reading this lengthy article is that he was simply setting his reasoning forth as a probing effort, and by no means asserting it to be unquestionable a correct position. Somewhere I have been led to understand it was written by pre-arrangement with McGarvey, with the understanding between then that the latter would review it, and set forth his refutation of the position advanced. Lard substituted "in" for "by" in this passage, and sought with his linguistic learning to justify the substitution. With this change he reasoned that all received an immersion in the Holy Spirit. I simply mention this to bring to the fore the fact that brethren have long held different conceptions as to who received or receives this baptism. Also, to make this observation: if the baptism of the Spirit is general, then the purpose identified with it must be equally general. That is, we cannot logically extend the baptism beyond the intended purpose of it; whatever the purpose of this baptism may be, the baptism is only co-extensive with its purpose. It is my persuasion there exists three questions which are closely related to the correct understanding of the subject. These are, for what purpose was it promised, what were the results which accomplished this purpose, and have these been completed. I repeat that if the purpose contemplated by the Lord in baptizing persons in the Holy Spirit is restricted as to those who are to accomplish this purpose, then the baptism of the Spirit is rightly restricted to those particular persons. Further, a promise always relates to a purpose either expressed or implied. If Christ, then, made this promise to a select few it must be conceded that through them the purpose prompting the promise was to find its fulfillment.

Before a mixed multitude John the Baptist said: "I indeed baptize you with 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 with the Holy Ghost, and with fire" Matt. 3:11. Here are three immersions mentioned. No grounds warrant any distinction in the three as touching the action involved, but the distinction is found in the three elements into which the immersions are to be performed. John was worthy, and therefore able to immerse his subjects in water; he was not competent to immerse any in either the Holy Spirit or fire. That in this audience some were immersed in water by him is affirmed; that some in this audience would also be immersed

perience, but to be done by the one of whom he speaks. This is the first encounter we have respecting these latter baptisms. That the same individual may well be baptized in water and later in the Holy Spirit is embodied in his language; and, also, that one may be baptized in water, and subsequently experience a baptism of fire is equally suggested as likely. But that one might have the baptism of the Holy Spirit and also the baptism of the fire is not contemplated in this language. However, this does not preclude the possibility that those who would be baptized in the Holy Spirit might finally be subjected to the baptism of fire, and can only be assumed on the premise that the baptism of the Spirit immunized them from such a fearful experience. This assurance the scriptures do not extend. But certainly there is contemplated here an address by John in which there is a distributive application of this dual promise. Some among them would be baptized in the Holy Spirit. Christ would be the administrator of this promised baptism. It has often been observed, and rightly so, that this baptism was a promise and not a command, and therefore, cannot be obeyed but rather a blessing to be received. Christ then is the giver and the Spirit is the gift But the gift of the Spirit is not, in every instance, to be equated with the baptism of the Spirit. While the baptism of the Spirit is a gift, and thus promised, the gift of the Spirit as promised cannot be always identified as a baptism of the Spirit. Since baptism is an immersion, we must look for such a measure of the Spirit as engulfs and takes whole possession of the mind and faculties of the recipient insofar as their employment relates to the purpose to be accomplished by this baptism. There is, then, the influence of the Spirit exerted on the person on receiving Him which involves the inspiration of that taught by such a person.

either in the Holy Spirit or fire is affirmed as a future ex-

In speaking to his disciples, the apostles, Jesus advised them of his impending departure, and assured them that he would not leave them alone or comfortless. In telling them whom he would send he says, "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye knoweth him, for he dwelleth with you and shall be in you." Jno. 16:16-17.

Here is a promise addressed to the apostles, and with the emphatic statement that the world could not receive that which he was promising them. This is significant, I believe. When and if any instance arises where the world, any person in the world, receives the Spirit, there must be given a considered evaluation of the force of this restrictive statement made to the apostles.

He further told them that "it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever | he shall hear, that shall he speak, and he will show ye things to come." Jno. 16:7-13. Also, in Jno. 14:26, he assured them the Comforter "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

It is, to me, inconceivable that anyone can construe these i

them carrying out this commission. Incidentally, this is a point of some relevancy as bearing on who is under this commission.

In the case of Cornelius, however, he had been given no commission to go into all the world and preach, and there is no evidence he ever preached the gospel. Also, there isn't the slightest support for the thought that he was independent of a need to be taught by others the gospel of Christ. It was pointed out that Paul was not taught the truth by man, nor received it of man; he attributes his possession of the gospel as being directly by revelation from Christ. Gal. 1:12. Cornelius, on the contrary, was told to send to Joppa for Peter, who would tell him words whereby he and all his house should be saved. Acts 11:14.

In examining the language explaining this experience by Peter, he relates the events by order. (11:4) He states that as "he began to speak the Holy Spirit fell on them, as on us at the beginning" Acts 11:14. The only point here stated as bearing on the similarity of this with the account on the day of Pentecost, 'at the beginning," is that the Spirit fell on them. Nothing is suggested as bearing on whether this was a baptism or not of the Spirit. Certainly the action involved in falling on them isn't what constitutes immersion. Also, on the assumption it was a baptism in the Holy Spirit, it would follow that Cornelius and those of his house were in possession of all that Peter was, and thus there was no necessity for Peter to speak to him words whereby he and his house should be saved. Be it noted that he received the Spirit before he heard these words, and therefore before he believed. Here he is outside the kingdom of Christ, and in the world. But Jesus had stated, in conjunction with the promise to the apostles of the Spirit, the world could not receive what he was promising them. I see no way to harmonize the fact that Cornelius received the Spirit and this statement by Jesus, if it means the same measure of the Spirit he promised the apostles. Only on the basis of regarding his receiving the Spirit in a degree less than that suggested by the term baptism are these reconcilable, at least so I reason.

The only instance where there was manifested by Cornelius the presence of the Holy Spirit within him, and thus the miraculous display of this presence, was on this single occasion. And this reflected itself in that of speaking in tongues, a gift that was possessed and employed by many Christians who never received the baptism of the Holy Spirit. On what basis, then, can we securely reason he received this baptism? It is only on the point of the manner of his receiving the Spirit, which reflects nothing as to the measure received. But it is contended he received the same gift the apostles did, as resting on these statements: "While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we."Acts 10:44^17. Here it is acknowledged that the Gentiles received the gift of the Spirit, as well as those of the circumcision who believed. Hence, the distinction here is between the Jews who believed and the Gentiles: it is not one drawn between the apostles and the Gentiles, but between the Jews and the Gentiles. Also let us note Peter's later account, and direct attention to this statement: "And as I began to speak, the Holy Spirit fell on them as on us at

the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" This is undoubtedly the strongest statement to be found which can lend any support at all to the contention that the Gentiles received the Spirit in a baptismal measure. But two incidents need not be identical in order for the second to remind a person of the first: similarity is capable of having this effect. Also, it is indefinite as bearing on who is referred to as described by the terms: "who believed on the Lord Jesus Christ." I believe the most tenable construction to be the same as noted in the previous reference. Jewish Christians, as distinguished from the Gentiles here. The point of the experience of the vision of Peter on the housetop was to convince him he should go to the house of Cornelius, and here it is to further persuade him and his brethren, Jews, that the Gentiles were to be accepted as gospel subjects along with themselves.

As suggested at the beginning of this treatment of this subject, it is my persuasion God never acts beyond, or empowers others to act beyond that necessary to accomplish the end in view. Here a measure of a gift by the Spirit competent to accomplish this effect on the Jews was deemed to be that of speaking in tongues. Such a gift was possessed by many who never received the baptism of the Holy Spirit. Therefore, it is altogether reasonable to conclude that Cornelius did not receive this baptism.

Then in looking at the other end, we find that the plenary powers exercised by the apostles are traceable to this baptism, hence, we would reasonably expect them to be displayed by any others who received it. And this we do not find. Further, we find that those who had different gifts received them through the laying on of the hands of an apostle. The apostles, it is believed, had every one of these gifts, severally, and therefore could bestow them on others. That they could, in any instance, communicate a gift by the laying on of their hands to a brother in the Lord which he didn't possess is not suggested by any statement

The whole subject of the influence of the Holy Spirit on men can be classified and summarized. The influence of enlightening and thereby leading men to Christ is by means of revealed truth. This truth was revealed by the Spirit through the inspired apostles and writers of the New Testament. No other influence is exerted generally by the Spirit on man. Next, for the confirmation and revelation of the truth certain ones were granted gifts of the Spirit on man. Next, for the confirmation and revelation of the truth certain ones were granted gifts of the Spirit enabling them to display supernatural powers in doing miracles, which signified that what they taught was from God Those who were the ambassadors of Christ carried the credentials of their legation from the Lord in the miracles they wrought. Their word was confirmed by these, and they were a species of divine testimony in support of their apostolic claims. Heb. 2:3-4. But there were gifts bestowed on others through the apostles - Eph. 4:7-15. These were miraculous gifts which looked to the time when revelation would be completed, and the church attain the stature of the fulness in Christ. This was accomplished with the completion of revelation. Hence no design exists today for their continuance. Then, there is the gift of the Spirit as promised on the terms of obedience to this gospel, along with the promise of the remission of sins. Acts 2:38. Here

is the Spirit as the gift, rather than gifts from and through the Spirit. This affords the presence and activity of the Spirit, not as acting on but in the behalf of the ones who have received him as a gift from Christ who promised this.

That which is ever presently needed, and urgently so, is a firm reliance in the clear teaching of the scriptures which came from the author and finisher of our faith through this Holy Spirit.

It is my judgment that the revival of interest and discussion of these matters which has arisen in our present time, as leading to the espousal of a belief in spiritual influence and guidance apart from the word, has been brought about by a felt sense of a vacuum by some in the church. This has resulted from a departure from the time honored conviction that we must have authority for all that we do, and that this authority is found wholly within the revealed word of our Lord and Ruler, Jesus Christ.

When we assume that the scriptures are not a complete and competent guide in all matters of faith and practice, we are inviting those who have been so taught to look elsewhere for that which they find lacking. They are conscious that it is not within man to direct his own steps, and thus they look to the Lord, apart from the New Testament scriptures for some guidance. They are seeking monitions of the Spirit, and are easily led to think that what they feel is evidence of such. In this respect they are but re-enacting the period of religious experience that characterized the benighted religionists of more than a century ago, and which our brethren contended against so effectively in that day.

This modern "tongue-speaking" craze is but a reflection of the same ignorance of that time, even when men of claimed erudition countenance it. It is explainable on the basis of one's ignorance of the scriptures, or his distrust in their sufficiency. In the absence of both of these deficiencies no one can fall victim to such vagaries. But when the majority of brethren begin to erode the absolute necessity of authority from Christ through his word for our teaching and practice, then we should not be surprised that some would, in pointing in that direction, outstride the majority, and thus run to such excesses as these.

Modernism and fanaticism are the opposites, but, nonetheless, the lawful progeny of a liberal and latitudinarian attitude toward the word of the Lord. Let us secure ourselves from all such by a continued study of and faith in this word. End

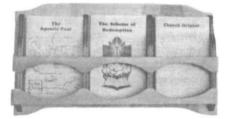
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### A LETTER FROM BATON ROUGE, LOUISIANA Bill Crews

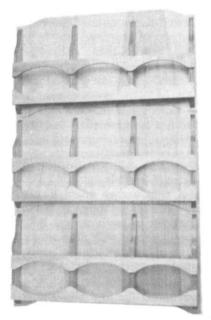
The Lord's church which has been meeting in Baker, La., A Baton Rouge suburb, for more than two years will begin meeting in its own new building some time in September. The new facility is located at 9923 Sunny Cline and Aletha Dr., just across from Park Forest Jr. High and in northeast Baton Rouge. If any of the readers know of Christians who will **be** students at I L. S. U. this fall or who live in the Baton Rouge area and should j be worshiping and working with a faithful congregation, please **send** me their names and addresses, and they will be contacted. There must be many here who have either ceased to assemble or are affiliated with unfaithful churches. Help us to redeem their priceless souls." Bill Crews, 9451 W. Coronado Dr., Baton Rouge, La. 70815.

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### ADAMS ...... Continued from page three)

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It was extremely difficult for us to leave the good church at Pruett and Lobit in Baytown, Texas. Some of the Lord's finest make up this congregation. It is a great church. Pruett and Lobit supports about 18 gospel preachers. She has been supporting four on a full time basis, two or three on a half-time basis, and the others in varying amounts. No church could have been kinder or more generous to me than have the good brethren there. After only two years with them, naturally our leaving was not anticipated nor desired by them, but they were most understanding and unselfish in their willingness for us to do what we feel is best for us and our efforts for the cause of the Lord and gave us much encouragement. The love of these good people has been a great blessing and help to us. Brother Keith Sharp of Rogers, Arkansas, one of the very finest and most loyal young men among the churches has been chosen to succeed me in the work at Pruett and Lobit. I predict for him and the church a most happy and fruitful relationship. End

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it can help in the struggle against unrighteousness and assist in the promotion of what is right.

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his own body." Woman can help man to avoid that sin by following the advice of the Holy Spirit in I Timothy 2:9,10. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair or gold, or pearls or costly array; But which becometh women professing godliness with good works."

Woman, because of her powerful influence should ever be careful to manifest marks that will identify her as a Christian. Our Lord has done so much for her in lifting her from her low estate after committing the first sin. The order came from heaven to allow her the privilege of becoming the mother of Him who came to save all of mankind who would follow His example. She now may stand by man's side, not under his foot, and be his faithful helper in keeping him from sin and helping him spread the gospel of our dear Lord and Saviour. She can also have the privilege of training her children so they may carry with them always the identifying marks of Christianity: respect for and obedience to all of Divine commands. (To be continued)

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thus optional in the support of them, there can be no rational justification for the course of proscription that has been pursued by those favoring such. Only on the assumption that the support and endorsement of these missionary, benevolent and educational institutions are essential to being well-pleasing in the sight of the Lord and vital, therefore, to one's salvation, can the prescriptive course be logically warranted.

But returning to this initial crisis, let it be noted again that the apostle appraised this effort as endangering or destructive of the liberty that Christians have in Christ. Isn't it curious and anomalous that the advocacy of things for which the apostles gave no commandment is urged as responsive to, and but the exercise of this liberty, whereas, the apostle construed such to be subversive of this liberty? He charged those as false brethren; not that they were not brethren, but that for which they contended was false. He further charged them as preaching another gospel, and immediately avows that it is not another gospel. In what sense then, was it another gospel, and in what sense was it not another gospel? It was not another gospel in its entirety, but through the perversion of the gospel of Christ, they constituted it essentially another gospel. They did no repudiate what the gospel contained; they added to it. In adding to it they perverted it, and in its perversion the truth of th gospel could not remain with them! This broad attitude currently being advocated by some to the effect just so long as one believes in Jesus as the Son of God and the Christ, and has been immersed for whatever reason, would place them on th side of the Judaizers in opposition to the apostle Paul!. The contend that fellowship is solely a matter of state or relationship, and if one believes in Christ and has been baptized he is in this fellowship regardless of all else. These Judaizers had so believed and been baptized. These latitudinarians would regard such today as being in the fellowship of Christ with them, and stand unopposed to their demands. Paul withstood them fearlessly, forthrightly and triumphantly.

There may well be, and I am persuaded there are, many things which brethren may practice or not practice as merely matters rightly defined as expedients, but such things can never justly become and be warrantable occasions, either in the practice or non-practice, for proscription and rejection as brethren. But such things, being expedients, fall within the law of Christ and therefore are not lacking in apostolic authorization. The teaching of Bible classes before the hour o worship comes within this category. A congregation, therefore, which disavows another for either having or not having such classes is acting without justification. There isn't a congregation I have ever heard of which cast from its fellowship any of its members for failing to attend these classes. Then, failing to do so, they are without excuse for esteeming without their recognition as a congregation of the Lord's another one which doesn't have such classes.

If then, we recognize that only in that which has been expressly made mandatory by the commandments of Christ and his apostles to being saved, now and hereafter, can be pressed on brethren for their acceptance and practice, cannot we recognize how utterly reprehensible to the Lord it must be for J His followers to make demands on brethren which he never made? When such are made, if yielded to, then our liberty in Christ has been impeached. "Stand fast therefore in the liberty wherein Christ has made you free" is a timely admonition for all who love the truth and its freedom brought to a world in bondage by our wonderful deliverer.

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L THINGS ...... (Continued from page nine)

### "What Lack I Yet?"

Along with youth, wealth, position and a good record of keeping the law, the young man was lacking. Perhaps most of us would think of him as "the man who has everything". We, along with the disciples, would be amazed and exclaim, "Who then can be saved?" We, like they, need to learn to "trust in Jehovah with all thy heart" (Prov. 3:5). We are trusting in the Lord with all our heart when we obey the commands of God.

"Who then can be saved?" Our Lord says, "He that believeth and is baptized shall be saved" (Mk. 16:16). Of those people at Ephesus who had done this (Acts 19:5) Paul said, "By grace have ye been saved through Faith" (Eph. 2:8). How can anyone deceive himself into thinking he is trusting God while refusing to be baptized? Those who trust in God refuse to array human understanding against the will of God.

The almost compulsive tendency of people is to magnify the advantages of youth, wealth, position and such to the point that confidence is in them rather than in God. We need to remember "with men this (salvation) is impossible."But when men by faith do what the Lord commands, the grace of God is sufficient to save that soul regardless of that one's social position, economic standing, racial classification, physical age or any other thing.

"God is no respecter of persons but in every nation, he that feareth him, and worketh righteousness, is acceptable to him" (Acts 10:34,35). End

Pressure to conform: In many ways, this is the most difficult thing to fight, probably because it is also the most difficult to identify clearly in all situations. It is there, all the same. It includes such things as "flipping for a cup of coffee", coming in late, and leaving early, doing a "slowdown" on the job, not reporting one who is in violation of regulations, perhaps even assisting him to avoid detection and punishment, and so on. The standard response to saints who will not conform is some variety of "Why do you always have to be different?" with a consequent excluding of him from their company. This kind of pressure is difficult to withstand.

### Problems of the Married Serviceman

Next I want to deal with the situation when the Christian in service is married. Difficulties are magnified simply by the fact of marriage. In passing I also want to note, Women's Lib and other so-called "freedom groups" notwithstanding, it is my firm conviction no woman belongs in military service. Thus my approach in these articles has been from the standpoint of the serviceman. To those women today in military service, I strongly urge you to get out; to all others stay out!

The first thing the married serviceman discovers is the military commanders consider his duty obligation more important than any he holds as a Christian toward his wife and family (Eph. 5:25, 28, 29-33; 1 Tim. 5:8). He is sent where the services decide he is needed, and in most instances this is without regard to personal considerations introduced by the fact of him being married. Complain if you like, but this is a fact of

life. So be aware this will compound your problems by increased exposure to the temptation to commit adultery and drink. Incidentally, any wife who allows her husband to go overseas unaccompanied when she is able to be with him but refuses to do so, needs to study carefully 1 Cor. 7:1-5. Secondly, the wife can expect a lot of pressure on her through the various "Wives Clubs" to conform and participate in activities which no serious knowledgeable Christian can do. Thirdly, through her, pressure will be brought against her husband. Sometimes it will be subtle; at others it will be about as blunt and raw as a twenty pound sledge, as in one incident I easily recall. A military doctor on a base in Japan told the wife of one NCO not to complain about the inadequate medical treatment he had given her, threatening if she did, to take revenge on her husband through his connections with the husband's superiors. This example is far too typical of what she, and he face, and is hardly conducive to his peace of mind.

The wife can be sure she will also bear the brunt of other punitive acts against her husband. Let me explain. Comes the time for a move, especially overseas: Much work must be done, and a host of details need attention. Normally, military supervisors are sympathetic to this family need and try to provide the man sufficient time off to help him in this. However the faithful Christian who has stood in opposition to the immorality and ungodly conduct of others may not fare so well. His services just might be "vital" at the very time he is badly needed at home, dropping the total load of such preparations on the wife. More than one wife has experienced this.

Housing at many overseas bases is another area where the Christian striving to live godly in Christ will find his wife and family suffering for his faithfulness. Regulations carefully specify who and under what conditions get what type of housing, and how soon. Until that time, the wife and family remain in the United States. Yet no experienced individual would deny that these regulations are warped and bent in favor of the unscrupulous person who is willing to pay a "fee" to get housing sooner. And of course, native landlords soon learn Americans competing against Americans for scarce housing provide a fine source of additional income. Since a Christian cannot engage in this type of activity (Rom. 12:17; 1 Thess 5:21, 22), it doesn't take much to understand he will be toward the last in any group to get his family overseas to join him.

These are just some of the situations which are peculiar problems facing the married Christian in military service. He needs to be aware of them and prepare himself and his family for the possibility of having to endure them.

In the fourth and final point, I want to discuss the most pressing problem of all - the opportunity to worship God acceptable while in military service.

### Problems Peculiar to Worship

I want to talk some about the most significant problem of all the opportunity to worship God after the New Testament order. Basic to an understanding is the realization the military services exist to fight, not to provide what would, from their standpoint be classed as "extras". Quite naturally, the thrust is in the direction of the primary purpose, and all conflicting with this is subordinated to and gives way before it.

I don't suppose there is any one thing which presented more seemingly insurmountable problems than this. Yes, the right is



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guaranteed in law (First Amendment to our Constitution), and ":is law is embodied in the regulations of all services. However,

e right, and the exercise of it are two different things. Because of the bad examples of so many who have gone before, military supervisors look with suspicion on any who claim this right of worship. If the demand is pressed hard enough, they will reluctantly yield to the extent of allowing the individual to go to the base chapel. But what Christian can satisfy John 4:24 there, in the "General Protestant Service"? To insist on this right when it means pushing your superiors hard enough to be allowed to go off base (which is where most faithful churches meet) will not be easy. Because they are more numerous and numerically larger, our liberal brethren don't make the problem any easier to solve. These are the ones who generally have established liaison with the Chaplain's Office and made arrangements to come on base and conduct services for those members of the church of Christ who insist on it. While my son was going through Air Force basic training at Lackland Air Force Base. San Antonio, Texas, he was one of 6000 young men in that school -and the only one who insisted he could not, in good conscience, worship either in the chapel or with the "church of Christ preacher" (which he was, rather than a gospel preacher). Even with all the trouble he kicked up, it wasn't until I had several extended and unpleasant conversations with the School Commander that this man permitted my son to go off base for worship. We were both informed this had never been done before. I doubt it has been done since, either. Most basic trainees do not have a hard-headed father near enough to intercede, one too close to retirement to worry about promotion and too old to be scared by bombastic threats.

Another illustration; While in the Philippines, I worked for a very conscientious full colonel. As our organization was in direct support of operations in South Vietnam, we put in considerable overtime, not a little of which was on Sunday. He wouldn't yield on the point of me leaving for worship, so I walked off the job the first Sunday (Acts 4:18-20), returning only when worship was over. He finally understood I was serious when I demonstrated I was willing to face charges of insubordination in order to serve the Lord (Acts 5:28, 29). After that, I had no further difficulty with him over this.

Faithful Christians overseas are going to become acutely aware of another facet of this problem of worship. Just as in the United States the proportion of liberals to conservatives is heavily weighed in favor of the wrong side, it is the same at overseas bases. The apostasy has reached there too. The chances are you will find yourself either worshipping with a very small group (Matt. 18:20) - and a number of cases I know personally had groups consisting of a single family, all who were willing to stand for truth - or swallowing your conscience and going along with the sins of the liberal brethren. Take a stand against these sinners and be prepared to endure all sorts of ungodly conduct from those who should be loving you most (Gal. 4:16). And oh, how it hurts!

This is enough. I made no attempt to be comprehensive, trying only to give representative samples of the more difficult situations the faithful Christian will find himself in while in military service. Young Christian, I know whereof I speak; I was twenty-eight years in the U S Army and U S Air Force, the last fourteen as a Christian. I have seen it "from both sides of the street." If you must go into military service, be prepared to endure more than the non-Christian (1 Peter 2: 18-20) realizing you are doing so simply because of your Christianity. Prepare yourself spiritually first; seek often for strength in the Lord to continue to the end; establish a program to help you do so, including plenty of Bible study and prayer; then live humbly yet quitting yourself a man in Christ's service while facing those problems which are peculiar to faithful saints in military service. You can do it, if you trust Christ enough, and He will be glorified in you. You will come out a much better and stronger Christian. Remember, fire, while it burns chaff, tempers steel.

If you go in military service, or are already in it, allow God to convert you to "steel, suitable for the Master's use." And God will be with you in your trials. End

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Mark's Gospel in Dead Sea Scroll? Popular press and wireservice reports have made much of the claim by a Spanish scholar to have found a portion of Mark's Gospel on a fragment of papyrus discovered in one of the Dead Sea caves. In the current issue of Facts For Faith, Edward Fudge discusses the actual facts in the case, based on technical articles written by the men involved, as well as on popular press reports. A copy of this issue of Facts For Faith is available from the editor upon receipt of 25 cents to cover handling. Address: Gordon Wilson, 6316 Pernod, St. Louis, Missouri, 63139. Supply is limited.

Brother John Pitman, who has been preaching for the church of Christ at Milbridge, Maine, has started a new work at Thomaston Maine. The congregation at Thomaston is too small to support a preacher except for \$60.00 per month. Brother Pitman is in need of further support. Congregations or persons interested in helping to further the work in this area are urged to contact the church of Christ in Milbridge.

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| Morning Worship 11:00 A.M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Evening Worship 6:00 P.M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Wed. Bible Study 7:30 P.M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Evangelist: Charles Bailey                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <u>Phones: 722-9127; 722-7967</u>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| SANTA BARBARA, CALIFORNIA                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Church of Christ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 2310Chapala                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| Bible Study 10:00 A.M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Morning Worship 10:45 A.M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Evening Worship 7:30 P.M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Wed. Evening                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Phone: 965-6646                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Evangelist: Frank Thompson-962-0532                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| MIAMI, FLORIDA                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| Miami Shores Church of Christ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 10275 N E. 2nd Avenue                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Bible Study 10:00 A.M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Morning Worship                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Evening Worship 7:30 P.M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Wed. Bible Study 7:45 P.M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Leman Riley, Preacher                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| <u>Phone: Off. 758-3036; Res. 758-9845</u>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| BATON ROUGE, LOUISIANA                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Park Forest Church of Christ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| (Temporarily meeting in Baker, La.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| in the Scout Hut on Magolia Drive)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| Morning Worship                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Evening Worship 6:00 P.M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Wed. Bible Study 7:00 P.M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| Wed. Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Bill Crews, Preacher                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Bill Crews, Preacher<br><u>9451 W. Coronado Drive 924-3215</u>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| Bill Crews, Preacher<br><u>9451 W. Coronado Drive 924-3215</u><br>PASCAGOULA, MISSISSIPPI                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Bill Crews, Preacher<br><u>9451 W. Coronado Drive 924-3215</u>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| Bill Crews, Preacher<br><u>9451 W. Coronado Drive 924-3215</u><br>PASCAGOULA, MISSISSIPPI                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Bill Crews, Preacher<br><u>9451 W. Coronado Drive 924-3215</u><br>PASCAGOULA, MISSISSIPPI<br>Church of Christ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher9451 W. Coronado Drive 924-3215PASCAGOULA, MISSISSIPPI<br>Church of ChristChico Road & Scovel RoadBible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher9451 W. Coronado Drive 924-3215PASCAGOULA, MISSISSIPPI<br>Church of ChristChico Road & Scovel RoadBible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher9451 W. Coronado Drive 924-3215PASCAGOULA, MISSISSIPPI<br>Church of ChristChico Road & Scovel RoadBible Study.Morning Worship.11:00 A.M.Evening Worship.6:30 P.M.Wed. Bible Study.7:00 P.M.Evangelist: Ronald V. Lehde<br>Phones: 762-9692; 762-2030OMAHA, NEBRASKA<br>Church of Christ<br>1215 North 90th St.Bible Study.10:00 A.M.Morning Worship.11:00 A.M.Evening Worship.11:00 A.M.Evening Worship.7:00 P.M.Wed. Bible Study.7:30 P.M.                                                                                                                                                                                                                                                                    |
| Bill Crews, Preacher9451 W. Coronado Drive 924-3215PASCAGOULA, MISSISSIPPI<br>Church of ChristChico Road & Scovel RoadBible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher9451 W. Coronado Drive 924-3215PASCAGOULA, MISSISSIPPI<br>Church of ChristChico Road & Scovel RoadBible Study.10:00Morning Worship.11:00A.M.Evening Worship.6:30P.M.Evangelist: Ronald V. Lehde<br>Phones: 762-9692; 762-2030OMAHA, NEBRASKA<br>Church of Christ<br>1215 North 90th St.Bible Study.10:00A.M.Morning Worship.11:00OMAHA, NEBRASKA<br>Church of Christ<br>1215 North 90th St.Bible Study.7:00P.M.Evening Worship.7:00P.M.Wed. Bible Study.7:30Phone: 393-1480; 291-6958 or 341-8240                                                                                                                                                                                                              |
| Bill Crews, Preacher<br>9451 W. Coronado Drive 924-3215<br>PASCAGOULA, MISSISSIPPI<br>Church of Christ<br>Chico Road & Scovel Road<br>Bible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher9451 W. Coronado Drive 924-3215PASCAGOULA, MISSISSIPPI<br>Church of ChristChico Road & Scovel RoadBible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
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| Bill Crews, Preacher9451 W. Coronado Drive 924-3215PASCAGOULA, MISSISSIPPI<br>Church of ChristChico Road & Scovel RoadBible 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<br>Phones: 762-9692; 762-2030OMAHA, NEBRASKA<br>Church of Christ<br>1215 North 90th St.Bible Study.10:00 A.M.Morning Worship.11:00 A.M.Evening Worship.11:00 A.M.Evening Worship.7:30 P.M.Phone: 393-1480; 291-6958 or 341-8240AKRON, OHIO<br>Church of Christ<br>640 Thayer Street<br>(Two blocks east of intersection<br>of routes 5,8, and 18)                                                                                                                             |
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| Bill Crews, Preacher9451 W. Coronado Drive 924-3215PASCAGOULA, MISSISSIPPI<br>Church of ChristChico Road & Scovel RoadBible Study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Bill Crews, Preacher9451 W. Coronado Drive 924-3215PASCAGOULA, MISSISSIPPI<br>Church of ChristChico Road & Scovel RoadBible 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<br>Phones: 762-9692; 762-2030OMAHA, NEBRASKA<br>Church of Christ<br>1215 North 90th St.Bible Study.7:00 A.M.Morning Worship.10:00 A.M.Morning Worship.7:00 P.M.Evening Worship.7:30 P.M.Phone: 393-1480; 291-6958 or 341-8240AKRON, OHIO<br>Church of Christ<br>640 Thayer Street<br>(Two blocks east of intersection<br>of routes 5,8, and 18)Morning Worship.10:45 A.M.Evening Worship.10:45 A.M.Evening Worship.10:45 A.M.                                                 |

### \$4.00 Per Entry

| \$4.00 TET Entry                                               |
|----------------------------------------------------------------|
|                                                                |
| STILLWATER, OKLAHOMA                                           |
| Central Church of Christ<br>320 South Husband Street           |
|                                                                |
| Bible Study                                                    |
| Evening Worship 6:00 P.M.                                      |
| Wed. Evening 7:30 P.M.                                         |
| Herman R. Miller, Evangelist                                   |
| Phone: Off. 377-3161; Res. 377-6954                            |
| COLUMBLA COUTU CAROLINA                                        |
| COLUMBIA, SOUTH CAROLINA<br>North Columbia Church of Christ    |
| North Columbia Church of Christ<br>928 Columbia College Dr.    |
| Bible Study                                                    |
| Morning Worship                                                |
| Evening Worship 6:00 P.M.                                      |
| Wed. Bible Study 7:30 P.M.                                     |
| Preacher-William E. Brittenham                                 |
| Phone 782-5381 or 722-6973                                     |
| ALVIN, TEXAS                                                   |
| Church of Christ                                               |
| Westhouse and Lee Streets                                      |
| (5 Blocks west of Hwy 35)                                      |
| Bible Study                                                    |
| 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<br>north to Brodie                |
| Bible Study                                                    |
| Assemblies 10:30 A.M. 8.6:30 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                                                  |
| Morning Worship. 10:30 A.M.                                    |
| Evening Worship6:00P.M.Wed. Bible Study7:30P.M.                |
| Joe D.Scarborough, preacher                                    |
| <u>Phone: 465-5062 or 926-3060</u>                             |
| BAYTOWN, TEXAS 77520                                           |
| Pruett and Lobit Church of Christ                              |
| 701 N. Pruett St.                                              |
| Bible Classes 9:45 A.M.                                        |
| Morning Worship 10:30 A.M.                                     |
| Young People                                                   |
| Evening Worship 6:00 P.M.                                      |
| Wed. M. class (OctMay) 9:30 A.M.                               |
| Wed. Evening                                                   |
| Keith Sharp, Evangelist<br>Rhomes, 712 422 7028, Off. 422 5026 |
| Phones: 713-422-7928; Off. 422-5926                            |
| BEAUMONT, TEXAS                                                |
| Church of Christ                                               |
| 720 Major Drive                                                |
| Bible Study.9:00A.M.Morning Worship.10:00A.M.                  |
| Evening Worshin 6:00 P M                                       |

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

### BEAUMONT, TEXAS Church of Christ Laurel at Tenth

 Bible Study.
 9:00
 A.M.

 Morning Worship.
 10:00
 A.M.

 Evening Worship.
 6:00
 P.M.

 Wednesday (Ladies Class)
 .... 10:00
 A.M.

 Wednesday Bible Study.
 7:30
 P.M.

 Radio KPNG (1150kc) daily .. 12:00 (noon)
 Lanning C. Courtney, Preacher

 Phones:832-1027; 892-4100

### BRYAN, TEXAS Twin City Church of Christ 3610 Plainsman Lane

| Bible Classes 9:30                 | A.M. |
|------------------------------------|------|
| Morning Worship 10:30              | A.M. |
| Evening Worship 6:00               | P.M. |
| Wed. Evening 7:30                  | P.M. |
| Kent Ellis, Evangelist             |      |
| Phones: 846-4515, 823-0877, 846-49 | 987  |
|                                    |      |

### 

| Worship                        | <b>Р.М</b> . |
|--------------------------------|--------------|
| R. D. Simmons, Sr., Evangelist |              |
| Phones: 852-3095; 884-5045     |              |
| DALLAS, TEXAS                  |              |

### Forest Lane Church of Christ 8350 Forest Lane Bible Study

8.00 A M

| Bible Study 8:00A.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       |
| FORTH 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.        |
| <u>Bob, Franks, preacher</u>      |
| HARKER HEIGHTS, TEXAS             |
| Church of Christ                  |
| Forest Hills (Fort Hood Area)     |
| Bible Study. 10:00 A.M.           |
| Morning Worship                   |
| Evening Worship 6:00 P.M.         |
| Wed. Bible Study 7:30 P.M.        |
| One mi. south of Hwy. 190-Amy Ln. |
| GROVES, TEXAS                     |
| West Groves Church of Christ      |
| 5510 Hogaboom Road                |
| Bible Study                       |
| Morning Worship                   |
| Evening Worship 6:00 P.M.         |
| Wednesday Evening 7:00 P.I        |
| Phone: 962-0096                   |

W. Carl Vernon, Evangelist

# Directory

Continued from preceding page

### SAN ANTONIO, TEXAS

Church of Christ 1226 Highland Blvd.

| Bible Study                | 9:30         | А.М.    |
|----------------------------|--------------|---------|
| Morning Worship            | 10:30        | A . M . |
| Evening Worship            | <u>.6:00</u> | Р.М.    |
| Wednesday Evening          | 7:30         | Р.М.    |
| Evangelists: Stanley J. Lo | vett;        |         |
| W. L. Wharton, Jr.; John   | Witt         |         |

SAN ANTONIO, TEXAS Pecan Valley Church of Christ 268 Utopia Road (Take Pecan Valley exit off l-H37 Southeast)

| Bible Study                | А.М. |
|----------------------------|------|
| Morning Worship 10:45      | Α.Μ. |
| Evening Worship 6:30       | Р.М. |
| Wed. Bible Study 7:30      | Р.М. |
| Phone 337-6143 or 534-5706 |      |
| Derrel Starling, Preacher  |      |
|                            |      |

#### TEMPLE, TEXAS Southside Church of Christ 2003 South 5th St.

| Bible Classes         | ) A . M . |
|-----------------------|-----------|
| Morning Worship 11:00 | A.M.      |
| Evening Worship 6:00  |           |
| 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                    |
| 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

| 1014 Duchanan                          |
|----------------------------------------|
| Bible Classes 9:45 A.M.                |
| Morning Worship                        |
| Evening Worship                        |
| Wed. (Ladies) 10:00 A.M.               |
| Wednesday 7:30 P.M.                    |
| Hayse Reneau & Kenneth Osborne         |
| Phones: 322-1650; 322-8369; 767-3466   |
| ANNANDALE, VIRGINIA                    |
| (Washington, D. C. area)               |
| 4709 Ravensworth Rd.                   |
| (Off Beltway 1-495 at Exit 5 East; one |
| block, turn left On Ravensworth Rd.)   |
| Bible Study                            |
| Morning Worship                        |
| Evening Worship 6:00 P.M.              |
| Wednesday. 7:30 P.M.                   |
| Elders: Richard Heitmeyer, 280-1196    |
| Ed Singleterry, 451-7747               |
|                                        |

List the Services Where you Worship On These Pages

#### KERRVILLE, TEXAS Junction Hwy, Church of Christ

| junction nwy, chuich of chilis  | L     |
|---------------------------------|-------|
| Halfway between Kerrville& Ingi | r a m |
| Bible Classes 9:45              | А.М.  |
| Morning Worship                 | А.М.  |
| Evening Worship 6:00            | Р.М.  |
| Wed. Evening                    | Р.М.  |
| Elmer Moore, preacher           |       |
|                                 |       |

### P.O. Box 1594 Phone: 257-6345 LUFKIN, TEXAS Timberland Drive Church of Christ

1berland Drive Church of Ch 912 S. Timberland

| Bible Study              | A . M . |
|--------------------------|---------|
| Morning Worship 10:00    | А.М.    |
| Evening Worship 6:00     | Р.М.    |
| Wed. Bible Study         | Р.М.    |
| Dean Bullock, Evangelist |         |
|                          |         |

Elders: Dick Hollers, Wayne Jones

### LUBBOCK, TEXAS Church of Christ

| 02nu anu mutana Ave.       |      |
|----------------------------|------|
| Bible Classes              | А.М. |
| Morning Worship 10:30      | А.М. |
| Evening Worship            | Р.М. |
| Wed. Evening 7:30          | Р.М. |
| Evangelist: Harold Fife    |      |
| Phones: 795-9732; 792-4155 |      |

### PAMPA, TEXAS Central Church of Christ 500 N. Somerville

| Bible Study                    | A . M . |  |
|--------------------------------|---------|--|
| Morning Worship 10:40          | А.М.    |  |
| Evening Worship 6:30           | Р.М.    |  |
| Wednesday Evening 7:30         | Р.М.    |  |
| Robert L. McDonald, Evangelist |         |  |

# History of Local

### Congregations



ANNANDALE, VIRGINIA

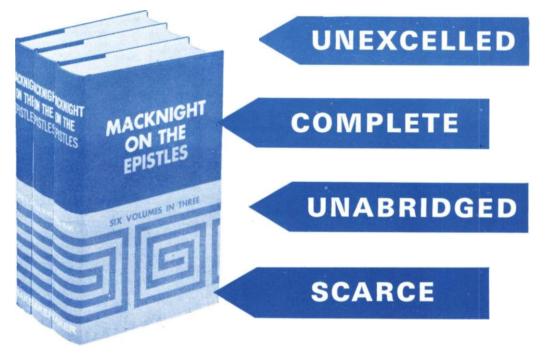
What is now the Annandale Church of Christ had its beginning in Bethesda, Md. in May of 1963. This resulted from a meeting conducted by J. W. Evans in Hagerstown, Md. in 1962. Evans conducted meetings each of the intervening years before locating with this congregation in January of 1965.

The church secured the use of a school building near Annandale, Va. in 1965. In June of 1967 a well-located lot was purchased one block within the 1-495 Beltway of the Washington Metropolitan Area. After much trouble and difficulties with a construction company of Texas (contract was mutually terminated and Evans took over superintending the remainder of construction), the church occupied the building herewith shown on May 4, 1969.

The congregation reached a membership of about 75 in mid 1968, with the building under construction and a self-supporting budget meeting the needs. Then an "exodus" of military and government personnel being transferred from the Washington area reduced the membership to about 55 by the end of 1968. With the construction problem previously mentioned occuring about this time, this indeed made for some "perilous times." The preacher had to once again secure half of his support from other churches beginning in April of 1969. But by the first of 1971 the membership had reached about 80 and the church assumed full support of its preacher once again. Elders and Deacons were appointed in June, 1971.

1972 was begun with a membership of about 95, and meeting a budget of \$570. per week. J. W. Evans resigned the work in Annandale to begin with the Eastside church in Louisville, Ky. July 1, 1972. The Annandale church welcomes visitors and new members moving to the Washington area. End

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# The Preceptor

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### SPECIAL FEATURE SECTION

### Daniel

### Altus, Oklahoma-

I enjoy The Preceptor magazine very much, and I think the new format is very good. Keep up the good work.

—F. J. Collins —\_0—

Letters

### McAllen, Texas-

I should like to commend you on the improved appearance of The Preceptor. I think it makes for easier and more enjoyable. I especially like the featured articles.

—Mrs. W. R. Wolfrum

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Please add the following names to your subscription list at my expense. I will supply them with the first year's subscription and after that they can decide for themselves whether to continue or not . . .

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standard of quality.

—B. B. Sullivan

### Bremerton, Washington-

I have heard that the "Preceptor" is far better now than it was then and if this is the case am sure that it will be good reading. Some of our more conservative papers are either bogged down with the issues or else seem to contain very little thought producing material. Looking forward to enjoying your publication and may God bless your stand for truth.

—John J. Miller, Jr.

### Hobart Indiana—

I have enjoyed brother Adam's series on Galatians 6. I also enjoy the regular column by brother Wharton. In fact I find that the Preceptor is one of the all around best periodicals that I receive. —Michael E. Grushon

\_\_\_\_0\_\_\_\_\_

### Athens, Alabama-

The Preceptor is still a welcomed visitor at our house. We commend your effort to teach gospel truth and to put the teaching in such appropriate covers. The "new look" adds to The Preceptor in a commendable way. It seems to say, "Pick me up," and that's always the 1st step!

> —Don Halbrook —0——

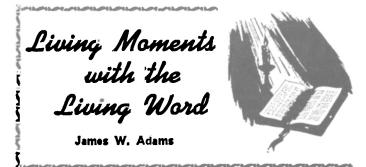
### St. Joseph, Mo.-

I must say that your new format and improved quality has been of great benefit to the PRECEPTOR. It has contributed to the enjoyment I receive from studying each issue. In fact, several others have indicated their approval of these improvements.

> —Mike T. Rogacs —0——

Edilor - Such comments encourage us. Thank you!

2-(315)



# Funny If It Were Not So Sad

Ever since the Devil's first lie, concocted for the purpose of deceiving "Mother Eve," religion has been plagued with human error. Apart from the fact that such error is condemned of God,



it is often quite humorous by reason of its poetically just consequences.

D'Aubigne, famous author of "The History of the Reformation," tells of an interesting incident in the life of John Tetzel whose activities in Europe in the interest of Catholicism were the mainspring of Martin Luther's revolt. A Saxon gentleman had heard Tetzel at Leipsic and was much

shocked by his impostures. He went to the monk and asked him if he had the authority to pardon such sins as an individual might intend to commit.

Tetzel answered, "Assuredly, I have full power from the Pope to do so!

"Well," returned the gentleman, "I want to take some slight revenge on one of my enemies without attempting his life. I will pay you ten crowns if you will give me a letter of indulgence that shall bear me harmless. After some discussion and bargaining, Tetzel and the Saxon struck their bargain for thirty crowns.

Shortly afterwards, the monk set out from Leipsic. The Saxon, attended by his servants, laid wait for him in a wood between Juterboch and Treblin, fell upon him, gave him a beating, and carried off the rich chest of indulgence-money the inquisitor had with him.

Tetzel clamored against this act of violence, and brought action before the Judges. But the Saxon gentleman showed the letter signed by Tetzel which exempted him beforehand from all responsibility. Duke George, who had at first been much irritated by the Saxon's action, upon seeing this writing, ordered that the accused should be acquitted.

Several years ago, a press report carried an interesting account of a court trial in the state of Tennessee. The cow of a country preacher had been killed by a train at a railroad crossing. As is usually the case, the cow's value immediately climbed to an astronomical figure. The railroad refused to pay the claim, so the preacher, a Primitive Baptist, sued. When the case came to trial, the astute lawyer of the railroad company asked the plaintiff under cross-examination, "Are you not a preacher of the Primitive Baptist faith?" Upon receiving an

James W. Adams — Evangelist for the Northside Church of Christ in Center, Texas. Resident address - San Augustine, Texas. affirmative answer, he asked, "And, do you not believe and teach the doctrine of Predestination - that whatever comes to pass was eternally decreed by the God of Heaven and that no act of man could prevent its occurence?"

"I do, indeed!" declared the preacher with much emphasis. Upon eliciting this response from the plaintiff in the case, the defense lawyer turned to the presiding judge and moved for a dismissal of the action against his clients, the railroad company, on the grounds that the plaintiff's own testimony established the fact that the incident was an act of God which could not have been prevented by anything the railroad company might have done to circumvent it, hence that the company bore no responsibility in the matter and could not be held for damages. The court approved the motion and dismissed the case. The preacher lost both the cow and the case. I have often wondered if his faith may have been shaken a wee bit.

Several years ago, in the state of Arkansas, a Holiness preacher of my acquaintance, and his wife had marital troubles with a resultant divorce. Both the preacher and his wife, who was also a preacher, believed and taught that the miraculous work of the Holy Spirit continues throughout all time among the people of God. Both professed to have been baptized with the Holy Spirit and to be in all things under his direct guidance.

The husband became enamored of a beautiful young woman in his congregation who reciprocated his affection. A torrid love affair developed between them and became notorious. The wife of the preacher learned of the affair, stormed into her husband's presence, and began berating him for his infidelity. His answer to his angry wife was that both he and his wife knew him to be under the guidance of the Holy Spirit and that he had been directed by the Holy Spirit to form his connection with the young and physically attractive woman of the congregation. His wife, however, was skeptical, and divorced him.

Honesty demands that we not exempt the good brethren from the humorous consequences of religious error. Those who defend the right of churches of Christ to function through human societies in benevolence have a favorite argument which they use to sustain the scriptural character of their operations. They call it "The Home Restored." They argue that the orphan home is but the natural home restored and not an unscriptural benevolent society. They contend that the institutional boards of these homes are "restored parents" and act "en loco parentis." Of course, all agree that that natural parents and relatives are required by God to take care of their own. (1 Tim. 5:4, 8, 16.)

This being true, if the so-called "orphan home" is a natural home restored and its institutional board restored parents of its inmates, the board bears the same relationship and responsibilities to the inmates of the home that natural parents bear to their children. Hence, it is the duty of the members of the board to "take care of their own" or be found in God's sight "worse than infidels" (1 Tim. 5:8). This, they are bound by Scripture to do until their personal resources are exhausted. Only then can churches scripturally come to their assistance as objects of charity. Who has ever heard of a single member of such a board who has anywhere at any time done this?

Brother Guy N. Woods, the architect of the "home restored" argument, several years ago in the Gospel Advocate, contended that when Christians take orphan children into their own homes See Funny, page 24

# The

# Preceptor

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**Stanley J. Lovett** 



# **Bob Franks**

On page 5 of this issue of **The Preceptor Magazine** is a very brief summary of the earthly life of Bob Franks by Patrick Farish.

Instead of repeating what is therein said the editor wishes to express some personal thoughts and feelings with reference to him who has gone on before through the valley of the shadow of death.

We first met Bob when he was preaching for a church in Beaumont, Texas, and we were preaching for the Central church in the same city, about fifteen years ago.

This writer developed a very high regard and appreciation for Bob during the time we knew one another. Early in our acquaintance we did a very small favor for him on one occasion that cost us nothing but which meant much to him. He never forgot what was done and a number of times, in gratitude, mentioned it to me. He was that kind of a man.

His convictions with reference to the gospel were not for sale. Early in the institutional controversy he took his stand for what he believed to be the truth and faithfully stood by them without regard to his personal welfare. His convictions did cost him in this life.

Bob Franks was a man of tremendous courage. The rheumatoid arthritis from which he suffered for so long came upon him suddenly. Retiring for sleep one night, apparently in good health, the next morning he awakened possessed of it and against which he so long and courageously fought. One summer while in meetings hearing he was hospitalized in Lafayette, Louisiana, where he labored in the gospel, we went to see him. But as he sat in bed almost motionless he showed no awareness or recognition of our presence. The next day he was taken to Oschner's in New Orleans. Upon taking our leave of him we were satisfied we would never again in this life set eyes upon him.

Some time later we were doing the preaching in a gospel meeting in Gonzales, Louisiana. One evening we took a seat on a front bench awaiting the beginning of the service. Presently someone tapped us on the shoulder and said, "Someone here wants to see you." Arising and turning around we could scarcely believe our eyes when we beheld Bob Franks standing there with a big smile on his face. His hands and feet by this time were cruelly and painfully twisted by the painful arthritis that eventually claimed his life. But there he stood with a broad smile as if to say, "I told you so!"

He patiently endured the excruciating pain that accompanies that type of arthritis. Never one time did we ever hear a murmur of complaint pass through his lips with respect to his sufferings. We last saw him while in a meeting with the Southside church in Lafayette, Louisiana, while he was preaching there. At that time he was up and could with some difficulty drive his car. He was very optimistic about his condition at that time. His last See Bob Franks, page 24



# The Cowardly Counsel of Gamaliel

The name of Gamaliel is familiar to the readers of the New Testament. He is at once remembered as a distinguished member of the Jewish Sanhedrin, the highest Jewish tribunal



consisting of 71 members and located in Jerusalem. He was a teacher of the law of Moses and one who had been instrumental in instructing Saul of Tarsus; a distinction which Saul himself regarded as no small matter of personal credit to himself.

This great teacher of the law is mentioned by name in Acts 5:34 in connection with a hearing of the Sanhedrin of the cases of Peter

and John as it concerned their preaching and teaching in the 'name of Jesus' in absolute violation of the command of the Sanhedrin. The Apostles had been imprisoned because of their teaching but delivered from prison by an angel of the Lord (v. 17-20) and commissioned to continue their preaching in open defiance of the edict of the court. Their supernatural deliverance from prison and continued preaching aroused not only the ire of the council but perplexed them with what could be done with Peter and John. It is at this particular point that a short speech of Gamaliel is recorded (Acts 5:34-39), as a suggestion to forestall a determination on the part of the court to slay the Apostles.

"But there stood up one of the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of Israel, take heed what ye are about to do. For before these days rose up Theudas, giving himself out that he was somebody; to whom a number of men, about four hundred joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up Judas of Galilee in the days of the enrollment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found to be fighting against God."

On the face of the matter, this seems to be good advice. Wait and see what comes of it and then you will know whether it is of God or man. If it succeeds then it is evidently of God. If it fails, then it is evidently evil. Gamaliel is not the first nor the last to advocate indecision in favor of allowing time to decide a matter. Such people are advocates of a 'hands off' policy and favor letting 'nature take it's course.' Now there is enough truth in such proposals to be winsome and enough error to be fatal. It is true that in the passing of time truth will stand and error will fall to the earth, but that is not saying how much time will pass or that such results must be awaited in order to know right from wrong. If such course were pursued by the courts of our land there would be no need for courts. People would simply sit by and allow time to deal with all human action. If time meted out no punishment; if success in this world attended the life of a man charged with evil, then he would be acquitted. Such men as Al Capone, who succeeded wonderfully in power, would be adjudged a good man while Jesus, who went to the cross and died as a criminal, would be condemned as rejected of God and justly identified as a criminal.

It was not in the power of that ancient court to allow time to perform what duties the court was charged with performing. It was their duty to judge evidence and bring sentence. On that See Cowardly Counsel, page 25

# **Bobby Herschel Franks**

Patrick Farish

At 1:25 in the afternoon of Sunday, September 3, Bob Franks left this life. The long and painful struggle he waged against the effects of rheumatoid arthritis is generally known to the brotherhood. For fifteen years he did the work of an evangelist with pain a constant, present reality. This past June he was forced, by an acute recurrence of the disease, to cut short his part in a gospel meeting in New Orleans, Louisiana. His last sermon was preached in New Orleans. Shortly after his return to his family in Fort Worth, he began the first of three periods of hospitalization, the last of which was terminated by his death.

Brethren Jim McDonald and Stanley J. Lovett conducted funeral services in Fort Worth on Monday morning, September 4. Brother McDonald spoke movingly of association with Bob, of their efforts together in the proclamation and defense of the gospel. In those remarks, brother McDonald described Bob's determination to preach, even in great physical discomfort. He used the words of the apostle Paul to depict also the attitude Bob had: when there was strength still to work, "I am debtor .... I am ready .... I am not ashamed of the gospel" (Romans 1:14-16). When strength was exhausted, when months and years of ravage by disease and medication and surgery exacted their toll, when the gathering of the shades of night was apparent: only then was the past tense apropos: "I have fought the good fight, I have finished the course, I have kept the faith" (II Timothy 4:7).

The last two years of his sojourn he labored with the Westside Church in Fort Worth. Prior to that, he had done local work with churches in Lafayette, Louisiana; Lufkin, Beaumont, Kaufman and Kirbyville, Texas.

Bob Franks is survived by his wife, Roma Dean; a son, Rickey; three daughters, Teresa, Sandra and Rene; his mother, Mrs. J. A. Franks; a sister and three brothers. The burial was at the Franks Cemetery, near Merryville, Louisiana, in the late afternoon of September 4.

"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-ward." End

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



# A Necessary Change Of The Law

To regard the ten commandments as such to be in force today, presupposes that they were given to all men rather than to the people of one nation. One can not rightly reason that because



they were given to a particular and peculiar nation they are therefore of force to all people. This is reasoning from the particular to the general or universal, which is *e*lways a difficult and precarious mode of reasoning. Also, it would imply that either all men were under that law as given to Israel, or, at some subsequent time, it was expanded to embrace all as its subjects. This would require com-

petent evidence to establish as a fact, and not be satisfied to let it rest on a supposition.

That the law given at Sinai has been abrogated is clearly and fully evidenced within the scriptures, and a failure to know this reflects a frightful lack of attention to that which has been written.

The writer of the Hebrew letter, written as its title suggests to those who had been under the law, expressly affirms a change in the law. "For the priesthood being changed, there is made of necessity a change also in the law." (Heb. 7:12). This shows, first, that the initial change is that of the priesthood, and not that of the law. It shows second, that the reason for a change being necessary in the case of the law resides in the fact that the priesthood was changed. Therefore, the character of the law, in any given instance, is shown as being derived from the character of the priesthood. The law as given through Moses to Israel was adapted to the Levitical priesthood as inaugurated through Aaron, and confined to the tribe of Levi. Christ is now a high priest, but while living here he could not be a priest, either a high priest or an ordinary one, for he sprang from a tribe of which no one could be a priest, the tribe of Judah. Heb. 7:14. This very evidently establishes a different priesthood than that prevailing while the law of Moses was in force.

But what is the distinctive characteristics of these respective priesthoods? An answer to this carries an insight to the distinction between the laws resting respectively on these two priesthoods. Essentially the design of a priest is to offer gifts and sacrifices in things pertaining to God. Heb. 5:1. Sacrifice stands related to sin as a propitiation. Hence, the radical distinction in the two priesthoods relates to the forgiveness of sins. Under the Levitical priesthood sacrifices were periodically offered for the sins of the people, and for the priests offering them. The recurrent offering of these sacrifices for sin is stated as evidence to the effect there was a continuing consciousness of those sins, and thus implicit is the thought that those offering

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

them were sensible of the fact that they could not take away sins. The writer of the Hebrew letter states expressly that it was not possible that the blood of bulls and goats could take away sin. Heb. 10:4. Under the New Covenant, identified with the priesthood of Christ, it was a cardinal and supreme distinction that the sins of those under it would not be remembered anymore. (10:17). Being so particularized as a superior distinction, it follows, as elsewhere noted, that the inferior offerings under the law could not take away sin.

But this statement of a necessary change in the law precludes the thought there would be a cessation of law with the abrogation of the Mosaic law. Hence, law continues though changed: if we are not under law today, this statement of a change of law should substitute cessation for change. No teaching has been more misleading than the contention we are not under law. For if we are not under law at all as contended for on the basis of the statement that the law came by Moses and grace and truth came by Jesus, the Jews were strangers entirely to truth and grace. This statement, however, does not rule out Divine favor and truth in the economy of God through the law; neither does the economy of grace and truth negate the existence and force of law under Christ.

There being a change in the law, one should be interested in the nature and extent of the change wrought. No passage more lucidly sets forth in contrast these two bodies of law, identified as two covenants, than the third chapter of second Corinthians. One is called the New Testament, which implies there was an old testament, and its removal as necessary to the establishing of the new. The old is characterized as the letter which killeth; the new as the spirit which give h life. The old is expressed as the ministration of death because it killeth, and is explicitly identified as the decalogue-"written and engraven in stones," The old is conceded to have been glorious; the new more glorious. The glory of the old is said to have no glory in the respect that the new was more glorious. Herein lies a point of comparison of the two covenants which is extended to several points in the citations from Jeremiah found in Hebrews eight and ten. The new there is said to be a more excellent ministry by reason of being founded on better promises. The first was fleshly inasmuch as it related directly to the fleshly descendants of Abraham; the second related to the promise that in Abraham all nations should be blessed, and the blessings are spiritual, and give life. The Galatians were told that had there been a law which could have given life, then justification would have been by the law. No wonder, then, that Paul describes the old as the letter that kills and the new as the spirit that gives life. The first was glorious, as basically considered by reason of the fact that it was given by God, and its character is affirmed as holy, just and good. (Rom. 7:12). Its glory was limited and thus inferior to the glory of the new because of its inability to effect through the sacrifices identified with its administration the justification of the sinner. The requisitions of the law were "that the man which doeth those things shall live by them." (Rom. 10:5). That is, the life with God under that law was conditioned on a perfect obedience to every stipulation and requirement of the law-an impeccable obedience. This suggests the significance of the familiar statement of James-"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10). While it is obviously true that, in principle, one See Necessary Change, page 25



# Identifying Marks of a Christian— II

In our last lesson we gave two identifying marks of a Christian, namely, Obedience To Highest Authority, and Purity of Life.

Identifying marks of a Christian must relate to the charac-



teristics of our Head, Christ. During His brief period of time on the earth, Jesus of Nazareth was busy. There were no wasted moments in His life and no idle words. Everything He did was purposeful. After His work of teaching the Samaritan woman the great lesson on the "well of water springing up into everlasting life," His disciples returned from their quest for food. They "prayed Him, saying, Master,

eat." "But He said unto them, I have meat to eat that ye know not of .... My meat is to do the will of Him that sent me, and to finish His work." (John 4:32, 34). In His prayer given as the time drew near for His supreme sacrifice, He included this in His prayer recorded in John 17, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." In John 19:30 just before "He bowed His head and gave up the ghost," He spoke these words, "It is finished." What a work He had done! He had shown men and women, by example and by teaching, how they should live to glorify their Maker and to prepare themselves for the eternal home of the soul. As He closed that matchless sermon, as recorded in Matthew 5, 6, 7, He said, "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." He showed further that such an individual could then withstand the storms of life. So, if one hopes to identify himself as a Christian, he must be a worker, a worker in the Lord's vineyard. Before being able to work for the Lord, it is necessary that one, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the Word of Truth." (II Timothy 2:15)

What one is to do in the service of our Lord has not been left to man's imaginings for we know that "it is not in man that walketh to direct his steps." One woman who acknowledged that she did not know what to do as a Christian suggested that the women organize "a softball team and challenge women of other congregations to meet them." "Would not that help to develop a friendly relationship?" The answer is, "Perhaps it would tend to develop a more friendly relationahip with his satanic majesty, as do other socializing activities that are being introduced into our Lord's blood-bought institution, His church. What a fallacy!

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.

Those who accept the statement by the Holy Spirit, recorded in I John, can enjoy the fellowship that may be had by "walking in the light as He is in the light." The Word that came from heaven and which God committed to His Son, Matt. 28:18-20, and which responsibility He committed to the Holy Spirit, we have today in the form of The Written Word, the Bible, which will throughly furnish us unto every good work.

### What Work May Women Do?

All that a woman does to the glory of God will be that given by Highest Authority.... A woman who is a faithful Christian will glorify God in all of her work in every area of her life. Her areas of service are as: a wife, a mother, a neighbor, a teacher of the Bread of Life, as one who cares for the physically sick as well as one who cares for the spiritually sick, as a member of the congregation of the Lord's people she discerns and meets opportunities to show hospitality to strangers, one who helps to nourish babes in Christ, one who provokes others unto "love and good works," "Not forsaking the assemblings of ourselves together as the manner of some is." (Hebrews 10:25).

There is much work to do and so little time in which to do it. There is not time to "be busy here and there," no time for busybodies, "For we hear that there are some which walk among you disorderly, working not at all but are busybodies." (II Thess. 3:11) Paul to Timothy wrote about young widows who had "cast off their first love," "And withal they learn to be idle, wandering about from house to house: and not only idle, but tattlers also and busybodies, speaking things which they ought not." There is not time nor place for a "busybody" but if one really wants to glorify our Lord and King let her check her activities and see that she is engaged in that which is authorized by her King and thus glorify Him.

### **Test Yourself**

1. Do you do or say something each day that will help "perfect the saints"?

2. Do you try to help one to overcome indifference to the Lord's business, or try to strengthen one who is spiritually weak?

3. Do you work to help "babes in Christ" to grow in grace and knowledge of our Lord and Saviour, Jesus Christ?

4. Do you attend Bible study classes and encourage others to do the same?

5. Do you "break the Bread of Life" to the sick and to non-members?

6. Do you teach God's Word wherever you are, by precept and by example?

7. Do you help to arrange a quiet, suitable place for your husband's regular study of the scriptures?

8. Do you teach the Bible daily to your children at home?

9. Do you work to meet the needs of "the fatherless and the widows" and do you keep yourself "unspotted from the world"?

10 Do you invite the lost to hear gospel preaching?

11. Do you visit strangers and talk to them about the "blessings in Christ"?

12. Do you distribute good religious reading material?

13. Do you talk about God's plan to save souls whenever and wherever suitable?

14. Do you prepare the emblems for the Lord's Supper? See Identifying Marks, page 25

# Ketcherside-Porter Debate: "Can't Have Your Cake...."

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### **Ron Halbrook**

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Childhood is a wonderful time; but it has its puzzlements, too. Initiation into the adult world of thought, speech, and action comes slowly. "Eureka! I've found it," throbs the young heart as it uncovers the hidden things and lays hold of the garments of the priesthood of adulthood.

One of the wiles of that craft which a young mind wrestles with is speech, especially particular expressions which seem contradictory or seem to have no meaning at all. Many a time, this writer's young mind peered into, over, around, and under the mysterious saying of adults, "You can't have your cake and eat it, too." Every bid to uncover that one was unsuccessful. The mind of youth came away befuddled every time by the same consideration: what's cake for if it's not to eat! What do these mysterious, adult creatures wish to do?—put it on a shelf and look at it forever??

And, then, "Eureka!" The veil had fallen. These practitioners of adultcraft were not referring to the purpose of a cake at all, but to the consequences of eating a cake: once it's eaten, its gone!

These happy remembrances of childhood came to this writer while reading The Ketcherside-Porter Debate (a paperback from the library of bro. Glen Keenon of Athens, Ala.; printed in Barnard, Missouri: Rush Printing Co, 1937; 174 pages). Brother Rue Porter of Neosho, Mo., met brother W. Carl Ketcherside of Nevada, Mo., in the Community Hall at Ozark, Mo, to debate "Church Support of Orphans Homes, Schools, and Colleges" on March 23-26, 1937.

The story of brother Porter eating his cake, in a minute. But the debate was interesting for other reasons, too. For instance, brother Ketcherside, maintaining the necessity of reverence for the New Testament pattern of the Lord's church, was a far cry from his modern liberalism of "anything goes if they've been baptized—and maybe if they haven't!"

Another interesting point is that brother Ketcherside analyzed, grasped, and vividly attacked the danger of the Lord's church falling into institutionalism. He warned clearly against turning the church's work over to human institutions—merely maintaining them to do what it is obligated to do. He came right to the point on the church taking from its treasury to support human organizations; and he showed there is no scripture for it.

But when it came to the issue of schools and colleges, brother Ketcherside couldn't find the handle! He tried to discredit all schools which included Bible teaching in their program, because some had received church support. Brother Porter pointed out that he had never advocated church support of colleges; the proposition didn't say that he advocated such; he only maintained the right of parents to educate their children as they thought best. Further, a school had the right to teach what it pleased; if it desired to teach morality, the Bible would of necessity be taught. Also, a Christian could teach the Bible any place he could find listeners.

Ron Halbrook — 506 Hoffman St. Athens, Ala. 35611.

Since the church wasn't being prostituted, exactly what did Ketcherside object to? Ketcherside answered by quoting those who tried to tie such enterprises to the church; he tried to pin such on brother Porter. This was unfair, but it was the only handle he could find! Anyone who, like Ketcherside did, attacks the whole idea of a school which includes the Bible in its program will have trouble finding the handle. Porter made that plain.

Meanwhile, back at the cakewalk, brother Porter ate his cake the first two nights! He ate his cake when he maintained that (1) individual Christians may give to an institutional orphanage; (2) but an individual Christian is the church or represents the church in everything he does; (3) therefore, the church may send from its collective treasury, regular donations to an institutional orphanage (since the church is already donating in that individuals do so from their separate pockets). Notice: when an individual gives a donation to an institution, the church is somehow doing it, and so may donate from its treasury. Gulp! Smack! Pass the napkin—the cake's all gone!

See Your Cake, page 26

# **Classified Ads**

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.

Mark's Gospel in Dead Sea Scroll? Popular press and wireservice reports have made much of the claim by a Spanish scholar to have found a portion of Mark's Gospel on a fragment of papyrus discovered in one of the Dead Sea caves. In the current issue of Facts For Faith, Edward Fudge discusses the actual facts in the case, based on technical articles written by the men involved, as well as on popular press reports. A copy of this issue of Facts For Faith is available from the editor upon receipt of 25 cents to cover handling. Address: Gordon Wilson, 6316 Pernod, St. Louis, Missouri, 63139. Supply is limited.

Brother John Pitman, who has been preaching for the church of Christ at Milbridge, Maine, has started a new work at Thomaston Maine. The congregation at Thomaston is too small to support a preacher except for \$60.00 per month. Brother Pitman is in need of further support. Congregations or persons interested in helping to further the work in this area are urged to contact the church of Christ in Milbridge.

What is the Church of Christ? 19 page tract. 30,000 sold. Often called "the best material on the subject." 6 for \$1, 25 for \$4, 100 for \$15, 500 for \$60.

Baptism in the Scheme of Redemption. Preceptor Reviewer Ellis wrote: "His presentation on 'the interrogation of a good conscience toward God' (1 Peter 3:21) alone is worth the price of the book." \$1 each, 5 or more 50 cents each.

The Abolition of the Old Covenant. 6 page leaflet. 3 cents each.order from: L. A. Mott, Jr.; Box 155: Romulus, Michigan, 48174.

RECORD — Florida College Men's Quartet, 1971-72, Stereo, Professionally recorded and edited, attractive, colorful album. An asset to any record library. Featuring religious and barbershop favorites, "Ivory Palaces," "At Evening Time," "Remember Me," etc. "Lil' Liza Jane," "Sweet Adeline," "Bring Back Those Good Old Days," etc. Quartet members: Bill Lang, Lead, Tampa, Fla., Tim Stevens, 1st. Tenor, San Bernardino, Calif., Dan Petty, Baritone, Morehead City, N. C., John Trimble, Bass, Mobile, Ala. 1 record for \$4.00 or 2 for \$7.50. Postage paid with cash orders. Order from R. J. Stevens, 2035 N. Sepulveda, San Bernardino, California 92404.



### **Truman Smith**

(Sermon delivered over radio station KXOX Sweetwater, Texas on July 27, 1969)

Good morning, friends: Just prior to his death, the apostle Paul wrote a second letter to young Timothy. Toward the con-



ond letter to young Timothy. Toward the conclusion of the letter he said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves

teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:1-4). Most vividly expressed herewith is the duty and responsibility that rest upon a preacher of the gospel. We are told to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (vs. 2). What a far-cry this is from those posing as preachers today! But, my friend, as a faithful preacher of the gospel, I am obligated to expose every false doctrine, bringing it under the light of divine truth; thus telling it like it is, we are able to bring to light the contrast between truth and error. Our lesson this morning is just such an effort, as we discuss the question, "What about the United Fund?" In a recent issue of the Sweetwater Reporter, we were reminded of the up-coming United Fund Campaign. It was reported that Nolan County's United Fund goal has been set at \$36,780.00, according to its president and campaign chairman. It said that a meeting had been held with the budget and screening committee in which participating agencies appeared before the group to present their requests for funds from the Nolan County United Fund receipts. Even though there are many fine organizations that benefit from the proceeds of this effort, yet there are some who flatly refuse to give. Among those who often refuse to give to the UF are members of the church of Christ. We are certain that many are made to wonder why we will have no part with this giving "The United Way." To settle this issue, let's learn some truths from the Bible.

I now direct your attention to a number of passages. The first of which is from Gal. 6:10, where Paul writes: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This passage makes it obligatory that I give to any person in need, especially unto those who are members of the Lord's church. The next passage we shall note is found in James 1:27, which says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." One more verse of Scripture, Heb. 13:2, admonishes, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." The literal definition of the word "entertain" is love of strangers. Thus, the passage teaches us to show love toward strangers, by taking them in and providing them with the necessities and comforts of life. Now, every Christian that I have ever known is happy to observe these things, and seeks to meet this responsibility. In fact, we observe that in the judgment day, one of the things for which we must give an answer, is that of doing deeds of benevolence while in this life. This is unmistakably clear from Matt. 25:34-46. Yet, upon finding a case where one desires assistance from us, and when such a person is judged worthy of our assistence, there are two principles by which we must abide before the Lord is pleased with our act of giving.

### One's Heart Is To Be In His Giving

The apostle Paul said, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). You will observe from this passage that God loves a "Cheerful giver." If we cannot give cheerfully, from the heart, because we want to, our giving is not acceptable unto God. The apostle Peter sets forth the very same principle in the matter of showing hospitality. Listen to him: "Use hospitality one to another without grudging" (1 Peter 4:9). The word "grudging" here means "murmering", which is an indication of the feeling of the heart, or attitude of the mind. Thus, one's heart is to be in his giving.

### One's Giving Must Be By the Authority of Christ

A passage often forgotten, and so rarely observed is contained in Col. 3:17, where Paul says, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." Yet another verse of Scripture says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). My friend, everything we do in religion must be done by the authority of Jesus Christ, or in the name of Christ. It follows that if the object of our giving is wrong, or unauthorized, we must not give.

Now my good friend, in order to know what to do in the case of the United Fund, we must try it by these principles. So, let's just do that right now, and see if we can "give the united way," according to the way the "Good Guys" do it and still abide by the truth as it is contained in the New Testament. Do you think we can? Well, let's see about that.

Let us try principle number one. (1) One's heart is to be in his giving. Friend, can you give to the United Fund from the depths of your heart? Remember, "God loveth a cheerful giver." Do you cheerfully give to the United Fund? Really, now why do you give? Perhaps it is in order to help your company to go on record as having given 100 percent Could it be, possibly, that you were "pressured" to give? You know, I seriously doubt that you even know what the participating agencies are, who are to receive the funds.

Well, let's try principle number two. (Are you still with me, friend?) (2) One's giving must be by the authority of Christ. Remember, you must give "in the name of the Lord Jesus," and abide "in the doctrine of Christ." When you give to the United See United Fund. page 26

....., p-8---

Truman Smith — Preacher for the Crescent Park church of Christ, 1415 Royalty Avenue, Odessa, Texas 79760.

# Another Look At Withdraw Yourselves"

### Larry R. DeVore

In the March Preceptor, there appeared an article by Brother Jack Kirby. The first part of the article is very good. In fact, I read the article three times to be sure that the last half was



written by the same man who wrote the first half, since they almost appeared to be two different articles. I feel that some attention needs to be given to some things in the last part of his article.

I agree completely with the first six paragraphs of Bro. Kirby's article. In fact, I believe if he would look at it again, he would see that the questions he brings up in paragraphs 7-12 are answered in his first six paragraphs.

In paragraph 7 Bro. Kirby says the above scriptures (in par. 1-

6, Please re-read his article in March Preceptor) "have been used by brethren as authority for church excommunication." "We condemn the Catholics for their excommunication, and then turn around and practice the same thing ourselves." Well, I don't know about Brother Kirby, but i don't condemn the Catholic Church for practicing "excommunication" (church discipline). Every organization on earth has means for removing officers or members from its ranks who are unfit. So it is with the Lord's church. The scriptures Bro. Kirby cited in paragraphs 1-6 of his article prove it.

In Paragraph 8 Brother Kirby says that "the church withdrawal process has been a most difficult practice to carry out." This is true, but it is no reason not to practice scriptural church discipline. It is often "difficult" to get people to see the need to be baptized into Christ, and it is often "difficult" to get brethren to live Godly lives but this is no reason to guit preaching and teaching the truth on these subjects. Brother Kirby says, "Of course, we believe that is all scriptural because we have been taught it all our lives...." No, I believe that brethren have not studied it enough, and have not been taught it all their lives, and that is why scriptural discipline is "....a most difficult practice to carry out."

Christians ought to leave one congregation and worship with another if the first group is engaged in "sinful teaching and practice" as Brother Kirby suggests in Paragraph 9.It might even be an asset to be "withdrawn from" by such a group. Brother Kirby questions "How can a group withdraw from one who has already withdrawn himself?" I say that this is just a quibble I have heard time and again by people who don't want to practice scriptural church discipline. If the only "purpose" of the withdrawal was to "keep the fellowship pure" then perhaps Brother Kirby would have a point. But the Bible teaches also that we are to "....mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them...." (Romans 16:17). When a member "quits the church" See Withdraw, page 27

Larry R. DeVore 388 Raritan Drive, Valparaiso, Indiana 46383

# **Spiritual Warning Signals**

### **Don Martin**

If it were not for physical and spiritual warning signals man would be doomed to waste and sure destruction. For example, when a person is easily tired, experiences dizziness, loss of



weight, lacerations or cuts which will not heal properly - these could be warning signals of the dread disease of diabetes. There are, of course, many other physical warning signals. When a person is experiencing severe chest pains this could be a warning signal, if you please, of a cardiac disorder. Similarly, I submit that there are also many spiritual warning signals. Even though the average

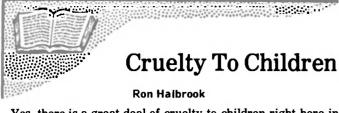
person today is educated in these physical warning signals or symptoms, many ignore them; thus, many are suffering from advanced diseases which perhaps could have been curtailed if attention had been given to the early symptoms. Thus, also it is spiritually - many ignore the spiritual warning signals. There are throngs of people today who have diabetes, cardiovascular disorders and other fatal abnormalities without even knowing it - there are also many who are lost and out of covenant relationship with God who think that they are saved! Certainly we need to be aware of these physical warning signals, but it also behooves us to be aware of the spiritual warning signals as well. Even though many are cognizant of the physical symptoms, seemingly few are aware of the spiritual symptoms. Perhaps you are wondering what these spiritual warning signals are. The following are just a few spiritual warning signals that we should be aware of and take proper action when they occur.

### **Find it Easy to Miss Services**

Beloved, one of the earliest warning signals is when the Christian finds little difficulty in neglecting the public assembly. It has well been said regarding automobiles that they miss before they quit; thus it is with Christians - they begin missing before they quit. Throughout the Hebrew epistle you will find various and sundry warnings for the Hebrews to endure the severe and diverse persecution to which they were being subjected. Then, nearing the end of the epistle, the writer exhorts them thus, "Not forsaking the assembling of ourselves together .... " (Heb. 10:25). There are many other intimations in God's Book of how, when one finds it easy to willfully absent oneself from the public assembly, this is one of the first warning signals of a decline in spirituality. Then again, there are those who attend regularly but find no joy in it. This too, beloved, is a symptom that we are spiritually declining. We need to have David's attitude when it comes time to worship God publicly, "I was glad when they said unto me, let us go into the house of the Lord." (Ps. 122:1). Hence, when we find it easy to miss services or find no joy in attending, we had better take heed!

### No Interest in Others

Another warning signal that the Christian needs to be aware of is simply a loss of interest in others. Please observe the way in See Warning Signals, page 27



Yes, there is a great deal of cruelty to children right here in our own country. And it's not all "up Nawth" or "way out West"; in fact, it's in our own communities, schools, and homes.



The time was when cruelty was widespread in the form of harsh, child beating. Back in the days of Henry VIII, the 1500's, one William Maldon was unmercifully beaten by his father for his interest in reading the New Testament and consequent lack of interest in worshipping the crucifix. Years later, he told how his father found him in bed, "and, like a mad zealot, taking him by the hair of his head

with both his hands pulled him out of the bed" and whipped him until he was almost dead (History of the English Bible, B. F. Westcott, pp. 107-110). Even in this country, parents and teachers sometimes went to inhuman extremes in meting out punishment. Social, legislative, judicial, and law enforcement agencies waged war on such treatment; their efforts, undergirded by the ameliorating influences of the Bible, have been largely successful.

Another form of cruelty is prevalent today, and it sows as much of the seed of bitterness, grief, and pain as the first form. The adjective "cruel" means "causing or conducive to injury, grief, or pain" (Web. 7th New Collegiate Dictionary). The form of cruelty which is cursing, confusing, and literally ruining many young people today is the opposite extreme to the first form. In short, children are being abused through a lack of discipline!

When a child is consistently denied those things which are absolutely necessary to his physical, mental, and spiritual wellbeing, he is cruelly abused. Without the double-talk and preparation of loop-holes in which men take refuge, God plainly identifies those guilty of abuse. "If any one does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever" (I Tim. 5:8).

When a child is denied food, he is abused. A child denied love is cruelly treated. A child is denied physical well-being when so beaten as to sustain physical impairment or other serious injury. And a child is denied mental and spiritual well-being, and often physical well-being, when he is denied firm, fair discipline.

Parents, teachers, and others entrusted with the care of children and who will not administer firm, fair discipline are guilty before God and man. They are sinners against children (Gen. 42:22). Their pointing to the extremes of a by-gone age will not absolve them from guilt. Neither will smiles and pretensions to "kindness." Most of these child abusers are more concerned about their reputations as "good ole Joe's" and "nice guys" than about facing up to the need for firm discipline. They meet indictments of their guilt, and most disciplinary cases as well, by saying, "Peace, peace"—when there is no peace (Jer. 6:14). They are objects of pity, not scorn or hate, for their's is a hard road. "The way of the transgressors is hard" (Prov. 13:15). "For they have sown the wind, and they shall reap the whirlwind" (Hos. 8:7).

But, here come the objections. "Oh, we discipline, but without such methods as whipping. We use more modern methods." Yes, indeed—like the local principal who disciplined (??) a student who had disrupted a class and insulted and defied the teacher. The student was made to sit in the office for a few days and the teacher was advised not to spank Jr. High students ....not even on the hand....not even with a small piece of smooth rubber. Other such modern methods include switching the rebellious student to another class! Pity the schools, principals, and teachers who thus deny students the essentials of discipline, an orderly education, and mental and spiritual wellbeing. Pity the young people who thus learn wrong lessons of life!

"But if we spank Junior, he won't like school (or home or teacher or parents, etc.)." And if we don't when he needs it, he won't like life! Undisciplined young people are resentful, bitter, and rebellious toward those very authorities, and their symbols, which are established for the good of us all. They are bewildered at life—the perfect pictures of misery!

Witness the "modern" parent who is up on the latest methods of discipline. She is in the grocery store with her little Innocent. "No, honey, don't take that off the shelf." A few seconds later, "I told you to leave that alone." A few more seconds, "Haven't you put that back yet. Darling must listen to mommy." Now at the check-out counter, "Oh, don't ring that up; let me put it back on the shelf—now stop screaming, honey, mommy will buy you a candy bar—please stop screaming or all the people will think I'm hurting you!" Or how about the one who says fifty times in ten minutes, "If you do that again I'll spank you" (see Eccl. 8:11).

What causes such cruelty, such consistent denial of the child's need? At least four causes, very much interrelated, should be considered.

1. Many parents, administrators, teachers, and others simply do not want to be bothered. It takes time and trouble to deal with See Cruelty, page 28



# From Out of the Past

### A LeROY ELKINS

A LeRoy Elkins was born near Palestine, Texas, December 5, 1864. Moved to Collin county at the age of 18.

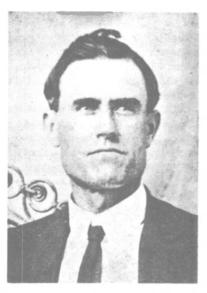
Obtained an education by means of his own exertion and application.

At the age of 21 he began teaching in the public schools of Texas, where for eight years he was very successful.

In 1890 he entered the ministry and has baptized more than 1,000 people.

For five years he gave his time wholly to the practice of medicine.

He has engaged in a number of debates with success. He is now giving his entire time to preaching and defending the Truth. He is one of the most successful preachers in Oklahoma.





### E. B. MULLINS

Edward Bragg Mullins was born on Lock's Creek, Cannon County, Tennessee, August 3, 1857. He is a self-made man, having been raised by poor parents.

From the days of his childhood he has been a student of the Bible. In 1879 he obeyed the Gospel under the preaching of J. M. Kidwell.

At the age of 21 he came to Texas, He married in 1881, and raised three step-children, who are now married.

In July, 1890, at Carlton, Texas, he began preaching. Moved to Gibtown, Texas, in 1892, where he farmed and preached till a few years ago, when he quit the work on the farm that he might be more active in the field as a teacher of the Word of the Lord. Many have been taught the Truth through his efforts, and before him are years of great usefulness in the work of the Master.

He has engaged in several debates with success.

### H. L. McCRARY

Henry Lee McCrary was born January 20, 1872, a few miles from his present home— Mount Enterprise.

In early life he became a member of the Methodist church and zealously contended for the doctrine and polity of the same. Later it dawned upon him that he needed some book aside from the Bible by which to prove the teaching of that institution.

In 1898 he attended a meeting conducted by J. J. Moye and R. W. Floyd. He learned the Truth and gladly obeyed the same. He immediately began preaching. From the first of his work as a preacher he has been successful—being logical and at times grows eloquent in the presentation of the Christ message.

He has labored in Texas, Louisiana, Arkansas and Oklahoma.

In 1901 he was married to Miss Lucy Walker, a devoted Christian.



Editor's Note: The pictures and information on this page was first published in a book entitled Gospel Preachers of Texas and Oklahoma, 1911, compiled by the late Mrs. C. R. Nichol, Clifton, Texas. It is our intention to publish some of the pictures and resumes of their lives as found in this book. We would be happy to hear from our readers as to some particular person of this catagory that you would enjoy seeing. If we have it we will reprint it.



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

Three were recently baptized at Plainfield, Indiana.... Two were baptized in past weeks at the North Park church in Abilene, Texas....Two were baptized recently in Fort Worth, Texas at the West Side church....Four were baptized in past weeks at the San Bernadino, Calif. church (Mt. View)....Three were baptized during past weeks at Southside in Tulsa, Okla.... Five have been baptized lately at Westside in Irving, Texas. One was baptized in past months at 77th St. in Birmingham, Ala..... Two were baptized in August in Burkeville, Texas....One was baptized at Scyene Rd. in Dallas, Texas in past weeks.... One was baptized in past weeks at Expressway church in Louisville, Ky.... Three were baptized in past weeks at Auburn St. in Lubbock, Texas....Six have been baptized in meetings held by Paul Williams this summer in churches in Lafayette Heights, Indianapolis, Ind., Gadsdne, Ind., San Bernardino, Calif., And Southporth, Indianapolis, Indiana....Two were baptized in past months at the Silver St. church in New Albany, Indiana.... One was baptized in past weeks at the Ellettsville, Indiana church.... One was baptized recently at Arch Street in Little Rock, Ark.... One was baptized recently at New Castle, Indiana....One was baptized recently at the Imhoff church in Port Arthur, Texas....Three have been baptized at Harding Ave. in Sciotoville, Ohio this past summer....Nine have been baptized during summer months at Huffman in Birmingham, Ala....Three were recently baptized at Pekin, Indiana....One was baptized in August at Moundsville, West Virginia....Four were baptized in August at Mayfield, Ky. at North 15th Street.... One was baptized in August at Memphis, Tenn. (Winchester Rd.).

B. G. Hope held an August meeting for the Expressway church in Louisville, Ky.....Osby Weaver held a late July meeting at Torrance, Calif....Franklin T. Puckett held a July meeting at El Cajon, an August meeting at Spring and Delta in Long Beach and a mid-August meeting at Mt. View church in San Bernardino, California....Huey Hartsell held a summer meeting for the 5th and Jackson St. Church in Paducah, Ky....W. R. Jones held a recent meeting at the Judson Road church in Longview, Texas....Brethren in Indiana had August and Sept. meetings at 40th and Emerson

(Indianapolis) with different preachers speaking; Stileville, with Jimmy Tuten; Traders Point, Earl Robertson; Belmont (Indianapolis) with Harry Pickup, Jr.; High School Road in Indianapolis with Robert Welch and Mooresville with Aude McKee. October and November meetings are slated at Lafayette Hts. (Indianapolis) with Billy Murrell; Carsfordsville, Bill Cavender, Plainfield, Aude McKee; Southport, (Indianapolis) Franklin Puckett and Greenwood with Johnie Edwards....Paul Price holds an early October meeting for the North Park church in Abilene, Texas....Robert W. LaCoste holds a mid-October meeting for brethren meeting at Cado St. in Cleburne, Texas....The East Central church in Tulsa, Okla. had a mid-September with Ervin Driskill meeting preaching....Homer Hailey held an August meeting for the Fairview church in Garden Grove, California.... Harold Turner held a late August meeting at Lubbock, St in Auburn Texas.... Franklin Puckett holds an early Oct. meeting for the Spring and Blain church in St. Louis, Missouri.

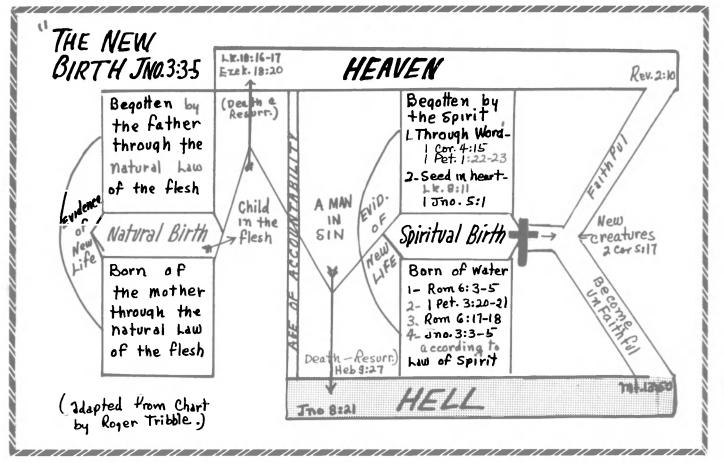
Al Payne held a mid-Sept. meeting for the Caprock church in Lubbock, Texas....R. J. Stevens held a September meeting for the University Drive Church in Portales, New Mexico.... Billy Moore held an August meeting for the Kennett, Mo. Church....S.Hall held an early Aug. meeting at Elgin, III....Paul Williams held a mid-September meeting for the Highland church in Hammond, Indiana....Leonard Tyler held an August meeting at the Sixth Ave. church in Pine Bluff, Ark....Kent Ellis held an early August meeting for the Pruett and Lobit church in Baytown, Texas....Kenneth Green held an August meeting for the College Park church in Deer Park, Texas....Bill McCuistion held a mid-September meeting for the Bellaire church in Houston, Texas.... Fred Melton held an August meeting at Cypress-Fairbanks in Houston....Robert F. Turner held an August meeting at Spring Branch, also in Houston....James Miller held an August meeting for the 15th St. Church in Mayfield, Ky....Willis Kay held a late July meeting for the Charlestown, Indiana brethren....Johnie Edwards held a July meeting for the Kansas, Indiana brethren....Grover Stevens held an August meeting at Caneyville, Ky....Wayne Earnest held a



late July meeting at Paris Landing, Tenn....Harry Lewis held an August at New Richmond, meeting Ohio....Connie W. Adams held August-October meetings at Twin Oaks, Huntingdon, Tenn., Buckhorn, Miss., Roseville, Ohio; Glenwood Hills, Decatur, Ga.; N. Ridgeville, Ohio....Guy Roberson held a July meeting at Hueytown, Ala....Jimmy Yopp held an August meeting for the Nimmons, Ark. brethren.... J. F. Dancer held an August meeting in Forest City, Ark....Guthrie Dean held an August meeting at Trumann, Ark. .... Roy Cogdill was with the 13th and Main St. Church in Blytheville, Ark. in an August meeting....Bartlett church in Memphis, Tenn. had an August meeting with Dan King....J. F. Dancer was in Mattoon, Illinois at Southside in an August meeting.....Eugene Britnell held an early September meeting at Owensboro, Ky.....Gilbert Copeland holds a mid-October meeting at Arch St. in Little Rock, Ark....Marshall Patton holds a mid-October meeting at Sixth Ave. in Pine Bluff, Ark....James P. Needham held a September meeting at West Broad in Columbus, Hiram Hutton holds a December meeting at Mason. Ohio.... Ellis Webb held a late September meeting at Wilmington, Ohio...Leon Odom held an August meeting at Bangor, Maine....Harold Fife held an August meeting at Dexter, Maine....C. D. Plum held a summer meeting at Simpsonville, Ky....Rodney Miller held August meetings at Grenada, Miss. and Trenton, Florida....J. D. Sanders held an August meeting for the Coke and Irene St. Church in San Angelo, Texas....Baxter Evans held a recent meeting at Parish Ave. in Peoria, III.... Georgia meetings: August -November: Covington, with Granville Tyler; Snapfinger Rd (Decatur) with Don Bassett; Southwest (Atlanta) with Robert Jackson....J. F. Dancer held a summer meeting at Southside in Monroe, La....Lynn Trapp held a recent meeting at Morton, Texas..... Ellis Webb holds an early Nov. meeting for the brethren in Evansville, Indiana....Mike Grushon held an August meeting for the Kettering, Ohio church....Arthur Atkinson, Jr. held an August meeting for Haynes St. in Dayton, Ohio.....Waldon Warnock held a July meeting at Powhatan Point, Ohio....Robert Turner held an July meeting at Toronto, Ohio.... Eugene Britnell held July meetings at Sumter, S.C. and Tucson, Arizona....Kentucky Lake Rd. church near Paris, Kentucky had a late July meeting....

Moving Preachers: Les Burgin to Preston Highway, Louisville, Ky. ; Gary White to Columbia S C; Rea Pennock to

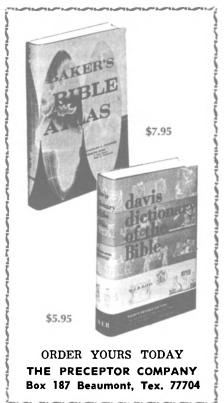
> Please Send Us Your Change of Address



Auburn, Ala. ; Wayne Chappell to Lockland (Cincinnati, Ohio); Pichard Pentecost to Evendale, Ohio....Jesse Johnson to Hardinsburg, Ky....Marv Nerlin Calgary, Alberta, to Canada....Mike Grushon to Shively, Louisville, Ky.....Marlowe Strouss to Blue Ash (Cincinnati); E. C. Gilbert to Lebanon, Ohio; John Garrard to Westview in Hamilton Ohio; Judson Woodbridge to Poteau, Okla; Joe Corley to Dothan Ala. Raymond Harville to Mt. Pleasant, Tenn., Hollis Creel to East Main in Paragould, Ark....Dennis Shaver to Inverness, Florida....Maurice Jackson to Spring Branch in Houston, Texas; Weldon Warnock to Columbus, Miss; Vestal Chaffin to Paden City, West Va.; Thomas Icard to Wellsburg, W. Va.

Truman Smith, 12402 Mylla, Houston, Texas. "I have resigned my work with the Crescent Park Church of Christ in Odessa, Texas to begin work with the Green's Bayou Congregation. Brethren who publish bulletins please take note of my above address.".

Terry L. Sumerlin, 216 Dunbar, Refugio, Tex. "I have just completed my second year of work with the faithful brethren here in Refugio. In the past year we have been blessed with 13 additions: 4 baptisms, 8 to place membership, and one restoration. This makes a total of 24 responses in 2 years."



Luther G. Roberts, 1320 N. Ave. H, Freeport, Texas. "I am scheduled to be in a meeting second week in September in Hermiston, Oregon; in Canby, Oregon the last part of September; and in Sinton, Texas to begin October 15th....Three were baptized here during July." Bob LaCoste, 300 W. Dallas, Ave.,

Bob LaCoste, 300 W. Dallas, Ave., Cooper, Texas....'One was baptized in a recent July meeting in Cooper, Texas with Robert J. LaCoste conducting that meeting. Robert Wayne LaCoste holds August meetings with the churches in Hildago, III. and Springcreek, Tenn.''

The Church of Christ, which began meeting at Omaha, Nebraska in July 1971, has rented space in the Parkview Heights Elementary School. Meeting times are 9:30 A.M. Sunday Morning Bible Study, 10:30 A.M. Morning Worship, and 6:00 P.M. Sunday Evening Worship.

The new location is in Southwest Omaha at 7609 South 89th Street, a fast growing area of Metropolitan Omaha. Anyone wishing to contact the church may write one of the following: W. F. Bates; Route I, Box 298; Plattsmouth, NE 68048; phone 402-298-8593; or Timothy Fox; 53 Travis; Offutt Air Force Base, NE 68113; phone 402-291-6009; or Kenneth Hirshey; 4405 Terrace Crive; Omaha, NE 68134; phone 402-572-7838. "father," but this word is often used to denote simply an ancestor. Belshazzar could have been a son of the illustrous king, or he could have been a grandson by a daughter. As yet this is uncertain.

### The Handwriting on the Wall (vv. 1-9)

The Feast (vv. 1-4). Belshazzar gave a great feast, followed by a drinking bout in which he showed his contempt for Jehovah by having the golden cups, taken from Jerusalem by Nebuchadnezzar, brought into the banquet-hall. From these the revelers drank toasts to the gods of gold and silver, iron and wood and stone.

The writing on the wall (vv. 5-9). In the midst of this idolotrous revelry a hand appeared, writing on the plaster of the wall. The king was terrified by the scene, and called for the enchanters, the Chaldeans, and the soothsayers to be brought in to read and interpret the writing. To any who might be able to read and interpret it he offered royal apparel and the third place in the kingdom. His father being first in the kingdom, and himself second, the third place was the highest that could be offered to any man. Their inability to interpret the writing left the king troubled and perplexed.

### The Interpretation (vv. 10-28)

The Queen (vv. 10-12). It would not be difficult for one to picture in his mind this second scene. There was a drastic change from revelry and carousing to a quiet terror which now gripped the revelers. As one so meditates, he cannot but think of the change that will, in all probability, one day take place in our country. Today it is revelry and carousing, praising the gods of materialism, power and humanism; tomorrow, when the handwriting on the wall is more clearly read and understood, joints of loins will be loosed, and knees will smite together. In the midst of the changed scene the Queen enters. But who is she? Evidently not Belshazzar's wife, for his wives were present (v. 2). She had not been present, but now comes in. She was one who knew the events of the days of Nebuchadnezzar, and of Daniel's place in the kingdom in those days. It is thought by some that she was one of the remaining wives of Nebuchadnezzar. This is probable. She reminded the king of Daniel's ability, and urged that he be brought in.

Daniel's story and charge to the king (vv. 13-24). Daniel assured the king that he had no interest in his gifts (v. 17). He then proceeded by relating to him the experience of Nebuchadnezzar, charging that his heart had been lifted up by pride, and that God had sought to teach him "that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will" (vv. 18-21). The great man of God then charged Belshazzar that he had not humbled his heart, though he knew all of this, "but hast lifted up thyself against the Lord of heaven," and desecrated the vessels that belonged to Him; "and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified" (vv. 22-24). Because of this the hand had been sent. It took more than a time-serving weakling to so accuse the king.

The pride of Nebuchadnezzar had led to his being humbled (ch. 4); and now Belshazzar's pride is leading to the same end. Pride, revelry, and idolatry were now bearing their harvest. Can it be possible that the handwriting is on the wall for our nation, and that we refuse to see it? or, blinded by our smug indifference to materialism and worldliness, and characterized by a pride that rejects the spiritual and the eternal, we cannot read it? The thought is worth pondering.

### The Interpretation (vv. 25-29)

Daniel proceeded to read the writing inscribed, "mene, mene, tekel, upharsin" (v. 25). The interpretation followed Daniel declared that the Babylonian empire was now being brought to an end; it had been weighed and found wanting, it was being divided, and given to the Medes and the Persians. Leupold has aptly said, "The brevity of the message plus the terseness of the interpretation at the same time have a note of unquestioned authority. Futhermore, this is the verdict on all human pride and achievement apart from God. This sentence contains an irrevocable doom that is ringing to eternity" (Exposition on Daniel). The king and his kingdom were no longer fit to live. When such a condition is reached God pronounces the verdict upon that nation, and its doom is declared.

The king fulfilled his promise by giving to Daniel the purple garments, the golden chain, and proclaiming him to be the third ruler in the kingdom. This Daniel accepted (v. 29), although he had declared his indifference to the gifts (v. 17). Such honors were of little significance to the aged prophet, who knew that the end was now upon the kingdom. But of what value would they have been if bestowed fifty years earlier? When the end comes their vanity is equally the same.

### The End (vv. 30-31)

That night Belshazzar was slain, and the kingdom was brought to an end. One known as "Darius the Mede" took control for Cyrus. The identity of "Darius the Mede" is uncertain. John C. Whitcomb, Jr., in his book, **Darius the Mede**, published by Wm. B. Eerdmans in 1959, makes a strong argument for Gubaru, governor of Babylon, as the "Darius the Mede" of Daniel. His argument is more convincing than has been the arguments for some other.

The lesson we should learn is that God's word spoke through Isaiah, Jeremiah, Daniel and others, was now fulfilled. Divine principles do not change. Pride, idolatry and sensual revelry bring their inevitable harvest. Nations of today would do well to consider more seriously the handwriting on the wall in our own generation; it may be there are some today who are being "weighed in the balance, and found wanting."

### CHAPTER 6 DANIEL AND THE LION'S DEN

Among the many interesting incidents in the life of Daniel, one of the best known is that of his experience in the den of lions. Several profitable lessons may be learned from the incident.

### **The Plot Against Daniel**

Daniel's life in Babylon spanned the entire history of Babylon's greatness, decline and fall, and into the Persian period. The prophet found favor in the eyes of Nebuchadnezzar, serving as one of the king's wise men. He is not mentioned in connection with the reigns of Evilmerodach, Neriglisar, or Labashi-Marduk, who followed Nebuchadnezzar. The last king to rule over the empire was Nabonidus, who was away from the city at the time of its fall, but who had left the rule of the city in the hands of his son, Belshazzar. Daniel seems to have been forgotten by Belshazzar until he was mentioned to the king by the queen—probably the queen-mother (5:10). The fact that Daniel was elevated by Darius the Mede to the place of one of the three presidents, and then distinguished himself above them, bespeaks the wonderful character, and statesmanship ability of the prophet (vv. 1-3).

But with prominence and greatness comes also jealousy and envy. The presidents and satraps sought occasion against Daniel, how they might entrap him. They realized that his character was flawless, and his service to Darius impeccable; if they were to find fault it would have to be through his religion. Consequently in their diabolical scheming they asked the king to issue a decree that for thirty days all petitions to any god must be made through the king. The edict was issued, which, according to the law of the Medes and the Persians, could not be altered (vv. 4-9).

Such a decree could not stay the prophet: three times each day he went into his chamber, opened the window toward Jerusalem and prayed to his God. This gave the occasion sought by his enemies; immediately they went to Darius with their charge against Daviel (vv. 10-13). Let it be said to the king's credit that he was sore displeased with what had been done, and set his heart to deliver Daniel; but to no avail. Whether Darius had been flattered by such a proposal as had been made to him, or whether he was a weak ruler, or whether he put too much trust in his lieutenants, or whether there was some political ground for such a decree, we are not told. Now that he had been duped into making the decree, there was no way to back out; he must carry out the law (vv. 14-15).

### The Divine Deliverance

Evidently Daniel had made a tremendous impression on Darius for the Lord, for as he cast him into the den of lions the king was heard to say, "Thy God whom thou servest continually, he will deliver thee" (v. 16). What a commentary on the prophet's faith and devotion to God! Who knows what effect the people of the captivity would have had on the people of Babylon had all manifested the same faith and devotion as that which characterized Daniel? And could not the same be said today? It is difficult to realize how different the story of our nation might be if those about us were so impressed by our faith and devotion to our God, that when imperiled in the trials of life our neighbors would say, even though they were not worshippers of God, "Thy God whom thou servest continually, he will deliver thee."

The faith of the king amazes us. When the stone was laid upon the mouth of the den of lions in which Daniel was cast, the king sealed it with his own signet, that nothing be disturbed (v. 17). He was proving the God of Daniel; if Daniel should be delivered it would be the work of the Lord, not man. The king then went to his palace, only to spend a cheerless and sleepless night (v. 18).

Early next morning the king hastened to the den to Daniel, where, with a lamentable voice he cried, "Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel's cheering reply that God had sent His angel to close the mouths of the lions, and that He had delivered Daniel, made the king exceedingly glad. The king had Daniel removed from the den, in whom he found no hurt, for Daniel's trust in Jehovah had been rewarded (vv. 19-23).

The king's wrath was now poured out upon those who had sought to entrap Daniel. He could not alter the law he had made; but there was no law against his casting those who would destroy Daniel to the very lions they had sought to use against him. These, with their families, were cast into the den of lions, where, before their bodies had reached the bottom of the den they were torn to pieces (v. 24).

Deeply impressed, the king wrote to all the peoples of his dominion, making a decree that all men everywhere fear before the great God of heaven (vv. 25-27). Daniel's great example of faithful devotion to God had preached a tremendous sermon.

### Lessons

How often does the trap one sets for another catch and destroy him who sets it! The gallows prepared by Haman for Mordecai had become the death trap for Haman himself. The den of lions prepared for Daniel now became the instrument of death to his enemies. God is yet able to turn upon the wicked schemers the very instruments by which they would destroy another.

As God had delivered Daniel's friends from the fiery furnace in the time of Nebuchadnezzar's fury (ch. 3), so now he delivered the prophet from the den of lions. As He delivered these, and also delivered Paul from "the mouth of the lion," so can He deliver His people today. Cast among the heathen nations, subjected to threats and schemes of the ungodly, God never forsook His people—nor will He today (Heb. 13:5-6). Faith in this power of God to deliver must ever be the assurance of God's saints.

One of the great lessons of the incident is that of the impression Daniel had made upon this heathen king. This should inspire and encourage the saints of today to a fuller realization of what can be done in our own day, in the midst of a godless world. Let all be so impressed with the faith and devotion of saints, that in the midst of adversity the wicked will be compelled to say, "Thy God whom thou servest continually, he will deliver thee."

### CHAPTER 7

### **DIVINE JUDGMENT ON HEATHEN POWERS**

At this point in his narrative of events in Babylon, the prophet looks back from the period of Darius the Mede to the first year of Belshazzar's reign, to a dream which had impressed him. In this dream God revealed the coming of the fourth empire, the judgment of the heathen nations and the fourth empire, and the rule of the kingdom of God.

### Daniel's Dream (vv. 1-8)

In his dream the prophet saw "the four great winds of heaven break forth upon the great sea" (v. 2). Out of this sea came forth "four great beasts, diverse one from another" (v. 3). The sea represents the disturbed, seething, restless mass of society, the heathen world (see Isa. 17:12; 57:20; Jer. 49:23; Rev. 13:1; 17:15). The winds turned loose on the sea are the forces used of God to scatter peoples in various directions (Jer. 49:36); to destroy (Jer. 51:1). The four great beasts which came up from the sea are four kingdoms or empires (vv. 17, 23). The picture is one of the disturbed conditions of society, out of which upheavels come forth successive political empires.

The first of these beasts was like a lion (v. 4), which represented the Babylonian empire; the second, like a bear, which devoured much flesh (v. 5), represented the Persian Empire; the third, like a leopard, with four heads (v. 6), represented the Macedonian or Alexanderan empire; and the fourth, strong and terrible, with ten horns, but not otherwise identified (v. 7), represented the Roman. These four empires are identical with the four of the image of Nebuchadnezzar's dream (ch. 2). This fourth beast is the same as that which came up out of the sea in John's vision on Patmos (Rev. 13), which identifies the beast of John as the Roman empire (or emperor, as some think).

The fourth beast had ten horns, from among which came up a little horn, that plucked up three of the horns. This little horn was characterized by a mouth speaking great things (vv. 7b-8).

### The Judgment (vv. 9-14)

Daniel beheld till thrones were set and one that was ancient of days did sit, before whom thousands ministered. The scene is one of judgment: "the judgment was set, and the books were opened" (vv. 9,10). The seer was impressed by the words of the little horn, and beheld till the beast, the fourth one, was slain. The rest of the beasts had their dominion taken away, yet their lives were prolonged for a time and a season determined by God (vv. 11-12). It seems clear that this is a picture of the judgment throne of God from which He judges the kingdoms of the world. It is especially a judgment of the fourth empire—the Roman.

In the midst of this scene the prophet sees one "like unto a son of man" coming to the ancient of days, to whom was given "dominion, and glory, and a kingdom," made up of peoples of all tribes and nations: "his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (vv. 13-14). We are here shown that in the midst of the judgment and passing of political empires God establishes His kingdom, under the "son of man," a kingdom that is destined to continue forever (cf. 2:44).

### The Interpretation (vv. 15-28)

Daniel was grieved in spirit and came to one of them that stood by and asked for an interpretation of the dream, which was then told him (vv. 15-16). The four beasts were four kingdoms which should rise out of the earth, but the thing of particular importance was that "the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even for ever and ever" (v. 18). Daniel was impressed particularly with the fourth beast, the ten horns, and the "little horn," which, as he beheld, "made war with the saints, and prevailed against them." This was followed by judgment from the Most High, and the saints possessing the kingdom (vv. 19-22).

The speaker informed Daniel that the fourth beast is a fourth kingdom upon earth—the Roman Empire—diverse from those that had come before it. The ten horns were ten kings; whether literally ten, or a full number signified by the number "ten," is uncertain; probably the latter. The "little horn" is another king that should arise after the ten, diverse from the former, who should put down three of the ten (vv. 23-24). "And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and a half a time" (v. 25). The judgment of the horn followed, in which his dominion was taken away. Then was given unto the saints the kingdom and dominion, which kingdom and dominion are everlasting (vv. 26-27).

If the fourth beast is the Roman Empire, and the ten horns are ten kings, who is this "horn" that came up among the ten? Opinions differ. Without discussing these, I venture my opinion. The description given in verse 8, indicates that it is a man. The fact that the saints were given into his hand "until a time and times and half a time" (v. 25), identifies him with the one of Revelation to whom was given "a mouth speaking great things and blasphemes; and there was given to him authority to continue forty and two months" (Rev. 13:5). This is identical with the "time, times, and half a time" or twelve hundred sixty days in which the woman was in the wilderness (Rev. 12:6,14). My opinion is that the horn, "the little one," symbolizes either the persecuting emperor or emperors of the Roman empire, who persecuted the church, as set forth in the book of Revelations.

### Summary

The picture, therefore, is one of the disturbed conditions of society, out of which rise four empires. These are judged of God, the judgment extending unto that of the fourth. The kingdom of God established and persecuted comes out victorious. The persecutor is judged of God and his dominion taken away. The saints are established in God's kingdom, which is to endure forever. The chapter points to the period of Revelation 11-13. The events of the chapter extend only to the judgment and destruction of the Roman Empire, and the definite establishment of the kingdom of God as an unshakable and enduring kingdom.

### CHAPTER 8 POWERS TO COME

In chapter 7 Daniel recorded the vision that looked to the Roman Empire and the judgment against it, which vision had appeared to him in the first year of Belshazzar. The vision of chapter 8 occurred in the third year of Belshazzar's reign. This places the visions of both chapters before the events of chapter 5. In this vision (ch. 8) God made known to the prophet events to take place during the time between the fall of Babylon and the coming of the Roman period.

### The Vision (vv. 1-14)

In the vision Daniel found himself in Shushan, by the river Ulai, in Elam, to the east of Babylon. In the vision he saw a ram which had two horns, standing by the river; the ram was strong, pushing himself in every direction. Out of the west the prophet saw a he-goat bounding toward the east, with a notable horn between his eyes. He came upon the ram, ran upon him in his fury, brake his two horns, and cast him down to the ground. The he-goat then magnified himself exceedingly; but when he was strong, the great horn was broken, and in its stead came up four horns (vv. 1-8).

The prophet next saw a little horn come forth out of one of the four horns, which waxed exceedingly great. "And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them." (v. 10) It magnified itself even to the point of taking away the continual burnt-offering, taking over the sanctuary, and casting down the truth to the ground. (vv. 11-12). This abomination of desolation and trodding under foot should continue for twenty-three hundred days (vv. 13-14).

### The Interpretation (vv. 15-27)

Daniel sought to understand the meaning of the vision; whereupon Gabriel was instructed to make him to understand it. Daniel was told that the vision "belongeth to the time of the end" (v. 17); "in the latter time of the indignation (or, the Wrath)." (v. 19) It pertained to the time after the wrath had ended, that is, it would follow the time of the Babylonian captivity.

The ram with the two horns was explained to be the power of Media and Persia-the Medo-Persian empire, and the rough hegoat was Greece (vv. 20-21). This would make the great horn to be Alexander the Great, the first ruler of the empire, of whom it is said, "who first reigned in Greece" (1 Macc. 1:1). Upon his death, four kingdoms arose out of that established by Alexander, but inferior to his kingdom. The angel continued, "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." (v. 23) He then describes the power, destructive disposition, and craft of this one; and how that he would magnify himself in his heart, and how that he would stand up against "the prince of princes" (vv. 24-25), i.e., against God. The angel concludes with an unusual statement, "the vision of the evenings and mornings which hath been told is true" and that the vision was not immediate, but belonged to many days to come (v. 26).

Who is the "king of fierce countenance" of verse 23? It is thought by most reputable commentators that he is Antiochus Epiphanes, who ruled over Syria between 175-163 B.C. Antiochus was a strong devotee of the Tellenistic culture, and determined to cement his kingdom into a unit by imposing Greek culture and Greek deities upon all his subjects. In the orthodox Hebrew religion he saw a strong foe to his Greek rule over Palestine, and yet he must control Judea as a buffer state between his own nation and Egypt. Therefore he must crush the Jewish religion.

Antiochus conquered Jerusalem, set up an image in the temple, desecrated the worship by offering swine flesh upon the altar, and encouraged the Greek Soldiers, with their paramours, to carry on a most licentious worship, with its pagan orgies, in and on the holy premises. To further enforce his purpose, he forbade the Jews to circumcise their children, to observe the Sabbath, and to possess a copy of the scriptures, which he sought to destroy. Added to this effort he appointed a high priest who was favorable to the Hellenistic movement, built a stadium in Jerusalem, and encouraged the Hebrew youth to participate in the gymnastic exercises in the nude, as practiced by the Greeks. Laws pertaining to these matters were enforced with the utmost cruelty.

The twenty-three hundred days (v. 14) probably refer to this period (171-165). It seems that the angel's statement that what Daniel had heard concerning the number of days "is true" (v.26) was to impress the fact that the number was not a symbolical number, but a period of time of some six years or a little over. This was the length of time that the temple was desecrated. With the overthrow of the Syrian supremacy in Jerusalem by the Maccabees the temple was cleansed and the worship re-dedicated. Out of this grew "the feast of the dedication" mentioned by John (Jn. 10:22).

### Conclusion

Daniel says that he wondered at the vision "but none understood it" (v. 27). It pertained to nations not yet risen, and events yet to transpire; hence it would not be understood until it should be fulfilled. But God was preparing His people for the trying days of the reign of Antiochus, and assuring them that his

power would be broken by Jehovah. The fulfilment of prophecies such as this become mighty evidences to the inspiration of scripture—that men spoke from God as they were moved by the Holy Spirit.

### CHAPTER 9 THE SEVENTY WEEKS, AND MESSIAH

Without doubt, the ninth chapter is the most difficult of the book of Daniel to this point, especially the latter part of the chapter. It was in the first year after the fall of Babylon that Daniel "understood by the books" the number of years of the desolations of Jerusalem (vv. 1-2). In this chapter the prophet records his prayer, and the revelation of the seventy weeks and the coming of the Messiah.

### Daniel's Prayer (vv. 3-23)

Acknowledgment of sin and guilt (vv. 4-14). In this prayer the prophet confesses the sins of the people in violating the covenant of God, and in refusing to hear the words of the prophet (vv. 3-6). He confesses that unto the Lord belongs righteousness, but unto themselves belongs confusion of face, both to the people and to their kings and princes (vv. 7-10). And now, because of this, the curse pronounced by Moses (Duet. 28; Lev. 26) had come upon them (vv. 11-14).

A plea for mercy (vv. 15-19). Upon this confession of their sins, the prophet makes a plea to Jehovah for mercy, that He cause His face to shine upon the sanctuary that was desolate (vv. 15-17). The coming of the Messiah (v. 24) is probably God's answer to this petition. The conclusion of the prayer is a classic of fervent, humble supplication to the Lord for mercy and forgiveness, for His great mercies' sake (vv. 18-19).

### The Messiah (vv. 24-27)

This passage is one of the most difficult in the book. Interpretations and theories are many. Passing over the "seventy weeks" for the moment, let us look for something in the text as a lead in understanding the whole. The text itself and the following explanation are the grounds for my thinking the passage looked to the Messiah.

A. There are six statements in verse 24 that point to the Messiah and His work. (1) The seventy weeks are decreed upon the people and upon the holy city "to finish transgression," or "restrain" (footnote) transgression; "to hem it in, to hinder it so that it can no longer spread about" (Keil). However, Young, following Hengstenberg, says, "The sin....will now be shut in, sealed up and hidden by the God of mercy, so that it may be regarded as no longer existing." Possibly the transgression which had characterized the people will be finished, because the law transgressed will be ended. Any one, or all of these would look to the Messiah. (2) "And to make an end of sins," which is definitely a work of Christ. (3) "And to make reconciliation for iniquity," "to pardon, to blot out by means of a sin-offering, i.e., to forgive" (Keil). Only Christ could do this. Here we have the three words used in the Old Testament for sins: transgression, sins, and iniquity (cf. Ex. 34:7; Ps. 32:1-2; 51:1-2, etc.). Transgression is "restrained" or "finished"; sins are brought to an end; and iniquity is pardoned or forgiven. Such could be accomplished only in the Christ; it seems conclusive that the three points made look to Him and His work.

(4) "To bring in everlasting righteousness," which, with the removal of sin, Christ offers in Himself: "That we might become the righteousness of God in him" (2 Cor. 5:21); the condition of being "right with God." (5) "And to seal up vision and prophecy." Keil's explanation is. "Prophecies and prophets are sealed, when by the full realization of all prophecies prophecy ceases, no prophets any more appear." This is in harmony with the voice of the angel who declared the time of the judgment against the Roman Empire was to be delayed no longer, saying, "But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets" (Rev. 10:7); they were now fulfilled, finished, none others to appear. (6) "And to anoint the most holy" (footnote: "a most holy place"). Thomson (Pulpit Commentary) contends that this refers to the anointing of a priest, the Messiah, Keil, following the footnote translation, "a most holy place," would refer it to the dwelling place of God with His saints at the consumation of the Messianic era, the New Jerusalem. Young, in agreement with Thomson, understands that it refers to the Messiah. I would suggest that if neither of these, but "a most holy place," it could be the present dwelling place of God where saints come into His presence, through the way dedicated by Christ's blood (Heb. 12:19-22). It seems clear that the six points made by Gabriel are all Messianic; hence the seventy weeks must end with the time of the Messiah and the end of the Jewish age.

B. Another line of reasoning from the passage also points to the Messiah and the destruction of Jerusalem and the people as the termination of the seventy weeks. Gabriel further said, "And even unto the full end, and that determined, shall wrath be poured out upon the desolate" (v. 27). The full end, and that determined, was to come upon whom or what? The subject is "thy people....and the holy city" (v. 24), hence, a full end upon these two. But the wrath was to be poured out upon the desolate. To this agree the words of Jesus, "Behold, your house is left unto you desolate" (Matt. 23:38). He then began a description of the destruction of Jerusalem, in which He said, "When therefore, ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place, etc." (24:15). Gabriel had said that "upon the wing of abominations shall come one that maketh desolate," and that through him should the full end come upon the desolate. Surely Jesus' comment upon the destruction of Jerusalem, speaking of the h ouse of the city as being left "desolate," and of Daniel's "abomination of desolation," should leave no question but that Daniel is writing of the destruction of Jerusalem.

### The "Seventy Weeks"

As to the various theories of the "seventy weeks" one may consult the commentaries. Ironside, a champion of dispensationalism, claims that a "great parenthesis," extending from Christ's death to His return, comes in between the following expressions: "shall have nothing" (great parenthesis, from Christ's death till his coming); "and the people" (v. 26). This is proved utterly false by the words of Jesus, introduced above.

Whatever may have been meant by Gabriel as he spoke of the "seventy weeks," an analysis of the portion of the passage that is clearly Messianic, and that part used by Jesus of the destruction of Jerusalem, make it clear that the expression had a symbolic meaning of the time from the destruction of Jerusalem by Nebuchadnezzar and the return under Zerubbabel, until the death of the Messiah, the cessation of the sacrifices, the making of a covenant, and the coming of the prince who completely destroyed Jerusalem and the old order.

### CHAPTERS 10 - 12 THE CONCLUDING VISION

The concluding vision of Daniel looks to the fall of the Persian Empire at the hand of Alexander the Great, the division of Alexander's kingdom, the conflict between Syria and Egypt, and unto the Roman Empire and to its judgment. Here the book ends. This position will be contested by those who see in Daniel a prophecy of the papacy; but it is my firm belief that the book does not extend beyond the Roman Empire.

In the third year of Cyrus, by the river Tigris, a vision appeared to Daniel which concerned him greatly. He describes the wonderful character that appeared to him; and how those with him fled, so that he was left alone with the "man" of the vision (vv. 1-9). This one had come to make known to Daniel "what shall befall the people in the latter days; for the vision is for many days" (v. 14). The expression "latter days" indicates that the vision pertained to events of the coming of the Messiah, and into that period. The "man" would now return to fight against the prince of Persia, in which fight "the prince of Greece shall come" (v. 20). This had been "inscribed in the writing of truth" (v. 21; cf. 8:18-23). This pointed to the fall of Persia at the hand of Greece, but the whole would be of Jehovah.

### Conflict Between North And South Chapter 11

Three kings were yet to stand up in Persia, to be followed by a fourth, rich and mighty, who would stand against Greece (v. 2). This king would be Xerxes, for Cyrus was king at that time; he was followed by Cambyses, Smerdis, and Darius, who was followed by Xerxes. A mighty king of Greece, Alexander, would stand up against Persia, whose kingdom would be broken into a number of petty parts (vv. 3-4).

Out of Alexander's kingdom two kings would arise that would be especially antagonistic, and who would play an important part in the history of Judah: Seleucus Nicator, forerunner of the Seleucids who ruled over the Syrian kingdom; and Ptolemy Soter, ancestor of the Ptolemies who ruled Egypt. Judah became a sort of football to be kicked back and forth between these two ruling powers. In verses five through nineteen, the prophet describes the conflicts between these two ruling powers. Space forbids an attempt to explain the characters foredescribed in the passage.

The "contemptible" or "vile" person who should stand up, and who by "flatteries" would bring the kingdom of Judah under his control (v. 21), is Antiochus Epiphanes, who ruled over Syria, 175-164 B. C. His conflicts with the king of the "south" are outlined. In the passage the "king of the north" refers to the king of Syria; and the "king of the south," to the king of Egypt.

In the years 169-167 B. C., Antiochus took the city of Jerusalem, and plundered and desecrated the temple. In his zeal for Hellenism he was determined to crush Judiaism. To accomplish his aim he set up an idol in the temple, desecrated

the altar by offering swines' flesh upon it, forbad circumcision, the observance of the sabbath, and anyone's possessing a copy of the law (contemplated in vv. 31-32a). Out of this condition there would arise men to defend the honor of the nation, yet these should fall by the sword (vv. 32b-35). This was fulfilled in the work of the Maccabes, which began 168 B. C., with the revolt of Mattathias, an elderly priest who was followed by his five sons.

Verses 36ff are difficult. Who is "the king" of verse 36? Some say, The Papacy; others, Antiochus; Young, "the Anti-Christ"; Calvin, the Romans. The Romans came, who conquered the kingdoms of the Seleucids and the Ptolemics. With no regard for God or man, the Romans eventually destroyed the temple in Jerusalem; and later, with the gradual development of the concept of emperor-deity, they persecuted and sought to destroy the kingdom of God. Considered as a whole, it seems that the Roman power best fits into the general thought of vv. 36-45.

### The Time Of The End (chapt. 12)

That the book of Daniel does not look beyond the Roman period seems evident from this chapter. If this be true, then whatever be the details of the chapter, and of the latter part of chapter 11, they must refer to events of this period. My reasons follow for concluding that the prophecy is fulfilled in the Roman period.

1. The prophet begins by speaking of "a time of trouble, such as never was since there was a nation even to that time." (v. 1) Jesus spoke of such days in the destruction of Jerusalem. (Matt. 24:21; Mark 13:19) Also, at that time those would be delivered who should be found written in a book. (v. 1b) The disciples of Jesus were written in heaven (Lk. 10:20; Phil. 4:2), and these were told to flee the city. (Matt. 24:15-17)

2. Some contend that v. 2 looks to the resurrection at the end of time; but this does not necessarily follow. Ezekiel spoke of a resurrection when he prophesied of the resurrection of the nation out of the valley of dry bones (Ezek. 37:1-14); which was fulfilled in the restoration of the nation. Also, Daniel speaks of "many," not "all." (v. 2) In the final resurrection, all shall arise. Further, the prophet says, "Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand." (v. 10). Of those converted to the Lord — those who were awakened — many were faithful, many were not; many purified themselves, many became wicked in their apostasy. It is of these, I believe, that the prophet speaks in vv. 2, 10.

3. The book was to have been shut up and sealed "even to the time of the end." (v. 4) The question was raised, "How long shall it be to the end of these wonders?" (v. 7) The angel then lifted his hands and sword by Him who liveth for ever and ever that it should "be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished."(v. 7) This expression (time, times, half time) is used of the period in which the woman was in the wilderness (Rev. 12:14); which is the same as the 1260 days, and as the 42 months of the beast out of the sea. (Rev. 13:5) The 42 months of the beast was the time of the Roman Empire's persecution of Christians, in an effort to destroy the holy people. Jerusalem was destroyed and the Jews scattered by the Romans in 70 A. D. The persecution of the Christians was most

severe under Domitian, 95-98. It is of this period that Daniel is speaking.

This is further confirmed by the statement of John as he saw an angel standing upon the sea and upon the earth, who "lifted up his right hand to heaven, and sware by him that liveth forever and ever....that there shall be delay no longer; but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." (vv. 5-7) With the sounding of the seventh trumpet came the judgment against them that sought to destroy the earth — the Roman Empire — and the definite establishment of the kingdom as an indestructible kingdom (Dan. 2:44; 7:13f; Heb. 12:28); and in the judgment against the Roman Empire which sought to destroy it. As said above, if this be true, the details of the chapter must be interpreted in this light, and within this period.

BOB FRANKS ..... (Continued from page four)

work was with the Westside church in Ft. Worth at which place he passed on.

This writer loved and appreciated Bob Franks and entertains the hope, along with many others who also loved him, of being united with him in the blessed life to come.

May our Heavenly Father bless Roma and the children and may they follow the steps of Christ even as we believe Bob did.

End

and adopt them, the children then and there cease to be "orphans," and the persons thus adopting them are not in caring for them "visiting the fatherless." He further argued on the basis of this premise that such procedure robbed the churches of the opportunity to practice "pure and undefiled religion."

If Brother Woods was correct in so arguing and also correct with reference to his "home restored" argument, then the children who are taken into our child-care institutions are no longer orphans. They have both a "home" and "parents." Therefore, the churches, per Guy N. Woods, are robbed by these institutions of the opportunity to practice "pure and undefiled religion." The churches giving to such institutions are not assisting ("visiting"-Jas. 1:27) orphans, hence cannot use, as they always do, the statement of James to justify their practice. Verily, religious error has some mighty funny but tragically sad consequences!

An article containing this material was published by me on a limited scale in the "Gospel Visitor" several years ago, but since the "home restored" argument yet remains the favorite of most of our "pro" brethren and since the publication of this material was on a limited basis, it is deemed wise to publish it in "The Preceptor." End

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### COWARDLY COUNSEL ...... (Continued from page five)

basis of duty they could not justly convict the Apostles for they neither did evil by word or deed. The court was convened to deal with the evidence against Peter and John. Prejudice blinded them to evidence to the point that the destruction of the two innocent men suggested itself to the mind of the court as a ready solution to the charges Peter and John were making against the rulers of the people for their having crucified Jesus. Gamaliel, while not so bereft of either morals or sense of law as his fellows, was none the less far from the mark in offering his suggestion. His suggestion was a side-stepping of the responsibility of the court to decide the case....not time. While it had its appeal then, as it does now, it was cowardly rather than right. Full many are they who, faced with personal responsibility to decide an issue, prefer to simply step aside and let time deal with the matter for them. Time is not the judge of anything. End

### IDENTIFYING MARKS ..... (Continued from page seven)

15. Do you take outlines of sermons to share with others who were unable to assemble with the saints?

16. Do you search the Scriptures to see that the truth is taught?

17. Are you mindful to entertain strangers?

18. Do you remember to speak words of encouragement to elders, deacons, or others for some worthy work which perhaps you were unable to do?

19. Do you speak words of deserved encouragement to young people for any worthy effort to serve the Lord?

20. Do you go in a spirit of love to help one to correct a fault?

21. Are you motivated in all you work for the Lord by the love of Christ and do you help others to be so motivated?

22. Do you help others to see that the love of Christ that motivated Paul is far more worthy than to use material means, such as picnics, games, etc., as a motivation to serve the Lord?

23. Is your speech always that which is becoming of a faithful Christian?

24. Are you careful at all times to "shew forth the excellencies of our Lord"?

25. By your words, your dress, and your general behaviour, can a stranger identify you as a faithful Christian? **End** 

### NECESSARY CHANGE ...... (Continued from page six)

who violates any point of a law is guilty of violating the whole law, by the disrespect thereby reflected toward all, yet the matter of guilt is also involved as relating to the penalty for the violation of it. Most pertinent is the thought, in this connection, that the law being transgressed in any one instance brings guilt and with no forgiveness attainable; and, therefore the import of being guilty of all.

One needs to only study with care the seventh chapter of Romans, in its proper place in the developing theme of Paul, the condition of the Jews under this law as described by Paul in the first person. It is descriptive of his experience as a Jew under the law, and likewise of all other Jews under that law. It is a depictation of helplessness and abject misery, of a state of condemnation sensed by the dual intelligence of what the law taught to be right and its inability to afford competent relief for wrongs done. A change was imperative. Man could not effect it.

The law in Paul's mind was the law under which he as a Jew lived, the law given by Moses. The law working in his members was the law of sin and death, and the law in his mind condemned his actions as done under the rule of this law of sin, while he was conscious that the law in his mind was not able to triumph over the law in his members. This created the wretchedness that he cried for deliverance from. As long as he and the other Jews were under the law this deliverance was unattainable, but what the law could not do, God sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. The supreme display of this condemnation by Jesus was in the sacrifice he made for the removal of sin, the cancerous growth on the body of human society. Just as a surgeon cuts out a malignant tumor thereby displays his disapproval and condemnation of it as being in the body from which he removes it, so here Christ condemned sin by dying to destroy it.

This should enhance one's appreciation for Christ, and also deepen his understanding of the essential imbecility of the law of Moses. Hence the necessity of a change in the law. Under the change made, that of inaugurating the law of the Spirit of Life under the Kingship of Christ, the power competent to do for man that which was impossible under the previous law is evident. Christ as King and Priest, pursuant to his sacrifice for sin, is able in the functioning of His law to deliver man from the wretchedness of condemnation which was the body of death holding its victims under its inexorable sentence of ruin and destruction.

Should one hold that we today are under the law given through Moses at Sinai, then he should be fair and conclude that ours is a state of hopelessness such as depicted by Paul to the Romans, chapter seven. The ultimate freedom for which man longs is freedom from death. In order that this may be our good fortune, it is necessary that we be made free from sin. This the law could not effect. Therefore, since no law was existent whereby this freedom from sin could be accomplished, there was necessary a change in the law so that this freedom from sin might be realized, and thus ultimately freedom from death. With freedom from sin being obtained at the point of its forgiveness, this freedom from death follows, as sin brings death (James 1:15).

The climaxing act of freedom from sin is when the bodies of the redeemed are delivered from the bondage of corruption into the glorious liberty of the sons of God. The three great freedoms, therefore, which involves the interest and thinking of the writer of the Roman letter are, in the order of their attainment, freedom from the law, freedom from sin, and freedom from death. These are mountain peaks in this peerless epistle, and gives to it an interest paramount and surpassing in its import.

Man has ever been under law. As a physical being he is under the physical laws identified with the universe and the earth on which he lives. As a moral creature he has ever been and shall remain subject to moral laws governing his conduct in those areas of matters essentially right within themselves, and as related to his fellow creatures. He is under spiritual law as regulating the affections and actions of his spirit, and directly related to God the father of his spirit. The law was changed governing the moral and spiritual character and conduct of man, but both before and since this change was made all of these obligations and duties therein found rest on two supreme principles which are to motivate and govern man's behavior. In a succeeding piece these two shall be the subject matter considered. End

### YOUR CAKE ...... (Continued from page eight)

But brother Porter was back for two more nights to deny it is sinful for individuals to build and maintain an educational institution where the Bible is included in the studies. When brother Ketcherside attacked brother Porter as believing in church support of colleges, Porter unequivocally denied it. He maintained that individuals may give to many institutions and maintain many endeavors, and that this does not mean the church is doing it! Furthermore, this matter of individual endeavor does not in any wise prove the church may give from its treasury. For the church to do so is to shift its God-given responsibility and to fall into the pit of institutionalism.

So when an individual gives to an institution, the church is doing it and may thus donate from its treasury. But, on the other hand, when an individual gives, the church is emphatically not doing it and emphatically may not donate from its treasury. In other words, one may eat his cake and have it, too! One can destroy the principle of the difference between individual action and church action (to defend church support of one type institution, an emotionally volatile matter). Then, one can resurrect the principle (to deny church support of another type institution, one that isn't so emotionally suggestive).

Ketcherside didn't deal with this inconsistency, and Porter obviously didn't see it; and a good many who are guilty today are ignoring it. What about it, brethren? Does the church have a specific realm of responsibilities, a realm established by Scripture? Can we distinguish between that realm and the realm in which an individual moves? Study I Cor. 11:17-34. Read I Cor. 12:14. Consider 1 Tim. 5:16. May the church go into business to raise necessary funds—or is there a difference in the function of the church and the individual when it comes to money-raising? See Eph. 4:28 and 1 Cor. 16:2. If individuals may set up Red-Cross type benevolent organizations, boards, societies, and corporations, does this mean the Lord has commissioned His church to operate in the same realm? If yes, does this realm include schools and colleges, or not?

The problem is, once the cake is eaten, it is gone! Brethren of the 1800's didn't realize it when they destroyed the distinction between church and individual realms. Once the principle was destroyed, people tried to latch on to the church everything they did as individuals—printing businesses, entertainment, social concerns, providing vacation spots, organizing scout troops, raising money through every device from business enterprises to rummage sales, secular education, medical research, political activity, art classes, etc. ad infinitim!

Remember, brethren, that old adage spun by adults to the dismay of unititiated children. Yet, thank God, in the spiritual realm we can repent, restore divine principles, and draw near to God again. Let us see the consequences of drifting. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8). End

Let Us Supply Your Class Needs

### UNITED FUND ...... (Continued from page nine)

Fund, are you doing so by the authority of Christ? I grant you, that I personally could abide by these Bible principles and give to nearly all these agencies. However, I know of one of these participating agencies to be a religious organization, and that is the "Salvation Army." That's right! I know that several people are listening this morning who are members of the Lord's church. Did you know that when you give to the United Fund a certain percent of your contribution goes to a denominational body? Did you? The Salvation Army is an officially recognized religious body. It is an off-shoot of the Methodist Church, originated with a man by the name of William Booth back in 1865 and became the Salvation Army in 1878. Their doctrine is essentially the same as the Methodists, they have a creed book, and I have a copy of it in my library. I submit to you that you cannot give to the Salvation Army and abide by the doctrine of Christ, or by His authority. No, Sir! Another participating agency which will receive a percent of the funds from the United Fund is the United Service Organization, or USO. As a member of the Lord's church, can you Scripturally give to an organization that sponsors such worldly entertainment as dancing and other sinful activities? Can you do so and abide in the doctrine of Christ, or by His authority? Why, certainly not! If you were walking down the street and happened to see an office of the USO, would you be apt to voluntarily stop in and make a contribution? Why, certainly not! Well, tell me, friend, how can you give to the United Fund and abide by the principles of giving as outlined so carefully in the New Testament?

Now! Let me remind you of something else that usually is true with a United Fund campaign. It is un-American! That's what I said, it is un-American! Well, I'll tell you why it is un-American. Because of the tactics often used to get people to contribute. Tactics? What tactics? Why, did you not know that some employees are forced to give "The United Way"? Yes, Sir! I have known some to be forced to give, or stand a chance of losing their job. Friend, I'm telling you, coercive devices are most certainly used in the United Fund campaigns. I know, for I have been observing this thing for several years in the places where I have lived. Can you call such American? No, Sir, you cannot!

A few years ago, while living in another Texas town, I had an interview with the manager of a garment factory concerning the United Fund. He was in charge of seeing to it that all the workers of the company give "their fair share the United Way." Since some of the employees had confided to me that they were being pressured to give, I asked him if it was mandatory that every worker give to the United Fund. And, he explained that, when one applied for a job with the company, he was informed that he would have to make annual contributions to the United Fund. He simply felt that when one accepted the job, knowing at the very beginning that this was required, he then was obligated to come across with his contribution. Jobs were hard to come by in that small town, so they simply took advantage and applied the pressure. This same man said that when he found an employee who would flatly refuse to give to the United Fund, he would simply make a contribution for him, even though it was a nominal amount. So, I asked him why it was all that important, just so they could go on record as having given 100 percent to the United Fund? And, then came the explanation that unmasked the culprit behind the whole scheme. He said, "Well, brother

Smith, it is simply a business proposition; because, you see, it would take up too many "man hours" if each of these agencies came and solicited funds of our workers all through the year. This way, if one of the agencies comes, we can just point to our little 100 percent sticker there on the door, and say, "We give the united way." So, you see, my friend, it is purely a business proposition! Now, this is pretty much the way it is done in every town and county. Yet they refer to contributors as "The Good Guys" who "Give Their Fair Share." It was rather amusing to me the other day when one man told me: "You know, my company went on record as having given 100 percent to the United Fund last year, and I did not give a dime!" Strange, indeed!

Listen, friend, this is a serious thing. The entire scheme is both un-Scriptural and un-American. It is not in harmony with the principles of giving as set forth in the Word of God, and besides that, it is un-American. Can you conscientiously give to such an organization? I cannot, and there is a great host of others who cannot.

Now, don't misunderstand me. There are many, many worthwhile participating agencies of the United Fund that deserve our support, and I personally make annual contributions to as many as I can. In fact, I would go so far as to say that if the United Fund could be stripped of its coercive tactics, letting people give simply on a voluntary basis from the heart, cheerfully, and have only the worthwhile agencies participating in the proceeds, I would not register an objection to it; for then it would be both American and Scriptural. This would be giving "The United Way." However, this is not the case with the United Fund as it is conducted annually. In fact, a certain percent of the Nolan County's United Fund will go to the Texas United Fund. Now, the Texas United Fund contributes to some eleven other agencies, or at least they have in the past, and I am reasonably sure that they still do, Do you know what agencies they support? Well, I don't either, and so that is another good reason why a Christian cannot give to the present United Fund. Often there are various Catholic, Episcopal, Presbyterian, Methodist, and Jewish organizations which are not easily identified by the name they go under which are United Fund agencies. A Christian had better not help support organizations that teach damnable doctrines.

But then, I have known others who were conscientious in their giving, not desiring to give to an un-Scriptural, or worldly organization, and they would always ear-mark their contribution, simply specifying that their check is to go to a particular agency which they believe to be worthy of their support. Well, what about that? Such sounds like a good idea, and, at least might salve one's conscience in so giving to the United Fund. But, let me tell you, friend, the budgeting committee has already met and decided upon the participating agencies that are to receive certain percentages of the amount taken in from the campaign. Now, a goal in the amount of \$36,780.00 has been set. All of the monies received will go into the same pot. They are not going to send your contribution directly to some specified agency. A certain percent of the pot will go to the Salvation Army, thus a certain percent of your personal contribution will go to the Salvation Army. And, this is true of all of the other participating agencies that will receive assistance from the United Fund. No, ear-marking your contribution does not solve the problem, nor does it make it right.

Now, in conclusion, friend, let me ask you: "Can you conscientiously give to the United Fund?" End

### WITHDRAW ...... (Continued from page ten)

he is causing offenses and is walking disorderly, and this is contrary to the doctrine of the gospel of Christ. So the church is to take a specific formal action ("mark them") even if the member has already run off and "quit the church." Keep in mind, we are discussing an unfaithful member of a scriptural congregation who "quits" the fellowship, as Brother Kirby suggests in Paragraph 10.

Brother Kirby believes that discipline "is a matter of our individual fellowship and association." Well, it certainly is, and if every Christian practices this, would this not be a congregational (collective) action? Brother Kirby feels that "congregational withdrawal cannot be controlled because it is without scriptural precedent." However, Brother Kirby, if you will re-read your article you gave the scriptures in the first 6 paragraphs. Brother Kirby, in 1 Cor. 5:1-13, did or did not Paul command the church at Corinth to withdraw from (put away) the man who had his father's wife? This was not simply an individual act, but a congregational action they were to engage in. In 2 Cor. 2:6-10 Paul points out that the church did do this and that it did have the desired result. This, then, establishes the "scriptural presedent" (example) for church discipline.

In paragraph 12 Brother Kirby says "Congregations have been known to "withdraw fellowship" from another congregation. Where in the scriptures did we ever read of such an event?" We agree on that, Brother Kirby. There are no scriptural principles for one church to withdraw from another. The reason is, they are not tied together in the first place. There are no organizational ties that can be severed, for each congregation is independent and autonomous. However, that is quite a different situation than simply for a church to discipline its own ungodly members.

This review has not been with the idea or intent of a personal attack on Brother Kirby. Quite the contrary, it is to answer the questions he asked in his article. My motive has been only to be helpful in studying these questions, and I completely agree with Brother Kirby's final statement that "we pray that we will ever be constrained to examine our teaching and practice by the Word of God and not traditions of men." End

### No Desire To Pray

The scriptures are replete with teaching concerning the need of the Christian praying earnestly and regularly to the Father. (Luke 18:1, 1 Thess. 5:17). In fact, prayer is one of the greatest privileges the Christian has. Yet, in spite of this, there are those who pray infrequently and irregularly and even forget to pray for days at a time! Dear ones in Christ, when we reach the point where we "forget" to pray for days at a time, we had better, to avoid complete spiritual destruction, be aware that this negligence in prayer is a spiritual warning signal.

### **Begrudge Giving**

On occasions when the subject of giving is being discussed, we hear different ones ask, how much do I have to give. Of course, what is really meant is simply, how little can I give. Still others begrudge what they do give. I am reminded of a member who, when the collection plate was passed, put in a twenty dollar bill. After service was dismissed, he got to thinking about the amount that he had given to the Lord. He then went to the "treasurer" and asked for his twenty dollars back, took the twenty out and put in a five dollar bill — he begrudged what he had given. "Every man according as he purposeth in his heart, so let him give; not grudgingly," writes the apostle Paul, "or of necessity: for God loveth a cheerful giver." (2 Cor. 9:7).

### Conclusion

The paramount desire the Christian has is simply that of remaining pleasing unto his master. (Col. 1:10). We should, therefore, constantly watch for these warning signals. The four foregoing symptoms are the ones that are most often characteristic of the child of God who is loosing interest. Our prayer is that just as we are watchful for physical warning signals to avert physical disease, we will also watch for these spiritual signs that we might prosper and be sound spiritually. End

CRUELTY ..... (Continued from page eleven) disciplinary problems. It's much easier, at least for the moment, to ignore them or smooth them over....and go about the easier and more pleasant things of life. This kind of sowing is much easier than the inevitable reaping—seeing the finished product, wrestling with "Where did I go wrong?" and trying to deal with the WHIRLWIND!

2. Materialism, the love of mammon, covetousness is the cause of much of this child abuse. "The love of money is a root of all sorts of evil" (I Tim. 5:10). Many parents have deceived themselves into thinking they have provided the essentials by supplying food, clothing, shelter, and plenty of luxuries. But "bread alone" never has satisfied anyone (Matt. 4:4). Our well-fed undisciplined young people are very unsatisfied. Many parents show their true colors by pressing schools to take up

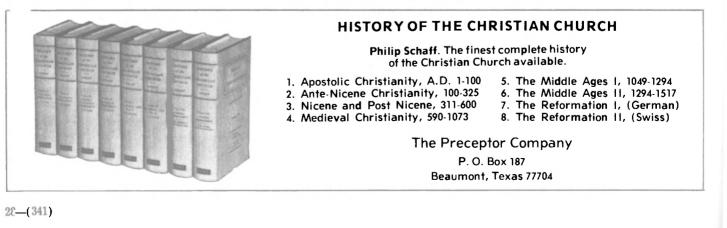
more and more of the child's time; "we have a lot of bills to pay and can't be home every minute." Many school people have their eyes on promotion and financial advance, and so work for a quiet record rather than buck the tide of permissiveness. And the children—the children are the losers!

3. The loss of clear standards of right and wrong undergirds this form of cruelty to children. If the Bible is fable and folklore, if man is an evolved and evolving animal, then who are we to say what is right and wrong. Some of us are morally paralyzed and so just don't have the heart to wade into firm disciplinary codes and enforcement. Those who curse, drink, fornicate, and "do their own thing" are ill at ease trying to tell anyone else, young or old, why they can't curse, drink, fornicate, and "do their own thing!" Even those who don't do such things have so compromised their convictions that they are also ill at ease in dealing with right and wrong.

4. Many refuse to take decisive disciplinary action because they fear the consequences. Mr. Homer Hailey, vice-president of Florida College, a school with high standards, recently said, "The average parent is afraid of his own children!" School teachers plead, "The principal advises me not to enforce strict discipline; I have to get along with him." Principals refer to board policies, "The board said paddling is out." Boards point to rare court decisions, "A student in Timbucktoo was beaten up by a teacher and the parents successfully sued the school board." There was a time when men of courage did what was right regardless! God give us such men!

A teacher recently told this writer, "There must be a better way to get children to obey." Even Christians seem to have an idea that "God doesn't want me to ever whip my child. God wants me to just be kind." What better way to settle this issue than by hearing what God has to say. He is love and fairness and justice and kindness personified. He is the absolute authority on child discipline and everything else. And He is the final judge on how well we are providing for our children, and will hold us accountable for neglect, sin, and cruelty to children (Gen. 42:22; Eccl. 12:14; I Tim. 5:8).

Divinely approved advice, never out of date: "He who spares his rod hates his son, but he who loves him disciplines him diligently....Foolishness is bound up in the heart of a child; the rod of discipline will remove it far from him....The rod and reproof give wisdom, but a child who gets his own way brings shame to his mother" (Prov. 13:24; 22:15; 29:15; see also 3:12; 23:13-14). Yes, firm, fair discipline is entirely in order. Let's stop all forms of cruelty to children by implementing the heavenly advice iust quoted! End





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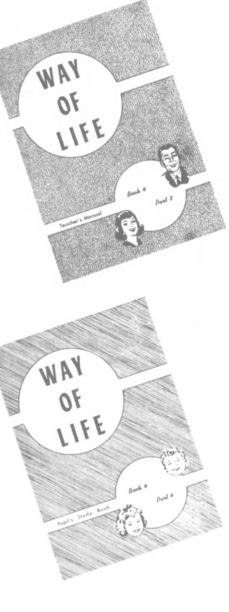
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Dirpotory

### You Meet

# Letter from Richard W. Terry

### TO FAYETTE, ALABAMA

On October the 16th I will terminate my work with the Grandview church and move my family southward to the city of Fayette, Alabama to begin a sound work in that city. Fayette County has a population of close to 26,000 people with nearly 10,000 in the outlying areas not within the county. In this area there is only one sound church, the Mount Olive congregation out in the County. Fayette is a growing town with several industries, which include an Arvin Plant, A Seamless Plant, and a large Garment Factory, also it is blessed with a fine Junior College. This area has been long a neglected area in the state of Alabama, just 21 miles away in the city of Vernon there is a small struggling congregation where brother Edd Holt preaches and there is a small work in Bankston, Alabama with which brother Jimmy Davis preaches that is trying to make a stand for the Truth.

Brother Marion Davis, whom many may remember as a song writer and leader, who years ago used to lead songs for such men as Foy E. Wallace and J. Early Arceneaux, still lives in Fayette and will be helping in this work as will his son James.

At this writing I have no promise of support, but we have put our Faith in God that our needs will be supplied. Regardless of whether to support is raised we will move October 16th to begin this new work, even if I have to take on secular work to support myself and my family. If any elders read this and you feel like the work that we have determined to do merits the financial support of the congregation which you assist in overseeing we would be appreciative of your help.

There is a great challange in Fayette County, most of the churches there are under the direct influence of Gus Nichols, however his brother Carrie who is sound in the Faith and an elder of the Mount Olive church of Christ out in the county will lend the new work his total support I have been assured.

Our first meeting will take place in the YOUTH CENTER at 110 Spring Street on October 22, and this will also begin a weeks meeting that will go through the 28th. Our post Office Box will be P. O. Box 523, Fayette, Al. 35555.

This address will not take effect, however, until after October 16th, any correspondence before that time should be sent to P. O. Box 162 Tompkinsville, Ky. 42167.

Pray for us in this great work and come visit us when you can, yours brotherly,

s / Richard W. Terry



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# The october, 1972 DUME 21 NUMBER 12 OCTOBER, 1972

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Peter 1:21

Special Feature Section EZEKIEL

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### SPECIAL FEATURE SECTION

Ezekiel

# Letters

### Lethbridge, Alberta, Canada

I recently sent Danny Brown ten subscriptions to the Preceptor for people in Canada.

-Donald R. Givens Editor - Thanks! -**A** 

Burnet, Texas—

The Preceptor is better than ever! Keep up the good work.

-Dan S. Shipley Editor - We appreciate your encouraging comments.

0

### Brownwood, Texas—

Stanley, attached is my reply. Thanks for the opportunity. Enjoy the Preceptor, its tops now not only in appearance but content. We should keep our papers as avenues of study instead of letting them become just a "church bulletin" type of thing. Enjoy the good material in the feature section. This shows much research and study.

-Jack H. Kirby

### Poughkeepsie, New York

We recently had a young couple worship with us who have moved to Connecticut. They are interested in contacting any brethren desirous of starting a sound church in that state. If you are interested or know of anyone who is, please contact me immediately.

> -B. G. Echols 0

### Shippensburg, Pa.—

Thank you for placing that announcement in The Preceptor. The church at Glen Burnie, Baltimore, contacted me, but I had already moved. It is my prayer that all is well with you and yours. -Leo Rogol

### Bryan, Texas—

Hope this finds you well. I am writing to tell you that I must resign my place on the staff of The Preceptor. Bob Craig and I plan to begin publishing a semimonthly paper soon, called The Bible Standard.

This is not, of course, an effort to undermine The Preceptor. I believe it is a good paper, made better by recent improvements, and hope for you continued growth and success with it.

I have enjoyed my association with you in the past and look forward to more of the same in the future. With Best Wishes to you, your wife, and your work, I am

-Kent Ellis

Editor - We rearet to lose Kent Ellis but wish him and Bob Craig well in their new ventu**re**.

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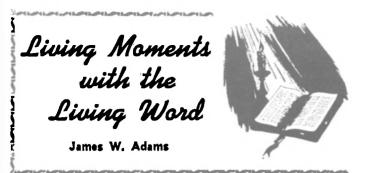
### Evansville, Indiana-

It is with a sad and aching heart that I write this notice. However, it is my duty before God to make known to all those who have in any way aided Ufor Jacob Akpan since he has been in the United States that he is not worthy of support. Several have urged him to repent and do what is right but all such efforts have failed.

Because I have been party to every effort to assist Ufot, of which I am aware, since his coming to the United States and 5 Marwood Drive due to the fact that I have urged brethren all over the country to aid him, I am the one, among all who have helped, who is obligated to make known his unworthiness.

> Details will be furnished upon request to those who have aided Ufot.

> > -Fred A. Shewmaker



# The Only Solution

In the June issue of The Preceptor, I concluded a series of articles on "Verbal Inspiration" without actually completing the discussion of the subject. This was due to the pressures of a



move and the construction of a house in which to live at San Augustine, Texas. From that time until three weeks ago, my books have been packed and circumstances were such as to prevent my finishing what I have to say on this subject. My work at Center, Texas with the Tenaha Highway congregation, fall meetings (I have just returned from a meeting with the faithful and growing congre-

gation on South Holly Street in Denver, Colorado where David Harkrider is doing an outstanding work.), and getting unpacked and settled still have me overloaded, but I shall attempt to complete the study begun on the subject of "Verbal Inspiration."

All of us are acquainted with the law of "cause and effect." Simply stated, it is this: "For every effect there must be an adequate cause." Sometimes in seeking to determine cause for a given thing, there are several possibilities. At other times, there are no alternatives. One cause and one alone constitutes the only solution. We believe this to be true with reference to certain parts of the Sacred Scriptures. We believe an acceptance of the fact of verbal inspiration to be the sole solution.

Many passages of Scripture are clearly prophetic, and many of these prophecies made in Old Testament times are fulfilled in New Testament events. Often these prophecies are expressed in highly figurative terminology and were not understood by the people to whom they were first spoken. In fact, many of them were not understood even by the prophets who delivered them. Moses, Isaiah, Ezekiel, Daniel and others are classic examples. That these things are so was clearly stated by Simon Peter, Apostle of Christ: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with James W. Adams — Evangelist for the Northside Church of Christ in Center, Texas. Resident address - P.O. Drawer H, San Augustine, Texas 75972.

the Holy Spirit sent down from heaven; which things the angels desire to look into" (1 Peter 1:9-12).

Such prophecies as those described by Simon Peter cannot be accounted for without conceding that they were verbally inspired. How could a prophet speak accurately concerning a thing which he himself did not understand unless he was divinely guided, word by word, in so doing?

Another Biblically recorded phenomenon which demands an acceptance of verbal inspiration is the miracle of Pentecost in New Testament times, speaking in tongues. The gift of tongues in New Testament times was the power to speak intelligently in languages which the individual doing the speaking had not learned by study, languages with which he was not conversant. The apostles of Christ, on the first Pentecost after his resurrection from the dead, were baptized with the Holy Spirit and spoke intelligently the marvelous works of God in languages which they (being Galileeans and uneducated men) had never learned by study (Acts 2:1-4). It is obvious and beyond argument that such could only result from verbal inspiration. For such a phenomenon, there is no other explanation. Hence, verbal inspiration is necessarily inferred from the gift of tongues.

Another characteristic of the Sacred Scriptures which can be accounted for only by conceding verbal inspiration are the direct quotations of Deity which they contain. Bible students estimate that there are from 2000 to 3800 statements which are introduced by such statements as: "Thus saith the Lord, the Lord said, Jehovah spake, saying, etc." Such statements introduce direct quotations. Many such quotations are long, involved, and fraught with the most serious consequences, hence demand direct Divine guidance of those who delivered them. Their form of presentation affirms that they are the very words of God.

Finally, there are many arguments concerning absolutely vital facts of the Sacred Scriptures which are dependent for validity on a single word. The God of Heaven would not have risked the presentation of such argument to fallible man without miraculous, Divine guidance lest his substitution of another word destroy the entire argument thus presented. We shall underline the word of this character in the following passages of Scripture. "I said, Ye are gods" (John 10:34). "If David then call him Lord" (Matt. 22:41-45). "Bread alone" (Matt. 4:4). "All things under his feet" (Heb. 2:8). "in that he saith, A new covenant" (Heb. 8:6-13). "I am (Matt. 22:31, 32). Space forbids a detailed discussion of these arguments. The reader is urged to open his New Testament and read the context of each of these citations and note the fact stated; namely, that the entire argument is absolutely dependent for its validity on a single word, hence the necessity for verbal inspiration in such cases. End

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**Stanley J. Lovett** 

Elders of a local congregation usually receive more than their fair share of criticism. Such is generally true of all who are put in places of prominence.

Any man or group of men who are over others can rest assured very likely they will be criticized by at least some of those whom they are over. That man who cannot receive criticism should never allow himself to be placed in such a position of trust and responsibility.

No elders over a local congregation is better than unqualified ones. If a church thinks it has problems because it has no elders they have seen nothing until they install unqualified elders.

Many times men have been put over a church as elders who were not all qualified to serve in that capacity. Some act as if they thought that by appointing men, minus the New Testament requirements, as elders that in some way and manner they would suddenly possess them. Such is not so.

Since the New Testament describes the qualifications of elders, otherwise known as bishops and pastors, it is necessary to select such men as have the qualifications given in the New Testament.

The following is a reproduction of the actual minutes of an elders' meeting which took place many years ago. It serves to illustrate what did happen at one place and is typical of what happens, perhaps, many times. No attempt has been made to edit it in any way except the names are omitted. Here it is:

### Elders meeting April 5, 1938

The elders and Deacons meet for their regular meeting April 5 in the office of the Church. One deacon and the preacher was present. They waited.

The telephone rang. It was Bro.\_\_\_\_\_\_. He said he was about to leave for the church but decided to call and see if any body was coming as the officers had just about quit meeting. Business is now transacted by running from one officer to another.

According to reports: Bro.\_\_\_\_\_had some business to attend too. Bro.\_\_\_\_\_had Company to come in unexpected. Bro.\_\_\_\_\_forgot about Tuesday night being the Meeting night.

The meeting ajourned to meet again when it would be convenient with every body. Bro.\_\_\_\_\_\_was appointed as Chairman of the research and investigation committee to find out when if ever that could be.



# The Divine Prescription For Happiness

'Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded; not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should

inherit a blessing. For, He that would love life, and see good days let him refrain his tongue from evil, and his lips that they speak no guile: let him turn away from evil, and do good; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil.' (I



Peter 3:8-12) Verses 10 through 12 are a quotation from Psalms 34:12 ff.

To love life is to possess an intelligent view of it along with corresponding purpose. If one will view verse 7 and consider what is involved in the proper attitude of a husband toward his wife, he will have grasped the significance of the phrase here 'to love life.' It should be our desire to have a worthwhile life here on earth; a life filled with understanding and purpose. To see 'good days' are to see days that are full of benefit rather than empty and meaningless. The emphasis is not on a day that is simply pleasant because it is sunny, but rather because it is good with meaning and furition. Where is the man who would not wish to see such days? While all may wish it only few will it. The human will is involved, along with the conduct the will dictates. Hence, the divine prescription follows.

First, there are certain things to avoid. This is the negative. Let us be careful to 'refrain his tongue from evil, 'i.e., from base or mean things. How much ruin is wrought by words of evil spoken? The thought continues by the parallel prohibition 'that his lips speak no guile.' Observe in chapter 2:2 that the 'spiritual milk' is 'without guile' and that no guile was ever found upon the lips of our Lord (ch 2:22). This control of the tongue necessarily reaches down into the heart for only the heart can control the tongue. 'Guile is from a word that means 'bait', 'snare' and 'deceit'. Nothing is said to trap or mislead one.

The positive side of the prescription is seen in his turning away from evil, and doing good. 'Good' here is a simple generic for what is beneficial to those affected or involved. We are told in Galatians 6:7 that we reap what we sow. It was on that consideration that Paul urged his readers to 'work what is good' unto all men and why the well informed student understands that Paul is not really discussing what is commonly called 'benevolence.' That could only be worked out toward physically or financially needy people. But this was not the point there nor is it here. Secondly, we are told to 'seek peace' 'and pursue it.' This is peace for the soul; peace with God and not necessarily peace between men or nations, desirable as that may be. We must try to capture peace and that can be our only by pursuit of it.

Consider the wonderful reason assigned this noble activity: 'The eyes of the Lord are upon the righteous, and His ears open to their supplications.' God ever watches to bless those who are in quest of righteousness. No man is righteous in the sense of being guilty of no sin, but those forgiven their sins are righteous and such God ever blesses. When one's heart is motivated by a sense of right and acceptance with God to control his tongue and life and who gives himself to the pursuit of peace with God, he is one over whom God watches to bless and His ears ever open to hear their petitions. Such individuals God supports, consoles and helps.

For God's face to be against evil doers is fully seen in Psalms 73. Even though such men may seem to prosper in this life. Read carefully Psa. 73:1-28, which is the entire chapter and then appreciate what is being affirmed here.

Read again Matthew 5:1-12 and appreciate again the happiness and blessing of the citizen of the kingdom of heaven and strive to make these things your very own. End

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



# The Two Great Commandments

When a certain lawyer questioned Jesus, with the intent of tempting him, he asked which is the great commandment in the law. Matt. 22:36. In response to this inquiry Jesus said: "Thou



shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

In considering the character, force and duration of the law attention has to be given to this language here attributed to Jesus as

bearing on the great and supporting laws which gives virtue to all that was found in the law and the prophets. Jesus says, in effect, that all that was found in the law of Moses was hanging from and thus suspending for the force and relevance attaching to it in its various injunctions two laws. With the abrogation, then, of the law of Moses are we warranted in impeaching these two laws? Are they not rather the two great principles which properly avow the obligations of men to God, and to one another? When law is regarded as a rule of action, then we look back of the prescribed action to the motivating principle on which the action rests for its justification. This is true here.

It is my judgment that herein lies the explanation for the existing persuasion by so many that the ten commandments are yet in force, and apply to all men. They look back of the specific commands constituting the decalogue to these two great underlying commands here enunciated by the Savior in reply to his questioner. The reasoning is that being expressive of these two commands, the commandments must still be in force. But does not the law of Christ, as expounded by the apostles under the commission to teach and baptize, and teaching the baptized to do all things commanded of Christ, rest on these same two commands as stated by Jesus here? Surely this is true; hence, the abrogation of the decalogue impinges not at all on the continued validity and effectiveness of these two great commands. These are commands to love, and the love required is that of properly recognizing the true worth of the object loved. In the worship and obedience directed to God by man there is to be activated thereby this sensed regard for the supreme worth of God above all others. Have we ever thought how incongruous it would be to invert these two commands, and have the Savior saying, in effect, that we should love our neighbor with all our heart, soul and strength, and to love God as we love ourself? This would involve the thought that God is only equal to ourself,

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and our neighbor as greater in worth than self. Our whole consciousness would deny the correctness of such an analysis of values. But as stated by Jesus it is very evident that the love we are to have for God is so superior and all pervading that fealty and obedience to him supercedes every consideration for self or others. Herein lies the true significance of the qualification that we should obey God rather than man, when any conflict arises between the two areas of allegiance. God is from everlasting to everlasting; both ourselves and our neighbor are creatures, and immeasurably inferior to the Creator.

To love God with all our heart is to love him to the full measure of our powers of thought and affection. To love him with all our soul is to fill our very life with the doing of His Will, and with all our strength to exhaust our every resource with the accomplishment of His will in worship and service to Him. In other words, the subordination of every interest and effort to this grand design must characterize our affections and efforts toward pleasing him in all that we are and do. Nothing less than this can command his approval and secure his blessings. In harmony with and as the fulfillment of, this all-pervading purpose he alone is to be worshipped, and the devotion of our hearts and such actions as expressive thereof forbid the making and worshipping of every sort of image. The respect manifested toward his Sovereignty will be found in our attachment and adherence to his positive laws governing our obedience to all he has enjoined on us, in initial obedience to the gospel, and keeping his every command. No allowance is here provided for interposing human traditions as the standard of our service and worship; his word alone affords all that pertains to life and godliness.

It is my persuasion that should all the followers of Christ cultivate this high plane of love for God this greatest of all commands enjoins, there would be found no place for entertaining an interest in the will of man as influencing our relation to God. He alone is Sovereign, and his will therefore is only to be consulted. To seek to please men in such areas of responsibility as are supremely and exclusively God's, is to render ourselves as unable to be the servants of the Lord. The Christian is a sanctified person, and so being he is set apart to the Lord's service, and only subordinately can he be esteemed as the servant of others, and when so he is actually the servant of God, indirectly, in that which he does for others.

The sweeping force of this truth is attested in the familiar passage in Col. 3:17 - "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." This stands in the midst of a series of instructions to Christians as touching on their personal conduct, and their behavior in relation to others here. The injunction to wives to be in subjection to their husbands, and to husbands to love their wives are duties which are to be done as recognizing such to be the will of Christ, and the furtherance of his purpose in the lives of his followers. The relation of parents and children, and of servants to masters are also incorporated specifically as being but responsive to this command to do all in the name of the Lord. Every duty of man is embodied within this command, either under specific or generic authority.

A society founded on a godless philosophy is wholly subversive of every sort of responsibility in the field of human relations.



# Meaning of Love, According to Christ

The meaning of love was not only given verbally by Christ but it was manifest in His life. He is our pattern in this as in all things. In John 13:34, our Lord gave a general definition of love.

### "A New Commandment"



As Christ was approaching the time of His supreme manifestation of love for all mankind, His death on the cross, He gave this order to His followers: "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to 12.24 (25)

another." (John 13:34, 35)

Never before had love been made a mark by which some group of people would be identified. In this He was stating that His followers, Christians, were not to be known by their attractive edifices designed for places of assembling for worship, nor by the numbered strength, nor by distinctive dress, except that of modesty and inward adornment, nor by men of secular learning and prestige in the pulpit, nor by the wealth of its members, nor by anything other than by love of the truth and of the brethren. From John's pen, we find a reference to this command: "And this is His commandment, that we should believe on the name of His Son, Jesus Christ, and love one another as He gave us commandment." In 1 Thessalonians 4:9, Paul wrote of this same command: "But as touching brotherly love ve need not that I write unto you: for ve yourselves are taught of God to love one another." Peter wrote of qualities that we, as Christians, should cultivate if we have love. We should give all diligence to add to our faith virtue, or strength of character, also knowledge which one may acquire by studying to shew himself approved unto God, and to that knowledge add temperance which God planned early in the history of mankind when He told man to "have dominion over every living thing that moveth upon the earth," which would include control of man himself. One with self control has acquired knowledge that enables him to discern good from evil. Such knowledge will enable him to recognize evil and to cleave to that which is right. By acquiring self control one can so discipline himself that he will be able to endure the trials of life, causing him to love and to help others in their trials, a self control basic to love for others.

When Jesus was led into the wilderness by Satan to be tempted of him, he used His knowledge of God's Word which equipped Him with self control and patience to the end that the devil left Him in his defeat. He thus left us an example of how we can control timptations and in love teach others to do the same.

To his patience, one is to add godliness, humble reverence and respect for the Word of God. Next, one is to add "brotherly kindness" motivated by love for the brethren. In I John 5:1 b, one reads "Everyone that loveth Him that begat loveth also him that is begotten of Him." God's children all over the world, regardless of color or station in life, are our brothers and we are to manifest brotherly kindness to them if we walk in the Master's footsteps. By an ascending scale we reach the height, "and to brotherly kindness charity (love)." Corroboration of this thought is found in Paul's writing in I Corinthians 13:13: "But the greatest of these is charity (love)." By direction of the Holy Spirit, Paul gave further evidence of the position of love among all the graces when he wrote, in Colossians 3:14, "And above all these things put on charity (love), which is the bond of perfectness." All of these graces together indicate a follower in the footsteps of our Lord, constrained by love.

### **Christ's Manifestation of Love in Action**

Jesus gave a graphic portrayal of His second coming, found in Matthew 25:31-46, where may be seen that which He considered manifestations of love. "For I was hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: Naked and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me." He knew the righteous would not understand how they had shown love to Him by ministering to mankind. He answered that problem in these blessed words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Therefore when Christians keep informed of the physical needs of even the lowliest of God's children and meet those needs he is manifesting love to his brethren, thus showing also his love for Christ.

Jesus also showed us a higher need of humanity by which one may show love even to the underprivileged by sharing with him spiritual food, nourishment of this is found in John 4, the record of Jesus responding to the great need of the lowly woman of Samaria. Jesus was ever prepared to respond to the needs of mankind, thus showing His great love for all. If we follow His example we must keep ready the "sword of the Spirit" and be prepared to enter any open door to share the "bread of life" with those in need.

Jesus began where the Samaritan woman was, her interest in literal water. He led her gently onward and upward to some knowledge of the "water of life." As a result of the success of that great lesson of love, "the woman left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29)

What greater love can a Christian show to dying humanity than to be ready at all times to introduce even to the lowliest, by your words and by your life and labours of love, the Saviour of the world? John introduced Him in these words: "Behold the Lamb of God which taketh away the sin of the world" (John 1:29b).

### What Is Love?

One may use verbal expressions to show his love for another.

See Meaning of Love, page 23

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# The "Spiritual" and The Prayer Ammendment: A Review

### **Ron Halbrook**

In five years of school teaching, the first topic of study I have presented to every history class is "The Divine Rule of the Universe." This rule includes His appointment of and power



over civil government. "The most High ruleth in the kingdom of men, and giveth it to whomsoever He will" —even "the times" and "the bounds" of nations are in His Hand!

While Christians might seek to be His providential instruments by some participation in government, we must be cautious in assuming He is for or against some particular ruler, law, or plan. "How unsearchable are

his judgments, and his ways past finding out!" His thoughts and ways are often far different from our's.<sup>2</sup> Thus, brother Franklin wrote in 1856,

Jesus and his apostles...never attempted to correct the political institutions of the country, no matter how corrupt they were....When acting as a citizen of the civil government, be candid, quiet, peaceable, and kind, and do just what you think right, allowing every man the same privilege, as Christ has left us all free here, and leave the event with God.<sup>3</sup>

God has been invoked as a sponsor on both sides of every political issue: (1) Patrick Henry spoke of "God" arming the colonies to revolt "in the holy cause of liberty," but many an Anglican pulpit thundered with God's condemnation on the rebels;  $^{4}(2)$  since the Constitution recognized slavery, William Garrison called it "an agreement with hell," while others defended slavery as "commanded by God;"<sup>5</sup> (3) Henry Clay and others were sure that tariff laws were necessary to fulfill the "design" and "the order of Providence," to sustain both "the wealth and morals of the community," while "the gentleman from South Carolina," Robert Hayne, was sure that "nature's God" had the opposite plan in mind;<sup>6</sup> (4) Southerners like "Rev." W. T. Hall of Miss. thought the South was compelled to fight the Northern invader because "the very authority of God's word was at issue," yet Julia Ward Howe wrote a song to inspire the marching "invader," in which she saw in him "the glory of the coming of the Lord.... Our God is marching on;"8 (5) the woman's vote movement was seen as "the spirit of infidel reform....in....contempt of the providence of God," but as an example of the ameliorating influence of God's Word by others;<sup>9</sup>(6) the gold or silver standard issue, social integration issues, and a host of others could be cited.

Now we must add (7) those who have mobilized churches to support the Prayer Amendment, as though it was unquestionably God's legislation, and those who indicate that to be truly Ron Halbrook — 506 Hoffman St. Athens, Ala. 35611. "spiritual," each Christian had "better get with the letterwriting" against the Amendment. To express one's opinion on the Amendment is one thing. To assert that spirituality depends on accepting this opinion, that there is something appalling about Christians not accepting it, or that all "concerned Christians" will accept it, is something else! Brethren Wallace Little and Lyn Trapp might well have observed this important distinction when expressing their opinions on such politicallyretated matters. We are glad to consider their recent articles.<sup>10</sup> Yet, we beg to differ — without implying someone else is spiritually anemic or even lacking in concern for America's freedoms.

1. The brethren say it is foolish to press "for 'the right of prayer in public school" because the courts ruled against only "those....sponsored by public officials."

The Supreme Court decision put many educators on notice that there was a trend in power circles to honor atheistic whims (remember who brought the case!); thus, schools did away with prayer and Bible reading in many places, as a precaution against further legal action.

Educators' fears were justified and the courts went further than our brethren realize, as Rep. Wylie (Amendment sponsor) points out. "The ludicrous extreme to which the courts have arrived is exemplified by the Netcong case which said students could not meet in a gymnasium before school" for public prayer.<sup>11</sup>

The Amendment would remove this intimidation, doom future legal efforts of such nature, and simply restore a practice which was Constitutional for 171 years! In fact, Rep. Wylie is willing to let the Amendment die if his near-win influences "the lower courts and school officials (to) permit voluntary prayer in public schools....then the problem will have been resolved."<sup>12</sup>

2. Our brethren see a Catholic plot in the effort of "Citizens for Public Prayer,' a Roman Catholic front group led. by Roman Catholic priest, Robert H. Howes." The long-range plan is for Catholics to define what prayers will be allowed.

This writer knows Catholicism tries to manipulate our government for its advantage. But the evidence is lacking in this case. Catholicism evidently see no advantage to itself in this. Rep. Drinan of Mass., voted against the Amendment. Why? "I am following the counsel and policy laid down by the U.S. Catholic Conference. I am abiding by their wisdom. That's the whole explanation."<sup>13</sup> The U.S.C.C. includes all Catholic bishops in the country! Catholicism thus flexed its tremendous muscle to defeat the Amendment. "I'll give you one guess as to which religion swings enough political 'clout' to have the deciding voice" on whether the Prayer Amendment succeeds or fails.

3. The long-range plot is to succeed by interpreting "any public building which is supported in whole or in part through....public funds" to include "church buildings provided police or fire protection." Then, Catholics in office will define what prayers are to be allowed—or required (?), a distinction overlooked by our brethren — in church buildings. Our brethren ask if we are ready to be told what prayers are allowed "within the four walls of your building."

Government control based on a concept of subsidized buildings is feared. A stretching, yea twisting, of the concept of



### Lewis Willis

There is a question circulating particularly among the youth of America, fostered by modern intellectualism, and directed toward what is considered the hypocrisy and inconsistency of



the "older generation." For some reason, I am of the opinion that these profound intellectual "giants" are not so smart after all. It is doubtful that they have unearthed any "new idea," for their progenitors have been piping the same dream before them. Of course, such a thought would likely be insulting and degrading to them for this is a generation of swinging, free-thinkers who are

divorced from the chains of antiquated thought. These have adopted a policy of questioning everything and pulling down strongholds of reason and philosophy which they are unable to comprehend with the five senses that "evolution" has miraculously given them. What is this great question? What is this sublime thought that has sent the older generation into rigors of fright? What has succeeded in confounding those of the upper side of the "generation gap"? Let me tell you, it is something that is as elusive as the answer to "the origin of life" itself!

### **The Great Question**

It can be heard on almost every corner; it is smugly parroted from the pedestals of higher education (whatever that is). The mouth opens behind the long beard of a long-haired, mod dressed figure, and out comes the unanswerable utterance -What is Truth? The walls of great buildings cringe; all about is silence in anticipation of an effort at responding to the querist, but, to our utter dismay, the courageous exponents of that which has been "called" truth, have suddenly abandoned the polemic platform. They have taken refuge in their ivory towers, apart from reality. Religionists who have talked so much about truth have been totally disarmed. In fact, the champions of this great new movement are religious leaders, for the most part. And, all the world suddenly stands agast that it could have been duped lo these many years by the farce that there is an absolute truth which religion expounded. Yes, some of us backwoods, oldfashioned, uneducated, and deceived folk have really been taken for the ride. We surely have blown this thing on "truth," haven't we?

### Is Truth That Elusive?

We are being led to believe that it is. Personally, I do not share the bewilderment of many of my contemporaries. I do not believe truth is so elusive that it defies definition or application. I do not believe truth has gone off somewhere to hide from modern man. It has been right here all of the time! And, truth is still here! We have simply adopted a form of thinking that has blinded us to it. We are so impressed with our achievements in

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space, medicine, engineering, government, education, etc., that we cannot recognize it. We are so far off in error that we are unable to identify truth. One might think that truth is lost. But, it is not. Modern man is lost, not the truth! Some argue, "But, I can't find it." This is tragic but not so surprising.

### Looking In The Wrong Place

That is right. We have been, and are, spending our lives searching for something that is clearly before us. We have looked in mind-binding drugs, in Zen Buddaism, in atheism and infidelity, but we have not been able to uncover it. Because it has not been found in these arenas of thought, some have mistakenly concluded that there is no such thing as truth. Or, that truth is a relative matter, to be determined by the personal persuasion of each man. This idea says that what one calls truth, is not necessarily truth with another. So, it is concluded, there is no such thing as a fixed, invariable, absolute truth. If there is such a body of absolutes, it would place us under such restrictions that it would not allow us to do some of the things we want to do today. (The horror of such a thought!) Our code of moral ethics (or, should I say "immoral" ethics) would be disallowed. The idea that "truth is whatever you want it to be," would be without foundation.

### There Is An Absolute Truth!

Yes, you understood me correctly. And, that absolute truth is not variable in locality, circumstance, or personal preference. It is the same in every place, in every circumstance, and with every person. It never changes!

### What Is That Truth?

While Jesus was on the earth, he prayed to God in behalf of His disciples whom he would soon leave when he returned to Heaven. He said, "Sanctify them through thy truth: thy word is truth" (John 17:17). The Word of God is truth. It always has been, and it ever will be. You do not have to look far to find this truth. That book you have on your coffee table, or in your bookshelf, is truth. It was not designed as a filing cabinet for the military discharge papers, the marriage license, Grandma's baby picture, or the wilted flowers which are pressed there. It was intended to guide us to an understanding of the truth. And, we should be duly thankful that God has given it to us by His grace. We can, by careful study, determine what is truth.

### So, The Great Question Is Answered

The question is indeed answered. The Bible is Truth! Some will laugh and scoff at the answer. Every person who does not believe the Bible, will contend that the question is still unanswered. But, if you believe the Bible to be God's divine Word, and I believe you do, you know that it is answered.

The Lord said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). Truth, not error, frees man from his sin. And, this truth is always the same - it never changes! What that truth says to me, it says also to you. It never varies from one man to the other. My friend, this is why we in the church of Christ teach the Bible, believe the Bible, and practice what the Bible says. It is truth! Let us all feast upon this truth that makes men free. Herein lies our only hope now and forever. End

# Send the Preceptor to a Friend

# What Brotherly Love Will Cause Us To Do (No. 2)

### **Don Martin**

In our first article on the subject of what brotherly love will cause us to do, we learned that without love for each other we have no right to entertain for a moment the hope of heaven.



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After having seen the necessity of love for the brethren, we then proceeded to determine a way of establishing whether or not we possess brotherly love. We concluded that if we possess brotherly love we will do certain things. Thus, we began our consideration, to determine the amount of love for each other we possess, or some things brotherly love will promote. In the last article we observed that

love for the brethren will cause us to shun acts of jealousy and vengeance, steer clear of all frictions, and stir up love and good works in each other. In this article we shall continue and conclude our observations and considerations of what brotherly love will actuate.

### **Avoid Evil Speaking**

"Speak not evil one of another, brethren," exhorts James, "He that speaketh evil of his brother, and judgeth (to form unfavorable opinions about others prematurely) his brother, speaketh evil of the law, and judgeth the law...." (Jas. 4:11). The fact that evil-speaking is characteristic of some is a fact that cannot be easily ignored. Moses condemned gossip repeatedly in the Pentateuch. To the Jews God through Moses commanded, "Thou shalt not raise a false report...." (Ex. 23:1). The Hebrew word which is rendered "raise" in this verse, I am told, carries with it more than the prohibition of publishing gossip: it also forbids the receiving of gossip or slanderous lies. Thus, the Jew was forbidden to repeat or receive gossip. Many divisive problems impeding God's people today could be avoided if we would kindle and develope love for others of like faith to the extent of avoiding evil-speaking. Brethren, we need to, instead of spending our time running others down and finding faults, spend our time encouraging other's good points and qualities. But too often it is the case that when we mention others we only mention them to say something bad, harming, and acrimonius about their character and manner of life. Beloved, brotherly love will cause us to avoid evil-speaking.

### Rejoice With Them That Rejoice, And Weep With Them That Weep

The word of God teaches in many passages that Christians are to be characterized by such closeness and intimacy that when one weeps, others will weep and when one rejoices, others will thus be happy. "Rejoice with them that do rejoice, and weep with them that weep," commands the apostle Paul. (Rom. 12:15). Certainly many problems could be precluded if we all possessed brotherly love to the extent of experiencing the fore-

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going mentioned closeness. The Hebrew writer wrote the following to the Hebrew Christians in encouraging them to steadfastness and fidelity: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." (Heb. 13:2) Hence, the Hebrew Christians were to experience such closeness and intimacy in remembering those who were suffering bondage that they would vicariously experience the same bondage! Beloved, have you acquired this degree of closeness for others? If we have not, then I submit we need more brotherly love because brotherly love will cause this intimacy.

### **Prefer One Another**

Your writer has witnessed not a few problems begun over an inflated ego. Many of the "falling outs" or "personality clashes" we hear mentioned are simply the result of some brother trying to promote himself. We are confident that every congregation has at least one member who is constantly falling out with others, and more especially causing others to fall out with him; See Brotherly Love, page 25

## **Classified Ads**

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.

Mark's Gospel in Dead Sea Scroll? Popular press and wireservice reports have made much of the claim by a Spanish scholar to have found a portion of Mark's Gospel on a fragment of papyrus discovered in one of the Dead Sea caves. In the current issue of Facts For Faith, Edward Fudge discusses the actual facts in the case, based on technical articles written by the men involved, as well as on popular press reports. A copy of this issue of Facts For Faith is available from the editor upon receipt of 25 cents to cover handling. Address: Gordon Wilson, 6316 Pernod, St. Louis, Missouri, 63139. Supply is limited.

Brother John Pitman, who has been preaching for the church of Christ at Milbridge, Maine, has started a new work at Thomaston Maine. The congregation at Thomaston is too small to support a preacher except for \$60.00 per month. Brother Pitman is in need of further support. Congregations or persons interested in helping to further the work in this area are urged to contact the church of Christ in Milbridge.

What is the Church of Christ? 19 page tract. 30,000 sold. Often called "the best material on the subject." 6 for \$1, 25 for \$4, 100 for \$15, 500 for \$60.

Baptism in the Scheme of Redemption. Preceptor Reviewer Ellis wrote: "His presentation on 'the interrogation of a good conscience toward God' (1 Peter 3:21) alone is worth the price of the book." \$1 each, 5 or more 50 cents each.

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### Garreth L. Clair

Perhaps no problem is greater among brethren than is the problem of maintaining unity. There has been division among brethren for ages, much of the division has been unnecessary.



There are areas of division which were seemingly unavoidable, the questions over doctrine have been these. There have been areas of division which should never have occured, some of these areas will be discussed below;

1. Jealousy has long been a source of division among brethren and congregations. The author of the Song of Solomon has well stated the facts regarding jealousy, (8:6)

"....jealousy is cruel as the grave....". There is no question that among men the problem of jealousy has tended to corrupt relationships into schisms which ought not to have existed. We are all men of passions, therefore we should temper this passion as best we can that unity among ourselves in the spiritural realm might be continued, stemming from this passion are many hurtful actions:

(a) Assasination of character is one of the most prevalent. When men allow jealousy to run rampant their tongue becomes tongue of slander, whether justified or unjustified the attacks upon others character is damaging and very destructive to unity. Unity cannot be maintained in a climate of character assasination.

(b) The creating of imaginary intentions upon the part of someone else, is another outward character of those possessed of jealousy. We are prone to see others good fortune through unholy motives when we are possessed of jealousy. We must not determine the motives of brethren who are more successful than we in a chosen endeavor unless action upon their part suggest impure motive, we must not conjure up motives simply because we failed where they have succeeded.

As one can reasonably observe from the thoughts presented on the subject of jealousy, unity cannot be maintained where it has found a home. It has created enemies among brethren and among congregations, where, had it been replaced with justice and reason unity might have been continued.

2. Arrogance is another area which has always been a unitydestroyer among brethren and congregations. The person beset of arrogance is the man who over estimates himself in importance, is overbearing, haughty, and, (or) contemptuous. This person is a hinderance to unity (Ephesians 4:1-4) because he:

(a) Cannot accept defeat in matters of judgement. We are all prone to want our way in matters of judgement but are willing to sacrifice our ideas on occasion for the sake of peace and unity. The arrogant man cannot give up his idea, he considers his idea almost equal to the authority of God, therefore Garreth L. Clair — 176 "B" Street, Brawley, California 92227.

unity is destroyed or strained greatly at every discussion of means or methods in doing something regardless of how minor. Romans 15:1-3.

(b) Is contemptuous of authority. This man will never be pleased with those in authority over him. Many have been the occasions where elders have found out about this man's character too late to salvage the total membership of the congregation where he has been working due to the undermining of their authority by him. There was no reason for division and confusion but the arrogant man succeeded because he could not submit to the elders authority, Hebrews 13:17.

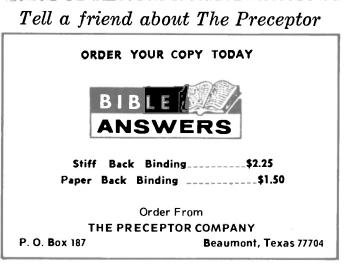
3. Self-Righteousness is another destroyer of unity among men and congregations. The person who is guilty of this attitude (a self-righteous attitude) is a potential source of division because he:

(a) Tends to look down upon those who are not as strong in one area as he seems to be. None of us are perfect, therefore we ought to guard against unjust criticism of brethren because of weakness, 1 Corinthians 10:12. Indeed we must all strive to be as nearly perfect as we can in our spiritural walk, but we must never become so self exhalted that we are void of compassion toward the week and feeble, Romans 15:1.

We should not tolerate sin in brethren's lives but must point out their error to them, not to everyone else. We need to be fair and equitable toward brethren and seek to restore and teach them in a spirit of love and compassion, not in a spirit of selfrighteousness, even if we have room to boast of such a condition in our own behalf.

### Conclusion

Much more could be said about attitudes which cause division among brethren, these mentioned above are some of the most prevalent in modern times. We did not attempt to point legitimate areas where division has occured over Biblical truths, but we sought to point out areas where unity can be maintained by reasonable Christians in reasonable and honest areas of difference if the attitudes of all concerned are honest. We firmly believe unity among brethren in the conservative churches can be maintained if the above attitude prevails among all parties involved in areas of judgement, don't you brethren? End



# 'Relevancy' of the Gospel

### Terry L. Sumerlin

8888

The above title suggests the cry of the restless youth of our day. They speak of teachers and preachers being "hung up" on ancient phrases, thoughts, doctrines and ideas. Their claim is that the gospel is being taught in a manner in which it is irrelevant and without application.

While we realize that lessons should be taught in such a manner as to have application, and in not having such they can be irrelevant; at the same time we tend to question, in view of the actions and attitudes of many such young people, their supposed desire to have relevancy and application in the preaching of the gospel. In many cases it seems sort of like the criminal crying out for law and order!

From Just ordinary observation, one can see that what many of these young people want, rather than relevancy, is conformity - that is, conforming the gospel to their jargon, their tastes, and their practices! They want the gospel as long as it is in their language and on their terms. Otherwise, to them it is not relevant.

In view of this, this writer amazed at the manner in which so many religionists are conforming to their wishes. This is manifest, not only, in the doctrines which are taught in order to draw such young people; but also, in the manner in which divine ideas are being expressed. We believe an example of that of which we speak is in a statement which was recently made by Mr. Billy Graham. In speaking of the reward of the righteous, he said something about being able to walk down "redemption avenue" one day. We wonder if such a statement could have been prompted by a tendency to want to make his preaching "relevant" in view of the large number of young people present on that occasion?

Similarly, it seems the sermon titles of many preachers (both denominational and supposed gospel) reflect the "relevant" idea. Many times you read or hear of "relevant" subjects such as: "Turned on with Jesus", "The Vibe Tribe," "The Top Trip," "Peter's Hairy Legs," "The 'In' Crowd," etc., etc.

This type of "familiarity" with divine things and persons reminds me of the fellow that worded a public prayer something like this: "Lord, we shore hate to disturb ya this late in the day; but did want to tell ya how proud we are to have ya come out and be with us tonight. Shore are thankful that thangs have gone as well with us today as they have and hope that you've had a good day. Hope you'll bless this service and can spare the time to stay around 'til we git done. We'll be callin' on ya agin. Amen."

You get the point. If not, we'll spell it out. While this is not intended to make light of the uneducated, it is used to show how by the usage of expressions and ideas we can bring deity and divine things down to a level that degrades rather than elevates.

As the saying goes: "Familiarity breeds contempt." The one's who have so strongly supported this "relevancy movement" by trying to bring the gospel down to a very "familiar level" are the very one's who are contemptuous of everything fundamental to the gospel. If you don't believe it observe them a while! End

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# **Brotherly Love**

### William C. Sexton

For the last eight months I have been preaching in four congregations throughout North West Missouri: Worth, Gilmar City, Barnard, and Eagleville. In as much as these congrega-



tions are located within a hundred miles radius, in each congregation there are persons who know one or more persons in one of the other congregations. Thus I find brethren who often ask me: "how is brother or sister....getting along?" At times I am able to give them a report of the relative physical condition of the person, and / or of the degree of zeal he or she possess regarding the Lord's

work. Othertimes, of course, I am unable to give much information in either area.

I find it gratifying, though, to find brethren manifesting a concern for others in the kingdom of Christ, the family of God. We are all members of the same family, if indeed we are Christians, and we should show a community concern and brotherly attitude: we should be concerned and deeply interested in our brothers and sisters in the Lord, throughout the land.

One of the observable characteristics of the writings of the beloved apostle Paul was his continued inquiry regarding the wellbeing of brethren throughout the brotherhood. Notice, if you will, in each of his epistles, he informs regarding the conditions of the brethren with him and ask what the condition of the brethren there is. He often requests that brethren pray for him and the congregation where he is, and he indicated that he has mentioned these brethren and congregations in his prayers. Beloved, we need more of this brotherly concern manifested, which springs from brotherly love.

Brotherly love is to be cultivated and developed, (2 Pet. 1:7). When it is absent in our lives, there is surely something lacking; we cannot see as we need to; we cannot act as we must; we cannot grow as is necessary if we are to reach our heavenly home.

Selfishness seems to be a characteristic possessed by a large portion of today's citizens. The Christian needs to cast off, avoid, and have a distate for such. In order to overcome in this area, we must concentrate on brotherly love, brotherly concern, and brotherly appreciation.

I find it sad to travel over the country and meet with brethren who manifest no knowledge of, or, concern for brethren in other parts of the land. This is a sign of selfishness, I believe, and signifies a lack of growth and development. Beloved are you not concerned about the rest of your family?

I recognize the congregational independence and local autonomy of each congregation. No congregation has the right to interfere with the affairs of another congregation. However, this does not relieve us of concern and affection. We are a family. We do have family needs. We must have family affections. Nurture, cherish, and manifest brotherly love, brothers. End

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# The Dangers of Speculation

### Warren E. Berkley

We who place our faith in and submit to the supreme authority of God's word believe undoubtedly in the exclusive power of God to create human life (Gen. 2:7; Rom. 11:36). By that same faith



we accept the testimony of other passages that ascribe to Christ the same power (John 1:1-3; Eph. 3:8-11; Col. 1:16, 17). Regardless of the many attempts by men to discredit the truth about creation, "we walk by faith, not by sight." (2 Cor. 5:7). We know by divine assurance that "the Spirit of God hath made me, and the breath of the Almighty hath given me life." (Job 33:4).

But once again, the truth concerning creation is under attack by modern would-be scholars. Not long ago a scientist writing in LOOK magazine wrote: "In the next 25 years, it is likely that man will create life in a test tube. He will transform dead chemicals into living material that can grow and reproduce itself. He will perform an act of God." (Quoted via Facing Issues 1, Baker publication, page 28).

Such a bold and foolish statement can, of course, be denied on the basis of all that Christians believe and hold dear through the testimony of the Scriptures. Yet there are many who are either

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faithless or weak who will accept such speculation as it is consistent with their lack of knowledge. But those who walk by faith know that man will never be able to create real human life. For the "God that made the world and all things therein....giveth to all life, and breath, and all things," (Acts 17:25). "He is the former of all things." (Jer. 10:16).

Where then is the danger? As long as we know that man can never create human life, why should mere speculation concern us? Let us notice just a few of the dangers begotten by such a foolish claim:

### It Implys That Man Is Like God

God's power to create human life is not an ability shared by man. God is the Creator — man is the creature. But when men leave the impression that they can create human life this distinction is destroyed in the minds of the weak. Such speculation represents a failure to make a distinction between "the holy and the common." —one of the fundamental errors of men!

Consider our efforts to raise our children in the way of Jehovah. In so doing we endeavor to teach them to reverence God....then some college instructor steps in with the bold assertion of man's possible creative powers. Who can estimate the surge of confusion in the minds of those we have sought to teach?

### It Tends To Discredit The Facts Of Creation

Actually, there is no body of logic, rhetoric or scientific theory that can discredit facts fixed in history. But the facts of the See Speculation, page 27

OFFENDED AT THE CROSS modern Thoog Gal 5:11 by claim of Complete lation - 2 Tim. 3:16-17 G 21. 1:6-9 (moderni-Efforts to Cover Sin Man's Independence offended by demands of Cross offended at Doc. of atonement prov. 14:12 (Isam. 15:22 Rom 5:11 2 Cor. 5:19 er. 10:23 Eph. 2:14-16 Called sinne **Man's Dignity** Offended because Rom. 3:23; 6:23 Rom. 1:16-17; 6:17-18 Rom. 1:16-17; offended because divides Covenants\_ Col. 2:14-16 Jno. 1:17 2 COR. 3: 6-16 Gal. 5:3-4 ortence of the cross is at the Preaching of the cross - Preach truth, always be offence Gal.s:11 chart shows who is orrended and how. 

# From Out of the Past

### A. E. FINDLEY

Albion Eugene Findley was born near Sylacogia, Ala., October 5, 1882. His father and mother are living. The family moved to Texas in 1894—ten children, all living.

A. E. attended the public schools until he was 16. He then worked on the farm, at saw mills, on the railroad and on a cattle ranch, until he was 21, at which age he obeyed the Gospel and in less than one year began preaching the unsearchable riches of Christ.

He has attended the Gunter Bible College and the Nashville Bible College since he began to preach.

He has been called on for a few debates and proved himself fully prepared to meet the false contentions made by his opponents, as well as present the Truth.

Last year he engaged in the evangelistic work in Texas, Arkansas, Louisiana and Mississippi, which resulted in 153 additions.

Miss Hattie Clark became his wife in 1909. She is a sweet Christian woman that Brother Findley baptized the year before their marriage.

He has labored much in the ministry with Brother J. S. Dunn, who has given him much encouragement.





### GEORGE W. HARVEY

Geo. W. Harvey was born in Alabama, March 15, 1832, and moved to Texas November, 1839. His parents were Baptists.

At the age of 18 he became a member of the Methodist church. His connection with them was severed by obedience to the Gospel, which process made him a member of the church of Christ.

Brother Harvey was a member of the Concord congregation in Austin County, and was closely associated with the godly E. W. Dabney, who was an example in all the elements that go to make up the well rounded Christian character. Bro. H. developed into an elder in this congregation, and soon found weaker congregations calling for him to assist them. Bro. W. Maxwell proposed to board him and his wife if he would come to Walker County and preach, which proposition was accepted.

About this time there was a meeting of the congregations established by Bro. Dabney, and they placed in the hands of Bro. Harvey \$300 which he was instructed to use in the work of preaching the Gospel. The same year an effort was made to locate him with the work at San Antonio, but other engagements would not permit.

In 1885 he located in Jones County, working on a ranch at \$20 per month and preaching in destitute places for ten years. Then he went to Goliad County, where his faithful wife died. He was instrumental in establishing the congregation at Charco, of which he is justly proud.

He is now living in Jones County, and though 79 years old is active in the work.

### A. L. FORESTER

A. L. Forester was born June 7, 1846, in Hickman County, Tennessee, being the oldest of seven children. His parents are both dead.

At the age of 17 he "got religion," but soon found there was something wrong in what he had been taught.

February, 1867, he was married to Miss M. J. Reeves, since which time he has lived in Tennessee and Arkansas, coming to Texas in 1898.

In 1876 he again tried to "get religion." Having been deceived one time about this matter he was determined to be certain but after a week of persistent "seeking" he failed to "come through." While this meeting was in progress Bro. Land began a meeting nearby, and through the persuasion of some relations, Brother Forester was induced to go hear Brother Land. After hearing the sermon he went with Brother Land for dinner and freely talked with him as to what he should do to be saved. That night he confessed his faith in Christ, and the next day was baptized—July, 1876, and one year later he began to preach.

His field of labor has been largely in the rural districts—places he could reach from his work on the farm.

Though 64 years of age, he is farming and preaching to the people he can reach. In 1898 he came to Texas from Tennessee, and is active in the work of telling the story of Christ and His love to those he is able to reach.



Editor's Note: The pictures and information on this page was first published in a book entitled Gospel Preachers of Texas and Oklahoma, 1911, compiled by the late Mrs. C. R Nichol, Clifton, Texas. It is our intention to publish some of the pictures and resumes of their lives as found in this book. We would be happy to hear from our readers as to some particular person of this catagory that you would enjoy seeing. If we have it we will reprint it.

# Ezekiel

### Homer Hailey

### Introduction to the Book

In the book of Ezekiel we are introduced to a great man to whom was given a hard and difficult task. But in this man we see qualities which are essential to the accomplishment of God's purpose through human instrumentality, and a perseverence which gives courage to us in trying times. It shall be the purpose of the writer in these articles to present a general outline of the book, the purpose of God in the labors of the prophet, and the methods and faithfulness of the prophet in carrying out that purpose.

### **Background of the Book**

The period in which Ezekiel lived was one of national and international turmoil, and of moral and political decay in Judah. For over a century Assyria had been the great world empire, cruel and rapacious in her rule. In 625 B.C. Nabopolassar, ruler of Babylon, overthrew the rule of Assyria, and declared Chaldea independent. His son Nebuchadnezzar, conquered and destroyed Nineveh, the capital of Assyria, in the year 612. He followed the remnant of the Assyrian army westward and completed its destruction in a battle near Haran, 609 B.C. In the two years, 606-5, Nebuchadnezzar moved westward and south, bringing Judah under his power, and defeated Pharaoh-necho in the battle of Carchemish. This gave him rule over the old Assyrian empire as far south as to include Judah. During the campaign (605) he learned of the death of his father and made a hasty return to Babylon to claim the throne. As he returned he carried with him as captives certain of Judah, among whom were Daniel and his three friends..

Nebuchadnezzar returned to Jerusalem in 598 B.C., at which time he carried with him a second and larger group into Babylon (597), including the king, Jehoiachin (also called Jechoniah and Coniah), and a young priest, Ezekiel, who became the prophet of the book. At this time Nebuchadnezzar set up Zedekiah as prince of Judah, who proved to be a weak and vacillating character. At the end of eleven years, because of the rebellion of Zedekiah, the Chaldean was forced to return to Jerusalem, at which time he sacked the city, destroyed the temple, and, after he had put out his eyes, took Zedekiah and a large portion of the inhabitants of Judah to Babylon (586 B.C.).

The mission of Ezekiel was to save from complete apostasy the group in Babylon that had been carried away in 597 B.C. Also he labored to prepare them against the corruptions of those left in Jerusalem when they should be brought to Babylon. At this point one should read carefully Jeremiah 24. The good figs were the captives taken to Babylon in 597; the bad figs those taken in 586. Out of the first group God would find the remnant that should return to Jerusalem. It was Ezekiel's work to preserve this remnant.

Division of the book: I. The sins and fall of Jerusalem and Judah, Chs. 1-24. II. Judgment of the Nations, chs. 25-32. III. Restoration of the Remnant, and the coming Spiritual Kingdom, chs. 33-39. IV. The New Temple, chs. 40-48.

### The Call of the Prophet, 1:3-4:15

The book opens with a vision to the prophet by the river Chebar (ch. 1), thought to be a canal south-east from Babylon. The vision is that of "the likeness of the glory of Jehovah," which appeared as a stormy wind, a great cloud of fire as of glowing metal, four cherubim or "living creatures," with wheels beside them, a "wheel within a wheel," Above the cherubim was the likeness of a firmament, with the throne of God above that. The wheels, one besides each cherub, "a wheel without turning (1:17) The whole seems to be a symbolic picture of the Divine Glory, the Presence of Jehovah, as it is above all creation, from whom proceeds universal rule and judgment, and who is able to be at any point at any time, in whom is no shadow cast by turning (cf. Jas. 1:17).

This vision is followed by the call and commission of the prophet (2:1-3:15). God was sending him to the children of Israel to speak the word of God (2:3-5), that whether they hear or not hear, when the prophet shall have spoken the word of God they will know that a prophet has been among them. (2:5-7).

In order to speak the word of God the prophet must be filled with it; here is the first requirement of a watchman of God. God gave to him a roll of a book, "written within and without; and there were written therein lamentations, mourning and woe," which roll he was told to eat. In his mouth it was sweet as honey; but when he went to the people he went in the bitterness of his spirit. (2:8-3:3, 14).

Second, as God was sending him against a people of "a hard forehead and of a stiff heart," He equipped the prophet to meet them. "Behold," said the Lord, "I have made thy face hard against their faces, and thy forehead hard against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they are a rebellious house. (3:4-11). Truly, here is a hard-headed preacher, probably the hardest to be found in the Bible; but the situation called for such a man, wherefore God prepared His servant for his work.

There was a third qualification essential to the task: the prophet must have an understanding of those to whom he was sent. The Spirit then brought him to the midst of the people a Telabib, "to where they dwelt; and I sat there overwhelmed among them seven days;" or, as in the footnote reading, "and I sat where they sat," overwhelmed among them for the seven days. By this means he was able to see the situation as it was, not only "to see through their eyes," but to see the true condition as it existed. A servant of God must grasp the situation as it actually is.

### The Commission: a Watchman, 3: 16-21

At the end of the seven days, Jehovah appointed Ezekiel a watchman to the house of Israel. As such he was to give them warning from the Lord. When men should do wickedly, the prophet was to warn them from Jehovah; when they did right, he was to warn them that they continue in the right way. If the prophet warned them and they turned, they were saved; if they turned not, they should die in their sins. If the prophet warned them, he delivered his own soul; if he did not, their blood was to be upon him. (3:16-21). This should be instruction and warning today, both to preachers, (1 Tim. 4:6; 5:19-21; 2 Tim. 4:1-5) and to elders, who are watchmen of souls. (Heb. 13:17; Titus 1:9; 1 Pet. 5:1-5).

### Conclusion

Practical lessons can be learned from this: The watchman or preaching servant of God needs a thorough saturation of his life with the word of God—he needs to know it; he needs a forehead of flint with which to lock horns with the stubborn and rebellious will of God's people as well as the world; and he needs an understanding of what the situations and conditions are. With this equipment he has no alternative but to carry out the work for which he is prepared and in which the Lord would use him, else the blood of others will be on his head.

### **CHAPTERS 4 - 7**

### Impressing the People

The indication is that Ezekiel was twenty-five years of age when he was carried into Babylon in 597 B.C., and that he began to prophesy five years later, at the age of thirty (1:1-3). Jehovah was sending him to the people of Israel in Babylon to speak the word of Jehovah. The prophet should be filled with the word of God (2:8; 3:3); God would give to him a hard head with which to meet the hard heads of His people (3:7-11); and he would need an understanding of the true conditions in order to meet them (3:12-15). The prophet began his work with four symbolical actions (4:1-5:4), which acts were followed by three discourses explaining the symbolical actions (5:5; 7:27).

### Four Symbolical Actions (4:1-5:4)

Peculiar to the book of Ezekiel is the prophet's use of symbolical actions, allegories, visions and parables. He began his work with a series of four symbolical actions, symbolizing coming judgment on the city and people of Jerusalem:

1. The city besieged (4:1-3). The siege which should come against Jerusalem was portrayed by a tile set before the prophet, upon which was an outline of the city. About the minature city the prophet was to cast up a mound, plant bat-

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tering rams and camps, and indicate the besieging of the city. "This shall be a sign to the house of Israel," said Jehovah.

2. To lie on his side (4:4-8). The time of the siege was to be indicated by having the prophet lie on his left side, bearing the iniquity of Israel, for three hundred ninety days; and he was to lie upon his right side forty days, bearing the iniquity of the house of Judah. The lying upon his side, unable to turn, facing the city, prophesying against it, was symbolical of the years of the iniquity of the two peoples. As to the use of the two numbers, three hundred ninety, and forty, I have no adequate explanation. One may consult the commentaries for various efforts to explain the numbers.

3. Food and water by measure (4:9-17). The prophet was then told to mix various grains and seeds from which to make bread, which bread was to be eaten by measured weight; also he was to drink water by measure. This indicated scarcity and famine. Also, the prophet was told to cook the bread upon a fire made from human dung. Against this the prophet protested so earnestly that Jehovah allowed him to cook it upon a fire made from cow's dung instead. By this Jehovah indicated the uncleanness of the people, and the famine that should accompany the siege.

4. The shaved head (5:1-4). The prophet was then told to take a sharp razor and shave his head and beard. The hair was to be weighed in a balance; a third part to be burned in the replica of the city; a third part was to be smitten with the sword; and a third part scattered to the wind. He was to take a few hairs and bind them in his garment; This symbolized the destruction of the people; some destroyed by the famine and fire of the city, some killed with the sword, some scattered to be followed by the sword, and a few preserved as a remnant.

### Three Messages of Explanation (5:5 - 7:27)

The four symbolical actions were followed by three discourses delivered by the prophet. The beginning of each discourse is discernable by the words, "Thus saith the Lord Jehovah" (5:5); "And the word of Jehovah came unto me saying" (6:1); and "Moreover the word of Jehovah came unto me, saying" (7:1).

1. First discourse: The desolation of Jerusalem foretold (5:5-17). The prophet now makes an application of the symbols or signs just introduced. Jehovah's charge against His people was that they had been more turbulent than the nations about them; the nations had been even more true to their gods than had Israel and Judah to their God (vv. 5-7). Therefore the judgment was to come, a judgment so severe that the fathers would eat their own sons; they should not be spared (vv. 8-11). A third part should die with the pestilence and famine; a third part should fall by the sword; and a third part were to be scattered to the winds, followed by the sword (v. 12). God's four sore judgments (cf. 14:21) by which they are to be destroyed, are here introduced; famine, evil beasts, pestilence, and the sword (vv. 16, 17).

2. Second discourse: Idolatry, the heart of the trouble (ch. 6). In the second discourse by the prophet Jehovah gets at the heart of the problem: idolatry. The sword shall be brought upon their high places; the altars shall be made desolate, the sun-images be broken, and the slain cast before their idols in the judgment to follow. The dead bodies of their children would be laid before the idols, and the bones of the slain scattered about the altars, that they may know that Jehovah is God (vv. 1-7). Yet God

would have a remnant among them that should escape, who should be made to realize that God speaks not in vain (vv. 8-11).

In order to impress his message, Ezekiel was told to "Smite with thy hand, and stamp with thy foot" as he sounded his message of coming judgment to a wicked, rebellious and idolatrous people. This might be encouraging to preachers who find themselves becoming a little emphatic in their preaching; and it could be suggestive to those who are more concerned with the perfection of speaking manners and correct gestures than with driving home the lesson of God's word.

3. Third discourse: Inevitable judgment against the wicked nation (ch. 7). Such idolatry and wickedness as God found in the land of Israel could bring down upon it the wrath of God. "An end: the end is come upon the four corners of the land," said Jehovah against Israel. "Now is the end upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations" (vv. 2-3). The day was near at hand; it should be a day of turnult and not of joyful shouting. God's eye would not spare, neither would he have pity, but as they had sown so should they reap (vv. 5-9). Wickedness and pride were now bearing their fruit. The prophet then pictured it as very near: "they have blown the trumpet.... The sword is without, and the pestilence and the famine within." "All knees shall be weak as water" (v. 17). (Did you ever wonder where this expression orignated?)

The remainder of the chapter is a continuation of the prophet's description of the sinful condition of the people, and of the severity of the judgment to come. In the midst of the destruction they would seek peace, but without success, for there should be none. "And they shall seek a vision of the prophet; but the law shall perish from the priest, and counsel from the elders" (v. 26); all should be in a state of confusion. But as in all of God's ways with man, there would be righteousness and purpose in the things to come: "I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am Jehovah" (v. 27).

### Conclusion

A partial judgment had already fallen upon the land when Jehovah carried away this present group, which included Ezekiel, into Babylon. Now He was preparing the people for the complete fall of the city and the destruction of the kingdom. Every planting brings its own harvest; they had sown the wind, they must now reap the whirlwind (the tornado). Let us remember that God changes not; His principles of conduct are as eternal and immutable as the God from whom they proceed. Our generation could learn much from the history of the past.

### CHAPTERS 8-11

### Jehovah Withdraws from His Temple and City

In chapters 8 - 11 Ezekiel presents the vision given to him of Judah's idolatry, and of Jehovah's withdrawal from the temple and from Jerusalem. With His withdrawal there comes the divine judgment upon the people of wickness.

The prophet was in his house in Babylon with the elders of Judah seated before him when the hand of the Lord fell upon him. In a vision he was transported by the hand of Jehovah to the city of Jerusalem. Bear in mind that this is a vision, not a literal trip of the prophet to Jerusalem. Here, for the third time, he sees the vision of the glory of Jehovah, which had appeared to him earlier by the river Chebar (ch. 1); and later on the plain near Tel-abib (3:22f).

### The Sins of Idolatry (Ch. 8)

1. The image of jealousy (vv. 3, 5-6). Transported in vision to Jerusalem, the prophet stood in the court of the temple from where he looked to the north; there he beheld "the image of jealousy." This image was likely an image of Baal, the Canaanitish "Master" god, or of Ashtoreth, the Phenician goddess. This probably symbolized the whole of their idolatrous system.

2. The worshippers: the elders and their idols and worship (vv. 7:13). From this point the prophet was brought to the door of the court, where he found a hole in the wall. Instructed by Jehovah to dig, he digged a hole in the wall where he found a door. Within was "every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the elders of the house of Israel," burning incense to the images (vv. 7-11). The elders, who represented the male population of the people, offered as their excuse for idolatry that Jehovah had forsaken the land (v. 12). It was a degrading picture, indeed!

3. The women and Tammuz (vv. 14-15). From this scene the prophet was taken without where he found the women weeping for Tammuz. Tammuz is thought by some to have been the god of vegetation, hence, of productivity. By others he is thought to have been the equivalent of Adonis, the Greed god of love, or, the Greek lover-god. In either case the picture is one of idolatry on the part of the women, counterpart to that of the seventy elders.

4. The priests and sun-worship (vv. 16-18). From this place the prophet was taken into the inner court, the place of priests, where he saw twenty-five men. These represented the twentyfour orders of the priests and the high priest. Their backs were toward the temple of Jehovah, and their faces toward the east; and they were worshipping the sun toward the east (v. 16).

Here is presented the general picture of idolatry: the image of jealousy, symbolic of the whole of their system; the men worshipping in secret; the women worshipping Tammuz; and the priests worshipping the sun. Jehovah then declared the coming judgment: "Therefore will I also deal in wrath; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them" (v. 18).

### The Judgment to Fall (chs. 9, 10)

Jehovah then showed to the prophet a vision of seven men coming to execute judgment: six carried slaughter weapons, and one an inkhorn. The man with the inkhorn was instructed to "set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof." These were to be spared; all others were to be slaughtered, beginning from the sanctury (9:1-7). Upon the realization of what was to come, the prophet cried out for mercy upon the city (v. 8). God's answer was that the city was full of blood and the wrestling of judgment, therefore judgment must come (9:9-11). The marking of the ones concerned and the destruction of the rest, beginning at the sanctuary, is the first act of judgment.

The second act of judgment is next presented: the burning of the city. The Lord spoke to the man clothed in linen, instructing him to go in between the whirling wheels and to fill both hands with coals of fire and scatter them over the city (10:1-3). Then glory of Jehovah mounted up and stood over the threshold of the house. Under the wings of the cherubim appeared the form of a man's hand (vv. 4-8). This seems to indicate that the judgment in which the city would be burned would be of Jehovah, at the hand of a man. The man used to destroy the city was Nebuchadnezzar.

The prophet was then shown in vision the departing of the glory of Jehovah from over the temple, as the glory came to stand at the door of the east gate of Jehovah's house (vv. 9-19). Jehovah was taking his leave of them. What the prophet saw here was the same expression of Jehovah's glory that had appeared to him in Babylon (vv. 20-22).

### The Departure of Jehovah (ch. 11)

The prophet was next brought in the Spirit to the east gate. where he was shown twenty-five men who represented the civil government of the nation. These had said that as the flesh is protected from the fire by the pot, so the people would be protected by Jerusalem (vv. 1-3). This was followed by a rebuke from the Lord to the ruling class in which God said they had feared the sword, now they should fall by the sword; for they had not feared Him in executing his ordinances nor done them; therefore, doom must come (vv. 5-12).

Upon this pronouncement of judgment, Pelatiah fell dead. At the sight of his death the prophet fell upon his face and cried, "Ah Lord Jehovah! wilt thou make a full end of the remnant of Israel?" (v. 13). To this Jehovah made reply that he would save a remnant for His own (vv. 14-21). No matter where He would scatter them, God said, "yet will I be to them a sanctuary for a little while in the countries where they are come" (v. 16). Afterward they should be brought back to their land (vv. 18-20); but as for the ones who walked after the abominable things of the visions of chapter 9, these would have their own way brought upon their heads (v. 22).

Then came the departure of the glory of Jehovah, as "the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (vv. 22-23). The city was now left unto them desolate! They had rejected Jehovah; now they were on their own, at the mercy of the instrument of Jehovah's judgment. This reminds us of another temple scene, when once again their temple was left to them desolate (Matt. 23:37-39).

With this vision ended, the prophet was transported back to Babylon, and to the midst of the elders from whence, in the vision, he had been transported to Jerusalem.

### Conclusion

What is the lesson? 1. God dwells not where idolatry, wickness, and evil abominations are practiced, among a people given to rebellion. 2. Judgment begins at the house of God; but those with the mark of the Lord upon them escape. 3. But come what may, Jehovah will have His remnant; He will be with the individual wherever he may be, who is faithful to Him.

### CHAPTERS 12-14

### "Whitewashed Walls"

In studying the book of Ezekiel one should keep in mind the background in which it was spoken and written: The Babylonian Empire was rising to a place of world dominion. A group had been taken captive to Babylon in 606 / 5 B. C., and another in 597. Ezekiel was in the second group, and had begun to prophesy some four or five years later. The prophecies of the first part of the book were spoken between 592 and 586.

The prophet used many methods of teaching and of impressing his lessons: symbolical actions, proverbs, allegories, symbols, and direct declarations. In these three chapters, 12-14, the prophet foretells the captivity of Zedekiah, the king, condemns the false prophets and prophetesses, and speaks against the people "who have taken their idols into their heart."

### Symbolical Actions: Captivity (Ch. 12)

Again the prophet was instructed by Jehovah to carry out a symbolical act in the sight of the people. He was to take the stuff out of his house in the sight of the people, then dig a hole in the wall of the house, go through it, take his goods and depart at even or night. This should be a sign to the house of Israel. (vv. 1-6). The prophet did as he was instructed. (v. 8)

In the morning the word of Jehovah came to him, by which he explained to the people the meaning of the act. The sign was concerning the prince, Zedekiah. He would dig through the wall and go forth out of the city in the dark, with his face covered, for "he should not see the land with his eyes." He would be brought to Babylon, but he would not see the land, "though he shall die there." At the same time the people would be dispersed among the nations. (vv. 8-16). The prophecy was fulfilled a few years later when Zedekiah tried to escape from the city of Jerusalem, was captured and brought before Nebuchadnezzar, who slew his two sons before his eyes, and put out the eyes of Zedekiah. He was taken to Babylon where he died, not having seen the land. (Jer. 39:1-7)

This was followed by a second symbolical action; the prophet was to eat bread and drink water with trembling and quaking. This was to indicate fear and terror that would take hold of the people at the time of the captivity, when God would make the land a desolation. (vv. 17-20)

The people had a proverb, "The days are prolonged, and every vision faileth." This was now to be changed to, "The days are at hand, and the fulfillment of every vision." The people were flattering themselves that the judgment against Jerusalem was pushed far into the future. They were saying, "The vision that he seeth is for many days to come, and he prophesieth of times that are far off." God assures them that every word He has spoken will be fulfilled, and that speedily. (vv. 21-28)

### Against False Prophets (Ch. 13)

Ezekiel turns from the captivity of the king and terror of the people to prophesy against the false prophets of his day. These are described as prophesying "out of their own heart." They were foolish, following after their own spirit. They were like foxes, cunning and destructive instead of faithful and constructive. They had failed to build up the gaps in the walls of moral and spiritual Zion. They had spoken falsehood and had seen lying divinations. (vv. 1-7)

The prophet charged that they had built walls of "untempered mortar," or, as translated in the footnote, of "whitewash." They had whitewashed true conditions with their own lies and falsehoods. In daubing the true condition with whitewash they invited the wrath of Jehovah upon them. Therefore, God would bring their work to naught: "There shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it." God's judgment would declare the nature of their work. "So will I break down the wall that ye have daubed with 'whitewash,' and bring it down to the ground." (vv. 8-16)

Jehovah then turned His face toward the false prophetesses. These He charged with having "profaned me among my people for handfuls of barley and for pieces of bread." They had prophesied for hire; and in prophesying falsely they had slain the souls of the people. (vv. 17-19) The contribution of women to apostasy and destruction is therefore nothing new; it has always been. Therefore, God was against their works and the means used by them in deceiving the people. They, with the rest of the false teachers and rebellious people would be brought to naught by captivity. (vv. 20-23)

### Against the People with Idols in their Hearts (ch. 14)

Having delivered himself against the king and against the false prophets and prophetesses, the prophet now turns to the people as represented by the "elders." These came to him, and as they sat before him the word of Jehovah came to him saying, "These men have taken their idols into their heart, and put the stumbling-block of their iniquity before the face." As a result God said, "I Jehovah will answer him therein according to the multitude of his idols." God answers according to what one wants to hear, if truth, then truth; if falsehood, He sends strong delusion that one may believe a lie and be damned. (vv. 1-5; 2 Thess. 2:10-12)

God's word to them was "Return ye, and turn yourselves from your idols." But knowing they would not, the only answer God had for them was, "I will set my face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am Jehovah." (vv. 6-11)

The prophet then stated a principle so often emphasized by him: the individually of righteousness. The righteous cannot save others; he can save only himself. The emphasis is no longer on the nation, but on the individual. "Though these three men, Noah, Daniel, and Job, were in it (the land), they should deliver but their own souls by their righteousness, saith Jehovah." (v. 14) For emphasis the Lord repeats the principle (v. 20)

The four sore judgments of Jehovah are coming: sword, famine, evil beasts, and the pestilence. And out of the things to come they should come to know that God had done it, and that all along it was He who had spoken to them by His prophets. (vv. 21-23)

### Conclusion

Surely one should learn today from the experience of the past that only as one builds within the walls of Zion, according to truth, can he stand. The white-washed walls of untempered mortar, built by the deceptions of men, must go down when subjected to the judgment of God. Religion is individual; man stands or falls on his own righteousness or wickedness. He may influence, but he can save only himself.

### **CHAPTERS 15 - 18**

### The Individual

By this time (593-586 B. C.) the sins of the nation had reached such proportions that the kingdom was doomed. God had said that though Noah, Daniel, and Job were in the land "they should deliver but their own souls by their righteousness." (14:14) They could not save the nation. The emphasis was now placed on the individual. This does not mean that God had never recognized the individual, for he had. (Amos 9:8-10, etc.)

### The Doom of Jerusalem: Allegories and Parables

### (Chapters 15-17)

The Vine-wood (ch. 15) The wood of the vine-tree and its branches is useless for making any article, or for a peg to be driven in the wall on which to hang articles. But when the wood is burned, or even scortched, it is more useless. By this parable the prophet shows that Jerusalem, which has become as useless as a piece of vine-wood, now dead, is to be burned. Jehovah will make the land desolate.

The Foundling-child. (ch. 16) The prophet followed this with another strong figure by which is shown the ingratitude of the people, and their ripeness for destruction. God had found Jerusalem, probably not the physical city, but the infant nation, as a babe cast off, weltering in its blood. (vv. 1-6) Jehovah had taken her and washed her and brought her up to the time of love, had then wooed her, and made her his own, clothing her in the finest of attire and the costliest of ornaments, until the renown of her beauty was known throughout the nations. (vv. 7-14)

But she became a harlot, pouring out her whoredoms on everyone who passed by. She took the gold and silver and precious stones bestowed upon her, together with the bread and honey and fine oil with which Jehovah fed her, and bestowed all these upon the idols of vanity. (vv. 15-22) She had played the harlot with Egypt, with Assyria, and with Chaldea in her political alliances with those nations, and in compromising with their idolatry. (vv. 23-29)

She had done that which no harlot would do. The harlot sells herself for hire; but Judah had scorned hire! Instead of receiving hire, she had given hire to her lovers to come in unto her. In this she was different from the common harlot: "Thou art different from other women in thy whoredoms, in that none followeth thee to play the harlot; and whereas thou gives thire, and no hire is given unto thee, therefore thou art different." (vv. 30-34) What a scathing rebuke to the people whom God had redeemed and brought up for himself, but who now had become worse than a common harlot!

God would now judge her "as women that break wedlock and shed blood are judged, (v. 38) i. e., as an adulteress and a murderer. She should be stripped of her jewels and attire; her houses should be burned; her way should be brought upon her own head in the judgment. (vv. 35-43) Spiritually she had become the daughter of the Hittite and the Amorite; (v. 45) she had done worse than Sodom and Samaria; and now she should bear her shame. (vv. 44-52) Yet God would restore a remnant, and with this remnant he would establish an everlasting covenant. (53-63) This is the tragic story of a people who had received the blessings and mercies of God, but who had turned from him to the ways of the world about them. When such happens, it seems that the people who had known most, and who had received most, become the worst of all peoples about them.

Parable of the Two Eagles. (ch. 17) A great eagle (Nebuchadnezzar) came to Lebanon and took the top of a cedar (Jechoniah) and carried him away to Babylon. He then planted another (Zedekiah) in the stead of the one carried away. He (Zedekiah) became a spreading vine, low in stature. (vv. 1-6) There was another eagle (Egypt) toward which this vine of low stature (Zedekiah) did bend himself, sought his favor. But should not this vine utterly wither? Yes, it should utterly wither in the beds where it grew. (vv. 7-10)

The prophet then explained the parable of the two eagles. Jechoniah was taken away; Zedekiah, who turned to Egypt, should not prosper. He had made an oath to Jehovah which he was now breaking; and God would bring upon the head of the weak and faithless Zedekiah the result of having despised the oath of God. (vv. 11-21)

This was followed by the first clear-cut Messianic promise found in the book. The nation had proved worthless; (ch. 15) the people had become as harlots in their idolatry; (ch 16) and the king, weak and faithless, had turned to Egypt. (ch 17) God now promises that He will take a twig of the top of the lofty cedar and plant it upon a high and lofty mountain; and it shall become a great and fruitful tree. Birds of every wing shall rest under its branches, and all nations and peoples shall know that Jehovah brings down the high tree (the kingdom of Judah, and the kingdoms that brought it down), and that he exalts the lowly and dry tree. (vv. 22-24) This finds its fulfullment in Christ, the seed of Jechoniah, and the kingdom is his.

### Jehovah Turns to the Individual (Ch. 18)

No longer should they have occasion to use the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." It would now be, "The soul that sinneth, it shall die." (vv. 1-4) The man who does good, who is just, shall live. (vv. 5-9) If he begets a son who becomes wicked, "he (the son) shall surely die; his blood shall be upon him." The father would not bear the son's iniquity; nor would the father's righteousness change the state of the son. (vv. 10-13) If this wicked one begat a son who follows not in his father's sins, but does right, "he shall not die for the iniquity of his father, he shall surely live;" only the father should die for his iniquity. (vv. 14-18)

Upon hearing this the people would say, "Wherefore doth not the son bear the iniquity of the father?" Then follows one of the classic statements in the book: "The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (v. 20) Each individual stands or falls on his own relation to God and righteousness.

There was yet another principle that needed emphasis: If the wicked should turn from his wickedness, he should not die, but live; and if the righteous turn from his righteousness to wickedness, he would die; his righteous deeds would not be remembered. God has no pleasure in the death of the wicked; therefore let the wicked turn from his wickedness and live, and let not the righteous turn from his righteousness and die.(vv. 21-31)

### Conclusion

God is concerned with the individual, whether scattered in Assyria as captives, where not a kernal shall fall upon the earth; (Amos 9:9) or in Babylon where they feel forgotten; (Isa. 40:26-31) or in the church at Sardis, a dead church with no works perfected, but where the Lord knows the few who have not defiled their garments. (Rev. 3:1-4) Let the individual today take courage, for God sees not the whole only, but the individual, who by his own righteousness shall live, or by his own faithlessness, shall die.

### **CHAPTERS 19 - 24**

### **Sins That Wrecked A Nation**

Ezekiel has pointed out that idolatry had been the basis of the nation's ruin: she had departed from Jehovah, and had debased herself at the altars of heathen deities. She was now reaping a harvest of political, moral and social decay. Wreck and ruin were rampant in all phases of her national structure; and now the judgment must be meted and met. From the history of Israel and Judah we should be able to learn a lesson today.

### Lamentation for the Princes (Ch. 19)

As a lioness the nation had reared her whelps, the kings, who had become mighty. (vv. 1-2) Under this figure of whelps, the prophet refers to king Jehoahaz who was taken into Egypt by Pharaoh, who placed his brother, Eliakim whose name was changed to Jehoiakim on the throne. (vv. 3-4; 2 K. 23:31-35) The prophet passes over Jehoiakim to introduce Jehoiachin, who reigned only three months, but who was sufficiently wicked to justify Nebuchadnezzar's coming up against Jerusalem to take him (597 B.C.) and to bring him to Babylon (vv. 5-9; 2 K. 24:8-16), placing Zedekiah on the throne in his stead. (2 K. 24:17)

The nation had been like a vine, with "strong rods for sceptres of them that bare rule." But in their fury to sin against God the nation was being plucked up and cast down, to become dried and broken. It was now doomed to captivity, with no strong rod to be a sceptre of rule—a captivity the fruit of its own faithlessness to God who had planted it. (vv. 10-14)

### Doom of the Nation (Chs. 20-21)

Jehovah's answer to the elders (20:1-44). The elders came sat before Ezekiel to enquire certain things of him; but Jehovah declared He would not be enquired of by them, but instead He pronounced judgment upon the house of Israel for its abominations. Jehovah had chosen the nation, had brought them out of Egypt, and had given them "the glory of all lands." When they had rebelled against Him in the wilderness He had not brought them to a full end, but had wrought for His name's sake in bringing in a people for Himself. (vv. 1-17)

Not only had the fathers transgressed in the wilderness in spite of God's warnings to them and His threats of judgment (vv. 18-26), but their fathers whom He brought into the good land had followed in the same steps. In the land they had turned wholeheartedly to idolatry, practicing it in every place, polluting themselves and their land. And now they would come to Jehovah to enquire of Him—"and shall I be enquired of by you, O house of Israel?.... I will not be inquired of by you." For it was in their hearts to be like the nations about them: idolaters. (vv. 27-33)

Judgment was now the inevitable. God would bring them out of the countries into the wilderness of captivity, where He would cause them to "pass under the rod," as He would execute the terrible "bond" or vengeance of the covenant." (vv. 33-39; Lev. 26:25) But it is not all dark, nor by any means hopeless: for in the mountain of Jehovah would a remnant be restored who should worship and serve Jehovah. (vv. 40-44)

Wielding of the sharpened sword (20:45-21:32). The sword is drawn. The prophet was instructed to set his face against the south, the whole land, and to prophesy of a flaming fire that would consume everything there; a fire that should not be quenched. (vv. 45-49) Next he was to look toward Jerusalem and to prophesy of the land of Israel and of the city, declaring the destruction of her sanctuaries, for the sword was already out of its sheath! With the coming of the tidings the spirit would be faint, "and all knees shall be weak as water." (vv. 1-17) This the prophet followed with the "song of the sword." The sword was being sharpened and polished to be given into the hand of the slayer. The lightening thrust was about to come, and their stumblings were being multiplied. In the words of another prophet, it should be "naught but terror to understand the message." (Isa. 28:19)

The slayer is now named: the sword of Jehovah was in the hand of Nebuchadnezzar; he was now on his way. He would divide his army as he came into the north of the land; a way would be marked for him to move part of his army eastward and attack Ammon, and part of it westward and attack Jerusalem. The crown of Zedekiah, the deadly wounded one, would fall, and the mitre of the high priest should be removed. The rule of the house of David would be at an end until he should come "whose right it is; and I will give it him" (vv. 18-27) —the Messiah. But Ammon should be judged in the place of his birth; there would be no captivity for him; complete destruction would be his. (vv. 28-32)

### The Sins of the People (Chs. 22-23)

Sins of various groups (ch. 22). The prophet begins at Jerusalem, which he describes as "the bloody city.... A city that sheddeth blood in the midst of her," which bloodshed was the fruit of her defilement by idolatry. She was now a reproach to the nations, ready to be mocked. (vv. 1-5) He passes next to "the princes of Israel," who had used their power "to shed blood," "to set light by father and mother," to deal "by oppression," to "wrong the fatherless and the widow." They had despised God's holy things and profaned His sabbaths. They had been slanderous men, who had committed lewdness of every kind, had taken bribes and interest, and had greedily gained by oppression. (vv. 6-12) The hour of their judgment was now come. (vv. 13-16)

The whole house of Israel had become dross to Jehovah, to be melted in the pot of affliction and judgment. (vv. 17-22) Next he turned to the prophets who had devoured souls, who had spoken lies, daubing with untempered mortar; then to the priests who had "made no distinction between the holy and the common-.... between the unclean and the clean," to profane the name of Jehovah. (vv. 23-28) This had led the whole people into a state of moral and social decay and corruption. (vv. 29-31) These sins, fruits of idolatry, were wrecking a glorious nation! Her princes, prophets and priests had utterly failed.

The lewdness of Israel and Judah (ch. 23). This chapter presents one of the ugliest pictures of the entire book. Samaria and Jerusalem are presented as two women, both chosen of Jehovah, who had played the harlot with other nations. Both had become lewd to the extent that they were worthy of being stoned with stones. But Jerusalem is described as the more lewd of the two, and with less excuse, for she had Samaria as a warning, who had gone into captivity in 721 B. C. They had slain their children to their idols, and then had insulted Jehovah by coming into His sanctuary the same day to profane it. A terrible picture, indeed!

### The Parable and Sign (Ch. 24)

The king of Babylon was now drawing nigh to Jerusalem. The prophet spoke a parable of a caldron filled with choice bones and meat. Underneath was kindled a fire which burned the whole, even to the consuming of the rust and filth of the pot. This was a picture of Jerusalem to be completely consumed, with its people and its moral and religious filth. (vv. 1-14) This was followed by one of the saddest signs to be found in the book: the death of the prophet's wife. That night she died, but the prophet was not to weep, neither allow tears to run down his cheek. The people came to him for an explanation. The answer was: Jehovah would profane His sancturary, which was their pride; and when He should destroy it, they were to do as had the prophet; they were not to weep. Thus Ezekiel was to be to them a sign. What a terrible service the prophet was thus to render! Some lessons are drastic in their nature; but the terrible consequences of sin often demand drastic lessons by which to impress them. Sin had wrecked a nation — it is wrecking more than one today. "Righteousness exalteth a nation; but sin is a reproach to any people." (Prov. 14:34)

### **CHAPTERS 25 - 28**

Judgment of the Nations — "God has Spoken"

With the close of chapter 24 the prophet has declared to Judah her sins, has impressed the importance of the faithfulness of the individual, and has introduced the judgment as impending, and finally, as at the very gate of Jerusalem. He now turns to the judgment of God against the nations, four of them small, and two powerful, but differing in the character of their greatness.

One may ask, "What is the use of studying these nations in prophecy?" Two points in particular will be emphasized: 1. Their destiny in fulfillment of prophecy is irrefutable evidence that God has spoken; and 2. within the things said and their fulfillment is clearly revealed the ruling hand of God in the kingdoms of men.

### Judgment of the Small Nations (ch. 25)

Ammon (vv. 1-7). The Ammonites were descendants of Lot by his son, Ben-ammi, who settled east of the Jordan on the border of the Arabian desert, northeast of Moab. The sin charged here against the Ammonites was that of her hatred for Israel, expressed in her rejoicing over the fall of Jerusalem and the calamity which came to God's people. "For this saith the Lord Jehovah, Because thou hast clapped thy hands, and stamped with the feet, and rejoiced with all the despite of thy soul against the land of Israel," God would stretch forth his hand against them to destroy them.

Moab (vv. 8-11). The Moabites likewise were descendants of Lot. Their land lay east of the Dead Sea between two streams, the Arnon and Zered. The sin of Moab was that she said, "Behold, the house of Judah is like unto all the nations." (v. 8) This was to infer that Judah's God was no more able to save than were the gods of the nations to save them, and that now Judah was to suffer the fate of other nations: be destroyed. Because of this Jehovah would execute judgment upon Moab, that Moab might know that Jehovah was God, able to chastise Judah, punish Moab, and bring back Judah eventually to her homeland. Edom (vv. 12-15). The land of Edom lay south of the Dead Sea in the section known as the Arabah, a rugged country. The charge against Edom, here and in other prophecies, was that she had been so intense in her hatred for Judah, and that she never ceased to take advantage of an opportunity to display that hatred in cruelty and in rejoicing over Judah's calamities. Edom should be made completely desolate; but the interesting thing is that this should be done "by the hand of my people Israel." (v. 14) One cannot be certain, but it is probable that this was fulfilled by John Hyrcanus (134-104 B. C.), one of the descendants of the family of the Maccabees. John subjugated the Edomites, forcing the men to accept circumcision, and nominally subject themselved to the Law. The Herods were descendants of these Edomites, who nominally kept the law, but never in spirit were sympathetic.

Philistia (vv. 15-17). Philistia lay on the coast, south-west of Judah. It is thought that they were a sea-faring people from the islands of the Mediterranean Sea, who had settled here about the time, or soon after the time of the invasion of the Jews. Their sin was that of perpetual enmity toward Judah, and an increasing effort to see her destroyed. Because of this Jehovah would execute the vengeance of judgment upon her.

### Judgment Against Tyre (26:1 - 28:19)

Ruin of Tyre (ch. 26). Tyre at this time was the capital of the commercial empire of the world. Situated on the coast northwest from Galilee, her people had been forced to take to the sea because of the narrow coastal plain which comprised Phoenicia, between the sea and the Lebanon range of mountains. She had been successful in establishing trading posts as far west as Spain, and in the lands surrounding the Mediterranean.

The prophecy is a most interesting one. Against Tyre God would bring "many nations." (v. 3) In the destruction her towers would be brought down, she should be made a bare rock, a place for the spreading of nets. (vv. 4-6) The very stones and timbers would be laid in the sea (v. 12); and she should be built no more. (v. 14) The literalness with which the prophecy was fulfilled has impressed all who have visited the site of the an-

cient city. The stones have been cast into the sea, and on them f Lot by fishermen of today spread their nets to dry.

The work of this destruction was begun by Nebuchadnezzar, (vv. 7-21) who besieged the city, finally destroying the mainland city, but was unable to take the island fortress just off the mainland. The city was subdued for seventy years, the period of the Babylonian empire, to be revived thereafter. (Isa. 23:15-17) The final destruction came over two hundred years later when Alexander of Macedonia besieged the city, destroyed it, and took the stones to build a causeway to the island fortress. He then besieged and destroyed it, thus fulfilling the prophecies of the various prophets. The destruction of Tyre, the use of her stones to build the causeway, and the fisherman's nets seen there today, all testify to the fact that God spoke through the prophets, declaring these things.

Lamentation over Tyre (ch. 27). The city of Tyre is described under the figure of a beautiful ship, built of the finest of woods, with its oars of the oaks of Bashan, the seats of the oarsmen inlaid with ivory, and its sails of fine linen of Egypt. The wise men were its pilots and calkers; and shields and trophies from the world were its ornaments. (vv. 1-11)

Her commercial ventures carried her into the fartherest part of the world of that day; and her articles of trade included all of the essentials and luxuries that the world of that day knew. "The ships of Tarshish were thy caravans for thy merchandise: and thou was replenished, and made very glorious in the heart of the seas." (vv. 12-25) But all of these should fall into the heart of the seas in the day of her ruin, bringing great lamentation and bitter crying to the nation. (vv. 26-36)

Fall of the King of Tyre (28:1-19). This great wealth and commercial power had so exalted the king of Tyre that he arrogated to himself the place of a god. By his wisdom he had gotten these great riches through traffic, but the terrors of divine judgment would fall upon his arrogance and pride. The pride of his heart had deceived him. He would die the death of the uncircumcised. (vv. 1-10)

This was followed by a lamentation over the king in which he is compared to Adam, and the grandeur of his city to Eden. This passage is no description of Satan, but a strong symbolical description of the King of Tyre and of his commercial empire. His conceit and pride, the fruit of his wisdom and cunning, were now bringing their ultimate end; terror and destruction. (vv. 11-19) Surely, from the history of ancient Tyre any great commercial nation of today should learn its lesson: The god of wealth has its feet of clay.

### Judgment of Sidon and Future of Israel (28:20-26)

The judgment of Sidon is in contrast to that of Tyre. Pestilence should beset Sidon, and blood be found in her streets. Her wounded should fall by the sword on every hand. (vv. 20-24) But it is not said that she should be brought to a complete end as of Tyre. The prophecies stand a monument to the fact that God has spoken: Tyre was completely destroyed; Sidon remains a village through whose streets blood has run through the centuries.

In the midst of the destruction of these nations, Israel would be restored to her own land, build houses and plant vineyards. (vv. 25-26) The difference in the prophecies and their fulfillment stands as an unanswerable argument that God has spoken.

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The marriage institution is increasingly flaunted today proportionate to the pervading of our society with the godless doctrine of Socialism, which is but a form and measure of Communism. Man's respect for and response to the duties identified with the command to love our neighbor as ourself spring from the antecedent recognition that we are all his creatures made in his image.

In the consideration of the last six commandments in the decalogue, the observation was made that they stand as dependent on this principle of loving our neighbor as ourself. Be it noted that we are not required to love our neighbor more than we love our self, but as we love ourself.

We are not required to keep these commandments because they are in the decalogue, but because they are the outgrowth and expression of this second great commandment. There is not an action forbidden in these six commandments but that was wrong before it was engraven on tablets of stone, and there isn't a one but that is still wrong despite the fact the decalogue has been abolished, as given by God to Israel. For me to love my neighbor as myself is to place that measure of esteem on him and his worth as God's creature as equal to my own worth as God's creature. Consequently, to love him as myself is to be thereby influenced and directed to treat him as I would have him treat me, if our positions were reversed. Certainly I would not have him murder me, steal from me, violate the sanctity of the marriage of which I am a party, bear false witness against me, or covet that which is mine. As a parent neither would I have my child refuse to honor me, and therefore, I should honor my father and mother. Each of these is readily seen to be based on this second command which Jesus said was but second in importance to the first one.

As thus viewed they present a strong and serious challenge to every responsible person. This second command stands so closely related to the first one that to ignore it in our lives, or to withhold a proper regard for it in its application to the whole realm of human relations, is to impeach the acceptability of our professed regard for the first and greatest one. For one to fail willingly to take care of his own, those of his own household, is to deny the faith and constitute him as being worse than an infidel. This suggests that, however bad the character and destiny of an infidel may be, the character and destiny of an unfaithful Christian is worse! Isn't it fearful to contemplate one who has been redeemed by the precious blood of Christ falling into such a condition of conduct and state before God as to be lower or worse than one who does not believe in God?

While having clearly avowed the conviction that the law was abrogated, and we are now under law to Christ, by no means am I justified in regarding the law thus abrogated as thereby voided. It has heretofore been pointed out that the change in the priesthood necessitated a change in the law, and the basic reason therefor was the incompetency of the law to secure the justification of the sinner. When Paul reached the point of establishing the proposition of justification by faith rather than by the law in Romans the third chapter, he anticipates the probable reaction of some as charging him with making void the law by the position there taken. It should be borne in mind that this charge would be founded on the contention made that justification was not attainable by the law but was to be attained by faith. Paul denies the consequences as thus stated, and rather affirms that the position he has taken established the law. In other words, what he here is teaching does have a bearing on the proper position and estimate to be placed on the law. One of two conclusions are to be drawn - either the law is voided or established. He denies the first, and affirms the latter. But how, conceivably, can the law be established by the teaching of justification by faith rather than by the law? Only by showing that the design of the law was not to justify, but to bring us to the faith that does justify. When there is wrought that for which the law was a means in bringing about, then the law was established. That is, it is thereby shown to have accomplished that for which it was given.

For people today to contend that we are under that law, that it has not therefore accomplished its purpose, they in so contending actually make the law void! The inspired apostle placed the law in its proper role and function, and gave it its just and true character; those who do otherwise really are the ones who void it. He established it as above noted.

We are, under these two great commandments, as have been all men in all time. Today they are set forth in their proper force, and in their deeper significance, under Christ, and those who love the Lord with all their mind, strength, heart and soul can find in Him the competent provisions for the just expression and richly rewarding exercise of this love. And for this second, Christ goes beneath the overt and external expression to that of probing the deep emotions and designs of our hearts as affecting our behavior toward one another. For Him and his teaching we should be eternally grateful, and to him and it unceasingly submissive. End

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Such vocalizations should be accompanied by deeds of love, the greatest of which are spiritual teachings to help one to enter the Way of Life that leads home and to strengthen him so that he will make no exits but keep to the straight and narrow way "unto death." This godliness will include true love for the brethren which will prevent all bickering and strife among brethren and all arguments with God and His Word.

"Herein is love, not that we loved God but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.... If we love one another, God dwelleth in us, and His love is perfected in us." (I John 4:10-12).

"Let Brotherly Love Continue." (Hebrews 13:1). End

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### PRAYER AMMENDMENT ...... (from page 8)

a "public building" and the intent of the law—which can happen only by a lack of respect for the law in those who govern—is seen on the horizon. Without respect for the law, the provisions of our Constitution are nothing but "parchment barriers."<sup>14</sup> Historically, unprincipled men in office always have been able to get around such provisions. Besides, politics, often called "the art of the possible," is much more a creature of expediency than of principle. Hitler declared a state of national emergency under Article 48 of the German Constitution, which gave him dictatorial power under such conditions—only the emergency never ended! Political activists in high offices have brought social, and even political, change by fiat. John Kennedy viewed our Constitution as outdated and thus unreliable for the 20th century; 15 Supreme Court has been "using the Constitution to bring the nation to…practices which the Court thinks to be the ideal" rather than faithfully interpreting it.<sup>16</sup> Such leaders will do what they wish as far as their power permits when they lack respect for the law. They do not need a lawful statement on paper and they will not be stopped by one.

All of which leads to this. The Supreme Court has already ruled that "it is hardly lack of due process of law for the government to regulate that which it subsidizes."<sup>17</sup>Thus, the courts could control churches right now by merely defining churches as public buildings, in that they are subsidized (in the stretched sense—fire protection, etc.). The rationalization is already there. In fact, it is there with or without the subsidized building concept (and certainly with or without the Amendment!). The interstate commerce clause with the elastic clause can be made to mean nearly anything by political activists. These powers coupled with the general welfare clause would be amply sufficient to do all bro. Little fears.

Only the myriad checks on, and division of, powers instituted by our Founding Fathers, and the gracious providence of God, continues to protect us. The Prayer Amendment would not likely increase the dangers discussed, for it prohibits government interference with a specific, individual participation in prayer in public places. Yet, it could be twisted, like any law, by unscrupulous men.

4. The brethren fear "nondenominational prayer" will be defined by Catholics. The definition will first come by local officials and educators. Only if some such decision is challenged would federal courts, and finally the Supreme Court, be involved. When this happened (and when is important—compare the 50's to the new Court), many factors and pressures would enter in, and it is correct to fear Catholic pressure. Too, we need to know a greater power enters into such matters Providentially.

It is important to remember that the Amendment attempts to add nothing new, but only to restore a general freedom of practice, according to local and personal desires, which was understood to be Constitutional for 171 years in our schools.

5. "Lawfully assembled" is said to be "redundant" and "carries certain ominous overtones." "How else would anyone assemble....? This is part of the conspiracy seen; no group would use "prayer" and songs in connection with "riots" and "looting;" so, why the terms "lawfully assembled" if not to conspire and trick?

Those who have lived where religious activities have indeed been used as a pretext and cover for defiant marches, immorality, riots, and worse can well appreciate the wisdom of "lawfully assembled"! An amendment guaranteeing the right of prayer in any public place would seem to give lawful defense to an assembly in the middle of a Chicago freeway, in the view of certain groups and liberal judges.

6. Gaston Gogdell, Director of the Organization for Americans United for the Separation of Church and State, is quoted as saying the Amendment makes "public schools" agencies for teaching "state religion." It thus implies tax support for parochial schools.

Again, we point out the Amendment is designed to restore an understanding of the Constitution which went practically unchallanged for 171 years. Any other use that might be made would come by twisting. And the twisters will find something to twist, when their time and power is right, with or without the Prayer Amendment. The Amendment returns us to what we had before the courts began their recent trend—which did not include state religion or tax funds for parochial schools.

In conclusion, God doesn't teach sinners to pray for remission of sins. But, He blesses rulers (and their nations) who recognize Him as their Superior and who implore His aid.<sup>18</sup> Until a stronger case of cause (Prayer Amendment) and effect (lose of freedom to worship) is shown, I do not intend to write any letters objecting to the proposed Amendment; this doesn't imply any lack of spirituality in those who disagree.

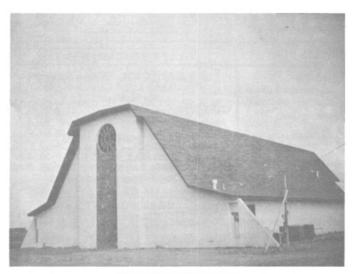
Our schools and governments, at all levels, need leaders such as Benjamin Franklin, who spoke to that brave band gathered in Constitutional Convention concerning Divine Providence and the need of prayer. Their work was about to end in futility after a month of haggling; Franklin's appeal changed the whole mood of the Convention, and we are all indebted to him for the results. May we ever live in an atmosphere where such requests as he made can be honored in all sorts of public gatherings:

In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illumine our understanding?....To....kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine that we no longer need His assistance? I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His Notice, is it probable that an empire can rise without His aid?....

I, therefore, beg leave to move that, henceforth, prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning we proceed to business....19

- <sup>2</sup>Rom. 11:33; Isa. 55:8-9
- <sup>3</sup>David E. Harrell, Jr., Quest for a Christian America, Vol. I (1966), p. 58
- <sup>4</sup>T.A. Bailey (ed.), The American Spirit, Vol I (1963), pp.97, 116; American Loyalists warned a Catholic take-over would follow in the wake of America's alliance with France and implied that ever lover of religious freedom would oppose the alliance, p. 115.
- <sup>5</sup>Fremont P. Wirth, The Development of America (1956), pp. 349-351.
- <sup>6</sup>Calvin Colton, The Life & Times of Henry Clay, Vol. II (1846), pp. 138-332.
- <sup>7</sup>Richard M. Weaver, The Southern Tradition at Bay (1971), p. 208.
- <sup>8</sup>H.A. Bruce, Woman In the Making of America (1926), pp. 214-

<sup>&</sup>lt;sup>1</sup>Dan. 4:17; Acts 17:26



### STONEGATE MANOR NEDERLAND, TEXAS

What is now the Stonegate Manor congregation meeting in its new building located at 3948 Highway 365 and Lamplighter Lane, had it's beginning on Sunday evening December 27th 1970 with 41 persons constituting the entire group. This number involved families from Nederland, Port Neches, Groves and Port Arthur, Texas who were concerned about establishing a work in the growing section of Mid-Jefferson County, where in an area of some 45,000 people there was only one congregation striving to follow the New Testament pattern. For some two months the congregation met in the maintenance warehouse office of the

### Continued from page 24

<sup>9</sup>Richard M. Weaver, ibid., p. 145 footnote.

- 10Gospel Guardian (Jan. 20, '72), p. 7; Preceptor (Jan., '72), p.
   9; Truth (Feb. 24 & May 11, '72) pp. 8 & 10; Searching the Scriptures (May, '72), p. 1.
- <sup>11</sup>Human Events Newspaper (Dec. 4, '71), p. 6.

12Ibid.

13 Ibid.

<sup>14</sup>James Madison in No. 48 of The Federalist Papers.

- <sup>15</sup>David Lawrence, "Downgrading the Constitution," U.S. News & World (Dec. 17, '62), p. 104.
- 16"How Supreme Court Is Changing U.S.," Ibid., (Jan. 18, '65), p. 58.
- <sup>17</sup>Majority decision written by Justice R. H. Jackson in Agricultural Adjustment Act Case of 1942.
- <sup>18</sup>Oriv. 14:34; 16:12; Eccl. 10:16-17; Dan. 4:34-37; 6:25-26; Rom. 13:1-7.
- <sup>19</sup>Benjamin Weiss, God in American History (1966), pp. 36-39. End

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because he is always trying to get the credit by belittling others and exalting himself. Paul wrote thus concerning brotherly love and preferring others, "Be kindly affectioned one to another with brotherly love; in honour preferring one another." (Rom. 12:10). Beloved, the big "I" and little "you" attitude stems from city of Nederland, when a larger facility had to be secured. From March of 1971 to August the old Perry building in Nederland was used, when due to lease difficulties another facility had to be sought. From September 1971 through October 1972 the congregation met at 1215 Boston Ave. in Nederland and was known as the Mid-County congregation.

In April of 1971, Ardie P. Brown, Jr. and his family moved from Kansas City, Missouri, where he had labored for just over two years with the Vivion Road congregation, to work with the new congregation in Nederland. Having worked with the Thomas Blvd. congregation in Port Arthur, Texas for almost four years and being vitally familiar with the area and the people, the Browns accepted the invitation of this new congregation to move back into the area in the full anticipation of a pleasant and rewarding work. During the brief history of this congregation it has grown from 41 persons to some 165 persons. The new meeting house is in a strategic location near Port Neches, Groves and Port Arthur and is easily accessible to all of Mid-Jefferson County, and is in a much needed area for a church which stands opposed to human institutions being supported out of the church treasury, worldliness, and false doctrines of every kind and stands firmly for the truth of God. Our ambition is to maintain purity in doctrine, life, and worship. Families coming into the area who share a like precious faith are invited to work and worship with us.

Our first gospel meeting in the new meeting house will be November 5-10, 1972, with Jack Holt of Dallas, Texas doing the preaching. Services at 9:30 and 10:15 on Sunday morning and 6:00 P.M. Sunday evening, with a singing at 2:30. Services will be at 10:00 A.M. and 7:30 P.M. during the week. Share these periods of Bible study and worship with us at 3948 Highway 365, Nederland, Texas.

a lack of humility. This the writer of the Philippian epistle explained to the Philippians, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Phil. 2:3). Brethren, if we have love for one another, we will be promoting others instead of ourselves.

### **Restore One Another**

The word of God abounds with teaching relative to our being our brother's keeper. Frequently, however, a brother can become indifferent to the extent of forsaking the assembly or "dropping out" and the preacher or the elders will be the only ones who will try to restore the erring brother. In churches that are without elders, it is not infrequent that the preacher has more than he can perform in trying to restore the apostate simply because the brethren are not helping in the restoration of fallen brethren. The New Testament, nonetheless, plainly teaches that we are to try to restore those who are overtaken in a fault, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1).

### Conclusion

In view of the foregoing, do we have the love for each other that we should have? Brethren, our desire and prayer to God is, "The Lord make you to increase and abound in love one toward another...." (I Thess. 3:12).

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\$4.00 Per Entry

| 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       7:30 P.M.         Wed. Bible Study       10:00 A.M.         Miami Shores Church of Christ       10275 N E. 2nd Avenue         Bible Study       10:00 A.M.         Korning Worship       11:00 A.M.         Evening Worship       7:30 P.M.         Wed. Bible Study       7:45 P.M.         Wed. Bible Study       7:45 P.M.         Leman Riley, Preacher       Phone: Off. 758-3036; Res. 758-9845         BATON ROUGE, LOUISIANA       Park Forest Church of Christ         (Temporarily meeting in Baker, La.       in the Scout Hut on Magolia Drive)         Bible Study       9:00 A.M.         Morning Worship       10:00 A.M.         Evening Worship       6:00 P.M.         Wed. Bible Study       7:00 P.M. <th></th> <th></th>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                               |                       |
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| Church of Christ<br>2310 Chapala<br>Bible Study 10:00 A.M.<br>Morning Worship 10:45 A.M.<br>Evening Worship 7:30 P.M.<br>Phone: 965-6646<br>Evangelist: Frank Thompson-962-0532<br>MIAMI, FLORIDA<br>Miami Shores Church of Christ<br>10275 N E. 2nd Avenue<br>Bible Study 10:00 A.M.<br>Evening Worship 7:30 P.M.<br>Wed. Bible Study 7:45 P.M.<br>Leman Riley, Preacher<br>Phone: Off. 758-3036; Res. 758-9845<br>BATON ROUGE, LOUISIANA<br>Park Forest Church of Christ<br>(Temporarily meeting in Baker, La.<br>in the Scout Hut on Magolia Drive)<br>Bible Study 9:00 A.M.<br>Morning Worship 10:00 A.M.<br>Evening Worship 10:00 A.M.<br>Evening Worship 10:00 A.M.<br>Morning Worship 10:00 A.M.<br>Evening Worship 10:00 A.M.<br>Evening Worship 10:00 A.M.<br>Morning Worship 10:00 A.M.<br>Evening Worship 10:00 A.M.<br>Evening Worship 10:00 A.M.<br>Bible Study 7:00 P.M.<br>Bible Study 7:00 P.M.<br>Bible Study 10:00 A.M.<br>Morning Worship 11:00 A.M.<br>Evening Worship 10:00 A.M.<br>Morning Worship 10:00 A.M.<br>Evening Worship 10:00 A.M.<br>Morning Worship 10:00 A.M.<br>Evening Worship 10:00 A.M.<br>Morning Worship 10:00 A.M.<br>Evening Worship 10:00 A.M.<br>Evening Worship 10:00 A.M.<br>Morning Worship 10:00 A.M.<br>Evening Worship 10 | Bible Study 10:00 A.M.<br>Morning Worship 11:00 A.M.<br>Evening Worship 6:00 P.M.<br>Wed. Bible Study 7:30 P.M.<br>Evangelist: Charles Bailey | M<br>E                |
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| Mia mi Shores Church of Christ<br>10275 N E. 2nd Avenue         Bible Study       10:00 A.M.         Morning Worship       11:00 A.M.         Evening Worship       7:30 P.M.         Wed. Bible Study       7:45 P.M.         Leman Riley, Preacher       Phone: Off. 758-3036; Res. 758-9845         BATON ROUGE, LOUISIANA       Park Forest Church of Christ         (Temporarily meeting in Baker, La.<br>in the Scout Hut on Magolia Drive)       Bible Study         Bible Study       9:00 A.M.         Morning Worship       10:00 A.M.         Evening Worship       6:00 P.M.         Wed. Bible Study       7:00 P.M.         Wed. Bible Study       7:00 P.M.         Wed. Bible Study       7:00 P.M.         Wed. Bible Study       10:00 A.M.         Morning Worship       11:00 A.M.         PASCAGOULA, MISSISSIPPI       Church of Christ         Chico Road & Scovel Road       Bible Study         Bible Study       7:00 P.M.         Wed. Bible Study       7:00 P.M.         Evening Worship       11:00 A.M.         Evening Worship       10:00 A.M.         Evening Worship       10:00 A.M.         Evening Worship       10:00 A.M.         Meets at       Parkview Heights School <td>Morning Worship 10:45 A.M.<br/>Evening Worship 7:30 P.M.<br/>Wed. Evening 7:30 P.M.<br/>Phone: 965-6646</td> <td>B<br/>N<br/>E<br/>W</td>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Morning Worship 10:45 A.M.<br>Evening Worship 7:30 P.M.<br>Wed. Evening 7:30 P.M.<br>Phone: 965-6646                                          | B<br>N<br>E<br>W      |
| Morning Worship       11:00 A.M.         Evening Worship       7:30 P.M.         Wed. Bible Study       7:45 P.M.         Leman Riley, Preacher         Phone: Off. 758-3036; Res. 758-9845         BATON ROUGE, LOUISIANA         Park Forest Church of Christ         (Temporarily meeting in Baker, La.         in the Scout Hut on Magolia Drive)         Bible Study       9:00 A.M.         Morning Worship       10:00 A.M.         Evening Worship       6:00 P.M.         Evening Worship       6:00 P.M.         Wed. Bible Study       7:00 P.M.         Wed. Bible Study       7:00 P.M.         Bill Crews, Preacher       9451 W. Coronado Drive 924-3215         PASCAGOULA, MISSISSIPPI       Church of Christ         Church of Christ       6:30 P.M.         Morning Worship       11:00 A.M.         Evening Worship       11:00 A.M.         Evening Worship       10:00 A.M.         Morning Worship       10:00 A.M.         Med. Bible Study       7:00 P.M.         Evening Worship       10:00 A.M.         Evening Worship       10:00 A.M.         Evening Worship       10:00 A.M.         Evening Worship       10:30 A.M.         Eve                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Miami Shores Church of Christ<br>10275 N E. 2nd Avenue                                                                                        | -                     |
| BATON ROUGE, LOUISIANA<br>Park Forest Church of Christ<br>(Temporarily meeting in Baker, La.<br>in the Scout Hut on Magolia Drive)         Bible Study       9:00 A.M.         Morning Worship       10:00 A.M.         Evening Worship       6:00 P.M.         Wed. Bible Study       7:00 P.M.         Bill Crews, Preacher         9451 W. Coronado Drive 924-3215         PASCAGOULA, MISSISSIPPI<br>Church of Christ         Chico Road & Scovel Road         Bible Study       10:00 A.M.         Morning Worship       10:00 A.M.         Evening Worship       10:00 A.M.         Morning Worship       11:00 A.M.         Evening Worship       6:30 P.M.         Wed. Bible Study       7:00 P.M.         Evening Worship       6:30 P.M.         Wed. Bible Study       7:00 P.M.         Evangelist: Ronald V. Lehde       Phones: 762-9692; 762-2030         OMAHA, NEBRASKA       Church of Christ<br>meets at         Parkview Heights School       7609 South 89th Street         Bible Study       9:30 A.M.         Morning Worship       10:30 A.M.         Evening Worship       6:00 P.M.         Kenneth Hirshey — (402) 572-7838       W.F. Bates — (402) 298-8593         List the Services       Where you         Wors                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Morning Worship                                                                                                                               | Bi<br>M<br>E<br>W     |
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| Church of Christ<br>Chico Road & Scovel Road<br>Bible Study I                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Bible Study 9:00 A.M.<br>Morning Worship 10:00 A.M.<br>Evening Worship 6:00 P.M.<br>Wed. Bible Study 7:00 P.M.<br>Bill Crews, Preacher        | Bil<br>Ma<br>Ev<br>We |
| Bible Study I                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Church of Christ                                                                                                                              |                       |
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| AKRON, OHIO<br>Church of Christ<br>640 Thayer Street                                                                                                                            |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| (Two blocks east of intersection<br>of routes 5, 8, and 18)                                                                                                                     |
| Morning Worship                                                                                                                                                                 |
| STILLWATER, OKLAHOMA<br>Central Church of Christ<br>320 South Husband Street                                                                                                    |
| Bible Study                                                                                                                                                                     |
| COLUMBIA, SOUTH CAROLINA<br>North Columbia Church of Christ<br>928 Columbia College Dr.                                                                                         |
| Bible Study 10:00 A.M.<br>Morning Worship 11:00 A.M.<br>Evening Worship 6:00 P.M.<br>Wed. Bible Study 7:30 P.M.<br>Preacher-William E. Brittenham<br>Phone 782-5381 or 722-6973 |
| KNOXVILLE, TENNESSEE<br>West Knoxville Church of Christ<br>9048 Middlebrook Pike                                                                                                |
| Bible Study9:00 A.M.Morning Worship10:00 A.M.Evening Worship6:00 P.M.Wed. Evening7:30 P.M.                                                                                      |
| Moss W. Yater, preacher                                                                                                                                                         |
| ALVIN, TEXAS<br>Church of Christ<br>Westhouse and Lee Streets<br>(5 Blocks west of Hwy 35)                                                                                      |
| Bible Study 10:00 A.M.<br>Morning Worship 10:50 A.M.<br>Evening Worship 6:00 P.M.<br>Wed. Bible Study 7:30 P.M.                                                                 |
| AUSTIN, TEXAS<br>Church of Christ<br>2000 South Fifth at Brodie<br>Take Oltorf exit from 1-35 two<br>miles to So. 5th. Two blocks                                               |
| north to Brodie<br>Bible Study                                                                                                                                                  |
| Wed. Bible Study                                                                                                                                                                |
| AUSTIN, TEXAS<br>Church of Christ<br>507 Wonsley Drive                                                                                                                          |
| Bible Classes 9:30 A.M.<br>Morning Worship 10:30 A.M.<br>Evening Worship 6:00 P.M.<br>Wed. Bible Study 7:30 P.M.<br>Joe D. Scarborough, preacher<br>Phone: 465-5062 or 926-3060 |
|                                                                                                                                                                                 |

| BAYTOWN, TEXAS 7<br>Pruett and Lobit Church of<br>701 N. Pruett St. |           | st   |
|---------------------------------------------------------------------|-----------|------|
|                                                                     | 0.45      |      |
| Bible Classes                                                       |           |      |
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| Young People                                                        |           |      |
| Evening Worship                                                     | .6:00     | P.M. |
| Wed. M. class (OctMay)                                              |           |      |
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| Keith Sharp, Evange                                                 |           |      |
| Phones: 713-422-7928; Off.                                          |           | 26   |
| BEAUMONT, TEXA<br>Church of Christ<br>720 Major Drive               | <b>\S</b> |      |
| Bible Study                                                         | .9:00     | A.M. |
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| Evening Worship                                                     |           |      |
| Wed. Bible Study                                                    |           |      |
| BEAUMONT, TEXA                                                      | S         |      |

## Church of Christ Laurel at Tenth

| Bible Study                            |
|----------------------------------------|
| Morning Worship                        |
| Evening Worship                        |
| Wednesday (Ladies Class) 10:00 A.M.    |
| Wednesday Bible Study                  |
| Radio KPNG (1150kc) daily 12:00 (noon) |
| Lanning C. Courtney, Preacher          |
| Phones: 832-1027; 892-4100             |
| BRYAN TEYAS                            |

# BRYAN, TEXAS Twin City Church of Christ 3610 Plainsman Lane

| Joron futtistituti                                 | Lunc       |
|----------------------------------------------------|------------|
| Bible Classes                                      | 9:30 A.M.  |
| Morning Worship                                    | 10:30 A.M. |
| Evening Worship                                    |            |
| Wed. Evening                                       |            |
| Kent Ellis, Evar                                   |            |
| Phones: 846-4515, 823-0                            |            |
| CORPUS CHRISTI,<br>Church of Chr<br>Hwy.9 at Lexin | ist        |
| Bible Study                                        | 9:30 A.M.  |
| Worship                                            |            |
| Worship                                            |            |
| R. D. Simmons, Sr., E<br>Phones: 852-3095;         | Evangelist |
| DALLAS, TEX                                        | (AS        |
| Forest Lane Church                                 | of Christ  |
| 8350 Forest La                                     | ne         |
| Bible Study                                        |            |
| Morning Worship                                    |            |
| Evening Worship                                    |            |
| Wednesday Evening                                  |            |
| Phone 327-924                                      |            |
| Bryan Vinson, Jr., F                               |            |
| Di yan Vinson, Jr., r                              | reacher    |

| FORTH WORTH, T<br>West Side Church of<br>6110 White Settlemen         | Christ |
|-----------------------------------------------------------------------|--------|
| Bible Study<br>Morning Worship<br>Evening Worship<br>Wed. Bible Study |        |

|                                                                                                                                                                                                                                    | DIFECTORY                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
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| HARKER HEIGHTS, TEXAS<br>Church of Christ<br>Forest Hills (Fort Hood Area)<br>Bible Study 10:00 A.M.<br>Morning Worship 10:50 A.M.<br>Evening Worship 6:00 P.M.<br>Wed. Bible Study 7:30 P.M.<br>One mi. south of Hwy. 190-Amy Ln. | LUBBOCK, TEXAS<br>Church of Christ<br>62nd and Indiana Ave.<br>Bible Classes 9:30 A.M.<br>Morning Worship 10:30 A.M.<br>Evening Worship 6:00 P.M.<br>Wed. Evening 7:30 P.M.<br>Evangelist: Harold Fife<br>Phones: 795-9732; 792-4155 | TEMPLE, TEXAS<br>Southside Church of Christ<br>2003 South 5th St.<br>Bible Classes 10:00 A.M.<br>Morning Worship 11:00 A.M.<br>Evening Worship 6:00 P.M.<br>Wed. Bible Study 7:30 P.M.<br>Bill Haynes, Preacher<br>Phone: 773-1461                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| GROVES, TEXAS<br>West Groves Church of Christ<br>5510 Hogaboom Road<br>Bible Study                                                                                                                                                 | PAMPA, TEXAS<br>Central Church of Christ<br>500 N. Somerville<br>Bible Study                                                                                                                                                         | VIDOR, TEXAS<br>North Main Church of Christ<br>1460 North Main (Hwy. 105 North)Radio KLVI (560 kc)8:00 A.M.Bible Classes10:00 A.M.Morning Assembly11:00 A.M.Evening Assembly6:00 P.M.Wed. Bible Classes7:30 P.M.Jack Thompson, Preacher<br>Phone 769-3497WICHITA FALLS, TEXAS<br>Floral Heights Church of Christ<br>1814 BuchananBible Classes9:45 A.M.Morning Worship10:45 A.M.Evening Worship6:00 P.M.Wed. (Ladies)10:00 A.M.Wed. (Ladies)10:00 A.M.Wednesday7:30 P.M.Hayse Reneau & Kenneth Osborne<br>Phones: 322-1650; 322-8369; 767-3466ANNANDALE, VIRGINIA<br>(Washington, D. C. area)<br>4709 Ravensworth Rd.Off Beltway I-495 at Exit 5 East; one<br>block, turn left on Ravensworth Rd.)Bible Study10:00 A.M.Morning Worship11:00 A.M.Evening Worship10:00 A.M.Morning Worship11:00 A.M.Evening Worship10:00 A.M.Morning Worship11:00 A.M.Bible Study10:00 A.M.Morning Worship11:00 A.M.Evening Worship11:00 A.M.Evening Worship7:30 P.M.Evening Worship10:00 A.M.Morning Worship11:00 A.M.Evening Worship10:00 A.M.Mednesday7:30 P.M.Evening Worship6:00 P.M.Evening Worship6:00 P.M.Wednesday7:30 P.M.Elders: Richard Heitmeyer, 280-1196 |
| Where and When<br>You Meet                                                                                                                                                                                                         | Phone 337-6143 or 534-5706<br>Derrel Starling, Preacher                                                                                                                                                                              | Ed Singleterry, 451-7747                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |

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origin of the human race are not fixed in the minds of many. They do not fully realize the truth of Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." They chose to accept the "monkey version" as more realistic (?). In the minds of these, the possibility of man's creative power

### serves to confirm their awkward position.

### It Tends To Make Gods Of Scientists

John R. Holum, in his book Of Test Tubes And Testaments says, "We prize life so highly that most of us suffer vague, uneasy feelings when we see headlines that scientists have created or soon will create life. What do scientists think they're doing anyway? Playing God? Indeed, life seems so wonderful and so mysterious that many people feel scientists will almost be gods if they ever create life. One person spoke of the possible creation of life as a 'biological Hiroshima'." (page 10)

Of course, men have been worshipping other men for years. But it is indeed terrifying to think of scientists as a ruling order of gods. In some measure, we can already see hints of a human race moved and controlled by scientific power — harnessed by unbelieving men! (The only thing I can think of that would be worse is a world ruled by modern liberal theologians!)

These are just a few of the many evil consequences of just the speculation of man's creative power. It can do nothing but contribute to the present distress of this world. May all who fear God proclaim Him as Creator of mankind.

### W. W. Otey: Contender for the Faith

By Cecil Willis. A History of Controversies in the church of Christ from 1860 - 1960. "Iwas very much impressed with the Otey Book. It was put on display, and we ordered three for the library. Your printers did a nice job with the format and the book jacket. The book is an excellent contribution to the literature of the movement and will be appreciated by historians for years to come." Henry K. Shaw, Librarian, Indianapolis, Indiana.

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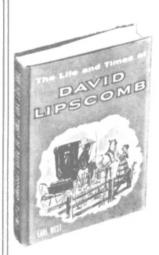
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### The Life and Times Of David Lipscomb

By Earl Irvin West. Of this book W. Claud Hall says:"....thrills my soul because of the lifelike pictures Brother West has penned about this giant of Christian spirits. It is indeed marvelous to follow the exigencies of Brother Lipscomb through the troublous scenes of his career, as a staunch shield to the forces of Righteousness." \$5.00

### The Church, The Falling Away and The Restoration

By J. W. Shepherd. What the New Testament church was when it came into the world through the preaching of inspired men; how it was led into apostasy; and an account of some of the many attempts to restore it to its original purity and simplicity. Well adapted to home study and class use, this book is being used in many colleges as a textbook or for parallel reading.

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CHURCH

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