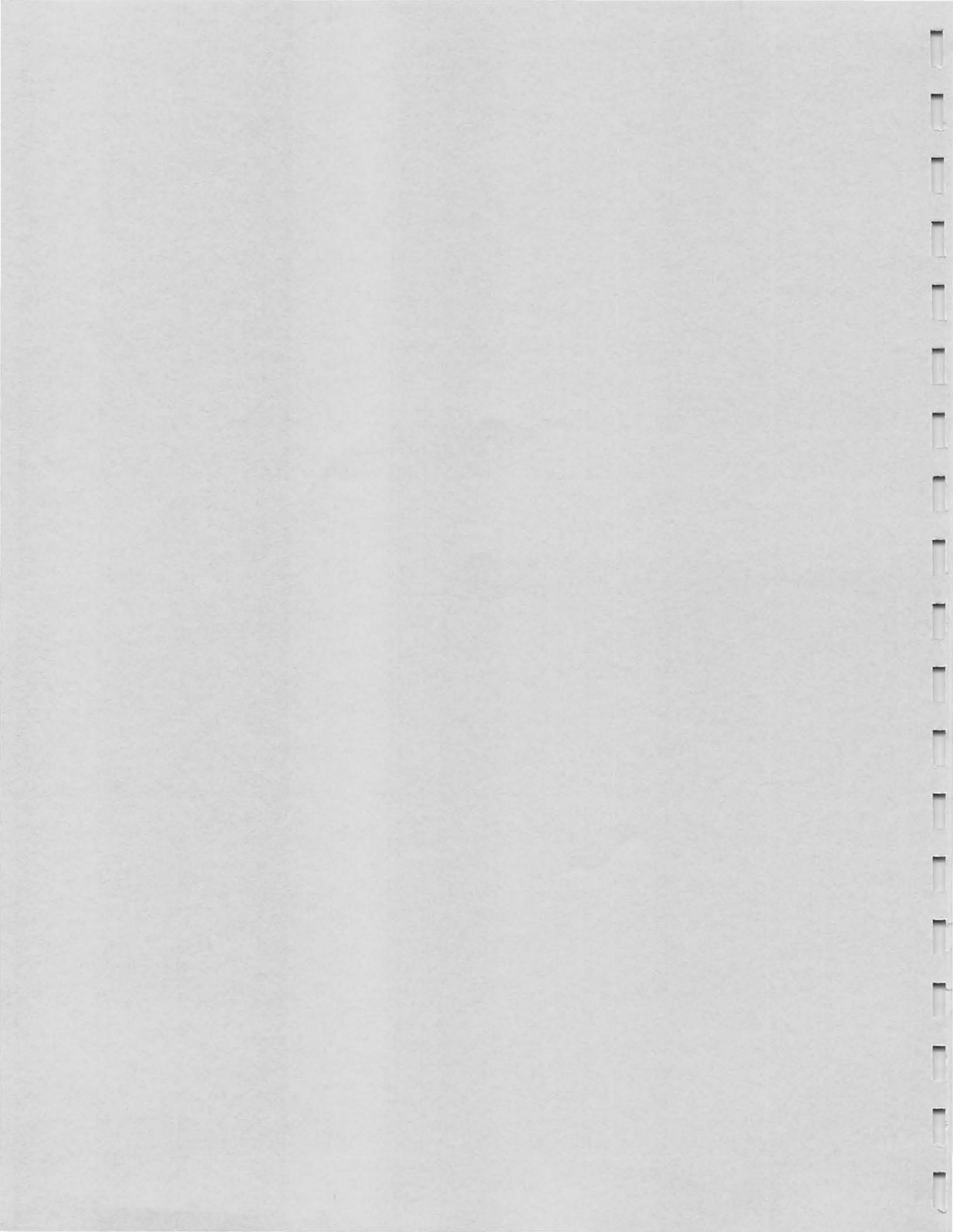


Upaya
&
Bales
Debate

1958



Teachings of Gautama Buddha
-vs- Teachings of Jesus Christ

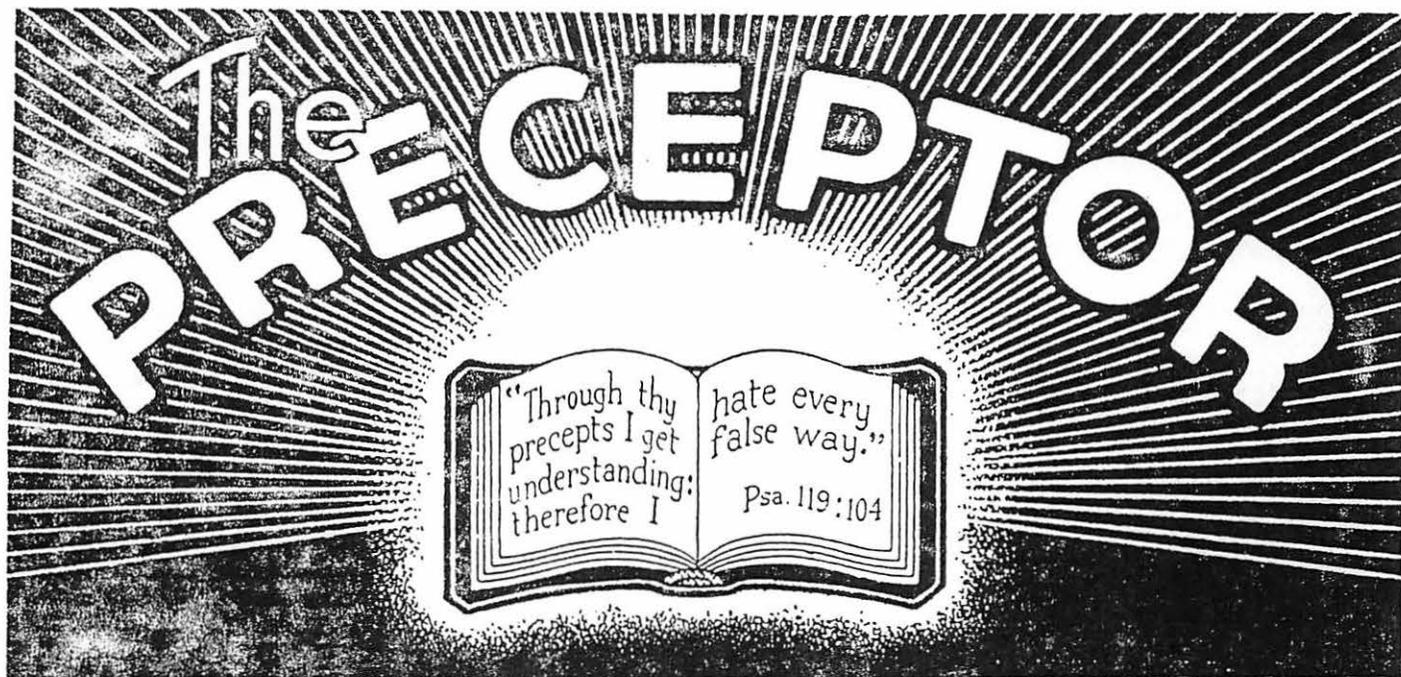


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THERE IS TRIUMPH IN CHRIST

W. R. JONES

Greggton, Texas

It seems to me that there are too many Christians filled with a spirit of despondency, insecurity and fear instead of contentment, certainty and joy. Paul wrote, "Now thanks be unto God, which always causeth us to triumph in Christ, . . ." 2 Cor. 2:14. So, we learn that there is "TRIUMPH" in Christ. Triumph means, "a state of joy or exultation because of success." Speaking "sportswisely," I think we have all witnessed the joy, exultation and enthusiasm that results from a victorious football team. On the other hand we have observed the despairing and disinterested attitude that arises when the team loses game after game. Of course, the outcome of a football game amounts to very little, but our spiritual attitude is of supreme importance.

Could it be that our lack of "joy" is due to the fact that we are not living victoriously? We learn from Gal. 5:17, that there is a war between the flesh and the spirit. I suspect that many of us are not fully enlisting the help of Christ and therefore are on the losing side. A friend of mine, who some months ago quit smoking, remarked that the greatest blessing he had derived from quitting, aside from a clean breath and better health, was the victorious feeling for

having licked an enemy. Indeed, it makes us all feel good to win. With each rising of the sun we face obstacles, the greatest of which is "self." But what I do with "self," is not a question to be taken lightly. In 2 Cor. 8:5, Paul said of the churches of Macedonia, "but first gave their own selves to the Lord . . ."

It seems very likely that the spirit of defeatism that shrouds so many of us in every phase of life, is pretty condemning evidence that we have not truly given ourselves to the Lord. We are too inclined to govern our affairs according to the wisdom of this earth which is sensual and devilish, instead of the wisdom which cometh from above. We Christians have obeyed the call to battle, but as we march forth to conflict with sin and error, we are prone to direct our own steps. We would do well to recall the words of 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." Jer. 10:23. So, let us remember, as we go forth to do battle with the trials of this life, we can win one victory right after another, IF Christ is truly our captain. There is "TRIUMPH" in Christ and in "TRIUMPH" there is "JOY."

Is The Teaching of Gautama Buddha More Noble Than The Teaching of Jesus Of Nazareth?

First Affirmative by the Bhikkhu Upaya.

In this discussion I shall attempt to show to the logically thinking man or woman that the Wisdom-religion of Gautama Buddha is more ethical and noble than the emotional-religion as taught by Jesus of Nazareth. Point by point, I shall illustrate the philosophy of the great Sage of India for your careful judgment.

First, however, let me give you a brief outline concerning the Buddha. He lived in the sixth century before the birth of Jesus, in North India. He was born a prince who would have inherited the throne of his father, but he chose to seek for humanity, liberation from the sorrows and suffering that afflicted all men. At the age of twenty-nine he entered the homeless state, traveling from place to place and listening to the religious leaders who prevailed in India in his time. He sat at the feet of many strange masters, but the true path of liberation, he discovered, none of them could reveal. After six years of search and ardent practice of the most logical among other teachings, he resolved to meditate till Truth or the way of liberation of man revealed itself. At last he discovered the Four Noble Truths, and the Eight-Fold Path.

The First Noble Truth is: That all must suffer.

The Second Noble Truth is: That there is a cause for all suffering.

The Third Noble Truth is: Destroy its cause and suffering ends.

The Fourth Noble Truth is: The Eight-Fold Path.

The Eight-Fold Path, often called the "Middle-Way," is, in order, namely: 1. Right understanding. 2. Right Thought. 3. Right Speech. 4. Right Action. 5. Right Livelihood. 6. Right Effort. 7. Right Mindfulness. 8. Right Concentration. This is the Middle Path which the Perfect One has found upon which we can travel; a way that leads to peace, discernment, enlightenment, and, at length, Nirvana. If we follow the Path we will understand suffering, the origin of suffering, the extinguishing of suffering, and ultimate Bliss.

FIRST STEP—Refrain from killing either man or any living creature. Do not take things not given. Refrain from unrighteous sexual intercourse. Abstain from telling untruths. Refrain from tale-bearing. Do not speak in hard language. Abstain from frivolous talk. Do not covet anything, anywhere at anytime. Remove all ill-will from the mind. Understand fully that sorrow and suffering is our lot if we do not walk in this Path.

SECOND STEP—Free yourself from lust and greed. Free yourself from all thoughts of ill-will. Cleanse your mind from all thoughts of cruelty and revenge.

THIRD STEP—Abstain from lying. Abstain from tale-bearing. Abstain from coarse talk and speak only words that are gentle and noble. Abstain from all kinds of vain talk and look upon speech as a treasure that may be utilized to enrich the minds of others with thoughts of mercy and kindness.

FOURTH STEP—This is the step that leads to Right Action. Not to extend only a helping hand, but to extend both hands to those in need. Living one's life so that should the whole world know your innermost thoughts, you would be respected and loved. This means radiating kind and loving thoughts towards all sentient beings.

FIFTH STEP—This is the step towards earning a Right Livelihood. Any trade or profession where there is practice of deceit, treachery, soothsaying, trickery or usury, is to be avoided.

SIXTH STEP—By this step we gain control over our senses. By controlling the five senses we learn to avoid suffering and sorrow. We learn, by taking this step, how to love all kindred things in an unselfish manner. We avoid attachments to all things the senses crave.

SEVENTH STEP—This is the step of Right Mindfulness that leads to the purifying of all our thoughts and actions. It is a putting away of all cravings for things of a mundane nature. Since such things are impermanent, one will cultivate non-attachment for them. When one is not attached to anything, sorrow ends and tranquility of mind is assured.

EIGHTH STEP—This is the last step and leads us into Right Concentration of thought. By contemplating the other steps with a sincere and open mind, we will enter the Supermundane Path where all thoughts of all-will, anger, cravings, lust for transitory beings will vanish. We have attained the State of Enlightenment, or Bliss. When we have attained liberation in part or whole, we are encouraged to teach others how to walk in the Path, by word and example.

When we have entered upon the Path, we realize that Life is but a conditioned process initiated by conception, birth, pain, sorrow, grief, wailing disappointment, and despair. We learn that there is grief in union with objects we hate. We discover that there is also grief in becoming separated from that which we love, such as wife, children, friends or our own life. We find that sorrow is in all coming and going. There is no delusion about the true nature of objects in this world. The craving for life in this world and life in Heaven is nourished by ignorance or delusion about the real nature of transitory things. The great delusion that life is desirable nourishes the cravings for an eternal life in heaven, which in essence, is selfish and unworthy. The little joys and pleasures we may experience in this life only increases the feeling of grief when they come to an end. While it may be true that the eating of a bitter apple will cause one to better appreciate the sweet fruit, it is equally true that eating the sweet fruit will make the bitter apple more terrible in taste. When we have learned that all life and things associated with life are of a transitory nature, that nothing we hold dear can be ours to have and hold, except for fleeting moments, then we are seeing the true nature of all worldly coming and going; and peace of mind is attained.

The Eight-Fold Path is more than a code of morality. It is a way of life. Buddhism teaches that life is not the

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Is The Teaching of Gautama Buddha

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beginning or the end of our true natures. Our true nature is immortal, it never had a beginning and consequently can never end. Buddhism is a Wisdom-Religion par-excellence as it is not only logical, but scientific too. It recommends itself in that no mysterious voices speak in contradicting ways. It is not a so-called revealed religion and does not require the worship of any god or gods. We do show reverence to the founder, Gautama, as the world Enlightened One. Instead of being a belief-religion it is strictly a knowledge-religion that invites doubt of any of its tenets until the mind can accept the inherent truths it teaches. It is a religion of hope, instead of despair, and holds the attention of thinking men when they once make an honest search into its creed.

First Negative by James D. Bales

A Fundamental Failure. One system can be better than another only in the light of some standard. By what standard does Newton propose to evaluate Christ and Buddha? (1) Buddha's teaching? What proof does Newton offer to establish this standard? (2) Is there some other standard? If so, what is it? Why should we accept it? Newton failed to establish the standard. Christians maintain that there is sufficient reason to accept Christ as the standard.

Wisdom and Emotion. Newton assumed, not proved, that Buddhism is the Wisdom-religion, and Jesus taught the Emotional-religion. Christ does not neglect the emotions, but they are not the standard. The apostles aimed first to convince the intellect and then stimulate the emotions so that people would do what they saw they ought to do. Thus on Pentecost they appealed to the evidence of miracles, prophecy and the resurrection (Acts 2:22, 25-35, 33, 31-32.) On the basis of such evidence they drew the conclusion that Jesus is both Lord and Christ (Acts 2:36). Afterwards they exhorted the people to obey Him. (Acts 2:40).

Revelation. In what way did Truth reveal itself to Buddha? How did he know that it was truth which revealed itself?

Truth in Buddhism. Christians do not deny that there is some truth in Buddhism. (a) Some of it is obvious, such as the universality of suffering, that suffering is caused, and that destruction of the cause destroys the effect. (b) Some of it is good. This proves the Biblical teaching that man has some consciousness of good and evil (Rom. 2). (c) Whatever truth Buddhism has, Christ has. (d) Christ does not advocate error, but Buddha does advocate some error.

Perfect One. Did Buddha claim and demonstrate perfection? In the light of what standard?

Ultimate Bliss. What is it? Does Newton desire Bliss?

The Total System. If only certain aspects of Buddhism are seen it has its measure of beauty, but things are otherwise when other aspects are viewed. Consider: (1) Personal existence is evil. Desire for life and hereafter are two of the Ten Sins. One must eliminate such desire to achieve salvation. (2) Marriage. "So long as the love of man toward woman, even the smallest, is not destroyed, so long is his

mind in bondage." (Dhammapada, 284). (3) Truth and Law. "... a conception of an iron law of doom which sternly condemns even the desire to live in earth or heaven, and drives all creatures to final extinction." In this "there is neither truth nor beauty, only falsehood and a rayless gloom" (S. H. Kellogg, *The Light of Asia and the Light of the World*, p. 281). (4) Good and evil. "The wise man, being wise, does not cling to the world, neither does he blame himself." (Sutta Nipata; Mahaviyuna sutta, 19; S.B.E., Vol. X, p. 174). The true saint is one "who in this world is above good and evil, above the bondage of both." (Dhammapada, 412, Kellogg 311). (5) Buddhism advocates a false asceticism. (6) It would eliminate all attachments (Kellogg, p. 320), and thus all love, if one is to obtain "salvation." "Let no man love anything, for loss of the beloved is evil." (Dhammapada, 211). "From affection comes grief, from affection comes fear; he who is free from affection, knows neither grief nor fear." (Dhammapada, 213; Kellogg, 350).

First Step. Does Buddhism view this as the highest or lowest aspect of their code? (1) Killing. "The Buddha is represented as having said that this Law is broken by the killing of so much as a louse, a bug, or a tick." (Buddhaghosha's Parables, ch. xiii, p. 153. Kellogg, p. 290). Newton, is it mass murder to use sulphur and lard on scabies? "In illustration of the great sin involved in even such a trifling breach of the commandment, he is said to have added that 'the Rishi Pandukaora, as a consequence of his having, when he was a carpenter, pierced a fly with a splinter of wood, had, while engaged . . . in the performance of good works, to suffer the torture of being impaled.'" (P. 154. Kellogg, p. 290). Newton, does one run the risk of killing an ancestor by killing a fly?

Second Step. "The Buddhist who has entered the Noble Path is to maintain the same imperturbable attitude of mind alike toward the best and the worst of men. No cruelty or oppression, no enormity of wickedness is to be allowed to ruffle the serenity of his composure." (Kellogg, 352). Thus though it teaches one to have no ill-will, it also has other teachings which encourages moral neutrality.

Third Step. Newton's statement is good, but remember that Buddhism teaches that a mendicant is the highest type of saint (Kellogg, 321).

True Nature. What is "our true nature" which is immortal?

Reverence. Buddhism refuses to reverence God. It reverences a man, Gautama.

Knowledge-Religion. Mr. Newton, are the following matters of belief or knowledge? (a) Man's eternity. (b) Transmigration. (c) Nirvana. (d) Extinction of consciousness. (e) Gautama lived.

A belief may be well founded, but on what grounds does Newton assert that these are matters of knowledge in contrast with belief.

"Invites Doubt." Christianity tells us to prove all things and hold fast the good. (1 Thess. 5:21).

"Religion of Hope"? It labels all affection and life as evil.

Christ's Teaching More Noble. Better postulates. (a)
(Continued on Next Page)

Is The Teaching of Gautama Buddha

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Christianity teaches the personal, Creator God, while Buddhism is either gnosticism, indifferent or, some say, atheistic, Edward Conge, Buddhism, 38-43). (b) God created man in His image, and a man is a living soul who should try, in his measure, to be godlike. (c) In itself personal existence is not evil, but good. (d) The aspirations and yearnings of man, when rightly directed are good, not evil. (e) God has revealed His will to man.

(2) **Better moral code.** (a) It contains whatever good there is in Buddhism, but none of its evil. (b) It is authoritative; backed by God. "The Buddhist can take upon himself certain obligations . . . as many or as few as he pleases, and for a length of time he pleases. It is his own act that makes them binding (on him) and not any objective authority." (Mr. Hardy, Mannual of Buddhism, p. 525). (c) Buddhism knows no duty to God. (d) Buddhism sometimes confounds what is morally indifferent with what is morally wrong (Kellogg, 307). (e) In contrast with Christianity, Buddhism teaches that asceticism is usually essential to salvation.

(3) **Better Motives.** (a) Love to God. (b) Love to men. Buddhism extinguishes all attachments.

(4) **Better fruits.**

The New Testament Church

(Continued from Page 4)

idea seems to prevail amongst us that we must make the Lord's work appealing to people, that size is the big factor in congregations, that we must have huge and imposing buildings. All these are supposed to make a big impression upon the world. So, in places, there is the tendency to overlook worldliness, to compromise the will of God about adultery and drunkenness. Some have set up recreational programs to attract and to hold the young and the worldly-minded.

Bald deism (which admits there is a God but denies the inspiration of the Bible) and higher criticism (the documentary hypothesis theory, which claims the Bible is nothing more than a gathering of human documents and folklore compiled by redactors) have before entered the colleges through faculty members who have been trained in schools of higher learning. These come in under the guise of scholarship; the preachers who leave the college are influenced and spread this paralyzing doctrine throughout the brotherhood. The inspiration of the Bible is denied and even ridiculed and in the place of gospel preaching comes the social gospel. In the New Testament almost all doctrinal error is within the confines of the church. In the correction of error the eyes of the congregation must be fixed upon those things which be of God. The church must glorify God according to His inspired will.

The exclusion of doctrinal errorists who would lead the unwary astray; the denial of fellowship, is a step which must be taken to maintain doctrinal purity, (1 Tim. 1:20). Hymenaeus was delivered to Satan that he might learn not to blaspheme but to give God the glory. And lest we think that their heresy was some horrible "it can't happen to us variety," we might do well to remember that the error of Hymenaeus was nothing more than a natural accommodation of a

Scriptural truth to Greek feeling and thought. Philosophically, he viewed the factualness of the resurrection and spiritualized it to the point and made it abstract so that it would not offend or be a stumbling block to the rational mind. He said it had already taken place spiritually (2 Tim. 2:17-18). Philosophers and philosophy have always been opponents to the Truth, since it deals with ideas and thoughts and a way of life. In the Middle Ages, theologians of the Roman Catholics sought to unite or accommodate Bible truths with philosophy.

Praise to God is either implied in the passages teaching about fellowship or closely connected and associated with them. In Matt. 7:15, Jesus' warning against the false prophets occurs in close connection with His description of the last judgment, in which obedience or disobedience to the will of the Father will be the deciding factor, (vs. 21). The workers of lawlessness and the lawless whom the Lord shall consume with the spirit of His mouth," (2 Thess. 2:8), shall be rejected then because they "believe not the truth, but had pleasure in unrighteousness," (vs. 12). They refused to give God the glory in refusing to submit to His will; they were filled with pride and exalted themselves into positions of pomp and glory.

Paul's anathema in Galatians 1:8-9, against the Judaizers who would pervert and change the doctrinal facts of the gospel follows hard upon the praise to God passages by whose will the Lord Jesus Christ gave Himself for our sins, (vv. 3-5). The stern warning in Rom. 16:17-19, against the causers of division and offenses speaks also emphatically of the God of peace who shall bruise Satan under your feet, (vs. 20). The warning of becoming partakers of the evil teaching of deceivers who denied that Jesus had come in the flesh, the anti-christ in 2 John 7, occurs in a glory to God context. Compare verse 6, where He is glorified by keeping His commandments. And in 2 Cor. 6:14-18, fellowship with God tolerates no fellowship with unrighteousness nor communion with darkness.

The above citations are sufficient to teach us that the strongest warnings, the most severe rebukes by our Lord and His apostles pertain to doctrinal heresy. The apostles who loved the souls of men and the gospel of Jesus Christ and closely tied in the bonds of love and fellowship in Christ with brethren did not tolerate these brethren if they taught error about the will of God. The bold and emphatic words about this and the sudden action they took in withdrawing fellowship from apostates who taught digressive doctrine contrary to the will of God, must lead us to the inevitable conclusion, that above all, the apostles were concerned about doctrinal purity and the protection of the flock from false teachers. Since they were inspired and guided by the Holy Spirit, it is God's will that His revealed word be maintained as the only authority and guide.

There is a double temptation here—the church's path must follow the direction of God's word and is always on a

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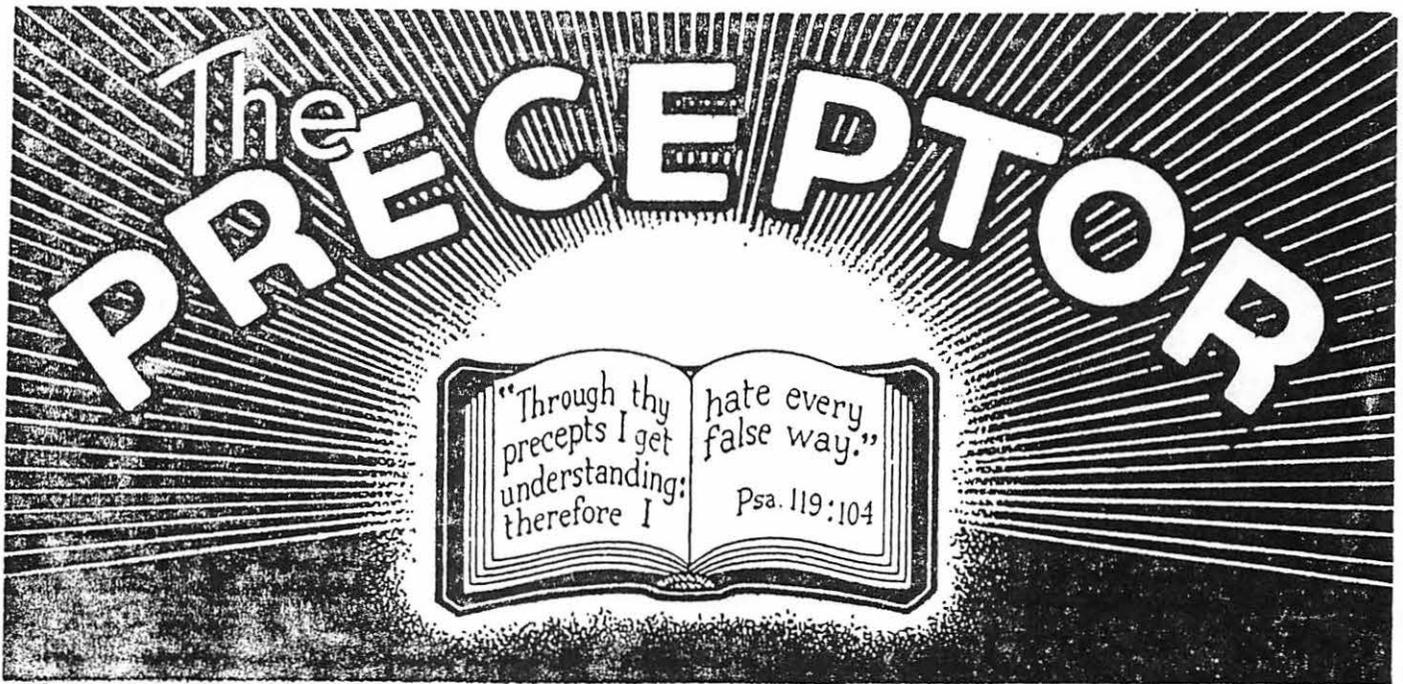
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"DON'T PREACH IF YOU CAN HELP IT"

ROBERT F. TURNER

Sixteen or eighteen college freshmen were gathered in a class room to hear the advice of an elderly soldier of the cross. These young men had announced their intention to "go everywhere, preaching the gospel" and they faced the coming years of their lives with youthful eagerness. Perhaps, they thought, this older preacher will give us another sermon outline, a novel way to turn the tide in debate. He may even help us find some week-end appointments with not-too-distant congregations.

But the old man looked the boys squarely in the face, and began his talk on a sober note. "Boys," he said, "don't preach if you can help it." Don't preach if you can help it—what an odd way to encourage a class of preacher-boys. Pencils poised above open note-books, writing nothing. But minds were not idle. This man had something to say, and his words, like symbols of the branding iron, were burned into hearts.

"There's no such thing as 'having no place to preach'," the old man said. He illustrated his point with reference to an incident in the life of J. W. McGarvey. It seems that when Bro. McGarvey was head of the College of the Bible, Lexington, Ky., a young man came to his office and asked help in finding a place to preach. Bro. McGarvey took the young man to his office window and, throwing open the

shutters said, "See those many houses with smoke rising from their chimneys? There are people in those houses—people who will be lost in hell without the gospel of Christ. Every such house is a place to preach." The story reminds me of the apostle Paul's statement, "I am debtor—I am not ashamed of the gospel"—Rom. 1:14-15.

"Don't preach if you can help it, boys," the old man had said. "If you can be happy selling insurance, then sell insurance." And I remember his further comments. "You can be a faithful Christian, and a blessing to the church, as a merchant, farmer, or salesman. Don't burden the cause of Christ with more half-dedicated, professionally minded 'clergymen'." Even then, I knew what the speaker meant; and as the years have passed I have come to appreciate the old man's advice more and more. The church does not need men who are trying to "better themselves" as preachers. We need men who are so filled with determination to preach the TRUTH, for the salvation of souls, that self is lost in an all-out effort to "better" and further the cause of Christ.

We are desperately in need of men—MEN—who so fully and completely love the Lord Jesus Christ THEY CAN NOT HELP BUT PREACH THE TRUTH.

Is The Teaching Of Gautama Buddha More Noble Than The Teaching Of Jesus Of Nazareth?

Second Affirmative by the Bhikkhu Upaya

I agree that one system can be better than another only in the light of some standard. This discussion is to determine which teaching is the more noble. Nobility was the standard agreed upon before this meeting took place. Noble is defined by Webster, "Notably superior, or super-excellent." The meaning in Buddhism includes unselfishness, too. I believe that Dr. Bales will agree that all men respect anyone who practices and lives within these bounds.

Is the teaching of Christ, (his actual teaching I shall discuss here later on) unselfish, noble? Is the so-called "Lord's Prayer" unselfish? Does not selfishness mean seeking an advantage for the self, the asking or petitioning for oneself or selves? Here are a few examples from the much vaunted prayer: "Give us this day our daily bread. Forgive us our debts. Lead us not into temptation," etc. Is this not trying to get something for nothing? You will notice the words, "give, forgive." Is this noble, unselfish? I wonder if some good Christian will ever be able to explain logically why he should beg a loving, merciful and just God not to lead him into temptation? Even the most ungodlike pagan father (unless he were insane) would not tempt his children. If a God exists that requires this, is such a deity worthy of respect?

Dr. Bales speaks of evidences of miracles, prophecy and resurrection. What evidence have you? The contradicting statements of the four gospels? If their testimony were taken in court, they would be indicted for perjury. Is it not strange that during the lifetime of Christ and afterwards, competent historians wrote not one single line testifying to such happenings as the dead coming to life by the simple gesture of a hand? Would not Tacitus the famous historian have made notes of such miracles, if they were true? Incidentally, this historian was and is recognized for telling the severe truth.

Buddha discovered Truth by the exercising of his great intellect, an intellect that was freed from selfishness and unworthy craving.

My worthy opponent says, "Whatever truth Buddhism has, Christ has." I dispute this statement. Western commentators, even though they are infected to a certain degree with Jehovah-virus, disprove this. I shall return to this discussion.

Personal existence is evil, Dr. Bales. I challenge you to prove that, when this subject is properly considered, this is untrue. Is it not true that the whole world is struggling to exist, one half at the other half's expense? Is it not true, that from the moment of birth we are plagued and threatened with disease, war, famine, hate among men who profess brotherly love? Isn't it true, that from the moment of birth we become subject to polio, syphilis, cancer, tuberculosis, heart disease, etc.? Christ taught that disease was caused by sin. Is this logic or superstition? Is it not immoral to say that the death is the result of sin? Why did the loving God create sin? Why did the Father of Christ create evil? If you doubt this, then read the Bible. God admits that He did. With the prospect of suffering in various forms ever ready to invade the human body and mind, except for the

brief moments we have of well-being, are we not living in a fool's paradise? Death holds an unnatural terror for Christians.

The Buddhist, on the other hand, can and does face death more bravely. He understands to a certain measure at least, the laws of cause and effect. When illness strikes, he does not blame this on sin, but as a natural consequence of living in a cause produced world.

Yes indeed, the Buddha demonstrated perfection in the radiant light of Nobleness and compassion for all living creatures. By the way, Dr. Bales, can you show me where Christ ever enjoined kindness and mercy to animals? To be sure, He did admonish His followers to take care of their cattle, but that was purely for self-profit. A dead cow can give no milk.

Ultimate Bliss is the cessation of unworthy mundane craving. An exposition of ultimate reality is a matter that involves deep intuitive insight into truth, and cannot be fully covered within the limits of this discussion. I wonder if my illustrious opponent does not crave for the state of Bliss?

The quotation from the Dhammapada should have been translated as follows: "So long as the craving of man toward women, even the smallest craving, is not destroyed, so long is his mind in bondage." This too applies in respect to craving of woman for man. Love without attachment is far more noble than love, so-called, or craving, lusting, etc. Dr. Bales quotes from S. H. Kellogg on Buddhism, who was a Christian Missionary in India for many years, ". . . a conception of an iron law of doom which sternly condemns even the desire to live in earth or heaven, and drives all creatures to final extinction . . ." In this, "there is neither truth nor beauty . . ." It is apparent that Kellogg proved his inability to understand a teaching which his mind could never reach. The higher pantheism of the East is not visible to those whose eyes are covered with "Godwebs" that were spun by an ignorant people in a barbaric age, Buddhism never "sternly condemns:" it only teaches compassionate action unto all living creatures, including Christians.

I believe, Dr. Bales, that there are better cures on the market for scabies than sulphur and lard. Can you prove that you do not kill an ancestor when you kill a fly? Buddhism does not teach moral neutrality, but rather a code so that man need not follow any man-made law. In other words, a Buddhist tries to live a life that excels the requirements of any law. The Buddha deplored self-mortification and torture.

Our true nature is eternal universal life, that flame which burns in all sentient beings. Buddhists do not reverence a mythical, cruel, man-created God. They reverence Buddha as a teacher of the glorious truth, i.e. self-realization.

Man's eternity, transmigration, Nirvana, extinction of consciousness, and that Gáutama really was a teacher are certainly more realistic and factual, than the Christian teaching and that Jesus was able to bring the dead back to life.

Buddhism is neither atheistic, agnostic or indifferent. The Buddhist insists that there is only one reality, the eternal Absolute. Although Buddha never claimed to be a God, never has there been a person so Godlike. His teaching has made the people mild wherever Buddhist influences

(Cont. on page 14)

IS THE TEACHING OF GAUTAMA, BUDDHA—

(Cont. from page 6)

hold sway. It is a religion of peace, not in mere words, but in actual practice. Yes, it recommends itself.

I postulate that the New Testament is filled with contradictions. One moment it teaches the sublime and then the ridiculous. It is vindictive and cruel and requires only belief to attain salvation. Mark 16:16. Wisdom and nobleness have little or no meaning as a saving Grace. 1 Cor. 1:26. A man's soul can be as black as midnight, and if he but believes, he is saved.

Buddhism does not contradict itself. It teaches the sublime and the logical. It is not vindictive, but compassionate. Wisdom and nobleness are the keys that unlock the doors to Nirvana. In Buddhism no man's soul is forever damned. It is noble never to fall; but he who has fallen, shall surely rise again. This is the greatest glory of Buddhism, for all who shall attain the purity of the higher snows on the loftiest mountain top.

Dr. Bales, can you tell us where the Christian Heaven is located?

Second Negative by James D. Bales

Standard. There is much in Buddhism besides "unselfishness," thus we want to know what evidence there is to prove that Buddha's word is authoritative.

"The Lord's Prayer". What ground for unselfish service to others is found in the doctrine that one must not love anyone or anything? (Dhammapada, pp. 211, 213). "The main trend in Buddhist ethics is negative, repressive, quietistic, individualistic, anti-social." (Robert E. Hume, *The World's Living Religion*, p. 69) "Let him wander alone like a rhinoceros." (Sacred Books of the East, 10:2; 6-11). Hume).

Selfishness exists in the world. However, there is a wholesome love of self without which there can be no wholesome personality or mature love for others. "Love thy neighbor as thyself," is psychologically sound.

Where Buddhism prevails one does not find the ideal of unselfish service to others, as it is found where Christ prevails in a life.

If the daily bread prayer is wrong, why is it right for a Buddhist to become a mendicant who does not work for his living, but begs others to give him his daily bread? Scripture teaches us to pray and work; if a man will not work neither shall he eat. (II Thess. 3:10-12).

What is wrong with asking God to forgive us? Has Newton ever wronged any man? Has he ever needed or asked for forgiveness? He has violated the first and greatest command for he does not love God.

The prayer recognizes other also. "Our Father"; "thy will be done on earth"; "thy kingdom come"; "forgive as we forgive others"; "Lead us not . . ."

"Lead us not into temptation." This manifests humility and keeps one from "deprecating trials that may be above our strength and keeps him from rushing impetuously into them." "Temptation" includes everything of the nature of a fiery trial which comes upon men to prove their constancy," and to discipline them. (Robert L. Ottley, *The Rule of Work and Worship*, p. 179).

"Do not bring us." This is the uniform reading and unquestionable meaning of the Greek, and the difference is important. Men lead each other into temptation by offering inducements to do wrong; but the thought here is of God's so ordering things in his providence as to bring us into trying circumstances, which would put our principles and characters to the test. This providential action does not compel us to do wrong, for such conditions become to us the occasion of sin only when our own evil desires are the impelling cause. (James 1:13-15). The same conditions properly met would but manifest and strengthen one's piety, as when God 'did prove Abraham' (Gen. 22:1, Rev. Ver.) or allowed Satan to test the fidelity and patience of Job. There is thus no contradiction between this petition and the precept (James 1:2, Rev. Ver.), 'Count it all joy when ye fall into manifold temptations.' One may be tested (see on 4:1 for the explanation of "tempt"), either with good or with evil intent. In the evil sense, God 'tempteth no man.' (James 1:13). The humble believer, self-distrustful because conscious of remaining tendencies to sin, and weakness in restraining them, prays that God will not bring him into temptation. (Comp. 20:41; 1 Cor. 7:5; Gal. 5:7). And yet, when God sees fit, notwithstanding his prayer and effort, to bring him into temptation, he is then to rejoice. (James 1:2), because when met in the strength of the Lord, it will certainly be overcome. (1 Cor. 10:13), because it will develop his Christian character and thus prove a blessing (James 1:3ff.), and because it will assure him an eternal reward. (5:12; James 1:12, Rom. 8:18). In like manner (Mansel), our Lord directed the apostles to avoid persecution. (10:23), though he had told them to rejoice when persecuted. (5:10-12)" (John A. Broadus, *Commentary on the Gospel of Matthew*. Philadelphia: American Baptist Publication Society, 188*, p. 138).

Jesus taught us to pray. He speaks with authority so we accept his word, even if we cannot always fully understand the "why."

Evidence. There is far better testimony to the resurrection of Christ, than to the existence of Buddha. Luke, for example, has been shown to be a good historian by every fair test one can apply to a historian. (See W. M. Ramsey, John A. Scott, etc.).

Josephus and Tacitus mentioned Christ, though they did not believe in him. But what historical documents even close to the time of the alleged existence of Buddha prove Buddha even existed?

Simon Greenleaf, then a Harvard Professor of Law,
(Continued Next Page)

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IS THE TEACHING OF GAUTAMA BUDDHA —

(Cont. from page 14)

evaluated the Four Gospels from the standpoint that a court would evaluate them, and he showed that they came through with flying colors. (Testimony of the Evangelists).

In the same basic ways in which Newton discredits the testimony of the apostles, and the documents, to the resurrection of Christ. I can use to discredit Newton's testimony that he does not believe that Christ was resurrected.

Tactius, a Roman historian, would discredit automatically anything marvelous he heard about a Jewish teacher. He evidently knew little about it.

Christ was prophesied in such passages as Isa. 53.

Personal existence. The Bible recognizes and deals with the fact of evil. The fact of evil, however, does not mean that personal existence in itself is evil. Through Christ we can find redemption from moral evil, and in heaven redemption from physical evil.

Death entered in because of sin; and there may be some cases where sin today causes disease, but certainly Christ did not teach that all disease is caused by sin.

Sin was not created by God, for sin is an act of a creature of God in violation of God's will.

If personal existence ceases, then how can Newton say that Buddhism leads to Bliss? A person has to exist in order to experience bliss. Does Newton crave for bliss? If so, is that not desire? According to his logic, is it not selfishness?

Death, to the Christian, is entrance into a closer relationship with Christ.

Animals. Christ creates the compassionate heart and it is not cruel to animals. However, animals are for our use. Does Newton use a cow, chicken, etc., for self-profit—either by raising or eating them? Would he cut up and consume a cabbage head?

Love. Should "love" in the Dhammapada always be translated craving? On what authority does Newton so translate it?

Does not the attitude of compassion, which Newton also recommends, leave one open to some regret or sorrow when individuals do not respond to compassion?

Flies and Ancestors. The sulphur and lard illustration was used because it was familiar to "old timers." I still ask: Does its use result in mass murder?

Buddhism claims to be the knowledge religion, and without proof it assumes that we can kill an ancestor by killing a fly! Newton is the one to prove that some of our ancestors may now be flies. To ask me to disprove it, is just as absurd as my asking him to disprove a casual connection between the yawning of an alligator, and the phases of the moon. There is absolutely no proof for either assumption, so no one is under any obligation to disprove either.

Eternal Universal Life? What proof did Newton give for such life? That it burns in all sentient beings? That it is our true nature? Would this not mean that it is as morally wrong to kill an ant as to kill an uncle?

Self-Realization. According to Newton's arguments against Christianity, couldn't one say that self-realization is selfish?

Proof. What proof did Newton give of Man's eternity, transmigration, Nirvana, extinction of consciousness, and Gautama's existence? None!

Atheism. Students of Buddhism have maintained that it is atheistic; others have said it is agnostic; others that it is indifferent to the question of God's existence. Mr. Newton, do you believe in the existence of God; the Creator of the universe and man?

New Testament. Biblical faith includes the obedience of faith. (Jas. 2:14-26; Lk. 6:46; Matt. 7:21), 1 Cor. 1:26 has reference to the false wisdom and the worldly noble who try to arrive at wisdom and nobility apart from the true God.

No Man Finally Lost? Buddhism does have a doctrine of hell, and men may suffer there for long periods. The Bible teaches that all will not be saved. What proof is there that all will ultimately be saved? By what authority did Buddha teach this?

Heaven. I do not know where the heaven, where God dwells, is. When Christians enter into heaven after the end of this world, it will include a new earth (2 Pet. 3:7-14).

"We know of the existence of Heaven by the testimony of one who has been there. (John 3:31-36). God and Christ have not revealed its location. Who has come from Nirvana? Or who has been there and returned?"

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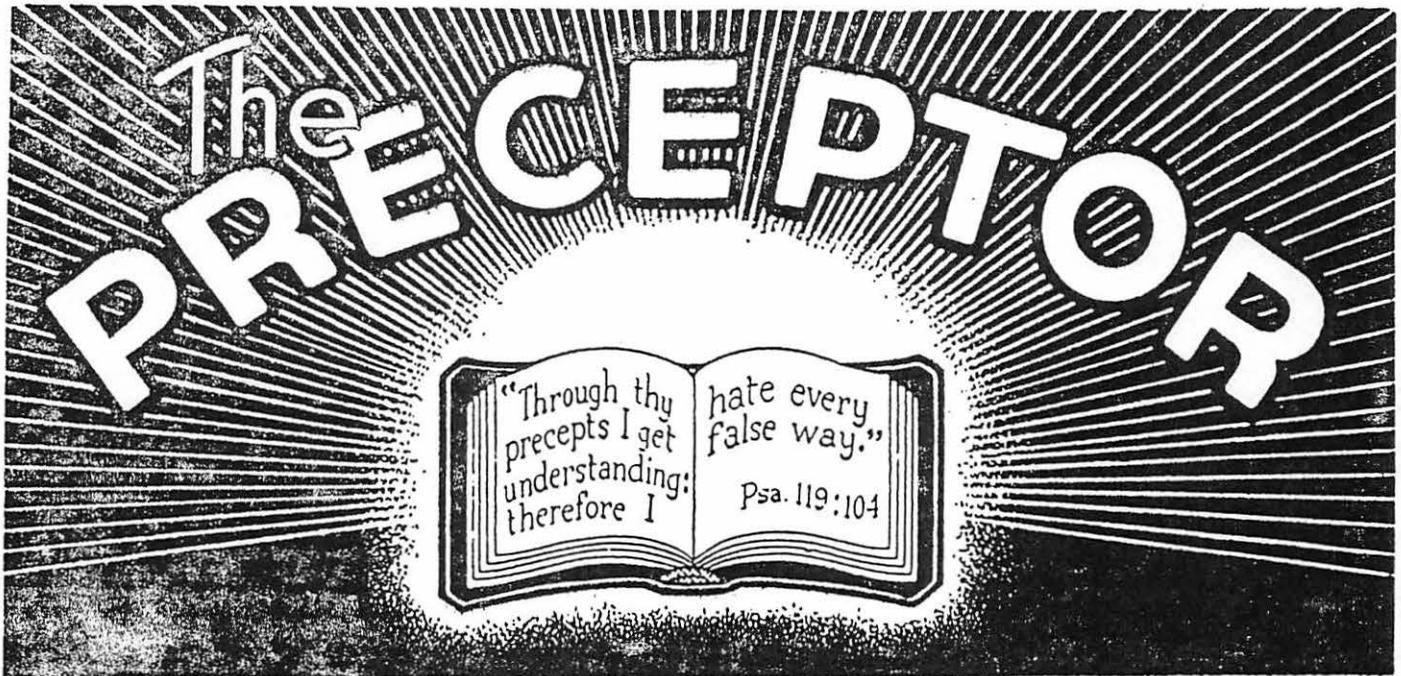
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TRAGEDY AND THE CHALLENGE

FRANK L. SMITH

Lancaster, Texas

One must close his eyes to not see that tragic conditions now prevail in the church of our Lord across the nation. Division has already come to many congregations and hearts have been broken because of it. But something far more tragic than the division of our Lord's church has taken place. Division is a symptom of the disease, a fruit of the evil seed, a result of Satan's insidious plan to either uproot or choke out the word of God as the supreme and final authority and guide in our service to Christ.

The real tragedy is that thousands in the church, including a large number of the preachers, elders, and teachers no longer are willing to "speak as the oracles of God speak" and be determined that this shall be our only and final appeal. In seeking to justify the present day practices among the brethren that have become issues of debate, preachers of wide influence now say, "All my life I've been taught that God teaches in three ways only—direct command, approved example, necessary inference. I am here to say I don't believe it." Another has taken the position that only by commandments are we to learn what to do and that examples are never binding without a command. And in still another way, the word of God is displaced in

the thinking of our brethren by appeal to what we have been practicing in the past, regardless of how that practice may measure when we stop to compare it diligently with the scriptures. Pages have been used to show that Bro. Campbell, Bro. Lipscomb, or someone else taught this or that; or one tries to prove his way by the inconsistencies or changes in another. Brethren, these things ought not so to be.

The great challenge before the Lord's people today, as it has ever been, is to teach the inspired scriptures as the sole rule by which we must walk. To prove all things by, "What sayeth the word of God?" "Examine your own selves, whether ye are in the faith." Our challenge is to strive to bring each individual and each congregation to measure its practices in the light of what the New Testament teaches. As Moses E. Lard wrote in introduction to Romans, "I greatly felt the need of a work, the sole aim of which should be to determine precisely what Paul means, regardless of what that meaning favors or disfavors."

With this attitude in the church universally, institutionalism, worldliness, modernism, etc., will be conquered.

Is the Teaching of Guatama Buddha More Noble Than the Teaching of Jesus of Nazareth?

Third Affirmative by the Bhikkhu Upaya

There is indeed much in Buddhism besides "unselfishness" and the glory of this teaching is that we do not require authority. The evidence requested by my able opponent is most certainly contained within the historical documents of reputable historians of the world. The most glorious evidence we have of the value of Buddhism is the doctrine of peace unto all sentient beings. That this has been and still is being practiced in the Buddhistic world cannot be denied. Christ limited his love to those who slavishly followed him. Did he not teach by parable, "But those mine enemies, which would not that I reign over them, bring hither, and slay them before me." Luke 19:27. Dr. Bales, is this consistent with, "Love thine enemies?"

Dr. Bales, can you show me where there ever have been Buddhistic wars, inquisitions, crusades, witch burnings, or other diabolism? Can you show me in Buddhism where any God spoke and ordered wholesale murders, such as Ex. 12:29-30, where the first born of every Egyptian family is assassinated? Or in 1 Sam. 15:2-3, where God ordered the murder of women and innocent babies? Would you allow a witch to live, Dr. Bales? God says you shall kill them. See Ex. 22:18. Of course, our laws forbid the killing of witches. Which will you follow, Dr. Bales, our Laws or the Bible? It is apparent if one followed the Bible, such a person would be confined in prison. Still, the patriarchs that committed the most horrible crimes against human dignity and decency, were and are considered as God's favorites. David, one of the most murderous and vicious of wife stealers, is in Heaven twanging a harp, so the scriptures would have us believe. Is this noble?

Again, Dr. Bales, you quote from the writings of a Christian missionary. It is well known that Christians are hostile to Buddhists and that when they translate from Buddhist writings they often bend away from the true meaning. The true doctrine is: One should not have selfish craving for anyone or anything. A Buddhist is taught to love all beings in an unselfish manner.

Dr. Bales admits that selfishness exists in the world. He does not admit its evil. He advocates a wholesome love of self. Is this not selfishness? This so-called love of self is the cancer that eats into human hearts. It should be treated as a disease and eliminated. According to the logic of Dr. Bales, some selfishness is good. How can that be in the ultimate sense? If you were a doctor treating a wound, would you not remove all poison and bacteria?

Where Buddhism prevails, one does find unselfish service to others. A monk receives no pay. His work is a work of love for his fellow beings. How many ministers of the Christian faith would serve without pay? How many ministers of the gospel will minister to others if they belong to another faith? The average minister, as it appears, hears a "call" to serve God where the money talks the loudest. Is this selfish or unselfish? Noble or ignoble?

Would it not be more appropriate to ask the one we wronged for forgiveness? When Newton wrongs a man, he believes in making restitution to that man and asking his forgiveness. I do not love a violent and cruel God that the

Christian professes to love. I sincerely doubt if any Christian loves that sort of a God—he only fears this form of deity, and this is certainly not love.

"Lead us not into temptation," has not been logically explained, Dr. Bales. You are clouding the issue when you say, "Men lead each other into temptation . . ." This is not a question of man tempting men, but of God tempting man. Would an average earthly father lead his babes into temptation? If there is such a God that leads men into temptation, is He worthy of respect and love? Is such a God logical? Are you not worshipping a God that has all the abuse-ments of a vicious, depraved human?

Why bring in quotes from Mamsel on persecution? This debate is to determine which teaching is the more noble. Let us not forget the real issue that we are concerned with.

Certainly Luke was a subtle writer. But even the most reliable Bible scholars admit that Luke never saw Christ and therefore had no first-hand information. All Luke wrote about was hearsay, and hearsay is not admissible in a court of law. Simon Greenleaf's evaluation of the four Gospels are thus worthless and have no bearing on proof. Remember, Dr. Bales, we are not trying to determine if Christ lived, we are trying to determine the nobleness of his teaching in comparison to the teaching of Buddha. As to the actual existence of Gautama Buddha we do have very good evidence: Namely the stone monuments inscribed by the great Indian Emperor Asoka, who lived several hundred years before Christ, on which is stated the birthplace of this teacher. Unbiased students of history agree that the references of Josephus and Tacitus concerning Christ are pure forgeries. These historians never heard of Christ. Incidentally, Dr. Bales, you are not the first divine that has tried to discredit the truthfulness of the great historian Tacitus.

You have not proved that personal existence is good. You say that sin was not created by God. How can that be, Dr. Bales? Is sin not evil? Did God not say that he created evil? See Isa. 45:7, "I make peace, and create Evil. I the Lord do all these things." Remember, that is what God says. He created evil and that means sin too. Do you believe what God said or did he lie in this instance?

The Noble Eight-fold Path leads to bliss. When we travel this path we begin to understand that what is considered the self is unreal, that it is transitory and has no degree of permanence. Bliss is a realizing of the Oneness of all, that what man idolizes as the self is but an illusion and arouses craving for the impossible immortality of self. When everything that Buddhism stands for means unselfishness, how can you ask if there is selfishness? When you are the self no more, how can a non-existent self be selfish?

You speak of Christ having a compassionate heart. Did He have a compassionate heart when He cursed the fig tree because it did not bear fruit out of season? "He that believeth not shall be damned, These shall go away into everlasting punishment. Depart from me, ye cursed, into everlasting fire. Cast into hell, into the fire that never shall be quenched." Did Hitler say these things? I have no record that he did, but Christ is supposed to have said this. See Mark 16:16, Matt. 25:46; Matt. 25:41, Mark 9:45. Will such teachings create the compassionate heart?

I do not believe in, nor do I use, a cow or chicken for self-profit, but will cut up and consume a cabbage, vegetables are not classed as sentient beings.

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IS THE TEACHING OF GAUTAMA BUDDHA — (Continued from page 8)

The attitude of compassion does not mean regret or sorrow in such restricted sense. In Buddhism we know that all shall attain release from the self (ignorance) eventually.

Buddhism does not necessarily teach that flies were our ancestors, Dr. Bales. But it does teach that the same Life-Law that brought a fly into existence is the law that brought us into being. There is a relationship in this law of life. All evidence available clearly indicates this. The law of gravitation is the same in Greenland as it is in Arkansas. All natural laws are natural. You would not care to deny this axiomatic truth, would you, Dr. Bales?

If the use of sulphur and lard will save the higher form of life, the application of this ancient remedy would not result in murder. It would be murder if we permitted the lesser to destroy the advance or higher form of life.

Dr. Bales asserts that animals are for our use. Apparently he bases this upon Biblical teaching. It is clear that he assumes the higher form of life has the right to slaughter the lower. If this is so, then what would the good Doctor say if this speck of cosmic dirt that we call the earth were invaded by a much higher form of being from another planet, and if this higher form would function upon the basis that they would butcher us for their table use?

Love in the Dhammapada is not always to be translated as craving. It often means selfish love. Words in the Pali or Sanscrit have various meanings — it all depends upon in what sense they are used. For example in the Hawaiian language, the word, "Aloha" can mean Goodbye, Hello, I love you, etc. This is understood by most men.

As to the question of Eternal Universal Life — Did we not all come into being because of the Life-Law? If this is so, then this is our true nature. Yes, it is as morally wrong to kill an ant as it would be to kill an uncle, if the killing is for sport or brutality. This is hard for a Christian to understand. He will go out armed with a shotgun and shoot quail, rabbit or partridge and call this sport. I would call this a one-sided slaughter. It would be more fitting, in the name of the misused word "sport", to give the poor defenseless creature a chance to defend itself.

Self-realization in Buddhism means the comprehension of the oneness of all beings, i.e. that there is no true lasting self. When we strive to lose the self and become unselfish in every word and action, how can this be selfish, Dr. Bales? As to man's eternity, it is strongly reflected in every natural law by which we function. Our very coming and going, our eternal evolving into something else, is ample evidence as to what we are and will become. These laws are eternal, they did not have a beginning and they certainly will not end. We are part of this law, and if we wished it, we could never become separated. It clings to us even as we, by sheer force of nature, hug the cycle of becoming. The full understanding of all these things, sometimes accomplished through the process of transcendental consciousness, is closely related to the state of Samadhi.

No, I do not believe in an anthropomorphic God that the Bible claims to know. In truth, Dr. Bales, how can you worship a God who is cruel, cunning, murderous, violent and jealous? How can you love a God who created evil and then revealed in such a mess? Can you prove that this supposed God, created in the minds of ignorant shepherds in an ignorant age, made the universe and man? It is amazing how credulous our western minds are, to accept such

a degraded conception of deity. If memory serves me right, it seems that a wit once said, "God created man in his own image and man very promptly returned the compliment."

Buddhism teaches of a hell that is mind-created and that man may suffer there for long periods of time through his own ignorance. But to the everlasting glory of this noble teaching, they all shall find release and attain.

Buddha did not pretend to teach by any authority; he taught that which any man can grasp, if he will be honest enough to face reality. It may be of interest here to quote the great Thomas Huxley of Oxford University. "It is a remarkable indication of the subtlety of Indian speculation that Gautama Buddha should have seen deeper than the greatest of modern idealists." The only authority a Buddhist recognizes, is the power of logic so applied that man can and will face reality; and by his so doing, he sees a true reflection of what he is.

Dr. Bales says, "I do not know where the heaven, wherein God dwells is; God and Christ have not revealed its location." This is an odd statement coming from an eminent divine. Shall we then read Luke 17:21 and see what Jesus said? "Neither shall they say, lo here? or lo there? for behold, the kingdom of God is within you." This is one part of the Christian teaching that is in accord with the wisdom of the East. Bliss can only be attained within the innermost being of man when he has apprehended the truth. With the graspings of wisdom comes a peace of mind and spirit of tolerance that pass the understanding of the myth worshippers who blindly follow vulgar traditions.

I can only hope that my worthy opponent will be able to grasp some of the noble truths as taught by the Blessed One (Buddha) and that he will search further into the sublimest of all religions. There are many points contained within the teaching of Jesus of Nazareth that are in agreement with Buddha's teachings, but it is said that these parts of Christ's sayings are seldom spoken of. I have often wondered why.

Third Negative by James D. Bales, Searcy, Ark.

How can my opponent deny the need for authority, and then appeal to historical records, and also accept Buddha as Master?

Where is the evidence which he asserts is found in the historical records?

Love. Christ's love is for friend or foe. (Rom. 5:8; Heb. 9:12; I John 2:2). His love has provided salvation for man, but it must be accepted. Even the Noble Eight-fold Path is beneficial only to those who walk in it. Luke 19:27 shows that the day of grace will sometime be over, and that rebellion will be punished. Newton does not like it, but that does not prove that it is not true.

Inquisition, etc. We are discussing the teachings of Christ, although I am willing to discuss the Old Testament. The crusades, etc., were not the result of following Christ.

Does Newton deny that there were periods in Japan when many a Buddhist temple was a fortress. The monks were men of war, and each sect of Buddhism was a pressure group on the political scene. Buddhists officially supported World War II in their conferences.

However, Newton is wandering from the issue. We are supposed to discuss the teaching of Christ and Buddha, and not the shortcomings of professed followers.

(Continued on next page)

IS THE TEACHING OF GAUTAMA BUDDHA —

(Continued from page 12)

Egypt held Israel in slavery, and cruelly treated her. She refused to let Israel go, even after many demonstrations of God's power. Thus finally God punished her with the death of the first born. It ought not be overlooked that one of the Pharaoh's had slain the male issue of the Israelites. Recompense came to her. Do you believe in recompense? Didn't Buddha believe in a law of retribution?

Newton does not realize that the witches in the Bible are connected with idol worship, and were endeavoring to lead Israel from the true God.

Newton does not realize that Christians are under the New Testament, not the Old. Why bring in the Old Testament? Not that it cannot be defended, but why wander from the proposition?

Buddhist Love. Newton, would pain come if anything happened to those whom a Buddhist loves? If so, he has not got rid of a cause of pain.

Selfishness. If what I have in mind is selfishness, Newton would be selfish, if he were a doctor, for treating his own wounds, or letting someone else treat them.

Is Newton selfish for seeking Nirvana?

Pay. The priests do not receive pay, and many monks become priests. Every Christian is to render service to Christ and humanity, and thus most of them serve without pay. Those who devote much of their time to preaching, are often supported — at various times and places many of them have been supported inadequately. It is not wrong for those who preach the gospel to be supported.

Newton, is it right for monks or any Buddhists to receive contributions?

Forgiveness. We ask both man and God for forgiveness. Sin against man, who is a creature of God, is a sin also against God. This increases our awareness of the terrible-ness of sin.

Temptation. The father may place the child in a position where he will be tested. Whether I can explain this to Newton's satisfaction does not prove against it. On the authority of Jesus Christ I accept this teaching.

Luke. Greenleaf dealt with more than Luke. Greenleaf, as a lawyer, knew the value of historical document in court. Mr. Newton dismisses them with a wave of the hand.

Speaking of heresy, Mr. Newton, do you have any writing from anyone who knew Buddha? Do you have any writing of Buddha?

The Issue. After speaking of persecutions, the Old Testament, and after raising a question about Christ's existence, Mr. Newton now tells me that the issue is teaching, and not persecution and Christ's existence! Oh thou that condemnest another wherein thou thyself standest condemned, by your own argument!

Existence of Buddha. How close to the time of Buddha were the stone monuments engraved?

Joseph Klausner, a Jew, in Jesus of Nazareth accepted at least some of Josephus' reference to Christ. See also W. E. Barnes, *Biblical Studies*, pp. 84-86. Where are the reputable historians who reject Tacitus' testimony? and on what grounds?

Sir Wm M. Ramsay highly praises Luke as a historian, and Luke's Gospel and Acts bear testimony to Christ's existence.

Existence Evil? There is evil, but where did Newton prove that personal existence itself is evil? If it is, then why criticize Luke 19:27 where death was dealt out? (I do not believe, of course, that death ends all).

There is physical evil and moral evil. I think Isa. 45:7 referred to physical evil, because moral evil is rebellion against God's will by man, a creature of God.

Self. If the self is unreal, who does the loving of which Buddhism and Newton commends?

What are you, when you are the self no more?

Fig Tree. What proof did Newton give that the tree was cursed because it did not bear fruit out of season? Study the passage, Mr. Newton, and you will find it otherwise, and also find a great lesson.

Hell. Since there is sufficient reason to accept the authority of Christ, I accept his teaching concerning hell, and believe — that although figurative language is often involved — that souls who continue in sin will ultimately be separated from God and thus from the source of bliss.

Cow. I take it that Newton does not eat any meat. Will he, too, protect himself, spray or swat flies or mosquitoes?

Flies. To speak of the law of gravitation does not prove that we are kin to flies. Newton, does Buddhism teach that a fly may be someone's ancestor? If it is not murder, or at least wrong, why was the man punished for accidentally killing a fly?

Animals. After claiming the right to destroy scabies, Newton criticized me for assuming that the lower form of life has the right to slaughter the lower! Yet, he says it would be murder if we permitted them to destroy us!

We are not just a higher form of life, but also a different form of life.

Sport. According to Newton, and I suppose he follows Buddhist teaching, it is as much a crime for a sportsman to kill a rabbit as to kill an uncle. This is part of his "more noble" teaching.

Selfishness. It is still true that if it is selfish to long for eternal life, it is also selfish to long for eternal bliss. After all eternal life is eternal bliss.

Evolving into Something Else. Where is Newton's proof that something existed long before his conception and birth, evolved into something else? For a man who maintains that he proves things, he certainly is very free in his assumptions. Where is the proof that we hug the cycle of becoming?

Ignorant Age. If the "ignorant shepherds (lived) in an ignorant age", in what sort of age did Buddha live?

Hell of Buddhism. Where is Newton's proof that such a hell exists?

Further ignorance concerning the Bible is revealed in Newton's confusion of the kingdom of heaven as mentioned in Luke 17:21 and the future heaven.

Why I accept the Authority of Christ. History confirms my belief that man by unaided human wisdom cannot arrive at a well founded conviction concerning life's meaning and destiny. Newton himself thinks that most mortals are dependent on learning from Buddha who discovered truth or had it revealed to him.

The one who reveals the truth concerning life's meaning and destiny, must be so credentialed that we can rely on his word. He must assure us, with adequate evidence, that he speaks with authority, for we know that some of the things of which he will speak will be beyond human wisdom. Christ claimed to speak the truth. What evidence do we have of his authority?

(1) The Evidence of Prophecy. Jesus Christ was predicted by the prophets (a) His birth (Isa. 7:14. (b) His

(Continued on next page)

IS THE TEACHING OF GAUTAMA BUDDHA — (Continued from page 13)

divinity and humanity (Isa. 9:6-7). (c) His authority: (1) Like Moses, he was to institute a covenant (Deut. 18:15-18). (2) It was to be a new covenant, unlike the Mosaic (Jer. 31:31-34). (3) David, an ancestor according to the flesh, recognized, among other things, his authority by calling him, in prophecy, Lord (Psa. 110:1; Matt. 22:44-45). It is a fact of history that Christ superseded Moses and that the Old Covenant has ceased, and that a new Covenant has been in operation for around twenty centuries. (d) His suffering, rejection and death (Isa. 53). (e) His resurrection, Death was not to hold him, for after being put to death his days were prolonged, and he was victorious (Isa. 53:10-12). Christ's resurrection is one of the best established facts in history. The very way in which Mr. Newton endeavors to discredit the testimony to the resurrected Christ I shall discredit all human testimony — including Newton's testimony that he does not believe in the resurrection. The basic way or ways in which Mr. Newton proves that we should accept his testimony that he does not believe in the resurrection, I shall prove that we ought to accept the testimony of those who said that Christ was raised. (f) His reign from heaven, i.e. at God's right hand (Psa. 110:1; Acts 2:34-35). As even Napoleon understood, Christ has reigned for centuries in the hearts of men (quoted in Phillip Schaff, *The Person of Christ*, pp. 235-245). (g) His kingdom which was to be a spiritual in nature, small in its beginning, world wide in its scope of operation, everlasting in duration, and which was to be established in the days of the Roman Empire (Dan. 2:35-46).

Newton brought in the entire Bible, so we shall refer to some of the prophecies of the Bible on other subjects. (a) Utter destruction of Babylon (Isa. 13:19-21); of Samaria (Mich. 1:6). (b) Degradation of Egypt (Ezekiel 29:15; 30:7-13; 29:15). (c) Tyre, whose city walls were to be destroyed; her towers torn down; dust and rubbish scraped from her (as it was when it was used to build a causeway to the island where new Tyre stood); never rebuilt; fishermen spread their nets on her rocks; which indicated that the region itself did not become entirely desolate of inhabitants (Ezekiel 26:4, 5, 14). (d) Daniel prophesied the cutting off of the Messiah, the destruction of Jerusalem and the cessation of Jewish sacrifices (Dan. 9:26-27). (e) The History of Israel, if she turned from God's commandments. Among other things it was prophesied: (1) To be scattered by an enemy, whom they did not know at the time Moses spoke (Deut. 28:36, 49-51, 52). (2) Plucked off the land, and scattered throughout the world (28:63). (3) Not find lasting peace (28:65). (4) Oppressed and robbed (28:20, 34), even of their children (28:32). (5) Some to return, as they did in A. D. 70, as slaves to Egypt in ships (28:68). (6) Greatly reduced in number (28:62). (7) But not utterly destroyed (28:45; 30:1-3). (8) Become a hiss, byword, proverb, and astonishment and a sign (Deut. 28:37, 46).

Jesus Also prophesied. (a) The destruction of Jerusalem (Matt. 24). (b) The establishment of the church (Matt. 16:18). (c) The endurance of the church until the end of the world (Matt. 16:18-19; 28:19; See also Heb. 12:28). (d) His death and resurrection (Matt. 16:21-23). (e) His statement, that He is the light of the World, has been verified by history (John 8:12). At the time he made the claim he was an obscure teacher of a despised race. And yet, today not only multitudes of believers in Him so testify, but also even unbelievers. H. G. Wells wrote: "He is easily the dominant

figure in history." "The world began to be a different world from the day that doctrine (the fatherhood of God and the kingdom of heaven, J. B. D.) was preached." John Stuart Mill: "Not even now would it be easy for an unbeliever to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve his life." George Bernard Shaw: "If we were better men, we might try his plan . . . I see no way out of the world's misery but the way which would have been found by Christ's will." Jean Jacques Rousseau: "Is it possible that the sacred personage whose history it contains should himself be a mere man?" "Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus and those of a God . . ." ". . . the history of Socrates which no one presumes to doubt, is not so well attested as that of Jesus Christ." Lecky: "It was reserved for Christianity to present to the world an ideal character, which through all the chain of eighteen centuries, has filled the hearts of men with an impassioned love; and has not only the highest pattern of virtue, but the highest incentive to conditions; and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists. This has been the wellspring of whatever is best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft, the persecution, and fanaticism which have defaced the church, it has preserved in the character and example of its founder an enduring principle of regeneration."

The Fruit Test (Matt. 7:15-20) Christianity is Christ-accepting and Christ-following. Anything that a professed follower does which is done in submission to his will is the influence of Christ in that life. Of course, anything that he does which is a failure to follow Christ is not a fruit of faith in Christ. The influence of Christ has been great.

No progressive civilization can exist without some respect for human personality, respect for the individual. Christ regards man of more value than all the things in the world, and died to redeem man.

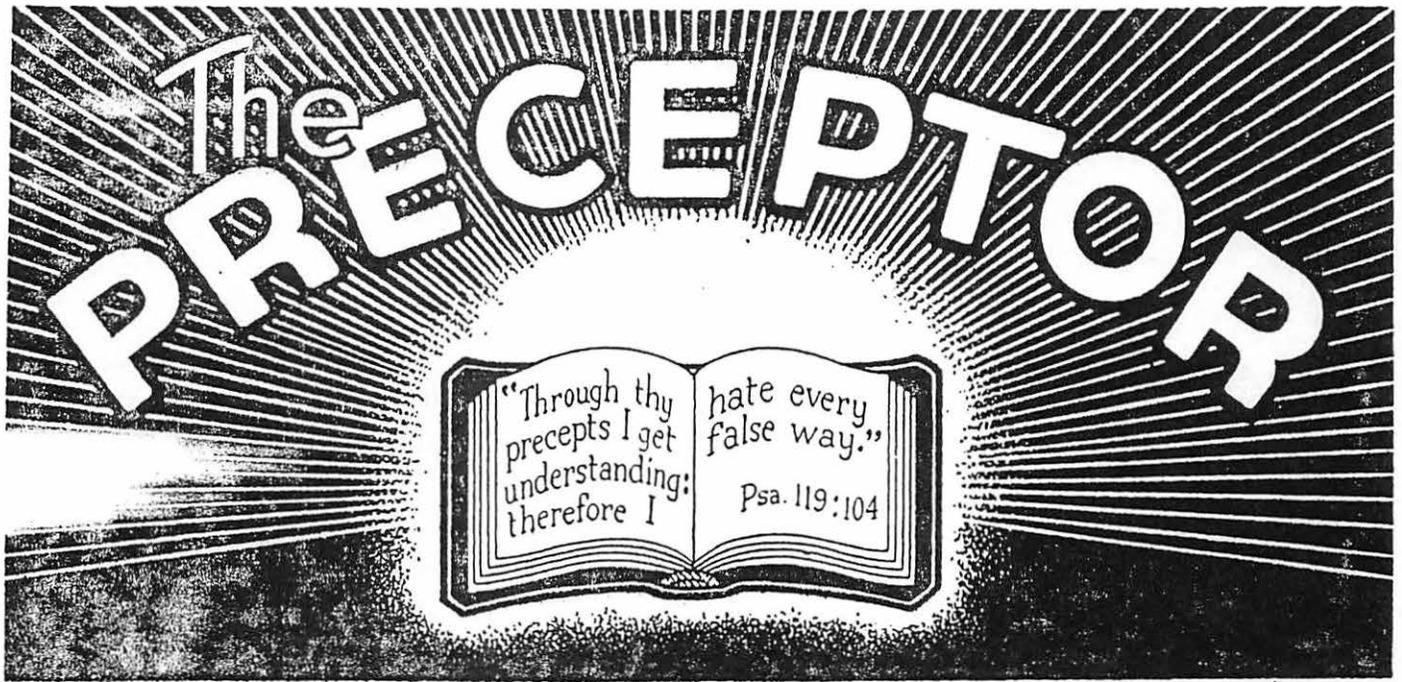
Alfred Loisy: "The best thing in present day civilization is the feeling for Humanity which has come to us from the gospel and which we owe to Christianity." Edward Westermarck: "It inspired a greater regard for human life than was felt anywhere in pagan society." Thus it undermined infanticide, which was not eliminated by Roman law or Grecian philosophy.

Time does not permit detailed illustration of the influence of Christ on the world, but the student of history knows that the fruit test certainly accredits Christ.

There are other things, but these are sufficient to show that we ought to accept Christ as one who speaks with authority. Why should we accept Buddha? when Christ is accredited and Buddha is not?

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NEVER GIVE UP

A. HUGH CLARK
Baytown, Texas

Edmund Burke, great English statesman, once summed his advice gleaned from a lifetime of active, fruitful struggle, in these words: "Never despair, but if you do, work on in despair."

Mr. Burke might have learned this great principle of successful living from the Bible at the beginning of his life, had he been disposed to consult its oracles, for certainly no truth is more frequently or generally taught.

"Patience in well doing" is not an easy lesson to learn, but it is one that must be mastered by those who would seek for glory and honor and incorruption, eternal life, Romans 2:7. The word "patience" means vastly more than is generally understood by those who use the word. It has come to mean almost exclusively in general parlance, the disposition not to complain or grumble at one's lot in life.

Now, the Lord knows complaining is never a virtue, it is always a vice: and the grumbler is not only a nuisance, he is condemned; but patience means far more than the absence of complaint and grumbling. The supine individual who "takes it lying down" because he is too indolent or indifferent, or both, to put forth the effort to make a struggle or even to complain, is doubly doomed and damned and deserves to be.

If any are disposed to question this statement, let them inquire what was the wickedness of the unprofitable servant, and what was the disqualifying sin of the foolish virgins.

The wickedness of the former was his "slothfulness," Matthew 25:26, and the sin of the latter was their indifference; they could not see the necessity of making so much preparation. Matthew 25:8-10.

I have heard people extolled as "the most patient of the patient" who hadn't even a casual acquaintance with the virtue of patience—they were only too indolent and indifferent to care a fig which way the world wagged, and so of course they made no complaint about anything. Neither did they make an effort to stem the tide or change the current into more fruitful channels. They were far too "patient" for that! One of the words of the original from which we have the English word "patience," in the margin of the Revised Version is consistently rendered "steadfastness." Now the word "steadfastness" gives to patience a different turn, or at least an additional significance which is very well defined by the aphorism with which this article was suggested and begun—"Never despair, but if you do, work on in despair." Patience will always bring the foe to your feet. Even violence and force are no equal for time and patience.

"So, my dear brother, be firm and unmoved, and always devote yourselves to the Lord's work, for you know through the Lord your labor is not thrown away." I Corinthians 15:58, Goodspeed.

Is the Teaching of Guatama Buddha More Noble Than the Teaching of Jesus of Nazareth?

Fourth Affirmative (Part 1) by the Bhikkhu Upaya

My learned opponent asks where in historical records I find evidence of my assertions. Look up the references in the American Encyclopedia, and the Britannica or Compton's. All these references are generally accepted throughout the educational field. It is to be remembered that the articles on Buddhims, unlike the articles written on Christianity, were produced by men who were not believers in Buddhism. Nevertheless, many of them refer to this great Teacher as "The gentle One." "The Noblest of Mortals, etc."

Dr. Bales asserts that Christ's love is for friend and foe. Is this not playing carelessly with the teaching of your Master? Did Jesus love the devil? Did he love evil? Did he love those who would not listen to him? Read the following passages from the scriptures: Matt. 25:41, 46 and also Mark 9:45. Why not quote them? Would any person making such statements love friend and foe? He sets himself up as the Eternal Torturer of those who did not follow him. Satan cannot begin to equal such fiendishness.

It is curious that my opponent admits the diabolism of God and his Cohorts. Apparently without sensing the murderous instinct of Jehovah, Dr. Bales blandly recounts the shocking murder of the first born of the Egyptians and other ferocities, as something quite proper and mayhap, even desirable.

My opponent insists that the crusades were not the result of following Christ. Was not every crusade preached and blessed by the contemporary representative of Christ, the Pope? Did not these holy Fathers have the best authority and examples set by God himself? You admit as being God Commanded all the butchery in your third negative. Can you prove that God did not command the Popes to slaughter humans? If He commanded his favorites, such as David, Moses and Joshua to commit horrible crimes in His name, why not the Popes?

Admittedly, all Buddhists are not perfect and some are guilty of terrible crimes. If Dr. Bales had spoken of Buddhist and Shintoist temples as fortresses, I would have agreed. In Japan, even to this day, many a Buddhist temple is also a temple of the Shintoists.

There is absolutely nothing in the Buddha's teaching that countenances war or the taking of life in any form. The Bible, however, is replete with violence that was God commanded. You cannot deny that!

I must admit that God did show some quality of mercy after he had sought to kill Moses. God, the Lord, was appeased and let Moses live because he offered him (God) a foreskin. Thus God showed his mercy! Ahem! See Ex. 4:24;29.

God hardened the heart of the Pharaoh deliberately so that he could have a good excuse to slay the first born of the Egyptians. See Ex. 4:21. So you can see, Dr. Bales, that God deliberately instigated the cruel murder of many innocent babies. Is such a God worthy of adoration? Should not such a fiend deserve the execration of all right thinking humans?

The Buddha did not believe in a law of retribution. He taught concerning the law of cause and effect. This is scientific and merits the study of humanity.

It does not matter, Dr. Bales, whether the "witches" in the Bible were connected with idol worship or not. I still want to know, will you suffer a witch to live? Your God commands that you shall not let them live! Incidentally, Dr. Bales, do you believe in witches?

Thank you, my worthy opponent, for informing me that Christians are under the New Testament and not the Old. From this statement I would gather that the Christians do not pretend to follow the ten commandments of the Old Testament as handed down by God on Mount Sinai. I am afraid that most of Christendom will disagree with you on that one.

The truly enlightened Buddhist does not suffer pain when something happens to those he loves. Why? Because he loves without attachment and understands that all things change from moment to moment. Impermanency is in all things, and he that comprehends this truth, fully, without mental reservations, does not suffer anguish of the self.

How can Newton be selfish when it is not the self seeking Nirvana?

Dr. Bales says that it is not wrong for those who preach the gospel to be supported. It may be observed that a salary of \$25,000.00 a year plus free living quarters (superduper, too, if you please) free gas, lights and other stipend from marriages, baptisms, etc., thrown in, is pretty strong support for telling and retelling the most preposterous fairy tales ever devised by twisted minds.

Apparently, my opponent sees only sin against man. He says nothing about the sins man commits against helpless animals. Apparently Dr. Bales sees nothing wrong in the vivisection of animals as he does not condemn it.

As to the question of temptation, Dr. Bales, you are avoiding the issue. Can it be that you cannot meet this question with a frank answer? I still would like to know what a civilized man would think of a father who tempted his children with such devilry as infantile paralysis, syphilis and other germs that burn and festor in innocents baby's bodys? My otherwise able opponent dismisses the subject with a snap of his finger, by simply asserting, "On authority of Jesus Christ I accept this teaching." It may not be very important that you explain this logically to Newton's satisfaction, but it is important that you do explain this to the millions of people who are seeking truth, and who, too, will read the articles under discussion here, or hear them quoted over radio stations in various parts of the world. THIS IS THE ACID TEST! You should answer.

The stone monuments were engraved about two hundred years after the death of the Blessed One by the great emperor Asoka. As to the supposed testimony of Tacitus, read "The Encyclopedia"* and the "Encyclopedia Britannica." They all reject the absurd tales of the four gospels.

Dr. Bales questions of the evil of existence. Is he playing with words? Is it not enough to know, that from the moment of birth, we are subject to ills, accidents from man made or natural causes? Is it not enough to know that life is filled with more pain than joy? I have often wondered if the crying new born babe is not protesting its entrance into this vale of shadow, illusion and pain? There is a moral dif-

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* Biblical

The Care of Children —

(Continued from page 8)

This willingness to conform to the Bible is very important, not only for life hereafter, but also for one's life here on earth. Every individual needs some kind of standard that will control his every action. The Bible should and must be that controlling or disciplinary force that regulates one's life. By its precepts one can measure every human action to determine whether it is right or wrong, acceptable or unacceptable behavior. These first lessons in acceptable living must come from the natural parents, or from those responsible for the care of the young child. How necessary it is for these early, formative lessons to be taught by those who themselves are guided by God's word. In his early years the child's restraining or disciplinary force is external, coming from others. However, every child must be taught to respect and obey this authority. But it is not sufficient for this restraining force to remain external. Before it will be capable of really guiding the child at all times, the standard of acceptable behavior must be "internalized", or made a part of the person's inner self. Wherever he goes, the restraining force or "conscience", as it is sometimes called, will be present to guide him into acceptable behavior. God's word will be "his"; and if it "abounds" in his life, it will bear proper fruit (2 Pet. 1:8; Prov. 6:20-22).

Proper spiritual guidance or discipline, externally and internally, is to an individual what banks are to a river. Properly controlled by its banks, a powerful, rushing, mighty river can be harnessed or controlled for constructive and useful purposes. But let the same river overflow its banks; and it will rush madly and uncontrolled along, leaving death and destruction in its wake. It is the same picture with an uncontrolled, undisciplined individual.

Conclusion

Providing proper care for children means much more than just providing them with the physical necessities of life. In our next article we will discuss the need for individuality of treatment and the role of natural parents in providing these basic needs.

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IS THE TEACHING OF GAUTAMA BUDDHA —

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ference between plain murder, (Luke 19:27) and death through natural causes.

As to the subject of evil, my otherwise capable opponent resorts to some of his pet theories. He says, "I think Isa. 45:7 refers to physical evil . . ." I still must know, why did a loving God create any evil? **YOU MUST TELL US!**

One does not have to be a mental saint to understand that the group of senses as we call the self has no degree of permanency. It is changing from second to second, minute to minute and day by day. What causes this change? The causal law! If a man performs a noble deed, he instantly becomes enabled to the degree he acted. He who does an evil deed instantly becomes debased. Likewise, when a man does a loving deed, he instantly walks hand in hand with love.

As to the fig tree, Dr. Bales, Christ did set his curse upon it because he did not find fruit there out of season. He said to the fig tree, ". . . No man eat fruit of thee hereafter forever." The only lesson I learn from this is that the Son of Man was chagrined and became petulant because the tree was not in season to appease his hunger. Strange, is it not, that such a One who could feed thousands on a few loaves of bread and fish, was not able to coax a fig from a fig tree?

Fourth Negative, (Part I) by James D. Bales

Instead of producing the evidence which he thinks proves that Buddha's word is authoritative, Newton said for me to look it up. Why saddle me with the responsibility for proving his case? Since he furnished no such evidence, there is no need for rebuttal.

Love. Divine love must knock at the door of the heart (Rev. 3:20). If the individual refuses to admit that love, how can he go to heaven? To keep heaven heaven God must keep out those who spurn his love and who continue in evil. As I understand the Bible, the Devil rebelled against God, and is now the incarnation of evil. Certainly God does not love evil.

Crusades, etc. I cannot admit the "diabolism of God", for such does not exist. If there is not God, there is no firm basis for morality, and thus Newton could not be consistent and say that anything was right or wrong. Things would be pleasant or unpleasant, not right or wrong. God, man's creator, has the right to say when man has forfeited his right to live. God's judgments on people in the Old Testament teach us that sin is terrible, that man has responsibility for his conduct, and that sin brings terrible consequences. However, whether or not one accepts the biblical account of God's judgments depends on whether or not he accepts the Bible. Since there is sufficient reason to accept the Bible, I accept these accounts.

The New Testament does not authorize a Pope, hence no Pope could represent Christ. Furthermore, Popes did not claim to act by inspiration in these matters. Newton admits that some Buddhists have been guilty of terrible crimes. Unless such were done in following some teaching of Buddha would he consider it just to blame the crimes on Buddha? Certainly not. The same is true concerning any crimes of professed Christians.

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Is The Teaching of Gautama Buddha —

(Continued from page 12)

Exodus 4:24-26. It was more than absurd for Moses, who was to be the great lawgiver of the old covenant, to live in violation of the law of God, that their sons were to be circumcised or cut off from the covenant race (Gen. 17:1-14). After the son was circumcised Moses was spared. Even Buddhism teaches that one must abide by rules in order to find deliverance.

Exodus 4:21-26. Various passages of Scripture show that such hardening is related to the condition of heart and attitude of mind of the individual (2 Thess. 2:10-12; 1 Tim. 4:2-4). God is said to do what results from the operation of His laws. "We may premise that the rejection of truth and the abuse of blessings tend over to 'harden the heart'. God, therefore, by making known His truth and by bestowing His blessings, indirectly 'hardens' men's hearts; that is, furnishes occasion for their hardening. Thus, the divine mercy to Pharaoh in the withdrawal of the plagues at his request became the occasion of increasing his hardness." (John W. Haley, *Discrepancies of the Bible*. Nashville, Tenn.: B. C. Goodpasture, p. 90). God knew what would be the effect of the manifestation of His will and power on such a heart as Pharaoh's. Furthermore, the sins of Egypt had been great, and she had slain Israelitish boys. Thus God punished Egypt by exercising His right of life and death over man. To look at the death of the first born from Newton's standpoint, one could say that it hastened their progress toward Nirvana, since they left without having sinned.

Retribution. So far as I can see, retribution is a manifestation of the law of cause and effect, sowing and reaping.

Witches. Israel, unlike the church of the New Testament, was a theocracy, i.e. it combined state and church functions. The witches were not the broom-riding creatures of modern fantasy but those who trafficked "with idols, and asking counsel of false deities; or, in other words, it involved idolatry (Haley, op. cit., p. 307). Idolatry violated Israel's allegiance to God, and brought her under God's Judgment. Thus God was severe with "witches" who led them astray. Under the New Covenant church and state are not combined; the church being simply a spiritual institution.

The New Testament is clear in teaching that we are not under the Old (Heb. 1:1-2; 2 Cor. 3:6-16; Col. 2:14-17). All but the Sabbath commandment, of the ten commandments, are repeated in some form in the New.

Selfishness. Is it Newton's self which seeks food? If so, is that selfishness? If it is not the self which seeks Nirvana, what seeks it?

Support. Instead of dealing with the basic principle of whether or not it is right for a teacher to be supported by those who agree with his teaching, Newton takes an extreme case and makes light of support. Since I am simply a Christian, not a denominationalist, I do not have to answer for any errors or excesses found in denominationalism. However, no preacher or acquaintance, or of whom I have heard, receives anything like \$25,000.

Animals. Wherein vivisection contributes directly or indirectly to the prolongation of human life I do not condemn it. And neither can Newton, if he abides by the principle that animal life can be sacrificed for human life—witness his remark about killing scabies. And if he abandons that prin-

ciple he should assist in the spread of germs, so that they may live more abundantly.

Temptations. I do not believe that we are tempted with such "deviltry as infantile paralysis." Those things happen in a world which has fallen through sin, and in which things are now out of joint.

God does permit us to be tempted, even though I may not understand why. I do not claim to understand everything, and those things which I do not understand I accept on the authority of Jesus Christ. And there is sufficient evidence to show that he speaks with authority.

Tacitus, etc. Instead of giving proof, Newton makes general references to books. There are writers who reject the four gospels because they record the miraculous, and these writers have decided within themselves that miracles could not have happened. Therefore, they explain away the New Testament in spite of the abundant historical evidence to these documents.

After calling these first century historical documents (The Gospels) heresay, what will Newton say about the documents concerning Buddha's teaching which were not written until centuries after his death. He lived in the fifth century B. C. "The earliest of these books may date from the second century B. C., the latest from the fifth A. D." (Dr. Coomaraswamy, "Buddhism", V. Ferm, Editor, *Religion in the Twentieth Century*, 1948, p. 63).

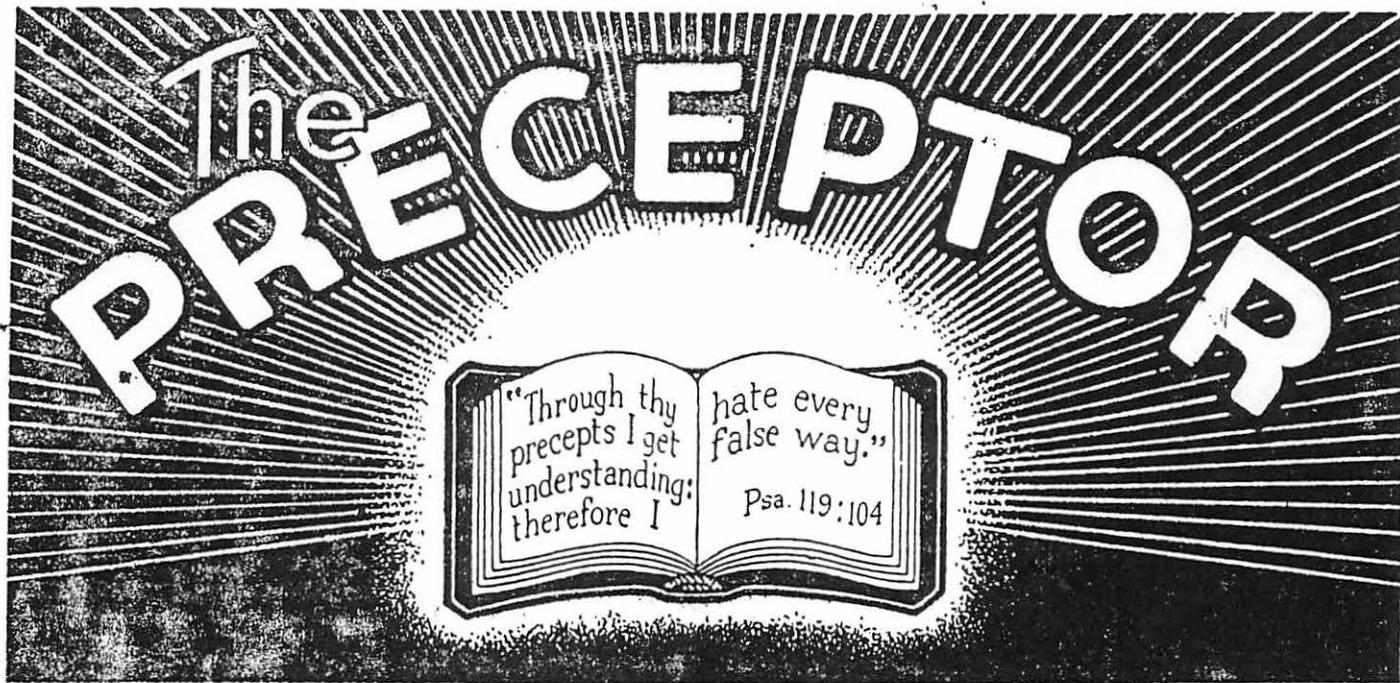
The monument was erected by King Asoka around 250 B. C. (B. E. Hume, *The World's Living Religions*, p. 61). The death of Buddha is calculated to have taken place in 483 B. C. (Edward J. Thomas, *Early Buddhist Scriptures*, p. xi).

Existence. In spite of life's sorrows most folks believe it is better to be, than not to be. So does Newton, for he will kill germs and even animals if they threaten his life, his existence.

Isa. 48:7. In my opinion, God created physical evil because man sinned.

Fig Tree (Mk. 11:12-14). Knowledge and humility (which does not immediately reject because it does not understand) would have saved Newton from this as well as other blunders. The passage plainly stated that it was not the time for figs. It does not say that Jesus expected to find figs on it, but "he came, if haply he might find any thing thereon." Before the figs appeared a bulb appeared. It was edible. If the bulbs did not appear it meant that there would be no figs later. So Jesus came for these bulbs, and finding none, he knew it was an unfruitful tree. I also see an object lesson there, i.e., that God expects fruit of his followers, they are not to be merely ornamental shade trees.

Flies. Newton gave no proof that the illustration of the man and the accidental killing of the fly was not in Buddhism. If different streams of life can be compared to different streams of water, then there is no difference in the nature of life wherever found, and to kill a fly would be as much a sin against the main stream of life as to kill a man. No wonder the Buddhist priest in Tiro, Japan, before a fly-extermination campaign, said: "Dear flies, we always wish to live amicably with all creatures in this world. It is, therefore, really to be regretted that you do nothing but harm to man and that we have in consequence to exterminate you to the last member of your species. Dear flies, have no rancor against us for killing you, but accept in manly fashion the inevitable consequence of your being born in this world as flies." (UP, July 15, 1953).



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DOING AS WELL AS WE KNOW

GENE MARTIN
Wharton, Texas

People rarely do as well as they know how to do. Few people speak as well as they know how; most mistakes in grammar are from carelessness rather than ignorance. Most know a great deal more about personal health than is practiced in daily living. Loose spending is indicative of less thrift than is actually known. Good manners are reserved for special occasions and company.

In like manner, but of a more serious nature, our religious life hardly ever comes up to standard with what we know to be pleasing to the Lord. Most admit that "we could do better." What are we waiting for? "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Jesus said, "He that is not for me is against me." And again, "Why call ye me Lord, Lord, and do not the things I say?"

Many people in denominational churches do not believe the doctrines of those groups with which they are affiliated. They know what the Bible teaches, yet they fail to do as well as they know. Often they are opposed to the methods and practices of their sect as well as the teaching, yet they remain in them and give of their time and money to propagate something they know to be

wrong. Why? Why indeed? "How long halt ye between two opinions? If the Lord be God, follow Him." (I Kings 18:21). It is hypocritical to continue promoting teaching and practice which one does not honestly espouse.

There are those who have never done anything about their lost condition, although they have heard the gospel in its purity. Instead of acting they wait. But what are they waiting for? In their present state they can look forward to nothing but the mighty angels of the Lord "in flaming fire taking vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ" in eternity. (II Thess. 1:8). Yet they wait and do not obey.

Are such waiting for saving power? The gospel is the power of God to save (Rom. 1:16). They have that. Converting power? The law of the Lord is perfect, converting the soul (Ps. 19:7). Faith? That comes by hearing the word (Rom. 10:17). Most know this but simply have not repented and submitted to baptism, thus obeying the Lord and being added to the saved.

Let all of us, whatever our state, begin doing as well as we know by heeding the wise and safe counsel of Christ that all may be well with our souls. Mt. 7:21.

Is The Teaching Of Gautama Buddha More Noble Than The Teaching Of Jesus Of Nazareth?

Fourth Affirmative, Part 2, by the Bhikkhu Upaya

Buddhism does not necessarily teach that a fly may be someone's ancestor. But it does teach that the same causal law (life law) that stirs within all sentient beings, is one and the same. In the same manner, like the many rivers have their origin in different lands, all seek the ocean in their forward rush. As to the man being punished for killing a fly through an accident, I suggest you reread the article again. When you refer to something of this order, be certain that it is Buddhism you speak of and not Jainism.

When you destroy scabies or mosquitoes to prevent them from destroying the body, that is purely self defense. The laws of every land recognize this as a valid act. But when one goes out to kill an animal for sport, or, for the sake of stuffing his gut so that he can worship his groin more effectively, that is wanton murder! There is a moral difference between killing mosquitoes in the act of self protection and the killing of a rabbit for sport. I still want to know, Dr. Bales, if it would be right for creatures of some higher development from another planet to hunt us down, as our sportsmen kill a quail?

The good Doctor claims, "We are not just a higher form of life, but also a different form of life." I wonder if he will claim too that a fire burning in Arkansas is a different form of fire than that burning in Georgia? There may be a varying degree of intensity of fire, but fire is fire, form is form, the same in every sense. Likewise, all life may have a varying degree of manifestation, but is life in every sense. To realize the truth of these statements, you will not have to consult Dr. Einstein, as this is self-evident.

My learned opponent demands proof that everything existed in another form and that after discarnation all things will evolve into something else. If Dr. Bales will accept the most elementary facts, fact that the average youth on his first razor blade can readily comprehend, he will have the most convincing proof, proof of such a factual nature, that should remove the God-webs of dark unreality from his eyes. I shall illustrate this by asking the simplest of questions: Dr. Bales, what was your body before it was conceived? Does one not find the self-same elements in a tree, in a flower, or the ocean that are found in your body? After the tree, the flower, or the human body ceases to have life, there is a complete disintegration of these component elements and they become free in nature to seek their respective affinities. Do you doubt this? As to evolving into something else, isn't it true that if man or nature takes two atoms of hydrogen and one atom of oxygen and combines them, that there will be water? This formula is a natural law, and existed from the dawn of eternity. In brief, every atom, every electron and proton that comprise the elements, have their own inherent quality and affinity for others of the invisible energies. When such atoms form with other respective atoms, matter is created, and lo, a new life springs into being. This action came about through the process of natural selection and not through the spoken words of an old gentleman in the clouds! There, you have your proof reduced to the lowest common denominator.

All living creatures do "hug the cycle of becoming," my worthy contender. Are not all forms of life striving to per-

petuate themselves? There is your proof and this evidence is unassailable!

Then the good Doctor wishes me to tell him in what age the Blessed Buddha lived. In India, the profoundest thoughts ever thought by man were already in written form when the Buddha was teaching great truths on the banks of the river Ganges. The Bhagavad Gita, the Upanishads and other Vedic Hymns were already hoary with age before the advent of Buddha. Centuries before Solomon built his temple, men in India had already wrestled with the deepest problems concerning life and death. Consult the Encyclopedias, Brittanica, Americana, Compton's, or any standard reference that deals on the subject. The great sage, Buddha, simplified the ancient truths, so that a simple mind like mine could find release from superstition and ignorance.

The Hell of Buddhism, like the Hell of Christianity, is mind-created and has no reality, except in a mind that is in the thralldom of evil and ignorance.

Dr. Bales informs us that there are two heavens; that the heaven Christ speaks of in Luke 17:21 is not the future heaven. Read the words of your master again, Dr. Bales, you are trying to unsay what Jesus said. He said, and this is Jesus speaking to you also, "Neither shall they say, lo here! or, lo there! For, behold, the kingdom of God is within you." This statement by Christ is most emphatic and leaves no space for mental reservations. **Y O U R A S S E R T I O N I S M O S T A M A Z I N G !**

Doubtless Jesus revealed some great truths to the ignoramus who lived in his day. That he and his teaching have had a great influence upon the course of events, cannot be doubted. However, not all this influence has been for the good of man. This however, was not the fault of the great Nazarene, but rather the blame must be attached to others who twisted his teaching into a form, so that priest-craft could dominate the minds of men with fear of wrath and hell.

The evidence of Christ's authority to teach is all taken from the greatest book of myths ever foisted off upon the minds of humanity. Dr. Bales goes to great length and quotes from dozens of places in the scriptures. However, he does not refer to one iota of logic that could germinate in his mind, if he would but cast off the dark superstitions that have a place only in benighted faiths.

My opponent presses into service quotes from various ecclesiastics, such as Phillip Schaff, John Stuart Mill and atheists when they spoke with tongue in cheek, such as George Bernard Shaw, Jean Jacques Rousseau and others. In rebuttal let me quote from others, equally well known, and who had minds that were enriched by the logic of reality. Thomas Jefferson, one of our greatest presidents, said, referring to the Bible God, "a being of terrific Character—cruel, vindictive, capricious and unjust." Again, Jefferson said, "In every country and in every age, the priest has been hostile to liberty." Heine, the poet, warned his readers, "beware of the serpents that lurk within the shadows of cathedral towers, as they have the deadliest venom." The great philosopher, Nietzsche, in the Antichrist, wrote, "I call Christianity the one great curse, the one enormous and innermost perversion, the one great instinct of revenge, for which no means are too venomous, too underhand, too underground and too petty—I call it the one immortal blemish of mankind."

Regarding the fruit test that Dr. Bales advances in

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trying to show the validity of his faith, let us look at the other side of the picture. He says that "Christianity is Christ-following." By this statement, can be proved that Christianity produced mass murders that have no equal in the history of the world. All the crusaders were followers of Christ. Hundreds of thousands were slaughtered in their vicious aggression against the Moslems. The terrifying inquisitioners, too, were followers of Christ, as were the leaders involved in the Thirty Year War. Tens of thousands of innocent women were burned because they were supposed to be witches. The torturers too, were zealous followers of Christ. All these insisted that they were right and that they were the true followers of the Nazarene. The "Fruit Test" is the acid test, Dr. Bales. It burns holes right through the pious tales that are spun by the long robed gentlemen of the pulpit. If nothing else can be proved, it is evident that some of the followers of Christ are as intolerant and blood-thirsty as the most primitive cavemen were ages ago.

Summary. As this discussion draws to a close, I wish to say a few words in behalf of my opponent. That he presented his case well is best shown by his able exposition of a religion that is not tenable in the realm of logic. True it is that the Bible and the Christian teaching is not without its merits. In the scriptures one can find passages of beauty that are rarely equalled in other literature and that many millions have found a sense of comfort in the sublime parts of the old Book cannot be denied. If the preposterous and the patently vicious sections were egested from these writings, Christianity would profit greatly. If this had taken place, I would not be discussing the unrealistic and unprofitable phases of Christianity.

That sections of the "Sermon on the Mount" are replete with great truths, no one can deny. The "Golden Rule", oftines expressed, as "Do unto others as you would have them do unto you," is worthy of emulation for the beginner in nobleness. But the sublime code of the Blessed Buddha is exalting in that it does not exact anything for the self. This code is often condensed as follows: To those in need, give without restraint and in the giving of yourself, give your life if necessary. In doing these things, one should not use any measure or thought of self, saying, this is what I would have them do unto me. To attain bliss in the present and the hereafter, the noble Sage of India would have us give up the self and become selfless. How can sorrow and mental anguish strike one that has no craving for worldly things? He who gives up the thoughts of self attains the feeling of Oneness and is one with the infinite universe. He who has given up the self has attained the empyrean heights of wisdom. He who has attained these heights looks down upon the fools that cling to the self in ignorance.

In Buddhism there is an open invitation for us to investigate all religious with an open mind. Then too, in this teaching there is nothing that prevents a Christian or Moslem from following the noble injunctions of his teaching. Like the tolling of a mighty bell, the voice of Buddha comes to us out of the centuries gone by, "Come see! Come Hear!"

Many millions of Westerners devote nearly all their time to the psychopathic search for happiness and security only to find in the end, that things they considered so desirable are nothing but a source of anguish. "The man of many desires has much suffering. The man of few desires does not have these sorrows." To those who have hearts burdened with doubt, those who have not found the peace that true wisdom brings, to them the voice of Buddha is calling, "Come see! Come hear!" All who harken to this teaching have nothing to lose except ignorance. When one has lost

ignorance, instantly such a one stands before the door open to deathless bliss.

Fourth Negative (Part 2) by James D. Bales

As to the creatures "of a higher development from some other planet," Newton would say if consistent, that they could kill us for their self preservation. However, I do not believe that such exist. Furthermore, we are moral beings and not mere animals or insects. Thus to kill man differs vastly from catching a fish for sport and food.

Fire is fire, but animals are not moral and spiritual being as are men.

Discarnation and incarnation. Regardless of the material elements of my body, no proof has been shown that I shall evolve into some other being, or that some other being evolved into me. We know the ancestry of water, but who or what were you before you were Frank Newton?

Hugging. Because people cling to life, in spite of Buddha's teaching that existence itself is evil, does not prove anything about hugging a "cycle of Becoming."

When Buddha lived. My point here was that if the historical documents of the New Testament are hearsay, then documentary references to Buddha, written long after he died, are not even good tenth-handed gossip.

Luke 17:21. Why can't Newton see that the spiritual kingdom of God on earth is not identified with the future heaven in eternity? In Luke 7:21 Jesus had reference to the kingdom reign of God with reference to earth.

Jefferson. Why didn't Newton quote Jefferson on Christ's teaching, which is the subject of our debate? Jefferson had a bias against the supernatural, but when he trimmed out things from the Gospels which he did not like, he said concerning the teaching of Jesus which he retained: "There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man." (Thomas Jefferson, *The Life and Morals of Jesus*. N.Y.: Wilfred Funk, Inc. 1944, p. vii). "A more beautiful and precious morsel of ethics I have never seen; it is a document in proof that I am a real Christian, that is to say, a disciple of the doctrines of Jesus . . ." (p. viii).

Heine. T, as well as Heine, disapprove of priestcraft and of corruptions of Christianity. Although Heine never came to the faith of the Christian, yet he did turn to faith in God, and once "pointing to the Bible on his bedside table he said: 'Here is the means of arriving there (heaven, J.D.B.) by the shortest route.'" (Francois Fejto, *Heine: A Biography*, p. 265).

Nietzsche, Nietzsche, the half-mad philosopher of brutality, regarded Christianity as false because it glorified such virtues as meekness, peace, etc.

Christ-following. Surely Newton didn't notice the meaning of the statement that "Christianity is Christ-following." Surely the context also escaped his attention. What men who claim to be followers of Christ do, and what people do when they actually follow Christ may be, and often are, two entirely different things. Newton cannot show any teaching of Jesus Christ which justifies the crusades, inquisition, etc. Newton ignores the abundant evidence of the good fruit which come when men really do Christ's will, and instead talked about what professed Christians did when they failed to do Christ's will.

Prophecy. Surely Newton is not so absent minded that he forgot that I made long argument on prophecy. He said nothing; I presumed it was because he knew nothing to say. Reader, study the evidence from prophecy, and it will lead you to accept Christ and His authority.

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Oneness. How does Newton know that the feeling of Oneness is not an illusion? With whom is it oneness?

I see no value in the noble spiritual self of man committing suicide, and it seems to me that the Buddhistic philosophy leads to the annihilation of that self.

If it is not the self that seeks for present and eternal bliss, then who or what seeks it? Who or what attains it?

Newton speaks at times about our getting off the issue and then spends much of his time in the Old Testament. He does not understand the difference between the covenants. Although I have no aversion to discussing the Old Testament, I think it is best to consider one main subject at a time.

How Newton argues. A summary of some of the Newton arguments is enlightening.

(1) He rejects the testimony of the Gospels as hearsay, and yet accepts the testimony of written documents, concerning Buddha, which were written centuries after Buddha died.

(2) Instead of producing evidence, he often tells the reader to consult various books. He does not even give page references to his so-called proof.

(3) After arguing against Christianity because it involves belief (although, as we have pointed out it is well-founded belief), he accepts without adequate evidence such beliefs as: Existence itself is an evil; incarnation is true; Nirvana exists and is obtainable; killing an animal in sport is murder; a fly is of the same life-nature as we are; etc.

(4) He gives one of my major arguments (on Prophecy) the silent treatment.

(5) He continually got off the proposition. We were discussing the teaching of Jesus and Buddha, and Newton talked about such things as Old Testament teaching, which was long before Christ; the sins of professed followers of Christ; and such like. I do not mind discussing the Old Testament, as it was a period of preparation which pointed to Christ and His coming, but it is always best to discuss the actual proposition.

My argument on prophecy was on the proposition, since it helped establish the fact of Christ's authority, and thus the authoritativeness of His teaching.

(6) To prove that one thing is more noble than another, one must establish the true standard, and then measure things in the light of the standard. Newton neither proved that Buddha, or someone or something else, was the standard. Thus how could he prove that Buddha's teaching was more noble than that of Christ?

(7) Newton fails to see that the question of authority is fundamental. The evidence establishes the authority of Christ. Thus I accept on the basis of faith in Him even those teachings which may not seem reasonable to the world. Newton accepts by faith in Buddha those teachings in Buddhism which are not reasonable to me. The difference between us, in so far as faith is concerned, is that my faith in Christ is based on adequate evidence, while his faith in Buddha is not so based.

If Newton is right, and Bales is wrong, Bales cannot lose, for he will have other incarnations in which to become more enlightened. If Christ is right, and Newton is wrong, Newton has lost. This does not prove I am right—the evidence for Christ proves that—but it does prove that each individual ought to give serious consideration to the credentials of Christ for much is at stake.

Reader, study closely the evidence for Christ, only a very small portion of which has been presented in this debate, and turn to Him for salvation.

Jesus Christ, as Isaiah prophesied long before His birth, died in order to make possible your redemption. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did not esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53:3-5). Although put to death (53:7-9, 12), yet death did not hold Him (Isa. 53:10-12).

Through Christ you can find remission of sins. In Him you can find life's true meaning and goal. Why not accept Him? Trust in Him not only as God's Son, but also as your Redeemer. And motivated by a believing, penitent heart be buried with Him by baptism unto death, and be raised with Him to walk in newness of life (Rom. 6:3-5; 17-18; Gal. 3:26-27; Mk. 16:16; Acts 2:38; 22:16).

"WHAT THOU SEEST, WRITE . . ."—

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The first 'infallible' pronouncement made by the Roman Catholic Church as to the books of the Bible acceptable to Catholics was not made until the Council of Trent (1546 A. D.) (See the Catholic Encyclopedia, Vol. III, page 270.) Thus, the Roman Catholic Church could scarcely be called the 'mother of the Bible'!

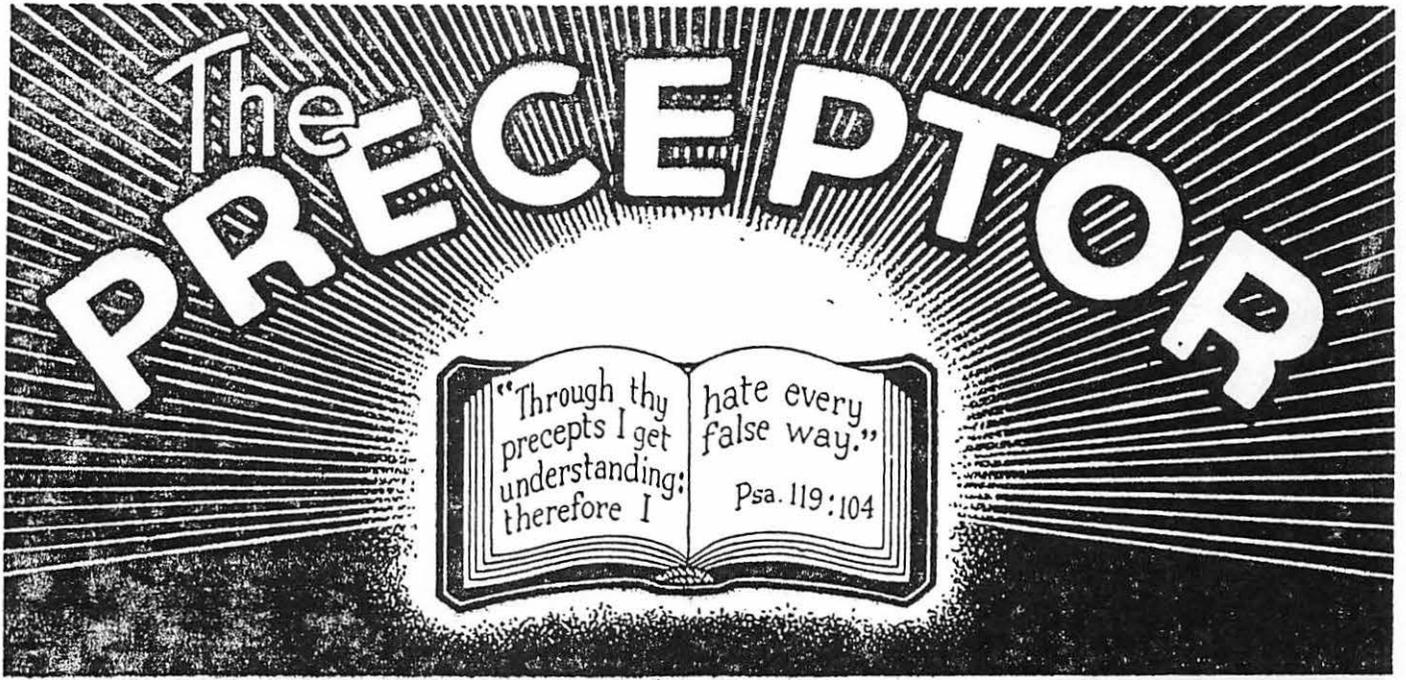
Even Jerome, the translator of the Latin Vulgate did NOT accept these apocryphal books as canonical. In the second century, a bishop of Sardis, Melito by name, compiled a list of canonical books. He rejected all the apocryphal books that non-Catholics reject today! In the third century, Origen included only the 39 books of the Old Testament as being canonical . . . thus agreeing with the canon of the non-Catholic Bible today!

The Christians of the first century were the ones to whom the twenty-seven books of the New Testament were individually written. While the Apostles and other inspired writers were living, their instruction was delivered orally. However, as their lives were snuffed out by persecution, their writings were preserved and respected; copied and recopied.

The last New Testament book which the Apostle Peter wrote, paves the way for the acceptance of the WRITTEN word of God, after the death of the Apostles. Peter wrote:

"Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance . . . we were eyewitnesses of the majesty of our Lord Jesus Christ . . . (on the Mount of Transfiguration) . . . 'This is my beloved Son, in whom I am well pleased;' and this voice we ourselves heard borne out of heaven . . . And we have the word of prophecy made more sure; whereunto ye do well that ye take heed . . . knowing this first, that no prophecy of scripture is (made or given) of private interpretation. For no prophecy ever came by the will of man: but man spake from God, being moved by the Holy Spirit." (Excerpts taken from II Peter 1:12-21). (Emphasis also added.)

The above reading shows conclusively that Peter looked to the written word as being more sure, than the fleeting memory of a spoken word.



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"HE DEPARTED WITHOUT BEING DESIRED"

GEORGE T. JONES

San Antonio, Texas

These are among the final words of the sacred chronicler concerning Jehoram, one of the kings of Judah (2 Chron. 21:20). These are poignant words. They tell of a wretched character and a miserable life. This man was born the son of a king, Jehosaphat. Being the son of the king of God's people, his life was filled with bright promise. But how miserably he failed!

His conduct was such that his kinsmen and associates despised him; yea, even in death they did not mourn him. We are told that at his death "his people made no burning for him, like the burning of his fathers." This burning was the burning of incense for the purpose of honoring the dead. The failure on the part of his people to perform this service declares how singularly despised he was. Moreover, regarding his burial, the inspired text declares: "And they buried him in the city of David, but not in the sepulchres of the kings." He was denied the distinction of regal burial as his bereaved sought to show their displeasure at his manner of life.

What did this man do to incur the disfavor of those with whom he lived? Upon being anointed king, "he slew all his brethren with the sword, and divers also of the

princes of Judah." Also, "he walked in the way of the kings of Israel, as did the house of Ahab; . . . and he did that which was evil in the sight of Jehovah." He also "made high places in the mountains of Judah," i.e., places of idolatrous worship. One last accomplishment of his was to make "the inhabitants of Jerusalem to play the harlot, and led Judah astray."

The actions of this man are enough to make those who would have admired him despise him. As children of God, our supreme object should be to live to please Him. But in close relation to this is the effect our lives have upon our neighbors. Jesus said the first command of the law is to love God supremely. The second, He said, is to love our neighbor (Matt. 22:37-39). Because of the prevalence of sin, living to please God will not render us acceptable to the multitude, nor even the majority. But there are those God fearing souls who take pleasure in the righteous lives of others. The impression Jehoram's unhappy existence should leave us is that we should not live in such a way as to force righteous, right-thinking people to despise our memory. Our years should be spent so that those who fear God and know us will be glad to respect our memory.

Is the Teaching of Gautama Buddha More Noble Than the Teaching of Jesus of Nazareth?

FIFTH AFFIRMATIVE, FRANK NEWTON

It was my intention to end the discussion between Doctor Bales and myself with the exchange of the Fourth papers. Apparently my opponent will not have it that way, as he asks twelve questions in his Fourth Negative. To do this is taking an advantage of the opposition, as the opponent cannot reply. Hence this additional Affirmative is added and a copy sent registered mail, delivered to the addressee only, so that Doctor Bales may have the opportunity of replying. I intend to be fair.

For the sake of brevity during the balance of this discussion, I shall omit the academic degree of Doctor. In so doing no disrespect is intended by the writer.

In spite of the papers being headed with the subject under discussion, and agreed to by both parties involved in this disputation, and regardless of my pointing out to Bales that the standard by which we were to measure the respective teaching—"Nobility"—my opponent again and again ignores the subject and speaks of authority. Bales should adhere to the proposition agreed upon.

Bales belabors me in the approved ecclesiastical manner for getting off the subject, and refuses to admit that it is Bales and not Newton who would take this discussion off the track. Does he not speak continuously of Authority instead of Nobleness? If my opponent wishes to debate the authority of Christ's and Buddha's Teaching in another set of papers, I shall be happy to do so.

Since Bales brought up points not under discussion at this time, I must answer them. I shall be brief, hoping that my opponent will challenge me to another discussion in a later set of papers.

Since Bales chooses to use for his authority various Kings and Prophets from the Old Testament, I must from sheer necessity refer to the same source. Let us take King David for instance, who foully murdered his best friend so that he (David) could take his beautiful wife, Bathsheba. "Aha," cries the preachers, "You should read his (Davids) Psalm of repentance. David became terribly aware of his sins and suffered for them and God forgave him!"

How could God forgive this vile creature? In his (David's) Psalm of repentance number 51:5, this coward does not even accept the blame for his misdeed; he blames it upon his mother. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." The very thought of Jesus descending from an old rogue as this should be repugnant to right thinking people. Even in his old age (David's) when his body became chill and infirm, this master delinquent did not show any indication that he had reformed. He required and got the Fairest virgin of his kingdom to sleep with him so that a spark of desire might be generated in his decaying frame. See 1 Kings 1:1, 2, 3, 4. Then to add spice to his escapades right up to his dying moment he demanded the blood of two men. To ask any properly informed person to accept words of prophecy from the lips of such a rotter, is asking much too much.

Let us very briefly examine the characters of a few other prophets that Bales would have us accept as being

God inspired with the ability to prophesy the coming of Jesus. Shall we accept the words of Ezekiel, whose writings are so foul in places, that I dare not quote them for fear of being prosecuted for sending obscene matter through the mails. Read Ezekiel 4:15. Let us turn to Jeremiah, another mental delinquent. This prophet's words are so replete with foulness and mad ravings so that we can safely repudiate anything he said. See Jeremiah 3:9 — 8:17. He also tells us that Satyrs exist, half horse and half man. See Isa. 13:21 also Isa. 36:12. I ask in all fairness, is this not foul? Filth is filth, no matter where found.

My worthy opponent complained that I gave his comments on prophecies the silent treatment. I did not directly refer to this because I do not have any desire to embarrass him. But he insisted in bringing this up again, so in defense I replied and also explained why, I gave one of his major arguments, "the silent treatment."

The Crusaders, witch burners, and other exterminators of non-believers, had plenty of authority in the words of Jesus: Read Luke 19:27 "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Then too, Matthew 10:34, 35. "Think not that I come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, the daughter against her mother, and the daughter-in-law against her mother-in-law." Preachers have tried to twist the meaning of these diabolic words, but the meaning stands for all to read:

It is apparent that Bales forgot a very important item about his religion. He says, we are not living under the Old Testament, Christ changed all that; and furthermore, (get this) all Commandments are repeated in the New Testament, except the one about keeping the Sabbath. This is most interesting, as this leaves him without authority to keep the Sabbath holy.

In Bales' Fourth Negative, he admits, in substance, that the teaching of Gautama Buddha is more noble than the Teaching of Jesus Christ. He says, "If Newton is right and Bales wrong, Bales cannot lose; for he will have other incarnations in which to become enlightened." Although Buddhism does not teach the reincarnation of the self, my opponent concedes in this respect at least, that Buddha's teaching is the most compassionate, noble and gentle. Buddhism merits the attention of all sincere thinking people, as it is logical and scientific also.

NOTE BY JAMES D. BALES

(Mr. Newton included the above at the end of his publication of our debate. I was very slow in replying, due to other work and also to neglect. However, since we had no agreement for five exchanges, Mr. Newton should have published the debate without including his fifth affirmative. The questions which I asked in my fourth negative were sometimes rhetorical questions, and sometimes questions as to subjects which had been raised before, but which Mr. Newton had not answered.

Here is a copy of a letter which I wrote to Mr. Newton, Dec. 4, 1954. "Dear Mr. Newton: Pardon the delay. I was out of town when your first letter came—I was in New York most of the summer, and then in New Mexico just before school started. For a long time I did not realize that there was a letter for me from you, which included your fifth affirmative. When I did I was in the midst of preparations for a seven day public debate with a Mormon in Oakland, California. Here is my fifth negative. I trust that all goes well with you. Cordially yours,

James D. Bales)

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FIFTH NEGATIVE, JAMES D. BALES

There was no effort to take advantage of Newton, since many of the questions were rhetorical and others had to do with matters which Newton had been given a chance to reply to in previous negatives. It is not my fault that he failed to try to reply to them earlier.

Standard. Only in the light of some standard or authority can one thing be said to be more noble than another. Newton did not prove what the standard of nobility is, so how could he prove that Buddha's teaching was more noble?

Another debate? It so happens that I am quite busy with teaching, preaching and some research projects, but if suitable arrangements can be worked out sometimes I shall be happy to discuss other subjects with Newton.

David. My argument from prophecy is still ignored, for surely Newton does not think that he destroys the fact of prediction by pointing out the sins of some of the prophets. Thus though Newton wrote a fifth affirmative the argument from prophecy remained unanswered.

One of the things which shows the truthfulness of the Bible is that it records the sins of God's people, as well as the sins of others.

The fact that God could forgive penitent David—although David did suffer for his sins — gives hope to other penitent sinners that God will not cast them out if they return to Him. One of the glories of the Bible is that it teaches that God forgives those who turn to Him. If there was no forgiveness in His heart there could be no hope for any of us.

David did not deny his own iniquity, "for I acknowledge my transgressions: and my sin is ever before me." (Psa. 51:1-3). However, if he was Buddha's wise man, he could not "blame himself" (see first negative, "The Total System", point 4).

Psa. 51:5 may simply be an Oriental hyperbolic way of stressing the depth of David's sense of sin. For some hyperbolic statement see Psa. 58:3; Job 31:18. There are some other possible explanation but David, who had just acknowledged his own sin, certainly was not blaming his mother.

If Newton's doctrine is right, David should have blamed some previous incarnation.

I Kings 1:1, 2, 3, 4. The original marriage law was one man, one woman (Matt. 19:8). Because of the hardness of their hearts God tolerated divorces for various causes under the Old Testament, and it is likely for the same reason that polygamy and concubinage (a wife of lower rank. John W. Haley, *Alleged Discrepancies of the Bible*, p. 295) were allowed.

This incident had nothing to do with arousing "a spark of desire"; it had to do with the fact that aged David even in bed could not keep warm due to his physical condition. In fact, "the king knew her not" (1:4). "The proposed remedy of procuring a girl, a virgin . . . both qualities being requisite for fresh physical vigour is correctly attributed by Josephus to the advice of physicians' (Ant. vii, 14, 30), and this practice is corroborated by a prescription of Galen's . . . other similar prescriptions are cited by Keil (in the case of Frederick Barbarossa) and Farrar for this ancient medical practice of . . . modern diatherapy." (James A. Montgomer, *A Commentary on Kings*, pp. 71-72). There is no proof that this was done at the command of God. The writer simply records that David did, evidently on the advice of physicians.

" . . . that she was simply a nurse is emphasized in this verse (4), and is corroborated by verse 15—or else another woman, even the queen mother, would not have been admitted to the chamber—and also by the latter's immediate compliance with Adonijah's application for the young lady's hand (2:13ff; vs. Benzinger); certainly that experienced woman would not have been caught unawares." (Ibid. p. 72).

If some moderns view David's motives otherwise, it is because they are judging David by themselves in this matter.

Other prophets. Instead of refuting my argument Newton endeavors to discredit the prophets. The Bible is sent through the mail every day. As a true history of the deeds of certain men, the Bible often records things which it does not approve. There is in it oriental plainness of speech; the disgusting condition of the sinful people was sometimes plainly set forth. A medical book is not impure because it describes the horrors of certain diseases. How can the Bible, which diagnoses man's fundamental problem—the sin problem—deal with it without sometimes calling a spade a spade? It is not lewd literature. The ones who circulate and revel in lewd literature are not the ones who circulate and follow the Bible.

Concerning cockatrices (basil-viper, Delitzsch), satyrs (wild goats, Revised Version), and unicorns (wild oxen, Revised Version), Newton should seek to find out what the writers had in mind instead of reading into them mythological ideas.

Luke 19:27; Matt. 10:34, 35. The *Catholic Encyclopedia* (VIII:26) admits that there was no New Testament authority for the Inquisition. The Sermon on the Mount furnished no authority to Crusaders or witch burners. Luke 19:27 sets forth the fact that the enemies of Christ will not conquer, but he will conquer and destroy them. For Newton to reject the fact of judgment does not change matters.

Since Christ calls on Christians to love all men, we know that Christ had reference in Matt. 10:34, 35 to the antagonism which would come when some in a family were converted, and some were not and would turn against the convert. The sword was not one which Christians used on others, but which persecutors used on Christians. In this place, however, I think that sword is used figuratively, i.e. His work would meet with opposition and itself would be in opposition to sin.

Sabbath. Although we live under the New Covenant, there are some principles in the New like some in the Old (Heb. 1:1-2; Heb. 8:5-13; Rom. 13:8). The Sabbath has been abolished (Col. 2:14-17). The Lord's day, or first day of the week (Acts 20:7; 1 Cor. 16:1), is not a Sabbath day.

Admits? Newton is too anxious—I made no such admission, "in substance, that the teaching of Gautama Buddha is more noble than the Teaching of Jesus Christ." It should have been easy to see that I was simply pointing out that either way I cannot lose. Sometimes I tell atheists that if this life is all, and there is no God, that I cannot lose, since my beliefs if wrong will not change my destiny and give him an advantage over me—we both simply cease to exist. If, however, I am right, he loses everything. But to say these things, is not to imply that he is right.

We ask the reader to re-read the summary given in my fourth negative, and he should be able to see clearly that Newton has not proved his proposition.

God bless you all.

SEND A FRIEND
THE PRECEPTOR
And Help Teach Him
THE TRUTH