

to say that, "The thrust of each lesson addresses the students as though they were all outside the Church," is too strong a charge. E.g., Program 6 begins with the words, "Are you a barefooted Christian?" and it goes on to teach that Christian youths should have their feet shod with peace. Here the "thrust" of the lesson is addressed to Christians. Other examples could be produced.

Yet, on the other hand, one cannot but notice that throughout the Programs there are a great number of challenges to the unsaved to come to Christ. It must be fairly said that the programs as written anticipate that at least some present have not yet either come to rest upon Christ for salvation or come to a definite assurance of their state in Christ. This brings us to ^{consider} the purpose of the Overcomers ~~which~~ which I shall now do below.

The charge against the programs ~~makes a dichotomy~~ and asserts that the purpose ~~xxx~~ of the Overcomers is, positively, to build up believers; and, negatively, it is not to evangelize unbelievers. The purpose of the Overcomers, as I understand it ~~(but this is for you the Board, as servants of the Lord and our people, to declare)~~ is primarily to build up believers, and secondarily, but yet ^{most} important, to bring to Christ any who may happen to attend a meeting who may not be resting upon Him for salvation. ~~likewise, to bring the saved to an assurance of their salvation~~

in its Sunday night meetings

Now the primary purpose of the Overcomers ^{is} not to so fill the meetings with the unsaved that the meetings are turned into evangelistic rallies, nor so that the saved young people lose this opportunity of fellowship with those in the bonds of Christ. Yet only God knows the bounds of the invisible church and so some Overcomers groups may appear to the teacher to have no unregenerate people present while others may appear to be filled with unregenerate people ~~xxx~~ of whom the majority may even profess Christ with their lips while denying him with their works. Thus I think that the lessons should be primarily orientated to ~~xxx~~ those who knew Christ, but yet they ought to contain periodic challenges for these: (1) within the Covenant by ~~xxxxxx~~ Baptism ~~xxxxxx~~ to "make their calling and election sure" and (2) for those outside of the Covenant to enter the Covenant by accepting Christ as Saviour.

~~xxxx~~ Thus the question is one of emphasis. In any case the emphasis of the lesson book must be increased or decreased by the teacher according to the group which he or she may be in charge of. No lesson book will have the precisely correct amount of challenges fit for every group--be it one per year or one per week. As for my own opinion, the frequency of the challenges strike me as more frequent than is warranted for such a situation. This, however, I do not believe makes the lessons corrupt, for invitations to come to Christ ought in no way to shatter the faith of one who is already in Christ. Any teacher or pastor who believes the challenges too frequent or the thrusts of too many lessons to be too much toward the unsaved ~~should~~ ^{is} at liberty not to use the ^{challenges of the} series. But I do not think that such a one who declines to use the series is warranted to be offended at another who may desire to use it. The series is of the Lord, not of the devil.

Item 3. The charge of inaccuracies.

Opinion 3. At the outset it must be noted that almost all books unless a large and thorough editorial staff is at work, will on its first printing contain ~~some~~ inaccuracies. On subsequent printings all such should be changed. Inaccuracies range in degree. Some can await the next printing of the book for correction; others should be corrected at ~~xxx~~ once via an errata insertion slip or some other means; and some are so severe that a book cannot be rightly distributed until they are altered.