

Smith
&
West
Debate

1961



Christian -vs- Atheistic Morality



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RESOLVED: Modern atheism provides a higher standard of morality than New Testament Christianity.

Affirmative: Charles Smith, founder of the American Association for the Advancement of Atheism, New York.

Negative: Earle H. West, minister of the West Side Church of Christ, Cleveland, Ohio.

SMITH - WEST DEBATE ON BIBLE MORALITY

The debate between Charles Smith and Earle H. West on Christian versus atheistic morality was held September 9, 1960, in Cleveland, Ohio. Smith was founder of the American Association for the Advancement of Atheism and is editor of its journal *The Truth Seeker*. West is minister of the church of Christ meeting on Warren Road, Cleveland, Ohio. The discussion occupied two nights. The first night's topic was the divine origin of the Bible with West in the affirmative. The second night's topic was the superiority of atheistic over Christian morality with Smith in the affirmative.

This discussion was the third in a series of debates held in Cleveland during 1960. The first debate was on the divine origin of the Bible and was held in March, 1960. It was the outgrowth of letters to the editor of the *Cleveland Plain Dealer* by John Mosberger ridiculing Christian faith in the Bible. The Cleveland Junior Chamber of Commerce sponsored this discussion between John Mosberger and Earle H. West, and also sold several hundred copies of the debate transcript.

The second debate grew out of a challenge issued by the Cleveland Humanist Society at the conclusion of the first debate. This organization offered to provide a place for a discussion on the divine origin of the Bible with one of their representatives. Accordingly, West met Simon Emler in May, 1960.

Each of the debates drew large audiences and coverage by the *Cleveland Plain Dealer*. No doubt many people heard of the church for the first time in their lives. These discussions were part of the effort of the West Side church to evangelize the city of Cleveland.

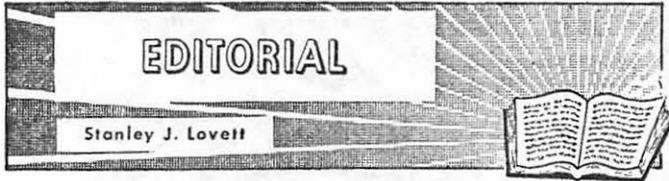
ATHEISTIC vs. CHRISTIAN MORALITY

Charles Smith — First Affirmative

Ladies and Gentlemen: When I was a young man I was taught the morality of the New Testament, that we are all children of the same heavenly Father and that we must not judge others. When I reached manhood and learned something of history and the laws of physical nature I understood that Christian morality is a quality destroying morality. It leads the better to sacrifice themselves for the worse as a means of saving their own souls. Now I am in favor of judging others. I shall give you the philosophic basis of atheist morality which considers the remote as well as the immediate consequences on earth, and then I'll examine the theory and history of New Testament morality which forbids your considering remote consequences on earth. The genuine Christian doesn't consider remote results. He leaves that to God and has a saying which you might hear the preacher repeat tonight, that the end does not justify the means. We'll discuss that later in this talk.

I have before you here a chart called "The Common Sense Chart of Trialistic Samism." Don't be frightened by those words. You'll understand them very readily. The chart displays different names of the same common sense physical thing or event. It is my contention that these three lists of the same named differently are causally the same. First you have "teleological identification." Now if you know the word telephone you shouldn't have much difficulty with the word teleological. It is just classification by relation to the distant. Everything you name may be classified by likeness or by origin or use. That's the common sense classification. You tell people what you are thinking of in that manner.

(Continued on page two)



THIS SPECIAL ISSUE

This issue of *The Preceptor* is devoted entirely to the debate on "Atheistic vs. Christian Morality" (and the "HITHER ... THITHER ... YON" column of news and notes).

It is our judgment that such a discussion is in order and will be especially enlightening to younger preachers.

If any man living today could present a convincing case on behalf of atheism's morality (?) it should be Charles Smith, founder of the American Association for The Advancement of Atheism. Any enlightenment from Mr. Smith's speeches comes not from anything said by him. Rather this effort on his part shows how shallow, dry, barren, evil and hopeless is atheism. Too many Christians have been timid and fearful in speaking out against such enemies which so often sail under the false colors of erudition. This should serve to show again how weak and helpless is this soul-destroying philosophy. At the same time it should strengthen and encourage the friends of the Bible in their unceasing advocacy and defense of the word of God.

It is significant that one whose earthly sojourn has been only half the years of him who for more than a half century has pushed the cause of atheism, has so completely exposed the clumsy attempt to speak away the existence of God and pretend a defense of a morality which does not exist.

Brother Earle H. West, young in years, but mature in learning, has made a particular study of both the Bible, and the arguments of atheism, modernism, infidelity, etc., and is unusually qualified to meet and expose such, both on the platform and on the printed page. Churches will do well to use him in this connection.

Our regular departments and other features and writers will be back next month. Be looking for them.

SMITH-WEST DEBATE ON BIBLE MORALITY

(Continued from page one)

In the middle we have analogical evaluation. That is the language of religion and poetry. Finally, at the right we have analytical causal explanation. Now note examples of these three classifications. You see a certain substance and you say 'water.' Everybody will agree with you. But someone may want to give a poetic name and they will call it the "elixir of life." But the scientist calls it H₂O. My contention is that those three names name the same thing causally. This is a philosophical discussion of whether the whole is more than the parts. It has associations which the parts do not have but causally is no more than the parts. Once you get the go of this chart you can make up your own. A boy misbehaved and is punished. The scientist would call it neural motion, the boy calls it pain and the mother may call it pun-

ishment. They are the same thing. The preacher, I am sure, cannot agree with this. If he should go along thus far, pretty soon we'll run into something where he will not agree. Take another example. There is a certain animal called the camel. Not very poetic, so you call it the "ship of the desert." The

COMMON SENSE CHART OF TRIALISTIC SAMISM		
Different Names of the Same Common Sense Physical Things, Events, or Persons		
Common Name	Religion & Poetry	Science
Water	elixir of life	H ₂ O
Camel	ship of the desert	chemical-physical mechanism
Pain	punishment	neural motion
Human being	son of God	chemical - physical mechanism
Violin music	food for the soul	air vibrations

scientist would call it a chemical-physical mechanism. Now we go quickly to the others. Here is one that my preacher friend will surely not agree with. Human being may be called the Son of God, but is merely a chemical-physical mechanism. The causal line runs through the parts.

I have just gotten out a pamphlet from which I take this chart. It is called "The Same and the Different." This table is continued here and I'll give you one or two more of these triple classifications so you will see how it goes. What you call violin music you may also call "food for the soul," and you may also classify it as air vibrations caused by drawing stretched horsehair over stretched catgut. These names mean the same thing. In speaking common sense language, we speak of the moral character of a man. But in religion we call it the law written in the heart. Less figurative it would be the law written in the brain. The scientist would call it persistent integrations of potentializations of the neural tissues in the cerebral cortex. This is the doctrine of samism. One may give the same thing different names. In no case does the naming affect the causal nature of the thing. Now if you agree with me in this philosophy of samism, I think you will accept all the other doctrines which I shall present here tonight.

The preacher here last evening said that I was somewhat inconsistent since I am a mechanist in using such words as "will" and "freedom" and the like. Not so. This language is basic. Common sense. We know things are wholes before we analyze them into parts and before we abstract the essences. This is the common sense language, and in that language man is free. You don't think of causes. You don't think of the parts. You very properly speak of freedom of the will and of desiring. But if you want to explain causally then you adopt the language over on the right side here. The act of willing is a form of physical motion. It is caused physically and it physically causes its results. It is effective because it is a part of a physical process. This pamphlet also has another chart which I won't go into except to read the heading of it. It is the "Trialistic Table of Correlative Names of the Different." I'll give you a sample. Prose, poetry, physical formula. Now these are not the same. These are different. I'll be careful because it is a bit philosophical. If you are interested in this sort of reasoning you may write to me and I'll be pleased to send you a copy of "The Same and the Different." The address is Charles Smith, 38 Park Row, New York 8, N. Y.

I want to repeat what I have just said in somewhat different words. There are two theses. One is that the same thing

named differently remains the same in its causal relationships. The other thesis is that different similar things given the same name are still causally different. They have nothing in common. For example, human beings given the name "man" or "brothers in Christ" are still causally different chemical physical mechanisms and have nothing in common in their causal nature.

I want to give you in just a few sentences some notion of the kind of psychology which I accept and which I think is correct. All that we are aware of is either sensed or after-sensed. Suppose we look at a very bright light and then put out the light and make the room dark. You see, as we say, an after-image light. Everybody will agree that this is right. But when you begin to discuss this light as to what it is, where it is, to use it, you get all kinds of answers. Now an after-imagined light is what I call an after-sensed light. It is not a light at all in the physical sense. It is not causal. It won't light the room. It won't heat the room. The electric company won't send you a bill for it. But unless you call it a light you can't tell people what you are aware of. And so I am in favor of referring to after-sensed beings as real but I deny that they are causal or physical.

Everything you are aware of is either sensed or after-sensed. After-sensed beings have various names such as abstractions, or spiritual being. That includes God. God is created by your awareness of him. When you are not aware of God, he does not exist for you. If everyone stopped thinking of God he would cease to exist because he is a dependently existing being like the after-sensed light. He is nothing physical or causal, but it is helpful to speak of him. I am in favor of speaking of abstractions, God included, as real but not as causal. There are different names given to these after-sensed spiritual beings. They are known as ideal beings, spiritual beings, transcendental beings, fictional beings. This will give you a notion as to how the soul and the mind are formed through the senses. If mind were not a mechanism there would be no accounting for mental states or states of consciousness. Mechanical materialism and only mechanical materialism explains sensation, memory, imagination, logical thinking and causal reasoning. The mind is a way of talking about the brain. And God is a way of talking about the idea that creates him. And the idea itself is a way of locating and identifying the form of physical motion which it is.

Now we have a theory of the nature of meaning. The only way you can establish meaning is to co-stimulate the senses. You have to stimulate the senses with two things at the same time. That is the only possible way of establishing meaning. So all meaning primarily is physical, and the rest is figurative when the actual meaning is perhaps another word but has emotional associations. Now since this pamphlet is in publication and copies can be obtained, I will not read extensively from it but it consists of notes which I made for this discussion; in fact, the pamphlet was inspired by prospect of this debate.

I will give you some samples of the line of thought that lies back of atheist morality. The cause of these three groups of names is the same. The causal line runs through the parts, not through distant bodies or through abstractions up in heaven. A number of atheists and freethinkers do not like to use

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the word God, soul, mind. They are foolish. We ought to use these words. They help us and are no denial of mechanism. They are created ideas and ideas are formed mechanically and mechanically produce their results. Every causal thing is physical. If men do not name the non-physical and non-causal as if it were physical then they cannot reason and communicate their thoughts. I doubt if there are very many persons here who have spent as much time thinking of abstractions as I have. I have nearly spent my life writing a book on these subjects. Abstractions are only signs. Religion describes in language having environmental and social significance certain electroneural events in the cerebral cortex. When the preacher orates about God, it's all right. What he is really talking about, causally, is the idea in his brain or in your brain which creates God. God, he says, does this and that. God is an abstraction and can't do anything. But the best way to talk about an idea is to speak of its object. That is teleological identification. You paint a picture on a wall and call it maybe an agricultural picture, but there is no agriculture up there. You identify it by the relation or some association. In the same way you speak of the idea that creates God by talking about God.

I will give you a few more samples and then I'll take up some other subject. Religion is a division of physics insofar as it is true. For the most part a preacher gets going with figurative language and he doesn't stop to check the cause. Physical truth is not at issue. He is just trying to entertain you or give you moral instruction, and that is about the only way he can do it—by using figurative language. Now I am not objecting to the language of religion as the language of common sense. Human beings can live in society only by aid of the language of religion. But you don't need to use the word religion. Without common sense meanings as means of identification the scientist cannot locate for others that which he measures or the religionist that which he values. Now from what I have said it should be clear that if a man is a mechanism and if meaning is established in the manner in which I have said, then all our goals and all our endeavors



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sensed beings are merely signs, then you are in a position to understand the theory that I am presenting to you as the basis for atheistic morality which forces you to consider not heaven, not abstractions, but some future sensible state or process on earth. I thank you.

Earle H. West — First Negative

Mr. Chairman, Mr. Smith, ladies and gentlemen. My initial reaction and comment to this speech is simply "What a mess!" It is tragic for a man to spend seventy-three years (and I want to show due respect to his age) and have no better defense of the proposition under discussion than he has offered tonight. I'd like to suggest that Mr. Smith stop bookselling and begin debating. He has labeled himself tonight as merely a propagandist. He is in the business of dispensing the propaganda which he has in the books to sell. The label of his magazine, **The Truth Seeker**, does not at all indicate its contents or the nature of the debating effort tonight. We shall make a few comments on his speech and then turn to a constructive speech for Christian morality.

Smith said Christians do not consider the remote consequences on earth. Of course, he doesn't think there are any other consequences. But atheists cannot consistently consider any kind of consequences any more than a machine considers consequences. He believes that human beings are machines, mechanisms, and that everything is merely atoms touching or pushing other atoms. Typewriters do not consider what is to be written on the next page. Machines do not consider the near future or the remote future, either on earth or anywhere else. Furthermore, even if the atheist could consider the future there would be no guarantee that his notion corresponds in any way with the future of that he could do anything about the future. The Christian does indeed consider the future, but he believes himself in the hands of God who made all things and therefore believes that God will bring the future out. The nature and character of God is a guarantee that things will work out right. Sometimes my children don't understand all that is involved in a matter. For example they want to play with the knobs and switches on the automobile dashboard. I can see results from manipulating those things which they cannot see. They must trust my understanding and obey. Similarly between man and God. It is not in man that walketh to direct his steps. Mr. Smith has utterly no basis upon which to have any hope or confidence for anything in the future. Since his idea of the future is produced mechanically, he does not know whether it corresponds to the real future or not. There is no basis on which he can hazard a guess as to what the future holds. So he cannot truly consider the future. The Christian does consider the future and puts himself in the hands of the Creator who knows both the material world that he made and its purpose and destiny. The Christian knows that by obeying the will of God he has put himself in the only possible relationship where the future will be properly taken care of. Even if it were possible for the atheist to get outside his mechanistic system such that he could really consider the future, the complicated calculations necessary would make a truly moral and ethical life impossible for the average man in the street. Only a scientific genius could intelligently consider the future. Thus, atheistic morality is woefully inadequate.

Most of what Mr. Smith has said tonight has nothing directly to do with the issue at stake. This entire chart and the discussion based upon it begs the issue. It is based upon the assumption that nothing exists save a material, naturalistic, mechanical world. Everything he said is based on that assumption. His theory of meaning does not prove the assumption: it is merely based upon it. Mr. Smith, we knew you were an

atheist. We are not now discussing the existence of God, or whether there is a realm beyond nature. The question is whether atheism offers a morality superior to that of New Testament Christianity. He said that God is not causal. Last night would have been the time to bring this up because I showed that God is indeed a causal agent. I pointed out that when God makes a revelation to human beings He gives credentials to those persons in the form of supernatural power (miracles) and supernatural knowledge (prophecy). Thus God is a causal agent. In essence all Smith has done tonight is to repeat the assertion that he is an atheist, and that only the physical-material world exists. In addition, he has offered a theory of semantics based upon atheism but which has nothing to do with the issue.

Smith says that religious language is analogical. I would agree with this. In fact, all language is analogical not just religious language. This however does not mean that it has no real object of reference. You can't speak of God without speaking analogically but this does not mean that God does not exist. For him to say that God does not exist is simply voicing his opinion which we knew in advance of this discussion. Furthermore he charges Christians with over-

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centuries and under the later attempts at painting by less skilled artists. With proper treatment the original may be restored. So with New Testament Christianity. Mr. Smith does not understand it. His books are filled with absolute misrepresentation of it. But he has not tonight tried to define the very thing which he claims is inferior to his own system. When he does, I shall expose it.

The second task is to demonstrate that atheism has a morality. Morality implies some kind of normative demand. It implies something surpassing what we want, what we like, or what is. Just to say that something is or exists is not to deal with the moral realm at all. I appeal to your experience. To say that a piano sits here is not to deal with the moral realm. The moral realm involves something which, in fact, we ought to like whether we like it or not. It involves something we ought to do whether we do it or not. At least this is our experience with values and morals. This experience is basic and any theory of morality must be consistent with it. Darwin himself asked: "Why is it we feel we ought to regret our conduct?" Morality is not merely the feeling of regret when we've done something, but the feeling that we ought to regret it. Atheism offers naturalistic mechanism which is non-moral.

Smith has already said that everything is particles in motion, produced mechanically. J. B. S. Haldane in his book *Possible Worlds* says: "If my mental processes are determined solely by the motions of atoms in my brain I have no reason to think that my beliefs are true and hence I have no reason to think that my brain is composed of atoms. We may as well state it as a rule that no thought is valid if it can be fully explained as a result of irrational causes." That is exactly what Smith does. For example, if a certain person's behaviour is odd you might learn that this is caused by a sliver of steel from an axhead which lodged in his head and set up pressure. You then tend to discount odd conduct and odd reasoning which is purely caused by irrational forces. Thus whenever a person's thought or conduct are explainable entirely in terms of irrational causes we discount it. But Mr. Smith wants to explain everything this way. It is, therefore, a system which can have no morality. Atheism can only be concerned with what is. Mr. Smith believes that when a person feels he ought to do a certain thing it is no different from a yawn. He believes the feeling of "ought" is just as much irrationally conditioned and mechanically produced as when you yawn. Atheism can attach no more morality to lying, cheating, or stealing than to a yawn, a stretch, or a blink of the eye. All is mechanically produced.

Finally, the third task is to establish some kind of standard. Smith can laud his morality all he wishes, but the proposition says his morality is better. Thus a standard must be put forward. This gets him in trouble again. On atheistic grounds, Christian morality and atheistic morality are equally the products of the motions of atoms. If both are equally produced in a purely mechanical manner they are equally good. He cannot therefore erect a standard and hold consistently to mechanism. What he will do is to slip some standards in by the back door. He may mention "working for the good of all the people." Now that isn't mechanism. He says much about working for quality, but this is not mechanism. It is not logically derived from atheism but superimposed upon it. In his books he says that moral judgments are simply statements saying "I approve" or "I disapprove." If this is true, then a person could never be wrong in a moral judgment. It also means that two people could never disagree for they can never be talking about the same thing when they make moral judgments. In discussing morals, according to Smith, people are talking only about their own internal state of approval or

disapproval but not about any objective standard outside themselves. Thus all that can be done is for both to express themselves, and both are right! On this basis, the moral standards of the atheist are neither better nor worse than the moral standards of the Christian. Both are right. If this is really all Smith has to offer, why then does he try to support his ethical judgments by an appeal to quality or to the general welfare?

Having outlined the task of the affirmative, I want now to move to a criticism of the morality which Smith prefers. Back of all his pseudo-philosophical jargon there is an actual morality which in practical terms Smith prefers. He has said nothing about it. He has been very silent, but we intend to expose it. We shall let you know what he approves. Here are some of the things he approves. I want you to see whether this is the morality you want.

1. He believes that the inferior ought to be eliminated by war and violence. This is one practical doctrine which flows from his position. Mr. Smith you knew last night that you believed this when you ridiculed God as a butcher. You knew that you believed in butchery far exceeding anything the Old Testament ever talked about. You wrote in *Sensism*, page 1417: "If there is no strife then the inferior are not eliminated and quality declines." Again on page 886: "The most effective means of moral improvement... is to eliminate

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the types that are difficult to condition for rational and moral behaviour." Again you wrote on page 1470: "Infanticide of the weak is the saner social policy" than trying to save all.

In view of these shocking statements, you in the audience will want to ask "Who is inferior?" You will want to know whether Smith considers you as being in that group or not. Perhaps he will tell you.

2. Again, Mr. Smith believes that might makes right, and that power is the thing that determines who destroys whom. This is the philosophy of Nietzsche and of Machiavelli. It was put into practice by the modern dictators such as Hitler in the form of gas chambers and slave camps. Smith has not said much about it and may not clearly affirm it here because those of you who applaud him would have to hang your heads. But here is what he has written. In *Sensism*, page 1414: "There are no rights independent of authority and the power to render and enforce decisions." Thus unless you can force your decision you have no rights. He has said further: "Men agree which action shall be named right or wrong and then deal as best they can with those who reject or repudiate this agreement." Yes, this is just what Hitler did. He tried to get people to agree with his views and then dealt as best he could with those who disagreed. Let some group decide that such a philosophy is correct; let that group decide they are the elite race; let it obtain hydrogen bombs and the result might well be the destruction of civilization. All this could be done without committing one act contradictory to Smith's morality. The might makes right morality justifies everything from the bully in a group of children all the way up to the international schizophrenic who spews hydrogen bombs over the world to sustain his will with sheer power. This is the morality of the atheist who stands before you tonight. Even the remote future on earth is bleak under such a morality.

3. Smith believes that men are not morally responsible for their acts. In the Oliphant-Smith debate, page 59, he said: "One of the worst features of Christianity is the doctrine of free will, that when a man does wrong he could have avoided doing it. That is Smith's morality. It says to the criminal: "Sir, you have done wrong but you couldn't help it. You had to do it." Why, then, is it wrong? Why call it wrong if he did only that which was natural? He cannot call it wrong within the framework of naturalism. He can only call it wrong by reaching outside his system when you are not watching and slipping in something like the general good of all people, or the highest good of the best people.

4. In closing, let me give you Smith's Golden Rule. Here it is: "Do as you would be done by, but beware of helping those who if relations were reversed would not help you." Just one question. Would this not forbid anyone ever helping Smith? If relations were reversed, Smith might judge you to be inferior and thus worthy of elimination. If he should so judge you then the best thing you can do is get him before he gets you.

Charles Smith — Second Affirmative

Mr. West has made some rather serious charges which I think are a result of misunderstanding. One is a result of his reading something and not giving you the context. He said that I wrote that infanticide is the saner policy. Saner than what? Why didn't he tell you? What I said was that it is saner than the other. I don't remember the context but I said it was saner than something that was just stated before. Let him tell you what it is. I don't advocate infanticide but said it was saner than the practice I had mentioned just before. If he had paid close attention to what I just said here about free will in the language of the first column on the

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left here, he would know that we speak of free will. But willing has its causes. It is not separate from the physical process. He says I believe in butchery. I advocate elimination by preventing the reproduction of the worst. I am not advocating war.

He says a typewriter does not know which letter will be struck next. It is not that kind of mechanism. It is not a neural mechanism properly conditioned. If mechanism were not true why do you go to so much trouble to train the brain of a child by stimulation through the various senses? Why do you do it? Are you just entertaining yourself? Why don't you pray and get it done that way? No, they are mechanisms and you've got to press on the right nerve to get the right result. I want him to tell you how the non-physical influences the physical. Does it press, or pull, or what? He can't give you any notion. They just talk about these abstractions as if they were conscious invisible beings doing this pulling here, pushing there.

He says I can't consider right and wrong, or the future. Well, I do consider the future and fortunately it is the future I consider and am not involved in thinking out the mechanics of what happens in my head. That takes care of itself because it is mechanical. I am a machine. I don't have to think of what's up there. I am thinking of what is out there in the future. He says I have no reason for believing in the dependability of nature. Well, if there were an Interferer, I have no reason for believing in it. He might interfere at any moment. He also says that the idea of the uniformity of nature came from Christianity. He quotes Whitehead. That's something new. I thought science came from Greece, not from these Jews who were over there in Palestine. They never discovered anything in physics. He says how can atoms do this and do that. Well, if atoms are properly arranged and conditioned they necessarily as a whole perform these motions, which we call thinking, valuing, and reasoning. You don't need an extra invisible being up above, upstairs, or inside. The Big Man and the little man are utterly superfluous. We can get along without them.

He says I have no moral standard. It is Christianity which has the bad standard. The standard, Mr. West, lies in the future. You're looking the wrong way. It is not what some Jew said God said, but it is the goal toward which we are driving. Sure, you must sail by the fixed stars of heaven but you don't get the mad notion that you are sailing to the stars. You are sailing to some place on the face of the earth. You only use the stars in calculating. They are not causal factors as to where you are going or what you want.

Christianity unhinged the ancient world by shifting the center of reference from earth to heaven. It reversed the values. Nietzsche used the term "transvaluation of values." But it is a rather confusing phrase. What the Jews did when they manufactured this system was not the transvaluation of values. They kept the old values and applied them to new kinds of behaviour. Where they formerly valued the virtues of courage, magnanimity, etc., they began to value the slave virtues. In the beginning was the word. The word of God, according to the preacher. That is a false statement. The word is an abstraction and is prior to its use but is not prior to the similar heard sound from which it is abstracted. You are aware of sounds before you are aware of names when you don't hear any sounds or see any marks. Whoever understands that the meaning of signs is established through being co-sensed with the signified must know that in the beginning there was sensible whole independently existing. I should give you a definition of this word sensible. It doesn't mean something having sense, but that which can be sensed. The

objects around you we call sensible wholes. Atoms are inferred. We are sure of these wholes: typewriters, books, etc. The invisible parts are inferred. The invisible abstractions are created by us. The same man strives for the sensible. He does not lose himself in after-sensed abstractions which are only signs. Signs refer to physical things and in thought you use them but when you are acting you forget about the signs. You press in the right direction at the right time to get the desired result. It is not necessarily something that gives you pleasure at the moment but something which pleases you by association—music, art, sculpture. If you didn't have your senses they would be worthless to you.

The moral standard lies not in the past but in the future. It is not what some ancient Jew said God said but the envisioned better society of better men on earth that we intend to produce. That standard, Mr. Preacher, lies ahead. In your earthly journey sail by the fixed stars of heaven, by abstract beings known as spiritual beings, but don't sail to the stars. Whoever loses sight of the stars is lost in the wilderness of physical particulars. We name things, but it is the physical things that have value, not the name, not the abstraction. Not God. God has no value. He has usefulness as a sign. You shouldn't worship him. Use him. Not the origin but the valued result is the moral standard. I contend that the just end justifies the means. I didn't say that the end justifies the means, but that the just end justifies the means. How are you going to justify your action? By looking up what someone wrote in a book 2,000 years ago? No, you have to find out what is good for you to do. Not necessarily what is good for you, but what you approve, what society approves. For that thing you work. The approved goal justifies the means. Why do you bother about trying to select means if not to reach the approved goal?

Equality, the salvation of all, is what Christianity wants. I am not talking about this getting out of the grave business. Saving people here on earth requires the abolition of objective standards and their replacement by emotional names as standards. What he calls a standard is no standard at all. What do you think a standard is? Take the question of measurement. Is the inch a standard of measurement? Is the yard? Certainly not the word "inch" or "yard." The yard is a standard of measurement as a physical instrument, an object down in Washington. You will find the meter over in Paris.

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Every standard is objective, physical, and agreed-upon, otherwise it is not a standard. Just his say so, his interpretation of what some writer put in a book 2,000 years ago, is not to be the standard for me. I think the standard should be the thing we want to get to. The only standards on which men agree are objective, physical, and reached by causal means. They are not up in heaven. The foot of man which varies with the individual is a better standard of measurement than any ideal name the mind of man has created. Formerly they measured by a foot. But men have different lengths of feet. But even so that was a better standard after a fashion than what he thinks or what somebody else thinks. No, we've got to agree on what kind of physical things we want to produce, not for our mere sensual physical pleasure, but anything you want to cause to come into being. Then direct the motion by pressing at the proper time. The standard is this physical thing that you want to produce. And it must be physical, sensible. Otherwise, what are you trying to produce? I hope you follow the line of thought. It is a little complex. Nietzsche says: "Brethren, be ye earth centered. Follow heavenly beings to better things on earth."

Earle H. West — Second Negative

Mr. Chairman. I have no intention or need to misrepresent Mr. Smith. The general humanitarian practice of doing what one can to preserve life is the policy which Smith said is less sane than infanticide. He adds that he does not advocate war. Well, of course he doesn't and yet what conclusion is to be drawn from this quotation: "If there is no strife the inferior are not eliminated." He wants the inferior eliminated. He does not actually advocate war. That is unsafe and he would go out of business. He is a propagandist and to advocate war would lose followers. He has said (and I wish you who are his followers would read his book carefully) that "the most effective means of moral improvement is to eliminate the types difficult to condition for rational and moral behaviour." Note that he does not advocate schools. They are not very effective. Now the fact of the business is (I'll let you in on a secret here) that Smith believes that something like two-thirds of the world population is included among the types difficult to condition. Some of you now present are in that class. He thinks it well to eliminate them. He has already said that men agree on which action shall be named right or wrong and deal as best they can with those who repudiate the agreement. Since he is in the minority, the best way he can deal with these types right now is to prevent multiplication. That is as far as he would go now. But, he said no person has rights independent of the authority and power to enforce decisions. So if he and his followers can someday get the authority and power to render decision they will take other action besides simply preventing reproduction.

He talks again about mechanism. He is somewhat out of date even so far as science is concerned. What he has put on this chart was the object of much scholastic disputation during the Dark Ages. Abelard, Anselm, William of Champeaux, and other philosophers of the scholastic period spent hours quibbling over whether Plato was right and that universals have an independent existence of their own, of whether Aristotle was right in saying that universals have an independent, non-physical existence in the brain. Others said universals have a real physical existence while the nominalists affirmed they were merely words, puffs of air. Anselm answered the nominalists (also Smith's view) by saying we can easily terminate the debate by merely blowing it out of our mouths.

Smith asks how the non-physical interferes with the physical. I don't know how and have not proposed to debate that

topic. I have not tried to claim more than I know. Last night I offered historical evidence that the non-physical does and has interfered with the physical. The very fact that Smith appeals to you to act as rational beings indicates that even he believes that the nonphysical can interfere with the physical. When he urges you to push at the right place and the right time he is inconsistent if you are purely a machine. Who is it that is to do the pushing, or the conditioning?

It is fully respectable scientifically to view the universe as not being fully described by mechanism. Read, for example, Werner Heisenberg's work on the Uncertainty Principle. This principle is related to the physical chemical theory called the quantum theory. It says that in the final analysis the events of the natural world may not be mechanical in nature at all. The best way we can deal with some events in the physical world is in terms of probability. We do not know how an individual electron is going to behave. It seems as if there are a multiplicity of possibilities open. Some, for reasons we do not know, take one path; others take other paths. We do not know the laws governing these motions and the uncertainty principle indicates there may not be any laws. They may act as free agents.

Mr. Smith discusses the goals and talks as if there is really some goal out there. What goal does atheism offer? One outstanding atheist is Bertrand Russell. Here is his analysis of the goal: "Brief and powerless is man's life. On him and on all his race the slow sure doom falls, pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way. For man, condemned today to lose his dearest, tomorrow himself to pass through the gate of darkness, it remains only to cherish ere yet the blow falls the lofty thoughts that ennoble his little day, disdaining the callous terrors of the slave of fate." Now this is a bleak future, isn't it? This is the future as atheism views it.

I have already set before you the morality Smith prefers. I pointed out to you the three things he must do to uphold his proposition. He must correctly define the two systems under question. He must show that atheism with its mechanical view has a morality. This he has not done. Third, he must set some kind of standard by which to compare. If right and wrong is nothing more than "I approve" or "I disapprove" then we are both right unless our neural mechanisms are defective. If both are right, one is no better than the other. He has still not told us how a value or belief which he does not approve but which is still mechanically produced is worse than the one which he happens to approve but which is also mechanically produced. In fact, you need pay no attention to anything he says because it is all mechanically produced. He just can't help it. What he says is no more right than when you strike a tuning fork with the key of C and it vibrates 256 vibrations per second. It just has to do it. It is neither right nor wrong. These vibrations are produced by certain chemical reactions and Smith's arguments are neither right nor wrong.

I should like to close this speech by affirming the superiority of Christian morality. I do not affirm that the morality of each practicing Christian is superior to that of any parti-

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cular atheist. But I am comparing systems. Christian morality is superior for the following reasons:

First, Christian morality is superior because it is grounded in a view of reality which makes rational thought and morality possible. Suppose in talking to a criminal you say to him that he is not responsible for what he has done because he was neurally conditioned this way. You further console him by pointing out that when other people condemn him they are just using the language of analogy and it just means that they do not approve of his crimes. Now Mr. Smith says we need the language of religion and should use it. But how much good will it do? Does not its value lie in its truth? Explain right and wrong to a child in Smith's way. How much attention will he pay to it? He will pay no more attention to it than when you say "I like cheese," or "I don't like cheese." In fact to say that stealing is right on Smith's principles is no different from saying I like cheese—sharp cheddar.

I believe in the superiority of Christian morality because it escapes the ethical relativism to which atheistic morality is liable. It provides a basis for the normative demands which lie at the base of our experience with value. Smith says we ought to agree on some goal in the future. How will you get agreement? His method is to eliminate those difficult to condition. Christian morality escapes the relativism which makes right and wrong merely personal approval. The Christian view is that right is the will of God. This means that it is both exterior to, and makes demands upon, the world. This is consistent with our experience of morality. Smith calls for agreement but offers no humane means to attain it.

Christian morality is superior because it offers a basis for optimism in that the struggle for goodness is a struggle for real values, not mere puffs of air. Since goodness is grounded in the eternal God, we know the struggle for good is really worth engaging in. Smith has no evidence that the struggle for the right is even worthwhile. In fact, he himself says that the "fate of our race is doubtless extinction." Why struggle for the future if that is what lies ahead?

Christian morality is superior to that of atheism because it gives specific and practical guidance for daily action rather than leaving one with vague, general principles. In what Mr. Smith has said tonight in fifty minutes of discussion you could not possibly get one specific practical guide to daily conduct. Any practical guidance would be the result of tedious scientific calculation which is not only impossible for the average person, but which might at any time be overturned by further scientific investigation.

Finally, the specific duties and virtues inculcated by Christianity are those which are generally recognized as worthwhile. Love, joy, peace, longsuffering, kindness, gentleness, goodness, meekness, self-control . . . against such, Paul said, there is no law. In the Oliphant-Smith Debate, page 83, Mr. Smith himself said: "I have been asked to name one moral principle my opponent cannot find in the Bible. Perhaps, I cannot."

Charles Smith — Third Affirmative

Mr. West has again quoted me wrongly. I suspect he did it unintentionally. He quotes me as saying that no man has a right independent of his power to enforce it. I never said such a thing. If there is no power to enforce it, then your right is just a say-so. One person says he has a right. Another person says he has a right and there is no way of testing. Would you call that a right? You don't need to take that kind of language seriously. There is no legal right unless there is some way of finding out who has it and who hasn't it.

If you and I disagree about whether a man has a natural right to human life and one says "yes" and one says "no," I say it is just propaganda. Also he is just trying to persuade me that he knows what is right. He is not willing to find out whether there is a test. He just wants me to agree with him.

He speaks of the uncertainty principle and quotes Heisenberg. I've read his book. I know of that controversy, and I know that Einstein was on the other side. He said that God does not play at dice with the universe.

He contends that since I preach mechanism you shouldn't be concerned with what I say, they are just puffs of breath caused mechanically. What kind of reasoning is this? The question is not the origin, but do they correspond with reality. If they do correspond, then that is the issue, not how they are produced or caused. I don't have to think of what happens up there. That takes care of itself. If I had to think of which nerve to push to raise my hand I would never raise it. I think of the hand. No, this is explanation by duplication. Mr. West keeps confusing the three realms of thought. It is a mistake to say that because I think of these as the causal factor then I cannot use the other realms. Of course you use them. This is common sense language.

Now in the closing few minutes I want to make some application of the line of reasoning I have been giving you. The white race which the Ice Ages by killing off the weaker and the dumber for a thousand generations selected to build civilization, is now serving its due appointed role as wet nurse to

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the more rapid breeding races all over the world. Every city, every state in the union today is spending money through public welfare to multiply inferior types of human beings. I will read you something from your own paper right here in Cuyahoga County. The same thing is happening in the South, too, where I come from. The Christian religion prevents people from judging. Why not? What are eyes for? He wants us to obey words absolutely. I think we should consider percentage and proportion. But that is just what they don't want you to do. If you judge anybody by the record of the group he belongs to they think that is unfair. That would hurt Mr. Jesus. It would cause his heart to bleed. Well such words are helpful, but that is not history. Jesus never lived, any more than Jonah, Adam or Noah, or Osiris or any other of those crucified gods. We have a book called **Sixteen Crucified Saviours**. It was written by a man who lived in this part of the country about a hundred years ago, Percy Graves. We have just reprinted 4,000 copies of it. These are creations to help us guide our lives. They are helpful if you don't take them literally.

Now I'll read you something. This is taken from a Cleveland paper and published in the June issue of the **Truth Seeker** of which I am editor. Aid to dependent children now costs taxpayers of Cuyahoga County more than a million dollars a year. The average aid is \$110 per month. A file was released in April of this year which showed that four generations of one family had been on ADC support. These generations of illegitimate children were all brought up on ADC. This is just a little indication of what is happening in every city and state of the union and we are spending two billion dollars yearly to help multiply the colored people all over the world.

Now in a debate of this kind I should say something about Nietzsche. I am not a Nietzschean but he sows more clearly than most people into the nature of Christian morality, and until quality perishes from the face of the earth the name of Nietzsche will be honored. Though he diagnosed the disease known as Christian morality he did not prescribe a remedy. What he advocated was a return to barbarism. He had no moral standard other than physical strength and cunning. His ideal society was that of a few strong men ruling over a herd of slaves. I prefer a world of better men, with the inferior being eliminated by preventing their being born. If Nietzsche had visited the Negro tribes in Africa he would then have seen the kind of society he admired. Though he advocated the superman, he had no understanding of the means of improving him. He apparently thought just as Christians do that you can do it by words only, regardless of the kind of material you are working with. The quality of the material is just as

important as the workmanship. Nietzsche spoke of Christianity as converting a certain class of men from wolves into sheepdogs. He would restore the society of wolves and sheep. That has no appeal to me. He was also misled with teleological classification. It never occurred to him that willing or purposing are themselves mechanically caused. He apparently felt that one wills to will, and the Communists have the same doctrine. If you are going to make the world better, there is only one way to do it and that is to use the physical means available. You don't do it by prayer.

Earle H. West — Third Negative

Mr. Chairman. I have a number of friends whom I have made over the past twelve months in the free-thought group. May I say to you, Mr. Smith, that you have not served the cause of free-thought well tonight. May I apologize to these in our audience who have been offended by what has just been said. May I request that you not treat him as his golden rule would recommend. His rule suggests that you do good to others but beware of helping those, who if relations were reversed would not help you. If power and political relations were reversed such that my opponent could label you as inferior (and where is the guarantee that he will not manipulate statistics to declare anyone inferior) he will do whatever may be in his power to do. That is the morality of atheism. It is bankrupt. It is brutal. It would return us to the jungle. It would return us to a state of "nature, red in tooth and in claw." Is this morality better than that of Him who said upon the cross, "Father, forgive them, they know not what they do?" Is it better than the morality which would do good unto all men, which would bless those that persecute you, and would do good to those who despitfully use you.

This last speech refutes itself except this one point. He wishes to encourage quality, but offers no standard for recognizing it. Probably he wishes to find the standard in mechanistic evolution. On this basis should we not all rather commit suicide and turn the world over to the turtles and insects? They have been here a lot longer than you or I have. Apparently they are a lot better fitted to survive than frail human beings. And probably if hydrogen bombs are dropped and civilization is destroyed, the turtles and insects will still be here.

I believe Christianity has the superior morality for these reasons: Christian morality is grounded in a view of reality

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which makes rational thought possible. Atheism cannot guarantee or prove even the possibility of rational thought and morality. Atheism is grounded in a view of man which eliminates man's present state as a sinful, weak creature and makes morality irrelevant to his present condition. Christian morality escapes the relativism involved in saying that all morality is merely "I approve." It is true to the experience of us all when we feel normative demands upon us and realize that morality is exterior to us but makes demands upon us. Being grounded in the will of God it is exterior to this world, but requires realization in the world. Christian morality offers a basis for optimism since it is founded in that which is most real among all things, that is, God himself. The rational and spiritual world is most truly real. Christianity guarantees that morality reflects real values, not just puffs of air mechanically produced. It guarantees that good is worth struggling for, that it won't all just evaporate in a chasm of cosmic dust. Christian morality guarantees, without impossible detailed scientific calculation that what is good and right for one person will not only work out for his own personal good but for the good of all mankind. This is guaranteed by the God who made us all. On Smith's view it would take involved scientific calculations which he has not made and which no one has made to figure out what would be right for a person to do in day-to-day life. Christian morality gives specific and practical guidance for action rather than leaving a person with vague general principles. Finally, the specific duties and virtues inculcated by Christianity are those that are generally recognized by all men of good will as being worthwhile. Mr. Smith himself has admitted that he cannot name one moral principle which is not taught in the Bible. In effect, he himself has conceded the discussion.

I think all of us can agree with the wise man who, after he had explored much the same realm of relative values confined to the physical world, pronounced them all vanity and vexation of spirit. He ended his search with the statement: "This is the conclusion of the whole matter. All hath been heard. Fear God and keep his commandments. This is the whole duty of man."



Brethren in Copenhagen, Denmark, rejoiced during the month of May because of the baptism of two ladies there in that city The **Bill Pierces** are back in the states for a brief visit, and are seeking travel funds to return to Norway and to the city of Stavanger where they hope to plant a New Testament church with the **Joe Pruetts** who are presently in Bergen The **Bill Nickels** are in the states after a period of work in Japan. I presume that they are also in the process of seeking support to return to Japan somewhat later The **Aude McKee** family left in June for the Dark Continent to replace the **Leslie Diestelkamps** who are returning from Nigeria **Gene Tope** is seeking both travel funds and monthly support for his return to South Africa From a letter from **G. M. Griffith** in Barbadoes we read: "During the month of March three were baptized and one restored. **Thomas G. Butler** and **Byron B. Conley** visited us to give their moral and spiritual support in the time when the enemy thought they could have defeated the children of God We

pray that the blessings of Almighty God follow these brethren whithersoever they go. **J. T. Marlin** and **S. C. Kinningham** were also down in the B'dos to strengthen the brethren who have divided this assembly. But Christ is not divided.."

Four have been baptized and one restored at the church in Leavenworth, Kansas A number of meetings through July are reported in the Birmingham, Ala., area. The following meetings are scheduled, or have been in progress at the following churches: **Calera, Dennis Reed**; **Berney Points, Roy E. Cogdill**; **Pleasant Grove, Carroll Sutton**; **Midfield, Irven Lee**; **Fairview, Howard See**; **Belview, Horace Huggins**; **Ensley, Herschel Patton**; **Huffman, Frank L. Smith**; **Hueytown, Harold Dowdey**; **Pinson, Yater Tant**; and **N. Birmingham, Marshall Patton** The Huffman church is now worshipping in its new building. In past weeks there four have been restored, four have been baptized and one identified At the 77th St. church there were four restored, three baptized and three identified in May and June One was restored at the Fultondale church in April One was baptized at Hueytown in May **W. R. Lambert** held a gospel meeting for the church in Concord, N. C., during late April **Jere Frost** held April and May meetings at Crawford, Ill., at Owen Sound, Ontario, where three were baptized; at Huntsville, Ontario; and at the Jordan Park church in Huntsville, Ala., where 19 were baptized and seven were restored **Harmon Caldwell** has moved to Lexington, Ky., to work with the University church.

In past weeks two have been baptized and three identified at the Park Hill church in Fort Smith, Ark. **Harry Pickup, Sr.**, held a June meeting for the Fourth and Walnut St. church in Paragould, Arkansas, where one was identified in April **W. C. Hinton** held a June meeting for the New Blaine, Arkansas, church. One was baptized **Homer Hailey** held a June meeting for the Spring and Blaine church in St. Louis, Mo. In past weeks there, one has been restored, two baptized and four identified with the church **Ferrell Jenkins** held a June meeting for the Mansfield, Ohio, church and in mid-July holds a meeting for the church in Keysburg, Kentucky **Richard Donley** holds a July meeting for the church in East Orange, N. J. One was baptized there in a May meeting with **Ferrell Jenkins** In Las Cruces, N. M., **Robert Turner** held a June meeting for the Miranda Street church and **Theodore Gilder** held a meeting for the colored church in the city. Eight have been restored, three identified and one baptized in May and June at the Miranda St. church One was baptized in May at the University church in Portales, N. M. One was identified in April at the Tularosa church where **Yater Tant** holds a July meeting.

John Allen Thurman began work in June with the South End church in Columbus, Georgia. The congregation has about 46 members and was begun some two and one-half years ago. Brother Thurman will be the first evangelist supported fully by the new church The church meeting at 1807 Chandler Rd. in Decatur, Georgia, has hopes of buying property soon for its meeting place. Six have been identified in May and June with this new church **James W. Adams** held a gospel meeting for the Kailua church in Oahu, Hawaii, in May. **Ben Guillermo** is the local preacher supported by Oklahoma City's Tenth and Francis church **Grover Ste-**

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vens will move in September to Louisville, Ky., and to the Wendell Ave. church there . . . Jim Gabbard has moved to work with the Oak Grove church in Fern Creek, a suburb of Louisville . . . Homer Hailey held a June meeting for the Wendell Ave. church where four had been baptized earlier in the month . . . Robert Welch held a late June meeting for the Oak Grove church . . . Donald Townsley held a May meeting for the South End church in Louisville. Seven have been recently baptized there . . . Rufus Clifford held a March meeting for the Valley Station, Ky., church with 18 responses . . . July 10-14 are the nights for the Grider - Woods debate in Louisville. Subject — Current Issues.

In Texas seven have been identified and two baptized in May and June at the Ann Arbor church in Dallas . . . Harold Fite held a June meeting for the Coppell church . . . At the Page and Cumberland church in Dallas, Bill Haynes held a June meeting . . . In Fort Worth Westside has had two recent baptisms . . . Our Spanish brethren have been encouraged in the Valley with a number of baptisms: two at Weslaco; one at Mercedes; three in Harlingen and three at Raymondville . . . One has been baptized and three identified during May at the Southside church in Midland, Texas . . . Maurice Barnett, new preacher for the Sinton, Texas, church held a June meeting for the local church. Brother Barnett held a March meeting for the Sunset Acres church in El Paso . . . Three were baptized and three restored in Borger, Texas, at the Franklin and Juniper St. church with Carl Vernon preaching . . . Brother Vernon held an early July meeting for the Bridge City church . . . James W. Adams held a June meeting for the church in Lewisville, Texas, in which three were baptized and two were restored and identified. Lee Sergent has begun work with the church in Lewisville . . . Victor Sellers has moved from Lewisville to work with the church in Rogers, Ark. . . . Jack Frost held a July meeting for the Northside church in Cleburne, Texas, where earlier one had been baptized and two restored . . . Elmer Moore is moving from Refugio back to Highlands and to the Wallisville Rd. church . . . One was baptized in May at the Pruett and Lobit St. church in Baytown . . . One was baptized in June at the Main St. church in Vidor . . . One was baptized in June at the Amelia church in Beaumont . . . At the Southside church in Silsbee, Guy McDonald held a June meeting. One was restored and identified during the meeting. One week earlier one had been baptized and two restored and identified . . . Don Collins is the new preacher for the West Orange, Texas, church. Two were identified at West Orange during May . . . One was baptized in June at the Orange Highway church in Port Arthur . . . Bob Franks held a June meeting for the Pear Ridge church in Port Arthur . . . A new congregation has begun meeting in Pasadena, Texas, and presently is meeting at the Southmore School building . . . Alvin Raney held a gospel meeting for the Greens Bayou church in Houston in July . . . Other Houston meetings were in progress at the South Park church with Don Willis and at the East Houston church . . . Two were identified and one restored at the Bellaire church in June . . . One was baptized in May at the Greens Bayou church . . . Five were identified in May at the Greggton church . . . Cecil Douthitt held a meeting in June for the Fourth and Groesbeck church in Lufkin, Roy Foutz for the church in Henderson. The Robert Harkriders are beginning work with the Pinson church in Birmingham, Ala. . . . The Mound and Starr church in Nacodoches, Texas, had one to be identified with it during May . . . The Garden Valley Rd. church in Tyler had fourteen additions during April and in May four more were identified and one baptized . . . Herschel Patton held a July meeting for the Mulberry, Tenn., church . . . Five were baptized and two restored in Cooper, Texas, in April. One was baptized in June at the Ninth and Burton church in Orange.

W. R. Jones held June meetings at the Southwest church in Seattle, Washington; Dallas, Oregon, and at the West Anaheim, Cal., church . . . Jerry Ray held a June meeting for the East-Central church in Tulsa, Okla. . . . The Belmont church in Indianapolis, Ind., has had four to be restored, two to be baptized and four to be identified in May and June . . . Meetings in the Indianapolis area were in progress at Lafayette Heights with William Murrell; Blain Ave. with G. B. Shelburne and Noblesville with Raymond Muncy . . . The church in New Albany, Ind., had one to be baptized and one to be restored and identified during May . . . Richard Donley held June meetings at the churches in Pittsfield, Bangor, N. Dexter and Milbridge, Maine . . . Bob Ewell has moved to begin work with the Globe, Arizona, church . . . One was baptized at the Maryvale, Phoenix, Arizona, church in April . . . At Prescott, Robert F. Turner was in a gospel meeting in April with the Miller Valley church . . . Four have been identified and seven baptized in past weeks at the Westside church in Phoenix . . . In Florida, gospel meetings have been in progress at Oneco and Ruskin with Byron Conley preaching . . . Leslie E. Sloan held a May meeting for the Seventh Ave. church in Miami and holds July meetings in Spring Creek, Pope and Lexington (New Haven church) Tenn., and at Shepherdsville, Ky. . . . A new church has begun meeting in Marietta, Fla., in May . . . One has been baptized and one identified in past weeks at the Lakeshore Dr. church in Jacksonville, Fla. Harold Dowdy held an early May meeting for the Waycross, Ga., church.

In California, three have been baptized and two restored at the Eastside church in Long Beach . . . A number of gospel meetings have been in progress in California: At Santa Susana - Ira Sandusky; Colton - Ford Carpenter; Gardena - Bert Wilson; Imperial Beach - Wright Randolph; Montclair - Clyde Moore; North Salinas - L. L. Stout; San Bernardino - Robert Atkinson; Covina - Arthur Atkinson (one baptized there) and at Anaheim with Ben Franklin . . . One was baptized at San Bernardino in May . . . One was baptized in May at Berrydale in Santa Anna.

Thus far in the year, five have been baptized and one identified in Merryville, La. . . . Eight were baptized in June at the White Park, La., church . . . In Tennessee meetings were in progress at El Bethel (a new congregation meeting near Shelbyville) - John Gerrard; Wartrace, Dan Woodroof; Spring City - Gene Crawley; Knoxville - Faris J. Smith; Nashville (Eastland) - Homer Hailey (two baptized); Mt. Pleasant - Rufus Clifford; Smith Springs - Billy Shelton; Lawrenceburg (1st St.) - Homer Hailey; Franklin (West End) - Luther Blackmon; and Westvue in Murfreesboro - James Cope . . . One was restored and identified during April at the Franklin Rd. church in Nashville . . . David Mosley held a May meeting for the Shelbyville Mills church. Six were baptized and nine restored . . . Bobby Thompson held a meeting in past weeks at Coral Gables, Fla., where one was baptized and four were identified . . . Dennis Reed held a meeting in April for the New Bern, N. C., church. One was baptized . . . Charles Campbell held a May meeting for the Northside church in Conway, Arkansas . . . One was baptized and four restored during April at the Ranoul, Ill., church . . . In April Rufus Clifford held a meeting for the Clintwood, Va., church where one was baptized. He held also a June meeting for the Loraine Ave. church in Cleveland, Ohio . . . One was restored and identified and one baptized during the month of April and May at the Haynes St. church in Dayton, Ohio . . . Three were baptized in May at the Harding Ave. church in Sciotville, Ohio.

Have you any items of interest to pass along to the brethren? Send them to the Preceptor, Box 187, Beaumont, Texas.

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